

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. lx. 4.

C O N T E N T S

	page
Divine Comfort	351
Regeneration—An Illustration	355
Church Deputies at Ingwenya Mission	360
In Memoriam: Rev. John Tallach	362
Tribute to the late Rev. John Tallach	367
Donald Nicolson, Elder, Portree	368
Mary, Where is Thy Lord?	371
Searmonan	372
Notes and Comments	374
Church Notes	376
Acknowledgment of Donations	377

Printed by
 N. Adshead & Son, Ltd., 13 Dundas Place, Glasgow.

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LX.

April, 1956.

No. 12

Divine Comfort.

"COMFORT YE, comfort ye my people, saith your God." These words are as a fountain of comfort to the Lord's people. Comfort repeated, according to Hebrew usage, to emphasise its abundance and, in this place, the wholehearted goodwill and generosity of its Divine source. Though abundant and most generous, nevertheless it is not unrestricted. Indeed, we must beware of that type of Gospel whose large-hearted generosity overflows the bounds of Scripture and preaches comfort to all and sundry—the modern gospel of Universal Fatherhood. Here, as in other places in Scripture, the bounds are definitely set by the words, "My people" and "Your God." There is evidently a close personal relationship between the Lord Himself and all those whom He purposes to comfort. It is a relationship acknowledging and claiming possession on both sides. These people are the Lord's people. He claims them as His own, thus making a distinction between them and all others who are not His people. They are His by covenant love and electing grace, chosen in Christ before the foundation of the world. They are His purchased possession; the purchase price being nothing less than the precious blood of Christ, the Lamb without blemish and without spot, who loved the Church and gave Himself for the Church.

They are also His by the effectual and gracious call of the Holy Spirit. One or two were sanctified from the womb, but in the case of all the others they were born in sin and brought forth in iniquity, dead in trespasses and in sins, showing at that time no evidence in heart or conduct that they were the Lord's people. But in the great mercy and love of God a time came when they were called effectually by the Holy Spirit, who convicted them of the truth of God's Word, and convinced them of sin, righteousness and judgment, and revealed to them the substitutionary nature of Christ's sufferings and the true meaning of His death as a "sacrifice to satisfy Divine justice and to reconcile us to God," and imparted to them regenerating grace, making them willing and able to embrace Jesus Christ as He is freely offered in the Gospel. In Him they abide and He in them, as the branch in the vine, from Him is their fruit found. Him they follow as the sheep follow their shepherd, and another will they not follow

but will flee from him. Hence not only are they the Lord's people, but He is their God; their God in distinction to all those idols which blinded nations fear.

With what holy irony and biting sarcasm does Isaiah in this 40th chapter of his prophecy describe the invention and manufacture of the idols of man's sinful imagination. But the Lord's dear people have all been delivered from the snare of idolatry; and, oh! what an unspeakably great mercy for them! Each one of them has come to see in a saving way the glory of God in the face of Jesus Christ, which is the glory of the one living and true God, a just God and a Saviour. Like Ephraim they resolve to finish with idols. "What have I any more to do with idols?" "They turn from idols to serve the living and true God and to wait for His Son from heaven." They are His people and He is their God. What more precious, what more important relationship could there be as between the Eternal God, the God of all grace and comfort on the one hand and a poor sinful creature on the other! Salvation, blessing, joy everlasting; grace and glory derive from it and are secured by it.

For all those in this relationship there is a divinely ordained ministry of comfort. "Comfort ye, comfort ye my people, saith your God." Before departing from this world and going to the Father, the Lord Jesus Christ made it a chief concern to reassure and comfort His disciples in the distressing prospect which faced them. His loving thought and concern were always for them and not for Himself, and for this the Church will be eternally in His debt. "I will pray the Father and He shall give you another Comforter that He may abide with you for ever, even the Spirit of Truth." From this we understand that Christ as Great High Priest has entered into the holiest of all, even into heaven itself, there to appear in the presence of God for us. He there carries the concerns of His redeemed people while they are still in the world and greatly in need of comfort. The result of His intercession is no less a blessing than this: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Now the Lord's people profess to believe in the doctrine of the Holy Spirit and in the ministry of the Holy Spirit as the Divine Comforter of the Church, and yet must it not be acknowledged that few of those who thus believe understand as they ought and appreciate in the way of daily experience the real meaning of this most precious of all gospel gifts, even that God the Lord should dwell among men, with the rebellious also. The ministry of the Holy Spirit is not merely the exercise of a general oversight over the whole Church on earth: it is much more than that.

It is a direct personal indwelling in each believing heart. "He dwelleth with you and shall be in you." In you, that is, as the spirit of life, which He communicates and imparts to the soul, thereby quickening it into spiritual and heavenly life and activity. His power of

direct access to each faculty of soul is a very mysterious and wonderful fruit of the gospel. By means of that access He ministers comfort to the whole soul. The understanding is savingly enlightened in the great doctrines of the Christian faith, the conscience is purified and a living principle of holiness imparted, the memory is enriched with the remembrance of the things Jesus has said, the affections are captivated by the love of Christ; and the will, that otherwise impregnable bastion of Mansoul, is graciously won over, without in any way doing violence to its liberty, and henceforth the "will of God" revealed in the gospel becomes its supreme rule and authority in all its exercises. In all this indwelling the Holy Spirit fulfils His office as Comforter. Through this ministry the gracious soul enjoys the comfort of forgiveness of sins, rest from weariness, peace of conscience, and renewal of strength. The source of this comfort being a Divine Person is infinite and inexhaustible.

Again, the Holy Spirit ministers comfort as the Spirit of Grace. The living soul can never be comfortable without adequate and renewed supplies of grace. In this world the heaven-born soul is a stranger and a pilgrim seeking another and a better country. It is his concern, and in his highest interest that he should be suitably prepared for Heaven, his Eternal Home. Grace alone can do that. He needs daily supplies of repentance; brokenness of heart and contrition of spirit. Because he is among the living in Jerusalem sin is always, and in every shape and form it assumes, a grief to him, the plague of his heart is a grief to him; these rob him of his comfort. He is acutely conscious of the spiritual idolatry, vanity, hypocrisy, and worldliness of his heart. On account of these things he mourns in secret places, and the spirit brings a melting of heart as "showers upon the mown grass." And, oh! there is a sweetness of comfort in such penitent mourning which he would not part with for the whole world were it his—this is that godly sorrow which works repentance not to be repented of.

He needs daily renewals of faith. His faith is often under trial, fiery trial as gold is tried in the fire, and this cannot but interfere with his comfort. The remains of sinful nature in his heart give rise often to infidel thoughts, sometimes even breaking out into rebellion against God and even blasphemous thoughts. The Evil One tempts him concerning his calling and election, and suggests doubts and fears which are most distressing to him. Against these hosts what could he do were it not for the Spirit of all Comfort taking him by the hand as it were and leading him like a little child back to where he began—"He that believeth shall be saved" and "Him that cometh unto me I will in no wise cast out," and thereby restoring gospel comfort to his vexed soul through the simplicity that is in Christ and the liberty wherewith the Son makes free.

