

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. ix. 4.

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It shall be well with them that fear God.

It is customary, especially in Scotland, for many to wish their friends well at the outset of a new year and to express the desire that they shall experience a "Good New Year." Opinions differ as to what is thereby intended. National custom incites, in many cases, but a natural and superficial desire for the well-being of others, which is just of the earth earthly, and values above all else happiness of a worldly nature, health and temporal prosperity, without regard to the spiritual happiness, prosperity and health of the soul, provided for in the riches of the Covenant of Grace.

On the other hand, those who have been savingly taught that the redemption of a guilty soul is infinitely more precious than gold, yea, much fine gold, do desire that their friends and fellow-sinners around them, would be blest, primarily, "with all spiritual blessings in heavenly places in Christ Jesus" (Ephes. i. 3). For this lies at the very basis of a gracious expectation of a good year, and especially a good eternity. We cannot have even one good day in this world, in the highest sense, apart from the blessed fact of our sin-ruined souls being redeemed through the blood of Christ, and the forgiveness of sins being sealed upon our consciences, according to the riches of God's grace and through faith. And those thus favoured with the forgiveness of their sins, do by reason of this, come to fear God. "There is forgiveness with thee, that thou mayest be feared" (Ps. cxxx. verse 4). They reverence His holy Name, tremble at His Word graciously, desire to honour Him in all their ways, hope in His mercy revealed in the sufferings of the Saviour, and seek grace and power to crucify the flesh and to love, worship and serve the God of their salvation.

And it is said of such: "It shall be well with them that fear God" (Eccles. viii. 12). It shall be well with them, *although none of the children of men around them, should wish them well.* Jeremiah, for example, was in his generation as "a speckled bird," surrounded on every hand by evil-doers, who wished him anything but well. Nevertheless, it was well with the weeping prophet. God was his friend and portion. *However extended or brief their days may yet be in the world,* this shall not affect adversely their spiritual welfare in any way. Their times are wholly in the hands of Him who ruleth and reigneth for them and in them. He knows the way that they take and the days they require yet to be in the wilderness, ere they are ready for the heavenly country. On their side, they know not what a day may bring forth; on God's side, it is His work in their souls that shall determine their fitness for departure from time. *Inasmuch as the good work of the Holy Spirit is being carried on*

in their souls, through the Word of Truth; they are thereby enabled to die more and more unto sin, to discern increasingly the glory and preciousness of Christ Jesus and to live unto righteousness. Therefore it is indeed well with them now, as this is a work which shall be perfected and issue in their being conformed to the image of their Redeemer. In the process they may be heard exclaiming, "O! wretched man that I am, who shall deliver me from the body of this death?" (Rom. vii. 24), and also, "Christ is all" (Col. iii. 11). *And whatever tribulations they shall still experience*, however sharp, prolonged or peculiar these may prove to be, the Father of Mercies shall over-rule all trials and chastisements for good to their souls, in the exercising of Covenant love toward them. And none of these things shall be able to separate them from the love of God which is in Christ Jesus our Lord, as they are united to God in Christ by unbreakable bonds. They shall never perish, but through tribulation shall they enter the Kingdom. *When they come to the valley of the shadow of death*, with its darkness, solemnity and testing circumstances and realities, the Lord shall be with them. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me" (Ps. xxiii. 4). And as they bid farewell to all that appertaineth to this vain world and are separated from the Church on earth, they shall be led through the valley into the presence of God their Saviour, where there are pleasures for evermore. *Because a Three One God is for them and engaged on their behalf*, to secure their everlasting salvation, therefore none can jeopardise their salvation and security. God's love, unchangeableness and faithfulness, the mediatorial offices of His eternal Son, and the power and grace of His Holy Spirit, are all divinely devoted to this glorious end, that "It shall be well with them that fear God."

The Manner of Preaching.

By the late Rev. WALTER SCOTT, Chesley, Ontario.

(1) Singing the Gospel. Christ has not left it as a matter of indifference whether the Gospel be sung, read, or preached by His Official servants. The ostentatious zeal of some has recently led them to "sing the Gospel" (Moody and Sankey). The phrase is new to the Church, and we are made to wonder where authority has been obtained for such a device. The very rudiments or first principles of religion teach us that without faith it is impossible to please God, and that faith rests upon the Word of God. But where or what portion of Scripture does faith rest upon, when the minister of God sings the Gospel? If no command exists in the perfect law of God we cannot do otherwise than esteem the practice to be will-worship, and those who maintain and uphold it, to be teaching for doctrines the commandments of men. It may be felt to be attractive. It may bring many together who would otherwise despise or neglect religious assemblies; there may be a pious look about it, and we do not deny that it may produce a type of devout feelings. But, after all, this kind of preaching is only as "a sounding brass or a tinkling cymbal," as the voice of "a very lovely song of one that hath a pleasant voice, and can play skilfully on an instrument," and the solemn question may be appropriately addressed to the votaries of this novelty: "Who hath required this at your hand?"

(2) Reading sermons. This custom, not a little prevalent in ecclesiastical bodies, has been characteristically described by an eminent divine of the seventeenth century, as "this offensive innovation." This may be taken as a fair expression of popular opinion on the subject. Scripture does not inform us without a reason that Christ, when in the synagogue of Nazareth, closed the book before commencing His sermon. Sometimes the monosyllable "speak" is employed to denote "preach." Hence the prayer of the Apostle, "Grant unto Thy servants that with all boldness they may speak Thy Word" (Acts iv. 29); and again in verse 31: "they spake the Word of God with boldness." We are told of Christ Himself, "and He spake many things unto them in parables." Now speaking is opposed to reading; when we speak to any one we do not read to him; to speak is to employ language extempore. "Praying that God would open unto us a door of utterance to speak the mystery of Christ." Thus we have Scripture interpreting Scripture, and proving that the preaching which is spoken of in the Bible, and which is incumbent on every minister of the Gospel, is not reading. No Scriptural warrant can be found for the latter. This conclusion is supported by both the nature and the matter of preaching, and is opposed to the exercise of those gifts which God has ever given, and has promised to give, to His ambassadors. If it be eloquence that is the gift of the preacher, as in the case of Apollos, where is the scope for eloquence in reading? If it is the exercise of reasoning that the minister—like Paul—excels in, then, by reading the reasoning loses that vigour and power which are so essential to it? Neither can we conceive of James and John—the sons of thunder—preaching after such a manner. The minister of the sanctuary has no right to exclude the exercise of the memory from that part of the Gospel worship in which God claims a special propriety, and challenges the bringing into His service of every power and faculty of the mind.

The Editor of Calvin's Letters, speaking of Farel, whom he described as "the most illustrious missionary in French Switzerland," says:—"Farel was a genuine orator. All his contemporaries speak with admiration of his eloquent discourses, of his beautiful exhortations, and of his prayers, so fervent that no one could hear them without being charmed. But it appears that his discourses were all extempore; none of them has been preserved, but they had a few of the defects of improvisation. Their fault was prolixity. Calvin, in his preface to the Psalms, paid, among other things, a brilliant tribute to the eloquence of his friend, and to those thunders of the Word (*tonitrua*) by which he had been enchained at Geneva."

Further, read sermons are calculated to hinder the edification of the people. There ought to be the eye of the preacher, meeting the eye of his audience, and a kindled animation that will not only fascinate the attention, but that will make the words of the preacher living words, and that will give them such force and power as that they will be sent home, and retained, at least, by the memory, if not by the judgment and affections; whereas in reading, the voice gets strained and uniform, and the people dull and listless.

Reading the Gospel, instead of preaching, appears to have been unknown in the primitive Church. The late Dr. Lee, in his speech in the Established Church Assembly, pleading in defence of his innovations, though not

sanctioned, points to other things allowed in the Church without any authority. He says: "You read your sermons. There is no law on that subject, but in the early period of the Church the reading of sermons was unknown, and the first man that attempted it in the High Church of Edinburgh is characterised by Baille as 'a presumptuous puppy.'"

The tendency of this innovation has been to degenerate sermons into elaborate essays, and to give more attention to rhetoric, philosophy, and logic, than to the affectionate and suitable setting forth of Gospel truth to the varied capacities of the people.

We will close this sketch with a quotation from one of Calvin's Letters, addressed to the Protector, Somerset, who was Regent of England under the minority of Edward the Sixth. The letter is dated from Geneva, 22nd October, 1548, and is not at all complimentary to those ministers who at that time read their sermons. Calvin says:—"What I have thus suggested as to the manner of instructions is only that the people be so taught as to be touched to the quick, and that they may feel that what the Apostle says is true (Heb. iv.) that 'the Word of God is a two-edged sword, piercing even through the thoughts and affections to the very marrow of the bones.' I speak thus because it appears to me that there is very little preaching of a lively kind in the Kingdom, but that the greater part deliver it by way of reading from a written discourse. I see very well the necessity which constrains you to that; for, in the first place, you have not, as I believe, such well approved and competent pastors as you desire. Wherefore, you need forthwith to supply this want. Secondly, there may very likely be among them many flighty persons who would go beyond all bound, sowing their own silly fancies, as often happens on occasions of a change. But all these considerations ought not to hinder the ordinance of Jesus Christ from having free course in the preaching of the Gospel. Now, this preaching ought not to be lifeless, but lively, to teach, to exhort, to reprove; as the Apostle Paul says in speaking thereof to Timothy (II. Tim. iii.). So, indeed, that if an unbeliever enter he may be so effectually arrested and convinced as to give glory to God, as Paul says in another passage (I. Cor. xiv.). You are also aware how he speaks of the lively power and energy with which they ought to speak, who would approve themselves as good and faithful ministers of God, who must not make a parade of rhetoric only to gain esteem for themselves; but that the Spirit of God ought to sound forth by their voice, so as to work with mighty energy."

Notes of a Fellowship Meeting in 1903.

THIS Fellowship Meeting was conducted in the Oban Free Presbyterian Church on 30th October, 1903. It was conducted in the same manner as it is conducted to-day in that congregation—the first part was devoted to Gaelic and the latter part to English. The time which the meeting lasted was from 6.30 p.m. to 10.20 p.m. The presiding minister opened the question, and another minister closed the question. The notes were taken by Mr. Duncan MacKenzie who afterwards became minister of Gairloch and Kames. He himself was one of the speakers but kept no record of what he himself said.

Mr. Kenneth Beaton, retired farmer, Oban, gave out the question, which was John x. 14: "I am the good shepherd, and know my sheep, and am known of mine." Marks were asked of those who know the good Shepherd, as distinct from those who know Him only in name.

Gaelic Speakers.

Mr. Andrew Cameron, elder.—Sheep are at times excluded by gates from rich pastures—there are clover fields, and the sheep wait at the gates. Christ's sheep wait at the gates till He opens the gates for them, for they cannot open these gates themselves. Then they get a taste of the pasture and they know that it is the Shepherd's own provision. A little boy was once asked the best word he liked in his father's prayer, and he said, "Amen." He wished to get away from prayer. At one time Christ's sheep were like that when their consciences were awakened, as Adam when he fell. He hid himself from the Lord. They wished to get away from God's presence, away from holiness. But when God comes to them in power, and they in prison, and manifests Himself to them, their language is: "Bring my soul out of prison that I may praise Thee." On their deliverance from prison they taste of God's love, and the fruit of that love is love to God Himself, and love to His people, and love to all that belongs to Him.

Mr. Angus Macdonald, Oban.—"Ye have not chosen me, but I have chosen you." Christ's people are a tired people, a sorrowful people, but He says to them: "Let not your heart be troubled." Christ's love in their souls constrains them to live to Himself. They have their fears, for Christ says: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." In regeneration, God made known to them their lost state, and they never lose sight of the fall. They desire to live above the world: "If ye be risen with Christ, seek those things which are above." "Set your affections on things above." Their "life is hid with Christ in God."

A. MacKenzie, Ontario, Canada.—Christ's sheep have the spirit of thankfulness. They give thanks to the Father for the benefits of redemption: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." They were in darkness but the true light shined into their hearts. It is the Holy Spirit in the truth that revealed to them their lost state. They were in the "pit," but God took them out, and enabled them to hope in Christ—to meet with Christ. Then they found themselves in a new world. They did not close in with Christ unknown to themselves. The Spirit of adoption is given to Christ's sheep. Some of them attain to the faith of assurance. They believe that God loved them with an everlasting love.

Captain James Dawson, Elder, Oban.—They at times find themselves as beasts in the presence of the Holy One. When a sifting process is going on in them—the chaff being removed from the wheat—their language is: "Lord, to whom shall we go? Thou hast the words of eternal life," and "Entreat me not to leave thee or to return from following after thee." However black they may see themselves, and however withered they may feel themselves to be, they will not cast away their hope. The weak hope they have, they will not give up for the whole world. They entreat God to fulfil His promises to them.

Mr. William Campbell, Elder, Glendale, Skye.—Christ's sheep are poor and afflicted. They feel themselves empty of all good. They hunger and thirst after righteousness. They set their seal to what is said of Christ in the Scriptures. In their straits they go to God's Word. Some of them are all their lifetime subject to bondage, and it is good to be in that state itself.

Captain MacKenzie, Deacon, Oban.—There is no doubt about the fact that the Shepherd knows the sheep, but the sheep often doubt if they are the Shepherd's. But the Shepherd knows His sheep. He opens their eyes and their hearts. Then they give heed to the things spoken concerning the Shepherd as Lydia did. It would be no good to sheep to be on a field of gravel. God's sheep feel at times as if in a condition like that. But beside this field of gravel there is a rich park, beautiful and well-watered—the very best. The Lord leads them there—even to the mysteries of His blessed Word, and they taste of the sweetness thereof. When an animal gets into a rich pasture he must get many a stroke before he leaves it. So it is with God's own—they get many a stroke from the enemy and from their own hearts to drive them away from the rich pastures in which they feed. They are unwilling to leave it for it is pleasant to their taste.