He needs daily renewals of love and the spirit of humble obedience inseparable from it. There is no doubt in his mind but that Christ is altogether worthy, worthy to be loved and worthy to be followed, even when such following makes the demand, "If any man will come after me let him deny himself, and take up his cross daily and follow Me." But while acknowledging the worthiness of the Redeemer, how often is the true disciple of Jesus harassed and perplexed with feelings of coldness, indifference and self-interest? The Holy Spirit brings to bear upon this a ministry which is boundless in its love. The believer finds himself like a small shell which the receding tide has left stranded and empty on the shore, but there is enough in the ocean to fill ten thousand such shells and yet remain as full as ever. All that is needed is just to wait for the incoming tide, and when the time appointed comes what can keep it back? "I will pour water upon him that is thirsty, and floods upon the dry ground." If there is not comfort enough in that where else is it to come from? But there is enough and to spare, and in His application of it to the poor and needy, who could be more wise, loving and skilful than the Holy Spirit, the Spirit of all Comfort?

The sweetest source of all gospel comfort is Christ Himself revealed through the ministry of the Holy Spirit. It is the peculiar office of the Holy Ghost, the Spirit of Truth to take of the things of Christ and to show them to His followers, and so to glorify Him. Who can measure the wealth of comfort here made available to the Church, freely, graciously and effectually. It is such comfort as derives from the personal glory and fulness of the God-man Mediator—a fulness of mercy, love, power and grace never to be exhausted, accordingly it is written, "My God shall supply all your need out of His riches in glory by Christ Jesus."

There is comfort in the very remembrance of the names Christ bears in making Himself and the riches of His grace known among men—Saviour, Redeemer, Shepherd, etc. There is much comfort in a believing consideration of the offices of Prophet, Priest and King which He sustains and executes as Mediator. How sweet and full of comfort is the thought of His oneness with the Father. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father? Believeest thou not that I am in the Father and the Father in me?" Through the Son each child of God has direct access unto the Father and a right and title to all the blessings and benefits of the Father's house.

Finally, what sweet comfort to meditate on Christ's own relationship to each and all of His people. In Him all the promises are yea and amen to the glory of God; promises great and precious having respect to every possible need and trial and providing the necessary and corresponding comfort to meet each case. Related to Him as each one of His people is, these promises are there for them and

they are assured that all things work together for good to them who love God. Through that relationship the eighth chapter of Romans becomes a mine of golden comfort inexhaustible in its wealth, beginning with "no condemnation": it concludes with "no separation." "Who shall separate us from the love of Christ . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." He, the Comforter, shall take of mine and shall show it unto you.

Regeneration—An Illustration.

THE following narrative of Christian experience is taken from a book written by J. A. Alexander, D.D., of Princeton, called *Thoughts on Christian Experience*, and he makes use of it to illustrate the difficulty of discerning in many cases where common grace ends and saving grace begins. In the experience of many true Christians this question is a real difficulty. But however important the point of distinction may be, and however important it may be to determine it, of far greater importance is the fact that there is evidence of a thoroughly scriptural kind which leads us to conclude that the person having this experience has indeed passed from death to life and is a truly regenerated person. The original writer is not known except by the initials R. C. We are sure that this account will be helpful to some who may have passed through more or less similar experiences, or may be in process of doing so.

"I grew up," says the narrator, "to manhood with very little thought of religion, and without experiencing any serious impressions, except the alarm occasionally produced by the death of a companion or relative. Whilst I habitually cherished a great dislike to strict religion, which frowned upon a life of pleasure and amusement, I entertained a strong prejudice in favour of Christianity in general, and that particular denomination to which my parents and ancestors belonged. I call this a prejudice, for I knew nothing of the evidences of the truth of Christianity, and had only a very vague and confused notion of what the Scriptures contained; except that, when a child, I had read, frequently, many portions of the historical part of the Bible.

"In this state of mind I was exposed to the common objections of infidels, which arose from reading history, and finding that all nations had their respective religions, in which they believed as firmly as we did in ours, and the thought occurred often: 'Why may they not be in the right and we in the wrong?' But, about this time, infidelity began to prevail, and its abettors to be bold in declaring their opinions. My mind was so completely unfurnished with arguments in favour of Christianity that the only thing on which I could fix was, that it had

come down from my ancestors, and the people with whom I was conversant generally believed in it. But this was far from satisfying my mind. I began to feel uneasy for fear that we were all wrong in our belief; but the thought was never pleasing to my mind. As to books of evidences, I know nothing about them, and cannot remember that I had ever heard of such works. And I was so situated that I had no one to whom I could apply for instruction. The only person with whom I had any communication, on literary subjects, was a gentleman who, though he said nothing to me on the subject, was deeply imbued with sceptical opinions. Being separated from the companions of my youth, and placed in a secluded situation where, except on particular occasions, I saw little company, and where there were few opportunities of hearing instructive preaching, I was cast upon my thoughts, and my reflections were often not very pleasing.

"One day—it was the Lord's Day—as I was looking over some books which I had in a trunk, my eye caught the words 'Internal Evidences of the Christian Religion.' I had often seen the same book, and never so much as thought what the subject of it was, but in my present perplexity I seized it with avidity and began to read. The work was the celebrated treatise of Soame Jenyns, Esq. I never removed from where I was sitting until I had finished it, and as I proceeded, the light of evidence poured in upon my mind with such power of demonstration that at the conclusion I had the idea of the room being full of resplendent light. I enjoyed a pleasure which none can appreciate but those who have been led to the contemplation of the truth in like perplexing circumstances. Not only were all my doubts removed, but I wanted no more evidence. My conviction of the truth of Christianity was complete. I believe it could not have been increased.

"But still I knew scarcely anything of the method of salvation, revealed in the gospel. I entertained the common legal notions of thousands of ignorant people 'that at a convenient time I would become good,' never doubting for a moment of my ability to do all that was requisite. The only thing which gave me uneasiness was the fear of a sudden death, which would not afford me the opportunity of repenting and making my peace with God. But the hope prevailed that I should die a lingering death and be in my senses, and then I would do all that was requisite to prepare me for heaven, while at the same time I had no definite idea what that preparation was.

"During this period I was exposed to few temptations, but still some sins had dominion over me. One day a child brought me a small book and said that Mrs. T. requested that I would read it and return it soon, as it was borrowed. The title was *Jenks on Submission to the Righteousness of God*. I read the book through at a single sitting, and again a new light sprung up in my mind. The author, in the introduction, gives an account of his ignorance of the true method of a sinner's justification, until he had been for years a preacher. He

was a minister of the Church of England. I now found that I likewise had been all my life ignorant of the way of salvation, for I entertained the same legal and unscriptural notions which he proves to be utterly erroneous. Although these new views seem to have been merely intellectual, yet they afforded me a great satisfaction. I had now a distinct knowledge of the gospel method of justification, which I ever afterwards retained. Another copy of this book I have never seen.