ENGLISH SPEAKERS.

Mr. Angus MacDougall, Elder, Oban.—Christ's sheep have come to know the Shepherd as their surety—as one who took their place. In the salvation of a soul a miracle of grace is performed; and no one can perform a miracle but God only. They know themselves as self-destroyed and that the wages of sin is death. They know the deceitfulness of their heart. They are at times afraid of making shipwreck of their faith. But it is very comforting for them to know that they were chosen of God. They decide by grace to serve the Lord. They are a hungry people and a thirsty people:—"My soul for God, the living God, doth thirst" (Ps. xlii. 2).

Mr. Duncan Crawford, Elder, Oban.—All the knowledge the sheep have of Christ their Shepherd is of Divine teaching, the teaching of the Spirit through the Word. They are willing to give Him the honour and the glory for all that He has been pleased to reveal to them, by the Holy Spirit, of Himself. They were in their spiritual graves, and it was He who took them out of these graves: "You hath He quickened who were dead in trespasses and in sins." They were dead; they set their seal to the truth of that. Who made the difference? God who is rich in mercy.

They remember the hole of the pit from which they were taken, and the rock from which they were cut. They sorrow after a godly sort. Do they sorrow because the eye of man is upon them and because they cannot sin in the presence of man? No! that is the sorrow of the world that worketh death. They have sorrow in connection with the curse they have brought upon themselves and do feel that God would be just supposing He had cast them to everlasting ruin. But that is not so much the element of their sorrow as the dishonour their sins, past and present, do to God. The sight they have got of their guilt and its effects make them exclaim with the Psalmist: "Against Thee, Thee only have I sinned."

They cannot help loving Christ. It follows as a matter of necessity that they cannot help loving Him. Then they cannot help keeping His commandments. If there is love to God there must be an expression of that love, and that expression is obedience to the Shepherd. "If ye love me keep my commandments." Their obedience at best is short of what it ought to be. They love all that belongs to Christ, all that belongs to His glory. They know His voice. Where did He speak to them? In His Word. That is the voice of the Good Shepherd. They love His house: "A day in thy courts is better than a thousand." They have particular and common marks. There are marks that are common to all the flock. Sin is a sore burden to them. They soon understand under Divine teaching that sin is not eradicated out of their nature. As they grow in grace, they grow correspondingly in their knowledge of sin. It is a bad sign if the sense of indwelling sin is getting less. They are not of the world in the measure they are able to walk according to the profession they make. The world judges them strange, because they don't run with them, and because of that they speak evil of them. A certain person said, God's children wished to die, (1) To the law, by which they had already been killed; (2) To sin in all its emotions; (3) To self and every selfishness; (4) To the world in all its riches and honours and allurements and smiles. That is just what Christ's sheep desire.

An Important Discovery.

By Rev. A. F. MACKAY, M.A., Inverness.

THE Bible, in itself, possesses its own authority for belief in its integrity which is considered by the believer to be sufficient. Nevertheless, Archæology has uncovered from time to time valuable evidence which supports, sometimes in a very striking way, the belief that the books of the Bible are what they claim to be, of divine origin. In recent months a discovery of unusual interest has been reported from the East which is likely to prove to be the most important made for many years in the study of Old Testament documents. Over a year ago some Arabs happened unexpectedly to come across a number of earthenware jars in a cave on the northern shore of the Dead Sea. These jars were wrapped up in linen and covered over with black wax to preserve the contents from damage. When the jars were opened they were found to contain several Hebrew manuscripts, obviously of very ancient date. Many of these manuscripts found their way into the hands of the priests of the Syrian Orthodox Monastery of St. Mark's in Jerusalem and eventually about the end of last February two members of this community brought four of the manuscripts, two of which were written in parchment and the other two in leather, to the American School of Oriental Research to have them submitted to expert examination. One of the manuscripts was identified as a copy of the Book of Isaiah which the Director of the school pronounced to belong to the first century B.C. A photographic copy of the manuscript was taken and sent to the John Hopkins University of America where Professor Wm. F. Albright has been carrying out valuable researches into the ancient manuscripts of the Old Testament.

Already there is known to exist a very small fragment of a Hebrew MS. which was discovered some years ago comprising part of the sixth chapter of Deuteronomy including the Ten Commandments. This ancient Hebrew fragment, known as the Nash Papyrus MS., has been judged by scholars from the peculiar type of script in which it is written and other marked characteristics to be of the first century B.C. When Prof. Albright, to whom this fragment was familiar, examined the script of the MS. of Isaiah and compared it with the Nash Papyrus MS. he decided that it was even more ancient, not later at least than the second century B.C. This is an amazing discovery. The oldest known M.S. of Isaiah is a copy made in the ninth century A.D. which, of course, reproduces a text of very much older date. This newly discovered manuscript, however, which contains the complete uniform text of the whole 66 chapters of Isaiah is more than 1000 years older and becomes the oldest known copy of any part of the Old Testament Scriptures now in existence.

The effect that this discovery will have upon the many critical questions about the composition of Isaiah is likely to be very great. As is well known, hostile critics of the Bible reject the view that the book of Isaiah is the work of one author and regard it as a compilation of several separate writings gathered together over many centuries into one book. They divide the book of Isaiah into two main sections, chapters 1-39, and 40 to the end of chapter 66. The first section dealing with the events that fall within the writer's own lifetime—usually regarded as the latter half of the 8th century B.C.—they allow to be the work of Isaiah, the son of Amos, with the exception of some chapters on prophecy such as chapters 13, 14 and 20 which for some unexplained reason have found their way into this part of the book. The second section is the main subject of assault by the higher critics who say that this is the work of an unknown writer, for convenience sake called Deutero-Isaiah or The Second Isaiah. He is supposed to have imbibed the spirit and carried on the traditional work of Isaiah, writing some two centuries later. This section itself is further broken up and some critics hold that some of the concluding chapters are themselves appendices, added by a very much later hand; the school of Duhm and Cheyne, for example, place them as late as 180 to 150 B.C. These conclusions, of course, are merely conjectural, based on the study of supposed internal evidence such as literary style, etc., and are advanced by rationalistic critics in order to satisfy the theory which discounts every supernatural, prophetic or spiritual element in Scriptures. The Book of Isaiah would thus be reduced to little more than a political treatise compiled by contemporary writers, mostly unknown.