"The preaching, to which I had access, was mostly of a wild, fanatical kind, and the way in which I heard the new birth described tended to prejudice me against the doctrine of regeneration. I had never before heard anything about this change, and yet I was sure that I knew some very good and religious people. I began to be troubled now, whether sober, intelligent Christians believed in this doctrine. It also became a subject of discussion in the little circle with which I was conversant; and I found that one person in the company professed to have experienced this change; another was convinced of its reality but professed to be merely an inquirer; a third was of opinion that it related to the conversions of Jews and infidels, and that there was no other regeneration except in baptism; and the fourth was the sceptical gentleman already mentioned who was incredulous about the whole matter. In these conversations I, being young and ignorant, took no part, but I listened to them with intense interest. I had recourse to such books as I had access to but could find nothing that was satisfactory; for my range of religious books was very narrow, and few of these of an evangelical cast. The person of my acquaintance who professed conversion one day gave me a narrative of the various steps and changes experienced in this transition from darkness to light. As I entertained a favourable opinion of the veracity and sincerity of the individual, I began to think there might be something in it.

"Although I had experienced no remarkable change thus far, I knew that the subject of religion had become one of much more interest in my mind than formerly. One evidence of this was that I commenced secret prayer, a duty utterly neglected until this time except when some one of the family was dangerously sick. I had selected a retired spot, surrounded by a thick growth of trees and bushes, on the margin of a brook. Here I made a kind of arbour, over a little plat of green grass, and in the summer evenings I would resort to this sequestered spot. It was on the afternoon of the Lord's Day I was reading a sermon on the long-suffering and patience of God in waiting with delaying sinners; and so many things applied so exactly to my own case that I became so much affected with a sense of the divine goodness and forbearance, in sparing me, and waiting so long with me, while I was living in neglect of Him, that I felt impelled to go out and weep. I was reading the sermon aloud to the family by request. I laid down the book abruptly and hastened to my retirement, where I poured out a flood of tears in prayer. And, suddenly,

I was overwhelmed with a flood of joy. It was ecstatic beyond anything which I had ever conceived, for though I thought religion a necessary thing, I never had an idea that there was any positive pleasure in its exercises. Whence this joy originated I knew not. The only thing which had been on my mind was the goodness and patience of God and my own ingratitude. Neither can I now say how long it continued, but the impression left was that I was in the favour of God, and should certainly be happy for ever. When the tumult of feeling had subsided I began to think that this was conversion—this was the great change of which I had recently heard so much.

It occurred to me, when walking home, that if this was indeed the change called the new birth, it would be evinced by my forsaking all my sins. This suggestion appeared right, and I determined to make this the test of its reality. All the evening my mind was in a delightful calm, but the next day my feelings had returned into their old channels. I was grieved at this and resorted to the same place where I had experienced such a delightful frame, in hopes that by some kind of association the same scene would be renewed, but though there was the place and all the objects of yesterday, the soul-ravishing vision was not there; and after a feeble attempt at prayer, and lingering for some time, I returned without meeting anything which I sought and desired. It was not long before I was subjected to the test which I had fixed; a temptation to a besetting sin was presented, and I had no strength to resist but was instantly overcome. This failure gave me inexpressible pain on reflection. I did not know how dear my cherished hopes were until they were wrestled from me. I never felt a keener regret at any loss which I ever experienced.

“Although I was constrained to admit that I was not a regenerated person, I was sensible of a considerable change in my views and feelings on the subject of religion. I had no longer any doubt of the necessity of regeneration, and entertained some consistent notions of what its effects must be. I had, as before stated, acquired evangelical views of the way in which a sinner must be justified, and entertained different feelings from what I had formerly towards religious people. Formerly they were objects of dread and aversion; now I felt a sincere regard and high respect for the same characters; and was pleased when I heard of any of my friends becoming religious or more serious than before. I had now an opportunity of hearing an able minister preach an evangelical sermon on the text, ‘For our righteousness are as filthy rags,’ etc., and I cannot tell the gratification which I experienced in hearing the doctrine of justification, which I had fully embraced, preached distinctly and luminously from the pulpit, but when I looked around on the audience I had the impression that they were all, or nearly all, ignorant of what he was saying and were still trusting to their own works.

“It gave me pleasure also now to converse on the doctrines of religion, and I felt a real abhorrence of vicious courses. This was my state of mind when providence cast my lot where a powerful revival had been in progress for some time. I had witnessed something of this kind in a wild, fanatical sect, where bodily agitations were common and violent; but this was a different scene. The principal conductor and preacher was a man of learning and eloquence; and his views of experimental religion, as I think, most correct and scriptural. If he erred, it was on the safe side, in believing in the thorough conversion of but a small number of those who appeared impressed. In entering into this scene I experienced various new and conflicting feelings. The young converts spoke freely, in my presence, of their conviction and conversion but often with a degree of levity which surprised me. In their conversations I could take no part, and although my general purpose was to consider myself an unawakened, unconverted sinner, yet when I heard the marks of true religion laid down, and especially by the distinguished preacher, before mentioned, I could not prevent the thought arising continually, ‘If this is religion, then you have experienced it.’

“This seemed to me to be the suggestion of a false hope, by the enemy, to prevent my falling under conviction.. Still the idea was continually presented to my mind, and with the appearance of truth. I took occasion to state the matter to the clergyman above alluded to, as soon as I could gain access to him; for I was diffident and timid, and had never opened my case to anyone freely. I told him all my former exercises, and stated distinctly that they had not been sufficient to break the habit of sinning to which I was addicted. As soon as I mentioned this part he said, in a peremptory tone, ‘Then surely your exercises were not of the nature of true religion and you must seek a better hope or you will never be admitted to heaven.’ This decisive answer drove away, from that moment, every idea of my being in a state of grace, and I felt relieved from that which I had myself considered a temptation, to entertain a false hope. Now I began to seek conviction, as a necessary preliminary to conversion; and hoped that every sermon which I heard would be the means of striking terror into my soul. I read the most awakening discourses; went to hear the most arousing preachers; endeavoured to work on my own mind by imagining the awful realities of the judgment and the torments of the damned.

(To be continued.)

JESUS—THE ARM OF THE LORD. By this arm the Lord executes His will in Providence and Grace. Upon this Everlasting Arm the Church leans, for it is always underneath. As the strong arm of the shepherd lovingly clasps the lamb to his bosom, so the Arm of the Lord evermore encircles His people.

Church Deputies at Ingwenya Mission.

By REV. R. R. SINCLAIR.

Rev. D. MacLean and myself had a most comfortable and enjoyable voyage from Southampton to Capetown in the "Pretoria Castle," arriving in Africa on Thursday, the 9th of February, at 6 a.m. in the morning as the sun was rising. The view of Table Mountain as it appears to tower behind and above the harbour and city of Capetown was impressive indeed. At this stage of our journey the kindness and care of God was felt to be a reality. We stayed a few days in Capetown, a most up-to-date and attractive city. Then on Tuesday afternoon, the 14th February, the train for Bulawayo was boarded, and during our journey northward to Southern Rhodesia we passed through varied types of African country and scenery. Typical African villages, with their inhabitants moving about, were easily seen from the train time and again. The train stopped at Mafeking and Kimberley, places well known in South African history, and also at many smaller stations. On Thursday, the 16th February, we arrived at Bulawayo at 6 p.m., after quite a good journey, the weather not being too hot. We were met by Mr. Norman Miller, who had African boys with him from the Mission School to help with our luggage. Then we were driven in the mission car to Ingwenya, a distance of 30 miles. The last ten miles of the journey was over poor roads and tracks, and at places the car slithered about in the mud as there had been much rain previous to our arrival.

About 7.30 p.m. we arrived in the Mission compound, and at the door of Mr. Miller's house. It was dark, but our friends from Scotland on the Mission were there outside with lamps to greet us with gospel cordiality. After partaking of food, our conversation lingered on till midnight, and just then the noise of motor transport indicated the arrival of Rev. James Fraser and Mr. James Tallach, the son of Mrs. Tallach, Oban. They had come from that part of our Mission further north, in the Shangani district. They had been delayed on this journey during the day by "travelling troubles," which are common here. Our feelings in actually being at our Ingwenya Mission, Africa, and meeting Miss J. Nicolson, Mrs. Nicolson, Mr. and Mrs. Miller and family, and Miss J. MacKay, with the two later arrivals, are difficult to describe. God's purposes and providence in the matter affected us in mind and heart, with some wonderment and peculiar interest. We could not but feel that He that ruleth over all of us and all events brought about this meeting, in the midst of Africa. Praise and blessing were indeed due to the Lord for carrying us safely into our African Mission after a journey o'er sea and land of at least seven thousand miles.

After resting the night in the guest house allotted to us, Friday, the 17th February, brought its own activities. At 12 noon Rev. James Fraser conducted a service in the Church, which had been previously

intimated; and preached most suitably from the parable of the fig tree in the vineyard. At the close of the service he introduced Rev. Donald MacLean and myself to the people. I then spoke to the people by way of explaining the interest the Church and Synod at home, in Scotland, had in them, evidenced by our being sent out; and exhorted them and warned them to seek to hold fast to the gospel and pure doctrines of the Word of God, and other privileges connected therewith, which the Free Presbyterian Church had in the past been instrumental in bringing among them for their spiritual good. I warned them not to be influenced by Mr. Edwin Radasi, who was no longer a minister of the Free Presbyterian Church, and against whom the Church had done nothing to cause him to depart from us. Rev. D. MacLean then addressed the people, conveying to them the good wishes of the Synod for their spiritual and eternal welfare. There would be about 40 adults present, and the rest of the Church was full to the front of the pulpit with scholars from the school. Quite a number had to sit outside on the grass, opposite the front door of the Church. There were in all about 400 children present. I was much affected as I sat in the pulpit, before rising to speak, in seeing through the open door of the Church the memorial stone set up over the grave of the late Rev. John B. Radasi, who is buried quite near the Church.

There, on our first public appearance in the Mission, was a witness to what our late godly fathers in the Free Presbyterian Church originated and supported, through the instrumentality of the late Rev. J. B. Radasi, viz., a mission among the heathen in Africa to bring to them the Word of God, the pure gospel of Christ Jesus for dark and lost sinners, and the practice which is after godliness. In this such as the late Revs. N. Cameron, N. MacIntyre, J. S. Sinclair, and D. Beaton had the deepest spiritual and prayerful interest. Many in the Church at home were not born when those godly and discreet fathers were at the height of their interest in our African Mission. Then on our first Sabbath at the Mission, the 19th February, there were the usual services held. Rev. D. MacLean conducted the prayer-meeting at 8 a.m. for half an hour. Then the Sabbath School was held after it. At 11.30 a.m. I held the first service, using an interpreter, and found it much easier than anticipated to speak thus. Then at 1.30 p.m. Rev. D. MacLean held the second service, using an interpreter. At 5 p.m. I held the third service of the day, all parts of the service being conducted in English. There were present at the first two services about 40 adults and 86 scholars, and all these young people and a number of adults at the evening service. Then at 7.30 p.m. I went with Mr. Norman Miller to take worship with the boys and girls after their evening meal. The worship is conducted just as at home in the family. But after worship we waited about half an hour as I answered questions of a Biblical kind put by some of the boys and girls, and also heard a number of them repeat from memory texts which they heard in Church during the day.

Since coming out here we have met with expressions of sorrow at the death of the late Rev. John Tallach, who for so many years bore the burden and heat of the day in labours constant and varied among the Africans in the Ingwenya area. At the time of writing we have been but a week in the midst of the Mission yet we have been daily on the move, and have seen much of the activities and organisation of the Mission. I must not anticipate here what news we will bring home, as we have yet to visit Shangani district. But one thing I will say, I am more than satisfied, I am glad at the unique privilege of being an eye and ear witness to the fact that the Free Presbyterian Church of Scotland has a Mission which ministers to our fellow sinners in this part of the Continent of Africa. It is unavoidable that this note will appear in the Magazine a few weeks before our return to Scotland, the Lord willing, but our friends in Canada, Australia, and New Zealand will read this ere any Synod report will be published during the summer. "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name" (Psalm lxxx. 17 and 18).

In Memoriam: Rev. John Tallach.

By REV. J. MACLEOD.

"SURELY he shall not be moved for ever: the righteous shall be in everlasting remembrance" (Ps. cxii. 6). All the Lord's people are righteous because of the grace of God bestowed upon them in a day of mercy. It is the grace of God that makes them upright, honest, humble, truthful, and obedient to the Lord that paid the price of their redemption in His own blood! It was a debt that they could not pay to the offended God of heaven. When they are brought to the saving knowledge of the Lord Jesus Christ, and by faith behold Him—"And looking upon Jesus as He walked, he saith (and with John they all say it), Behold the Lamb of God." How can the believer but love Christ? It is not a mere fleeting impression or a sensational flash of the imagination that fades away like a shooting-star. It is, on the contrary, a growing indebtedness to Jesus Christ which cannot be expressed in mere words. It is in his walk and conversation the believer reveals his heart love to Jesus Christ. Judas might kiss Him, but in his heart was a drawn sword to destroy Him! Mary "stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment" (Luke vii. 38). Christ was precious to Mary!

In the Bible we have a galaxy of men and women who showed by their life and walk that they loved the Lord, and many of them sealed their love to their Lord with their blood. Their names shall be in

"everlasting remembrance" in the Book of God. The world hated them, persecuted them, and slaughtered unknown numbers of them from the days of Abel, and by so doing, thinking, and believing that they were forever blotted out, but their names were written in the Lamb's Book of Life, where devils and wicked men could not reach them any more!

By the above few remarks concerning the Lord's people let us bring to the remembrance of the readers of the *Free Presbyterian Magazine* one who was known to many of you personally, and to others by name and profession only.

John Tallach was born in the town of Dornoch, Sutherland, some 66 years ago, and ended his earthly pilgrimage on Sabbath morning, the 30th October, 1955, in his manse in Oban. It was at the beginning of the first world war we first met John Tallach in the town of Tain, Ross-shire. It was on the eve of his joining His Majesty's Forces in 1915. It was obvious to us then that he was deeply interested in the cause of Christ, and in the salvation of his immortal soul. From that time to the day of his release from "the body of this death" we felt united to John Tallach. He was privileged from infancy by being born to parents who feared the Lord, that honoured the Lord in their life and conversation, not only before their neighbours, but before their own children. His father, Andrew Tallach, was an outstanding Christian, pious, upright, sincere, and humble yet strong and courageous on the side of the cause of Christ, when many who made a loud noise turned their back on the cause that they were supposed to defend and follow at all hazards! It was in this God-fearing atmosphere that young John was reared and nurtured. "Behold now, there is in this city a man of God, and he is an honourable man: all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go" (I Sam. ix. 6).