Destructive criticism of this drastic kind which relies entirely upon internal evidence of the books of the Bible, unless confirmed or corrected by external evidence, is of very little value. Such methods leave room for the exercise of prejudice or personal prepossessions or even unbelief. The Science of Archæology, which was not in existence when the German Higher Critical Schools of Kuenen, Graf, and later Wellhausen were weaving their destructive critical theories about the origin and composition of the Books of the Old Testament, has made extraordinary progress in the present century and can now successfully challenge many of the main conclusions of the Higher Criticism. In his *Reminiscences*, published shortly before his death in 1923, Prof. Sayce, the eminent Assyriologist

of Oxford University, himself in early life an outstanding advocate of the new theories till the discovery of the Tel El-Amarna tablets, for the deciphering of which he was mainly responsible, altered his views, confessed that he had come to the decision that "the merely subjective criticism of ancient literary documents was a worthless pastime."

This newly discovered manuscript is still under investigation and the full results have not yet been published. Enough is clear, however, to show that the theory of the late date of the concluding part of Isaiah must be immediately abandoned as an absurd assumption, and it is going to become increasingly difficult for Higher Critics to maintain the rest of their destructive theories about the Book of Isaiah.

A Prayer-Meeting Address.

By Rev. A. BEATON, Gairloch.

Delivered in London, August, 1948.

"God . . . giveth grace unto the humble" (James iv. 6).

In the preceding verse, the Apostle asks a question: "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" No word of Scripture can be in vain. The quotation here seems to be not so much from a particular passage as one gathered by James, under the inspiration of the Holy Spirit, from the general tenor of certain passages in both the Old and New Testaments. This is the "spirit" that dwelleth in us, but let it not have the mastery over us. It is said to lust, to envy, envy against one another. You envy your neighbour who has what you have not, and so the spirit of envy leads you on to "fight" (verse 1). But God rather "giveth more grace"—increase of grace; the farther ye depart from envy. The quotation in this verse, the sixth, appears to be from Psalm cxxxviii. 6. The same God who gives ever-increasing "grace" to His people "resisteth the proud" or setteth Himself in battle array against them. Pride is the mother of envy and is in a particular manner satanic. Pride makes a man lift himself above his fellows and so lifts himself against God. The humble folk are not envious, or ambitious, which is of grace, and their God increases their grace—He "giveth grace unto the humble." We will confine ourselves this evening to speak, as we may be enabled, on humility, which is a gift of God.

1. There are counterfeit graces, you will admit, and there is a counterfeit humility. By counterfeit humility we mean a humility which is false. *This false humility, in a manner, goes sometimes lower than God would have it.* When a man says that he is lower than the reach of free grace and that God cannot pardon him, this is a humility which is false, since God says the blood of Jesus Christ cleanses from all sin. *Again false humility rises higher than ever God allows it.* This takes place when a man seeks for some qualifications in himself to recommend him before he dare think of seeking Christ for his soul. They say they would go to Christ if they could get a certain kind of heart in them, a broken heart, an heart full of love to Christ. But it is not for our qualifications that we can hope to be received, but on account of the qualifications of our substitute. We are to come "without money and without price."

2. *But there is the true humility which has the promise of increase.*

(1) True humility agrees with God, in all the sins that God charges the sinner with, and to all the characters which are assigned to him. When the sinner is put among the dogs like the woman of Canaan, he will say: "Truth, Lord, I grant I am an unworthy one." True humility was very evident in the publican who called himself a "sinner." He had the spirit of the Psalmist in the 51st Psalm, a guilty sinner at the bar of God. God does not charge a sinner to put him away, but to quicken his desire, and bring him near to Himself in the exercise of that humility which is His own grace.

(2) True humility agrees with God in all He says of the corruption of the heart. This is because the believer feels the corruption of which God speaks and cannot but humbly agree, and his agreement, in itself, is a virtual confession. God says to yourself you have an evil heart, and you are not improving, for all the pains taken to improve you. You agree—yea, humbly and shamefully agree. This is true humility. Sin is within, and it is rising in the heart and proposing unto the mind and affections that which is evil, to see how far it may carry them on, though it do not prevail. Temptations and occasions to sin put nothing into a man but only draw out what was there before. The enemy is within: "I find," says the Apostle Paul, "another law in my members, warring against the law of my mind." There are two laws in every believer: the law of the flesh, or of sin, and the law of the mind or of grace. But blessed be God that sovereign power is in the hand of the law of grace, so the Apostle declares: "I delight in the law of God after the inward man"—God hath made His own law internal; He has written it in the heart. But there is the other inbred law which assaults grace in the soul and which is part of oneself and this brings shame and humility into exercise in the believer. The consolation is that grace will have the victory and sin will be cast out.

(3) True humility agrees with God as to the remedy, both for the pardon of sin, and for help against the power of sin. The believer is not too proud to submit to the righteousness of God. He confesses that he is a slave to many a lust, yea, a fool, but he will grant more; he will acknowledge Christ is made "wisdom, righteousness, sanctification and redemption" to him. My heart faints and fails; it is indeed true; "but God is the strength of my heart and my portion for ever" (Ps. lxxiii. 26). There is no way of destroying corruption but by abiding in Christ, and of this the believer is firmly convinced, and the believer will abide in Christ as the branch in the vine—not by his own independent perseverance, but by the ever-increasing grace of his covenant God.

(4) True humility takes things according as they are promised by God. The promise of God is the sinners' warrant to believe. If He will give yourself and myself a word that will save us, let us then humbly accept of salvation in the promises.

(5) *The advantage of true humility.* Those who have true humility, their condition is most promising for growth in grace; for He "giveth grace to the humble." He will give more grace to the man that will not strive with Him, but is taking and waiting for more. When the Lord is giving out portions to His people, the humble folk are the most likely

to get something. He will notice even the desire of the humble. "To this man will I look, even to him that is of a humble and contrite heart," is the encouraging promise.

The humble folk have an advantage in having a promise to be guided by when in darkness and difficulties. The Psalmist says, "The meek He will guide in judgment, and the meek He will teach His way." He will guide them so that the waters of affliction will not alienate their affections from their God and Saviour.

In conclusion (1) By this Scripture the humble folk are encouraged. We are not saying that the humble folk will see themselves flourishing in the grace of humility. Ah! no, far from it. But their soul is bowed down to the dust; and their belly cleaveth unto the earth.

(2) This Scripture also rebukes the proud. There is no promise to the proud, but on the contrary the fearful threatening of the Most High. Pride is a great sin—a satanic sin that will not go free from punishment.

(3) By this Scripture, we are exhorted, not only to beware of pride, but of false humility which is a form of pride, or of the essence of pride, and to seek the true humility. Come, then, as a broken-hearted sinner to your covenant God in Christ, and cleave to Him, seeking and waiting for more grace.

Isaiah Nyati, Elder, Shangani Reserve.

By Rev. JOHN TALLACH.