That John Tallach was a child of many prayers, we doubt not, but more than all that was required and needed before young John could say with the Church of God, "I know whom I have believed (margin "trusted") and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. i. 12). He passed with hundreds of thousands of his fellow countrymen through terrible experiences in the first world war on the Continent of Europe in defence of his country. The Lord brought him safely out of that "horrible pit and miry clay." For He had other work for him, the noblest and the most honourable in this life: to preach the gospel that saved his own soul to other poor lost sinners. That the Lord had set him apart for the work of the ministry is beyond all doubt. When he passed through the usual secular and theological curriculum, he offered himself to the Church, through its Foreign Mission Committee, to labour in our Mission in Southern Rhodesia. The Church had been looking and praying for several years for a young man that would offer himself to labour in this Mission. It was on condition that a

European Missionary should be sent out at the earliest possible date that the Government allowed and permitted the late Rev. J. B. Radasi to be settled among the native population. Mr. Radasi was a native of the place, and the then policy of the Government was not to allow a native Pastor to work among the natives but under a European Pastor.

The Synod promised the Government to send out a European Pastor that should be in charge of the Mission as soon as one was available and suitable to take charge of the Mission. Mr. John Tallach was the first to offer his services to the Church for Mission work in Africa. He was accepted, and sent out with the prayers of the Church that the Lord would use him, and that His kingdom would be advanced in that part of the "dark continent." On his arrival on the field of labour, and most undoubtedly looking forward to meet the Rev. J. B. Radasi, with whom he expected to work and labour for many years, instead he found on arrival at the Mission Station that Rev. J. B. Radasi had been removed to his eternal rest. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord has His way in the whirlwind and in the storm, and the clouds are the dust of His feet" (Nahum i. 3). We can truly appreciate in this case what Nahum says, "The Lord has His way in the whirlwind and in the storm." Here we behold another sore trial for our friend, Rev. John Tallach. He was alone, among primitive people, did not know their language, their customs and manners were all new to him! What was to be done now? We can follow him into the heart and centre of the 23rd Psalm! Here he found peace and solace. He cannot turn back; he has no desire to turn. He must go forward and preach with all his heart and being that gospel that saved his own soul to the poor heathen, some stark naked and, worse still, naked in their souls before a never-ending eternity. What loomed before his mental vision at the sight of the heathen orgies? Eternity, the soul lost, and lost for ever if not redeemed by the blood of the Lamb of God.

He knew the remedy; they knew not the remedy. He saw into eternity; they could not see beyond their cattle and their foul and filthy beer! On his arrival there were few children attending school; probably one or two teachers. He immediately set about to teach the children, and before he was forced to retire through ill health there were hundreds of children in the schools under his care and supervision, and hundreds of them able to read the Word of God who were formally living like irrational animals.

He had to labour not only in the spiritual sense, but in the physical sense as well. It was not a "forty-hour week" he had to work, but eighty and ninety-hour week. He had to supervise the schools, appoint teachers, open new schools, attend to the sick, provide for their food, clothing, medicinal attention among old and young, male and female alike. He had to do all this in the face of opposition which often

taxed him to the limit of human endurance; the monetary difficulty he had to meet and face for years on end! I was a member of the Foreign Mission Committee before and during all the years Rev. John Tallach was in Rhodesia. How little our people at home could appreciate of the troubles, trials, and mental worries that Rev. John Tallach had to endure, while labouring night and day to direct the poor natives to that knowledge which flesh and blood cannot give, neither can take away once it is established in the soul by the power of the Holy Spirit! The question no doubt has been often asked, or thought, what has been the benefit, fruits, and results of all the labour that has been spent on the poor natives in our Rhodesian Mission? All that one can say to such a question is, that we must leave that to the Great Day.

We doubt not but many souls have been saved: but, even if one soul has been saved, in the words of the pious Samuel Rutherford, "My heaven would be two heavens in Immanuel's land." There is no wheat without chaff. The wheat is taken to the granary; the chaff is burnt. If many of the heathen are painfully disappointing after all the labour and effort that is used for their benefit, do we not meet with similar trying and painful disappointments at home? We most certainly do! Men, women, boys and girls under the teaching and preaching of the gospel for years, and at times very promising wither away into utter indifference, godlessness, and often into immorality! Here we have naked heathen savages whose life and conduct are far lower in many respects than the irrational animals, if they break away in many cases after being "semi-civilised" and educated to the extent that they can read the Word of God, where are they different to the "civilised" heathen in the home country?

If some are saved through the preaching of the gospel what more can the Church expect than what Paul and Peter expected in their day? Let us also remember that the seed sown may disappear for many a day under the sods in the minds of poor sinners in our Mission in South Africa, and reappear after many days, and bring forth fruit to the glory of God! Queen Victoria spoke very seriously to a young woman whom she met in the home of a dear Christian lady about her eternal salvation. The young woman, like many other young persons, thought little of it until a few years ago, when the solemn advice of the noble Queen Victoria came with power into her soul and conscience! His word will not return to Him void and fruitless. If John Tallach had been associated with one of the larger bodies, such as the London Missionary Society, the whole kingdom would hear of the work he was enabled to accomplish! Indeed, after he came home we strongly urged him to write out his experience in the Mission Field. He was too modest and thought so little of what he was able to do that he would not attempt it. The field before his mind was so vast that he could not make himself believe that he did anything.

That was John Tallach all through life to the end. Christ was great but the sinner or believer nothing at all. Another point that should be carefully considered, that the gospel never entered any city, town, congregation, family, or soul but the devil was roused and fought back with all his might to dislodge, discredit, and murder the "infant child" in the soul before it could walk in the ways of truth, righteousness, and holiness! The Roman Priest can convert the heathen by putting a bunch of beads about their necks and pour a little water on their heads, muttering a few Latin words, and call them converts to the "Catholic Faith." The servant of Christ must tell the heathen that he must be born again, changed in state and nature, otherwise that all the waters of the Zambesi will neither cleanse nor take away his sins. Here is the fundamental difference between the servants of Christ and the false prophets. The prophets of Baal can multiply converts in thousands: the servants of Christ know that they cannot convert anyone unless God will use them as instruments. Their heart language with the prophet of God is, "Who has believed our report, and to whom the arm of the Lord is revealed."

Whatever work the Rev. John Tallach was the happy instrument of doing in the hands of the Lord must be left to the great day of Judgment, when all His jewels are gathered home from north, south, east and west. That he was able to gather together many hundreds of poor heathen children, teach them to read the Word of God is sufficient evidence of the laborious work he was able to carry on in the sole interest of the salvation of their souls. His work was eased to a considerable extent when Dr. R. Macdonald arrived at the Mission, and Miss J. Nicolson, who took charge of the scholastic side of the work. Although the burden was made easier by their help and company, yet the responsibility of superintending the whole Mission work and preaching stations remained with him to the end of his sojourn in Rhodesia. He was one of the most unselfish men we ever worked with, as if born and moulded for Missionary work. How often we felt over the years that this servant of the Lord should be so often hampered and stunted in his work for the lack of financial help that could enable him to extend and carry out various projects for the benefit of precious immortal souls. Over the years thousands of millions of money have been spent in slaughtering men, women, and children and thousands of millions now squandered in feverish preparation for more slaughter, misery, and destruction, and nations and Governments refuse to spend a penny on the only remedy of the ills and woes of dying humanity! What savages we are! John Tallach worked against all odds like all the great Missionaries of the past and, verily, he was no grumbler. He could not wait to dress himself with a "White Tie" or with a "Dog-collar" on the field of labour.

He worked under all kinds of conditions, learning the native language, and translating part of the Word of God into the vernacular of the people, teaching, preaching, attending to the sick and dying,

building places to conduct the worship of God with the help of the natives, travelling long distances from place to place, and when famine was threatening or actual among them he had to provide food for the poor, hopeless and helpless natives. The "Witch-doctor" could do nothing to bring rain or food to the dying heathen! He had to contend with the "Witch-doctor" on another field. For the heathen Africans believe in the "evil eye" of a bad neighbour, as some Englishmen, Irishmen and Scotsmen believe it! Sin and the devil are the same in Africa as in the Highlands or Lowlands of Scotland. That John Tallach overworked himself is evident. When he wrote that he was to come back to Scotland, we wrote by return pleading that he should try to remain another five years, knowing what invaluable work he was doing in our Mission. After a month or two he wrote us that his time and work was at an end in Southern Rhodesia. We knew then that his work was accomplished; that his loving labours there were over! He was a faithful servant, loving, humble, and sincere. He loved His Master, His service, His people, and the souls of men. He was the first European Missionary the Free Presbyterian Church of Scotland sent to the Mission Field. He served his Lord and Church nobly and faithfully. His reward is with His Lord in glory.

His removal made a blank in our Church at home and abroad. Some of us who knew him so intimately feel his removal keenly, but what cause of thankfulness to the Lord that His servant was lovingly removed to his eternal rest without ever marring his profession to his last hour in this life! He worked to the last, and was willing to go to Church the Sabbath morning he died if that was the will of the Lord. Instead he went to the Church above to join the redeemed of the Lord there, where sin, death, and parting are forever unknown. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv.).

Tribute to the late Rev. John Tallach.

By AN AFRICAN FRIEND.

The Lord owns His people, not only as their Creator but as their Redeemer. Mr. Tallach's departure to his homeland in 1946 caused deep sorrow and a sense of heavy loss to us all, and this was aggravated by the news that the Lord had removed him from this world altogether. But he belonged to the Lord and the Lord has taken Mr. Tallach to be with Himself in that world which knows no darkness nor parting.

"Ye are the salt of the earth." The servant of Christ who was the salt of the earth for over 20 years in the Ntabazinduna and Shangani Reserves is greatly missed far and near, but his labours and way

of life will remain sweet memories to all who love the Lord and were privileged to meet Mr. Tallach and to know him. Mr. Tallach set a very high standard of Christian life in his day among us. As a servant of the King of Kings he devoted his life to the preaching of the gospel of salvation. It can be said of Mr. Tallach that he preached more by deed than by word. His life was a powerful sermon to many souls in Rhodesia.

Mr. Tallach was a most kind and tender-hearted man. His tenderness was clearly shown when attending the death-bed of one of his flock or of any member of the community. He gently gave a word of comfort to those who were God's people and those who were strangers to Christ he sought earnestly and tenderly to lead to the Saviour. The poor and the aged Mr. Tallach showed a special interest in. Many sons and daughters of the poor owe it to Mr. Tallach that they are educated people to-day. As a true missionary he frequently visited the homes of his flock in order to find out how they lived and to show an interest in their daily life.

Mr. Tallach was a true servant of the Prince of Peace. He loved peace and sought and maintained it in church, school and community. This man of God had the spirit of his Master for his home was open to all classes of people who needed help spiritually and materially. Who is to fill his shoes? We look to the great Head of the Church to fill his place in His Church here and in Scotland.

I believe that these words of the Apostle Paul are appropriate to the labours and life of Mfundisi Tallach in Rhodesia: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (II Tim. iv. 7, 8).

—P.M.

The late Donald Nicolson, Elder, Portree.

Brotherly love, being a grace wrought by the Holy Spirit in the souls of His people, is a clear sign of regeneration. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John iii. 14). Like all the other graces, it finds its exercise in the communion of the Holy Ghost, in fellowship in the truth and spiritual experience, and extends its interest in bearing one another's burdens in things temporal, should such a need arise. "My little children, let us not love in word, neither in tongue, but in deed and in truth" (I John iii. 18). Brotherly love is thus a very different thing from amiability of character or kindness of disposition. Such features may be found in many religious people in whom there is no brotherly love uniting them to the children of God. But brotherly love is a spiritual affection which discerns the

beginnings of the image of Christ being traced by the finger of God's Spirit in a man or woman, thus forming a spiritual union, profitable to both, and encouraging in their common efforts to advance the Cause of Christ in the world.

When one of the Lord's people is taken from this Valley of Baca to appear before God in the heavenly Sion, all who felt spiritually united to such feel the loss, not only to themselves personally, but also to the Church at large. When such were useful in the vineyard and known to be of those who sighed and cried because of the abominations done in the land, the sense of loss is more profound although it is realised that they have finished their course with joy and entered the inheritance which is incorruptible and undefiled and which will never fade away. Such were the feelings of many when they heard of the death of the worthy man whose name appears at the head of this notice. He was one of the faithful of the land, belonging to a stamp of Christian fast passing from our midst, who knew the value of vital godliness and were not disposed to accept that which bore the name but lacked the reality.

He was born in Peneffler in the Parish of Portree in 1869 of respectable parents who belonged to the Established Church. Of their spiritual condition he could say little, but he had the inestimable blessing of a godly grandmother, Mrs. MacKenzie, Strome, who often spoke to him of his soul's interests and who was much pleased with the evidences of early piety she saw in her grandson. It appears there was a godly neighbour near the home in Peneffler and young Donald would often enter this house at the time of worship. He was of the opinion that the prayers of this man at worship were the means the Lord used to bring him under soul concern, so that, at the early age of five years, he was seeking for mercy from the God against whom he had sinned. He continued in this frame of mind for many years, praying and reading the Word of God, when he became able to do so. He mentioned also being impressed by a sermon by some Free Church schoolmaster, whose name we have been unable to discover, on the 5th chapter of Romans dealing with the subject of saving faith. When about 14 years of age he was, one day, herding the cattle alone, and exercised about his soul, when he felt the drawing power of the Redeemer and was enabled to close with Him in the everlasting gospel. "And I, if I be lifted up from the earth, will draw all men unto Me" (John xii. 32). "For the love of Christ constraineth us" (II Cor. v. 14). As he was very reticent, it is regretted that more details of this time in his life are not available. That the change was real and effectual, his after-life proved. Both while engaged in seafaring and after settling down at home, his love to the Word of God and separation from the ungodly world was manifest. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John xvii. 15-16).

He married Catherine MacKinnon, a daughter of Ewen MacKinnon, who was an elder in our congregation at Broadford. We have been told that she also had been brought to the knowledge of Christ when young and proved a true helpmate for Donald, encouraging him in the work of the Lord when, in later years, he began to hold meetings in various parts. She was apparently of a quiet and reserved disposition, living a consistent life in the fear of the Lord. She was taken away from him in 1942 when she died in Raasay.