"WHO built it, Isaiah?" My question was addressed to Isaiah, one of our native elders in Rhodesia. He had once resided at Ingwenya and now lived at Gwizani and my question referred to a school-room and meeting house, but newly erected. Along with his wife, Isaiah left Ingwenya about 1927, just shortly after he had been ordained to the eldership, and except that he had begun preaching among a very backward people, we had heard little of him. The time came when Isaiah sent a request. He wished us to visit him, and this we did. We found a fair crowd of people gathered under a tree and we were encouraged to propose regular work among them. They were willing to come under our care, and promised to erect a school-room and to attend church. Heathen promises are given readily enough, but often with a reservation. To them the reservation is of little importance, but to the missionary it is all important. It relates to time. "Yes, yes, we will build it all right, but we will do it in our own time." And so it was in this case, and this was the reason for my question: "Who built it, Isaiah?" "Makumalo and myself built it," was the answer. Now, Makumalo, Isaiah's wife, is a somewhat heavily built woman and slow in her movements. As I looked at the two of them, I might be pardoned for being a just a little sceptical. "But these rafters, Isaiah, they look heavy, how could two persons, one of them a woman and both of them past their prime, put these heavy things in place?" "Oh, I nailed them together on the ground, then tied each with a piece of rope, climbed up and pulled while Makumalo pushed. After many efforts we got them in place. You see, the men took some poles and the women carried thatching grass, but that was all that was done. All the rest of the work was done by my wife and myself."

That was Isaiah. As the natives say, "He gave both hands up to the elbows to anything he had in mind." A slightly built man, stored up with suppressed energy, he was restless under any restraint. Even while listening in church, his face registered every motion fleeting across the surface of his inner man. He never waited for the Lord's work to turn up, he went in search of it. Not only a congregation but a whole community came under his care, for he saw opportunity in almost everything that presented itself to him. If a heathen person were ill, Isaiah, as a matter of course, went and prayed and read with him; but usually he did more. "I think it would be good for you in your sickness to have a regular prayer-meeting at your kraal." Of course, not even a heathen would find heart to turn down any proposal which sought the healing of his body. The prayers of the Christians might do some good after all! So away went Isaiah and gathered some church members and a regular prayer-meeting would be held. But as well as singing one cannot read the Bible to those who know it not, without some explanation of what is read. And so to the heathen, sick and well, the Gospel was preached.

I remember too, when Isaiah was troubled by Seventh Day Adventist preachers going secretly among his flock. The chief, a heathen, now nearly blind, had come to lean more and more on Isaiah, and sent for him. "What am I to do with these Adventist people? They are plaguing me for permission to open a school and to preach here. What would you suggest?" Clearly did Isaiah see a way of ridding himself and the community of this pest:—"Call a meeting of all the people next week, call the Seventh Day Adventist people too. Tell them we will hold a public debate. I will undertake to prove that the Presbyterian Church is the church of the Bible. Then you will put the matter to the vote. We will stand by the verdict of the people." Of course, many or most knew nothing of the Scriptural position of any church, and would be but poor judges in any such debate. But Isaiah knew that he had not only a good Scriptural position to maintain, but that he himself stood for something in the community. So things went as he expected. The debate lasted nearly the whole day, and when a show of hands was taken, the S.D.A. people lost the vote. They were now told by the chief that the people did not want them and that they would require to move on.

Yet he had his enemies, but he feared none of them. "I fear no man, my only fear is that men will not fear me," he confided in me one day. No one could imagine Isaiah being afraid of man or beast. Often when beer-drinking and drunkenness would become too prevalent in the district, Isaiah cycled down the 32 miles to the Native Commissioner's office and reported the matter. Nor would he return until a native policeman went with him. On arrival at Gwizani, the policeman went round the kraals, said nothing but did much. Each tin and pot of beer was tipped and the contents poured over the ground. Meantime, Isaiah would be peaceably sleeping off the effects of his 64 mile run. By some of these law-breakers he was well hated, but it was for the best of causes and unpopularity in a good cause sat very lightly upon him.

As time went on there was a good school and a body of about 25 members at Gwizani, and so we had to visit Isaiah's home more often, and many were the long and interesting talks we had together. Isaiah was a pure-blooded Matabele and belonged to one of their best families. He waged

war on the entry of impurities into his language. He was full of Zulu and even Bantu lore, and had quite a pride in his tribe and clan. Under the last Matabele king, Isaiah had fought in one of the crack regiments, had opposed the British in the Rebellion and carried the scars of two British bullets on his legs. He would tell much of the old days, but always concluded:—"They were days of blood, uncertainty, witchcraft, wars and fear; now, under the white man, we are much better off. I thank the Lord for the law and order they have brought into our lives." Even when, by an order of the Government, he had to leave Gwizani, and in his old age begin life anew in Shangani, and when others complained of their hard lot of having to build new homes, clear fresh ground and set up new fences, Isaiah had no complaint. "What the white people are making us do will be all for the best in the long run," was his only comment. He was strong for his church and wherever he went, we might be sure of his support and help.

As a preacher he was all by himself. He copied no man. Yet he would freely take up a point from another man's sermon (mentioning the name, of course) and expand the one point into a sermon of his own. One day he heard Dr. McDonald take up a watch as an illustration in the argument for design. With what glee did he take this up the next time I heard him preach. It was no mere point of illustration with him, under his alert mind and vivid imagination he soon made a complete sermon of it. I recollect, too, how on the Monday after an enjoyable communion at Gwizani and when the Action Sermon was on The Blood and its cleansing power, Isaiah got up after the service. As was his wont, on such occasions he referred to the services, and thanked the missionaries for coming. He then said: "To-day I am full, full of one subject, the subject is the blood that cleanseth from all sin; I am so full of it that you may expect me to preach on it first Sabbath, and the next and the next, and I make no apology. I am so full I can speak no more." Here the dear man broke down and wept.

The last time I heard him preach, he dealt with the sin of covetousness, taking Gehazi for his text. He was a master of oratory after the native manner, and one recalls even now, how with voice, face and action, he moved on to the solemn climax. There was a number that day who wept unashamed. How he described in detail Gehazi's running after and securing his ill-gotten gain and how he congratulated himself on the success of his plan. "And now what remains? I am a rich man. I will go and see Elisha. Likely the old man will have a few rough words to say as to my going without asking, but that will soon blow over. A few uncomfortable minutes, and then I can sit back and enjoy my riches." "But look, friends, look at the end. *He went out a leper white as snow.* Did Naaman's wealth save *him* from leprosy? What is the use of fine clothes for a rotting body. And remember that the place for lepers was outside the congregation. Are you a Christian, are you covetous, do you mourn it and fight it or do you encourage it? If you do, remember that while the preacher can give you only a few uncomfortable minutes in his sermon, God will deal differently with you. Beware of your end. Will God at the last pronounce you a leper and set you outside the congregation for eternity? Is that to be your end? Beware of the end, by fleeing covetousness now."