He was received as a communicant by the Portree Kirk Session in 1913, and was ordained an elder there in 1920. He was often heard in his last days to speak with regret of two things. The first was that he was so long in making a public profession of his interest in Christ. While he doubtless felt the weight and solemnity of taking such a serious step, he appeared to feel that he had waited too long. Of his right to be at the Lord's Table, none who knew him could have any doubt.

The other thing he regretted was that he was so long in leaving the Established Church, although he was many years in our Church before he made a public profession. He was warmly attached to the stand made in 1893 and to the principles and contentings of the Free Presbyterian Church. He realised the need of such a testimony in a day of backsliding, and could not tolerate any half-heartedness in a matter so closely bound up with the honour of Christ and the good of souls. He read quite a lot and often spoke of the Reformers and the doctrines of grace in which his soul found the food it needed. All who were of the same mind as himself in these matters found in him a warm friend who encouraged them and prayed for them.

In his later years he became resident in the Island of Raasay, where he was taking the meetings until the last two years in which he was confined to bed with a trying and often painful illness. He was most patient in this dispensation and afraid of complaining. Shortly before the end, when very ill, he was heard to say, "The Lord was good to me all my life." Satan took advantage of his bodily weakness to attack his soul and his hope for eternity. While not a stranger to the devices of the Evil One before, it seems the conflict became more severe during this time. This was known only to those near him as he did not believe in showing his troubles to the world. Near the end he appeared to attain a greater measure of peace and to feel that the joy of salvation had been restored to him. He was faithfully and tenderly nursed by his daughters until the end came in September of last year when he passed away, we firmly believe, to be with the Saviour, who loved him and gave Himself for him. To his various relatives we extend our sincere sympathy.

Donald Nicolson was a man of prayer. His petitions were characterised by honesty of expression, a fruit of his natural frankness, salted by grace. When very ill on one occasion he was heard to say,

on apparently waking from sleep: "Grant it; grant it." When asked what he was praying for, he replied, "For the Holy Spirit to come to this place." His prayers are now ended but the need for the Holy Spirit to come to Raasay, Portree and other places is great indeed. May the Lord, in His infinite mercy, grant us all the spirit of prayer that the Holy Ghost would come to raise up a seed who would faithfully and lovingly follow the Lamb through good and evil report as our fathers were enabled to do.

"Instead of those thy fathers dear,
Thy children Thou may'st take,
And in all places of the earth
Then noble princes make" (Ps. xlv. 16).

—D.M.

MARY, WHERE IS THY LORD?

Attack:

Mary, where is thy Lord?

Where now are all those precious promises,
Those drops of dew which satisfied thy fainting heart
And gave thee hope? But what is hope that still
Remains as hope? What kind of hope is that
Which yields the fruit of unfulfilled promises?
Has not the deathly coldness of the tomb
Now and for ever quenched that heart of love?

Mary, where is thy Lord?

Where is the One who formed the mountains great,
The raging torrents: all obedient to His word?
Who, even while He lived upon this earth,
Stood on the waters at the Sea of Galilee; who stretched
His hand o'er the tempestuous deep and there was calm?
Is't that He cannot heal thy troubled waters?
Cannot say to thy soul, "Peace, be still"?

Mary, where is thy Lord?

Ah, now you weep. Is not each tear brim-full
Of hopelessness, the hopelessness of death? Oh, how
The depths of hell rejoiced when I, the leader
Of the hosts of darkest night, led forth
My bands. How we rejoiced to swoop upon that One
Forsaken of His friends, despised and mocked,
And lay him prostrate, helpless, on the cross.

Mary, where is thy Lord?

Once, Mary, seven devils filled thy heart;
They gave thee neither room for peace nor yet for hope.
And in that place of weeping, where the gates
Are shut on love and joy to all eternity,
For ever shall I starve thy soul. Then sev'n times seven spirits
Shall so plague thy weary heart that thou
Shalt cry, "Lost, lost, for ever lost!"

Defence.**Mary, why dost thou weep?**

Mary, whom dost thou seek? "My Lord, my God!"
 How long hath tempest raged within my breast? How long
 Has this Apolyon poured down his envy
 And his malice on my soul? And I
 Could nought reply. Now THOU, the blessed One, art come
 And he has fled before Thy face as darkness
 Flees before the gentle light of dawn.

Victory.**Mary, where is thy Lord?**

My Lord has passed beyond the realms of men;
 His all-seeing eyes survey the nations in a glance.
 And what a joy thrills through His tender heart
 When a poor sinner, worn by poverty and need,
 Finds in His breast repose—an everlasting rest.
 There, also, in my weakness find, I hope,
 He ever lives; and therefore I shall live.

—S. F. T.

Searmonan.

LEIS AN URR. TEARLACH C. MAC. AN TOISICH, D.D.

(Air a leantuinn bhi t.d. 343.)

III. *Gu'n d'thàinig an Tighearn Iosa gu bhi bochd.* Am feadh a tha na Sgrìobtur an toirt barrantas, agus, da-rìreadh ag agradh oirne a ràdh, nach gabhadh gràs a bhi air a chur an cleachdadh ann an rathad air bith eile, gidheadh 's e bh'ann an teachd an Tighearn Iosa, a bhriseadh suas an rathaid mhòir tre'm b'urrainn E teachd a dh'ionn-suidh ar saoghal-ne, ach gnìomh saor agus saor-thoileach.

Cha'n eil sinn ri bhi smuainteachadh air na briathran, 'rinneadh bochd e,' mar gu'm bitheadh iad a gabhail a stigh gu'n do sguir E bhi ni a bha E., an Dia fìor agus sìorruidh; oir ann-san, anns an fheoil, bha uile iomlanachd na Diadhachd a gabhail còmhnuidh gu corporra.. Ach thàinig E gu bhi ni nach robh E; thàinig E gu bhi calg-dhireach an aghaidh gach ni a bhà E; agus anna a h-uile coltas bho'n leth a muigh, do shùil feoil agus fuil, bha E bochd. Ged a bha E gu neo-chaochlaidheach saobhir ann an uile ghhlèiribh na Diadhachd, dh'fhalbhaich se E fein dhiubh uile, a thaobh am foillseachadh bho'n leth a muigh, agus thilg E sgàil air an dealradh. B'fheudar dhà, anns an obair iongantach air an do leagadh a chridhe, am fagail 'n a dheigh. Gu'n teagamh, n'an robh E air a bhi air fhoillsachadh anna, chaitheadh iad as peacaich, agus cha b'urrainn eadhon a shluagh féin an dealradh a ghiùlain. Uime sin, ann am fein-ioraslachadh neo-chrìochnach, chuir E sgàile thairis orra, agus dh'fhoillsicheadh E ann am measg a chreutairean agus a chuid iochdaran, cha'n ann ann an cruth Dhé, ach ann an cruth seirbhisich; agus ged a bha gathan de

Dhiadhachd a briseadh a mach anns na h-oibribh cumhachdach a bha E deanamh, ged a dhealraich a ghlòir a mach air beinn a chruth-arrachaidh, agus ged a chunnaic suil a chreidimh a ghlòir, gidheadh, bho'n leth a muigh agus do'n t-suil nàdurra, cha robh E ach mar dhuine, mar gu'm b'aon dhinn féin E; agus bu toil leis E féin fhoillseachadh mar so. Gu bhi tuigsinn gràs Chrìosd anns an nì so, dh'fheumadh mid fios a bhi againn cia cho neo-chrìochnach airidh agus a bha ghlòir so, mu'n do chuir E sgàile, air a bhi gabhail tlachd ìnnte, agus a bhi toirt urram dhith; aithne a bhi againn air an tlachd neo-chrìochnach a ghabh E féin ìnnte, agus a mhothachadh air a chòir, a bhuinneadh dhà air tlachd agus air aoradh a chruinne-chè. Feumaidh sinn, uime sin, aithne a bhi againn air so mar 'os "ceann gach uile eolas."