As I have already indicated, Isaiah had to remove to Shangani. We heard that he had visited our people at Inkai, but he had left no word that he wished us to go on to his place. We understood the man however. He did not want us to visit him until all was ready. We went on, and found Isaiah busy finishing off a new school house, services were going on regularly and his school was ready for opening. We came away with Sesemba as a new station on our list, and with the hope that Isaiah would be spared to see yet another congregation gathered round his preaching. We also thought of the help he would prove to Mr. Fraser, soon to arrive among the Shangani people, but the Lord saw good to order it otherwise. He took Isaiah to be with Himself. Towards the end of last year, we received the sad news of his removal. The tongue which told out the riches of the Gospel in Inwenya, Morven, Induba, Gwizani and Sesemba was now employed before the throne. The song of the Lamb and of redeeming blood would be no new song, but the manner of singing it, and the place where it would be raised would be different indeed.

Isaiah was a man by himself. He copied no man and no person could copy him. A man with a personality as strong as his, could not have his faults hid, and Isaiah had his share of these. His pride of race often made him more than a little autocratic towards those of other tribes, but we were glad to notice a marked change in this as the years went on. To any who in his eyes were truly godly he always manifested a warm brotherliness whatever tribe they might have belonged to. But faults are now a thing of the past. A man born into gross heathen darkness; a man who lived in that darkness has gone out of this life, but he has not gone as a heathen. He has gone as a humble follower of the Lamb, a keen servant of the mission, an unwearied helper, and a gifted preacher—one for whom we shall feel thankful on every remembrance of him. We extend sincere sympathy to his widow and children, to our office-bearers on the mission field and to Mr. Fraser who looked forward to years of help and support from him.

"My Love" (Song of Solomon v. 2).

By RICHARD SIBBES.

I. If we consider what He has done and suffered for her, we may well say the Church is "His love." Beside the former favours, to speak of election, He chose us before we were. In time He chose us by actual election, by which He called us. And then also He justified us, and clothed us with His own righteousness, and after feeds us with His own body. As the soul is the most excellent thing in the world, so He has provided for it the most excellent ornaments. It has food and ornaments proportionable. What love is this, that He should feed our souls with His own body, and clothe us with His own righteousness!

"He loved me," saith Paul (Gal. ii. 20). What was the effect of this love? "and gave Himself for me." He gave Himself, both that we might have a righteousness to clothe us with in the sight of God, and He gave Himself, that He might be the bread of life: "My flesh is meat indeed, and my blood is drink indeed" (John vi. 55). The guilty, the self-accusing soul feeds upon Christ dying for its sins. Again, in Rev.

i. 6, you have His love set forth: "He loved us"; and how does He witness it? He has washed us in His own blood, and made us kings and priests. The like you have in Eph. v. 2: "He loved us, and gave Himself a sweet sacrifice to God for us." When this world is at an end, we shall see what His love is. He is not satisfied till we are all in one place. What does He pray for to His Father? "Father, I will that those whom Thou hast given Me be with Me where I am" (John xvii. 24).

Run through the whole course of salvation, election, vocation, justification, glorification, you shall see His love in them all. But it were an infinite argument to follow to show the love of Christ, which is beyond all knowledge (Eph. iii. 19); and it too large for us to know all the dimensions of it, to see the height, breadth, length and depth of it, which we should ever think, speak and meditate of, because the soul is then in the most fit temper to serve, love, and glorify God, when it is most in the apprehension of His love.

II. It is a most invincible love, that nothing could quench it. As we see here the Church droops, and had many infirmities, yet she is Christ's love; so that the love of Christ is a kind of love which is unconquerable. No water will ever quench it; no sin of ours, no infirmity. So it is very comforting that the Church considered under infirmities is yet the love of Christ. "I sleep, but my heart waketh"; yet Christ comes with, "My love, my dove," etc.

But what? Cannot Christ see matter of weakness, sinfulness, hatred, and dislike in the Church? O yes, to pity, help, and heal it; but not at all to diminish His love, but to manifest it so much the more. His love is a tender love, sensible of all things wherewith we displease Him; yet it is so invincible and unconquerable, it overcomes all. Again, He sees ill indeed in us, but He sees in us some good of His own also, which moves Him more to love than that which is ill in us moves Him to hate. For what He sees of ours, He sees with a purpose to vanquish, mortify, and eat it out. The Spirit is as fire to consume it; He is as water to wash it. But what He sees of His own, He sees with a purpose to increase it more, and to perfect it. Therefore He says, "My love," notwithstanding that the Church was asleep.

This serves, however, greatly for our comfort, to search what good Christ by His Spirit has wrought in our hearts; what faith, what love, what sanctified judgment, what fire of holy affections to Him and to the best things. O let us value ourselves by that which is good, that Christ has in us. We are Christ's love, though we are sleepy. If we are displeased with this our state, that as Christ dislikes it, so if we by the Spirit dislike it, the matter is not what sin we have in us, but how we are affected to it. Have we that evil in us, which is truly the grief of our hearts, which as Christ dislikes, so we abhor it, and would be purged and rid of it? And is it the grief of our souls that we cannot be better and more lovely in Christ's eye? Then let us not be discouraged. For Christ esteems of His Church highly, even as His very love, even at that time when she was sleepy. This may teach us, in time of temptation, not to hearken to Satan, who then moves us to look altogether upon that which is sinful in us, thereby to abate our love to Christ, and our apprehension of His love to us. For He knows if we are all sensible of the love of Christ to us, we shall love Him again. For love is a kind of fire, an active quality, which will set us about glorifying God and pulling down Satan's kingdom.

Feum air a Dheanamh de Dhearbhbheachd a Chreidimh.

Le SEUMUS RENUIC.

(1) Tha dearbh-bheachd a chreidimh feumail a chum a bhi cronachadh a mhuinntir a threigas Crìosd air son an t-saoghail, agus nach eil fodh chùram co dhuibh tha còir aca ann an Crìosd gus nach eil. Uime sin a dhaoine, thigibh air adhart, feuchaibh sibh fein do bhrìgh agus gu bheil a nis taingse agaibh do Chrìosd; nach feuch sibh am bheil sibh ann an Crìosd na nach eil? O dhaoine, thigibh dluth-ghabhaibh ris; ach mar a bi sibh fodh chùram, no air 'ur gluasad, agus mar a gabh sibh an taingse bho a laimh, an sin 's ann agaibhse a bhitheas an call mòr agus cha'n ann aig-san, oir cha'n eil esan a seasamh ann am feum oirbh-se air-san; faicibh mar sin co aig a bhitheas an call is motha.

(2) Asluichibh air Dia, air dhuibh a bhi ann an cleachdadh nam meadhonan, air son dearbh-bheachd a chreidimh so; ach air son a chreidimh leanmhainn, tha e do-sheachainte feumail a chum slainte; seadh, feumaidh sibh e bhi agaibh, oir cha'n eil slainte dealaichte ris.

(3) Tha feum cronachaidh ann dhoibh-san a tha cur an aghaidh còir Dhé annta, agus a chreideas na their an diabhul, agus a bhitheas a faotainn coire do Dhia air son na nithean a tha e deanamh.

(4) Tha feum chum cronachaidh ann a ris, dhoibh-san nach 'eil a co-lìonadh dleasdanas. O gabhaibh comhairle agus co-lìonaibh bhur dleasdanas, ged a rachadh na h-uile neach n'ur n'aghaidh; agus ged nach coinnicheadh sibh ris an t-soirbheachadh a bu mhath leibh ann an dleasdanas, gidheadh leanamh air adhart.

(5) Tha e feumail chum cronachaidh na muinntir a bhitheas riarichte le nì sam bith coltach ri lathaireachd mhothachail, agus nach dean spàirn air son dearbh-bheachd air son an am ri teachd, oir rainig cuid de chairdean gaoil Chrìosd air ann an uine, mar a tha cunntas air an fhianuis mhòr agus urramach sin Domhnall Cargil, neach, 'n uair a bha iad 'ga chur gu bàs, a thug fianuis gu'n robh dlùth air deich bliadhna fichead bho'n bha e cinnteach as a chòir ann an Dia, agus fad na h-ùine sin cha bu dana leis teagamh a chur ann. Mar sin chi sibh gu'n gabh a leithid sin de nì ruigheachd air ann an ùine.

(6) Tha e feumail a chum a bhi ga'n cronachadh-san a tha nì's motha a rannsachadh air son cìod e iad, na cìod e bu chòir dhoibh a bhi agus a dheanamh; ach na'm bu mhaith leat a bhi deanamh gu ceart, iarr caithe-beatha aig am bheil deagh bhunait agus a tha deagh ùrdaichte, a chum agus gu ruig thù air dearbh-bheachd a chreidimh; agus is e so aràon an t-slighe mhilis agus an t-slighe thearainnte; tha i cinnteach agus tearainnte, tha mi'g ràdh, 'n uair a ruigeas neach air gu ceart, uime sin, bitheadh t-oidheirpean uile a dol a mach gu ruigheachd air aig gach am.—*Eadar theangaichte le I.M.*

Prayer is not a smooth expression or a well-contrived form of words; not the product of a ready memory, or of a rich invention, exerting itself in the performance. These may draw a neat picture of it, but still the life is wanting.—*Leighton.*

Notes and Comments.

Eire Repeals the External Relations Act.—The South of Ireland, that is Eire, was until recently still linked to the Crown of Great Britain, by what is called the External Relations Act. Eire politicians began about October last to declare in their speeches that this last link with the Crown would soon be eliminated. This has been the desire of Southern Ireland leaders for long. An indication of their attitude to the British Throne is to be found in a reply which De Valera, former Prime Minister of Eire, gave to a question put to him at Cardiff on the 26th of October, 1948, viz.: "I never gave allegiance to the King, so I could never be a traitor." It was thought, that even in Government circles, the view was that when the Act would be repealed, Eire citizens in this country and throughout the Commonwealth, would therefore become aliens or foreigners, but would have an opportunity to assume British nationality. A meeting was held in November, in Paris, between officials of Great Britain, the Commonwealth countries and Eire, on this vexed question. But we were surprised to learn, from statements made in the House of Commons, by Mr. Attlee, the Prime Minister, that although Eire had cut adrift from the Crown and the Commonwealth, and is to become an independent Republic, that her citizens are not, after all, to be regarded as aliens here and throughout the Commonwealth. Mr. Churchill criticised this arrangement severely. In this comment, we are interested in politics up to a point, as they reveal to those who look below the surface a little, the disregard for, and opposition to, the Protestant Throne of Great Britain on the part of the slaves of the Vatican and the Pope, who rule politically in the Dublin Government. Our own Government appears to have been influenced in the background, to agree to the citizens of Eire having all the privileges of Britishers, while their country is in point of fact and in law, a foreign country. We must remember for the future, that the Roman Catholic politicians of Eire, in repealing the External Relations Act, have in view the further question of Protestant Ulster and her inclusion in an all-Irish Republic. Our Government have given assurances to the leaders of Ulster of their support for Ulster's determination to remain as a legal and loyal part of Britain, owing allegiance to the British Crown. Ulster needs support and encouragement against the intrigues of Rome. Free Presbyterians should give no countenance to politicians, of whatever party, who may glibly support the doing away of partition in Ireland. This is what Mr. John Costello, the Eire Premier, said recently respecting the Repeal of the Act referred to: "It may eventually win for us British assistance in ending the partition of our country." What brazen-faced arrogance is evidenced here, on the part of a man who has been in the very forefront of the work of cutting off Eire from the Crown and British Commonwealth. Now we must be expected to assist to put Ulster under Pope and priest. Let us not forget that these politicians are working for their religion.

Communion Services to be Broadcast.—It is intended by the British Broadcasting Corporation, in conjunction with the Church of England, the Roman Catholic Church and also other Churches in England, to broadcast communion services periodically. This new and extraordinary feature was introduced at Christmas. It is said that there

have been repeated requests for such services by communicants unable to leave their homes through illness or because they are invalids. The enterprise is both profane and pointless when the scriptural nature of the Lord's Supper is taken into account. "The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth," etc. (Shorter Catechism, Question 96). There can, obviously, be no such thing as "giving and receiving bread and wine," by means of the wireless, which lies at the very heart of the nature of this sacrament. The next absurdity of educated, yet spiritually ignorant, religious leaders in our land, may well be an attempt to broadcast the sacrament of Baptism. To listen over the wireless to the words used in the administration of the sacrament, as a *substitute* for the sacrament itself, is and surely must be, entirely without meaning to those who love the Lord Jesus Christ in sincerity, and who have been enabled to "discern the Lord's body." It seems that many religious leaders of our day are determined to go ahead perverting the Gospel of Christ; but they will have to give an account of their stewardship one day, to the great Head of the Church.

Bibles in Spain.—When Generalissimo Franco, after the German defeat, was trying to put a more liberal facade on his regime, one of his steps was to publish a Charter of Spanish Rights, in which a limited guarantee of religious freedom was included. Since neither the Generalissimo nor the Roman Catholic hierarchy in Spain has any use for liberalism, which the Primate only three months ago was damning comprehensively, it is natural that the degree of freedom granted to the Protestants was even on paper very slight indeed. Protestant baptism, marriage, and burial remained illegal; the Protestant schools remained closed. But the Charter did guarantee freedom of worship so long as it was conducted in private, and as a result some of the chapels, which like the schools had been closed by the Nationalists in 1939 and their effects often handed over to the Catholics, were able to re-open as private meeting-houses. They could not advertise their presence in any way, no external signs were allowed, and they had to be omitted from street directories and telephone books. Licences had to be obtained for services, and the Catholic Action paper, *Ecclesia*, has made the situation quite clear:—"It would be an error were anyone to believe that the Charter of Spanish Rights is a legal justification for the opening of chapels, the publication of reviews and pamphlets, or the distribution of Bibles which are not Catholic, or any propaganda of this kind. Any weakness of the authorities in preventing such propaganda would be against . . . our fundamental laws. . . ." The Generalissimo's concessions were never very generous.

Mr. Björn Hallström, a Swedish journalist who visited Spain illegally last year in order to study this situation, has now published a small book (*Secret Journey Through Spain*) which gives many instances of how the law is in fact applied. He saw a Methodist minister who had served ten years in gaol for his religious opinions; a Methodist soldier who was threatened with imprisonment if he failed to genuflect during his compulsory Catholic church parade; a Baptist who was beaten by the police and fined £75 because he did not genuflect when a religious procession went by. Protestants are excluded from State employment; the illegal, unabridged

Bible is sold on the black market; the police watch services in the private chapels, and Catholics have been known to break them up without being penalised. For not only is any toleration of the Protestants unwelcome on religious grounds; there is also an ideological motive to set the face of the authorities against them. It was the Republic which introduced religious freedom to Spain, and the Protestants were thus naturally disposed to become "compromised", with the Government in its resistance to the Nationalist rebellion. By definition, in the authorities' eyes, they must be on the wrong side, and their aim, as the Archbishop of Zaragoza claimed in a recent Pastoral, be to strengthen the infidels, the bad Spaniards, and the internal foes of the nation. The present regime cannot afford to make any concession to those sections of society which have cause to resent it; and its failure to do so means that their resentment cannot die. This is the Spanish vicious circle, and it makes equal nonsense of all Franco's attempts at liberal gestures.—*The Manchester Guardian*, 13th November, 1948.

Persecution in Spain.

The following report has been sent us by Mr. A. T. Tasker, England, and is a verbatim translation of a report sent to him, by an unnamed friend, from Spain. It speaks for itself:—"On the 16th of October, 1948, the young soldier of the Marines, D. Jose Morado, died in Ferrol del Caudillo. On the 12th of May, 1945, this popular and cheerful young Christian refused to kneel in adoration of the Host, respectfully alleging that he was an evangelical Christian. For this reason, he was barbarously beaten by his colonel and trodden on. The next day he was told off to dig a ditch and was not allowed to rest for a moment until he began to bleed at the mouth. He was taken in a lamentable state to the hospital of the military prison.

"A few weeks later he was taken from his bed to appear before the military court which condemned him to a year's imprisonment in the military prison. As a result of this experience, he went out of his mind for some time, but eventually recovered his reason though not his health, and now God has liberated him from his sufferings by taking him to heaven. I ought to add that the Evangelicals took up the matter with the higher authorities in Spain, and the captain general of Corunna expressed his disagreement with the sentence, while the secretary of General Franco wrote a friendly letter to the leaders of the Evangelical Church who were interested in his case, expressing his sympathy. In spite of this, owing to the pressure of the Spanish bishops, nothing has been done to avoid similar tragedies, nor to punish the authors of the outrage—on the contrary, persecution is increasing in every way, making it more difficult for our Spanish brethren, and the Roman Catholic papers, such as *Ecclesia* of Madrid, are rejoicing publicly because new measures of oppression are going to be taken against the evangelical Spanish Christians."

The Lord needs not the tongue to be an interpreter between Him and the hearts of His children. He that hears without ears can interpret prayers, though not uttered of the tongue. Our desires are cries in the ears of the Lord of hosts.—*Manton*.

Literary Notices.

Story of the Gospel in England, Vol. II. By S. F. Paul, A.R.C.Sc.
(Obtained from Mr. S. F. Paul, 4 Silverdale Road, Hove, Sussex.)
Price 3/6; by post, 3s. 10d.

We already reviewed Volume I., and Volume II. is now available and deals with Reformation struggles from the time and reign of Henry VIII. (1509-1547) to the rise of the Puritans, and their activities within and without the Established Church of England, about 1570. The author again presents much valuable information, concisely and in a readable manner, having in view the unfolding of the salient facts regarding the preaching and practice of the pure Gospel of the Lord Jesus Christ, during those years in England.

Sunrise in Scotland. By G. M. Alexander. London: Farncombe & Sons Ltd., 55 South End, Croydon, Surrey. Paper Covers, 3/.

Miss Grace Alexander makes use of an undoubted gift of making the religious past live to her readers. In a former book she told the story of the Scottish Reformation. It is a story which ought to have an interest for old and young. The story of the rising of the Sun on the dark places of pre-Reformation times in Scotland gives the writer an opportunity of exercising her special gifts to advantage. We heartily commend this book to our readers and especially to those who are on the outlook for literature of a sound religious nature. Unfortunately, these are not so common as they once were in Scotland.

Church Notes.

Communions.—*January*—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, N. Uist. *March*—Second Sabbath, Ness and Portree; third, Lochinver and Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, Portnalong and Breacletee; second, Fort William; third, Greenock and London; fourth, Glasgow and Wick.

Rev. Donald MacLean, C.A.—Call from Portree Congregation.—On 30th November the Western Presbytery met at Portree Church to moderate in a Call to the Rev. Donald MacLean, C.A. Rev. Malcolm MacSween, M.A., presided and preached from Acts x. 21. The Presbytery sustained the Call and Mr. MacLean having accepted it, the date of the ordination and induction was fixed for Wednesday, 22nd December, at 6 p.m.—*J.C.*

Rev. John Tallach—Call from Oban Congregation—At a meeting of the Southern Presbytery, at Oban, on the 30th November, 1948, a call was sustained by the Presbytery in favour of Rev. John Tallach, formerly missionary in Africa.

Trinitarian Bible Society—Collecting Books.—The Trinitarian Bible Society have made it known that they are printing Collecting Books, and that Treasurers in our congregations can have a supply. Write to Secretary, Trinitarian Bible Society, 7 Bury Place, Bloomsbury, London, W.C.1.

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following:—

Sustentation Fund.—A. McLennan, Glasgow, o/a Lochbroom Congregation, per Rev. D. N. McLeod, £7; “Mac,” o/a Dumbarton Congregation, £3; Miss I. C., Drimnin, Oban, 17/-; A Friend, Glasgow, £3; “Friend of the Cause,” o/a Glendale, per Rev. J. Colquhoun, £1 2/6; Miss C. R. Ridgeburn, Bonhard Road, Seone, £3.

Home Mission Fund.—Mr. A. McK., Collam, Stockinish, per Mr. Ed. Morrison, £1.

Synod Proceedings Fund.—Mrs. M. McA., Inverkirkaig, per Rev. A. MacAskill, 8/6.

Magazine Fund.—Applecross Congregation, per Mr. M. Gillanders, £5 18/2; Mrs. Nicolson, Camustinivaig, Skye, 2/-.

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