Thainig E gu bhi bochd ann a bhi gabhail ar nàdur-ne. Thainig E gu bhi gu fìrinneach na chnàimh dhe ar cnàimh, agus na fheoil dhe ar feoil. Agus co is urrainn an gràs so a thuigsinn, na an ioraslachd so a thomhas.. "Is mor," da-rìreadh, "rùn-diomhair na diadhachd: dh'fhoillsicheadh Dia anns an fheoil" Ghabh E air e, agus ghabh E 'g a ionnsuidh ann an aonadh dlùth agus neo-sgaraichte ri a Phearsa Dhiadhaidh; agus ged a ghabh E 'ga a ionnsuidh e gun pheacadh, cho saor bho gach neo-ghloine agus a bha e ann an Adhamh 'n uair a chruthaich Dia e, gidheadh ghabh E 'g a ionnsuidh e an déigh do'n nàdur so tuiteam agus tighinn gu bhi peacach. Dh'fhoillsicheadh E "ann an coslas feoladh peacach." Ann an so, da-rìreadh, bha bochd-ainn agus ioraslachadh. 'S e th'ann an so ach nì a tha nì's motha air son smuaint agus beachd-smuainteachadh, na air son cainnte; ach, gu cìnnteach, thà cho beag agus a gheibh Crìosduidhean ann an ainm, gu bhi gabhail ioghnaidh ann, ann am Mac Dhé a bhi gabhail nàdur na daonnachd, 'n a dhearbhadh air nach do leag iad an smuainteachadh gu suidhichte riamh air, agus nach do thuig iad gu ceart e. "Cha d' fhoillsich fuil agus feoil sin duit-sa, ach m' Athair-sa a tha air neamh." A chreidmhic, thoir urram do'n ghràs a threoirich an Tighearn Iosa gu bhi gabhail air, cha'n e nàdur na'n aingeal, ach siol Abrahaim, agus a threoirich E gu tighinn gu bhi na bhràthair dhuit, coltach riut anns na h-uile nì, gidheadh as eugmhais peacaidh. Dh'ior-aslaich se E fein eadhon mar dhuine. Rugadh E ann an stàbull, agus chuireadh 'n a luidh ann am phrasaich E, mar gu'm bitheadh E neo-airidh air gu'm bitheadh tigh ann a ghabhadh E. Shaoraich E mar shaor, mar gu'm bitheadh E cur feum air aran a dheanamh le fallas a ghnùis. Air son na'n trì bliadhna ma dheireadh dhe bheatha anns an t-saoghal so, bha E tric gun dachaidh, gu'n fhios aige c'àit an cuir-eadh E a cheann fodha, agus ann an eismeil a luchd-leanmhuinn gu bhi frithealadh dhà uireasbhuidhean. Agus, gidheadh, b'e Rìgh nan rìghrean, agus Tighearn nan uile.

(R' a leantuinne.)

Notes and Comments.

Capital Punishment.

Much public interest has been aroused by the recent debate in Parliament on the subject of Capital Punishment. Judging by press reports, the debate was conducted in an atmosphere of considerable excitement, and there is reason to suppose that the vote at the end of the debate may have been influenced to some extent not so much by the exercise of sober judgment as by sentimental and emotional appeal. There are those who hold, no doubt sincerely, that in any circumstances it is wrong to take human life. Others are persuaded on the grounds of justice and in the interests of society that it would be a miscarriage of justice to spare the life of a convicted murderer. But in between those holding these definite and opposite views there is a large body of the public who hold no definite views on this subject. For us, however, the Word of God puts the matter beyond dispute in no uncertain way, as the following passages show, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man" (Gen. 9 and 6); "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall surely be put to death . . . so ye shall not pollute the land wherein ye are; for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it" (Num. 31 and 31-35). The Apostle Paul, when defending himself before Festus, said, "I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die." Here Paul admits by implication that there were things under Roman law which were worthy of death, and he held this so strongly that if he had been guilty of committing these things he would not refuse to die. In the view of Scripture, both Old and New Testaments, which we hold express the mind of God infallibly and inerrantly, capital punishment is not only permissible but it is absolutely obligatory.

It is necessary as a measure of justice. Some object to this view as being inconsistent with the morals of Christianity. That it is inconsistent with modern views of Christian morality we readily allow, but that it is inconsistent with *true* Christianity we do not accept. The mercy of the Gospel is itself firmly based on the principle of inflexible and eternal justice. The demand of God's justice is "The wages of sin is death" and "Without shedding of blood there is no remission." The blood of Christ is the answer to that demand, and on that precious blood the Gospel mercy is based. The modern gospel of mercy without regard to justice is not only false morality but it is extremely dangerous. The evils corrupting the social life of Britain to-day are in large measure a direct consequence of this false charity, and to remove the death penalty on the grounds of this false conception of

mercy would only invite greater evils still. Another serious consideration in agreement with the Word of God is that to abolish the death penalty would adversely affect the security and safety of society. The public subscribe large sums of money to uphold the principle and practice of justice in order to procure the security and safety of the nation. Any measure which makes it easier for a criminal to murder a fellow being interferes with the safeguards of society, and from that point of view the removal of the death penalty would be a very real danger.

However, the abolition of the death penalty has not yet passed into law. It may never become the law in Britain. In the meantime the duty of every praying person is plain, Let them seek by prayer that the Lord, in whose hand the king's heart is as wax, would so overrule matters as to preserve the law of His own Word in this solemn matter. It is a privilege open to every man and woman to communicate directly with their respective Members of Parliament, making their views plain.

God, the Afflicted Believer's Portion.

Disconsolate spirit, thou that like the dove, canst find no resting place upon earth, here is a refuge for thee; a sure and sweet and abiding refuge; choose God for thy portion and heaven for thy home. Here are new objects worthy of thy highest regard, adequate to fill your largest desires, and fitted alike by their greatness and their stability to secure your everlasting happiness.. That thou hast seen the vanity of the world is well; God has thus been preparing thee for discovering the value of religion; but beware of resting at this point, as if despondency were a proof of piety; or as if the discovery of this world's vanity were the only article of religion. Remember that many a man is bitterly dissatisfied with his present state, and often weary with the world, who has yet no portion in God; and that it is not enough that his affections be withdrawn from things "seen and temporal" unless they are transferred to things "unseen and eternal." Seek not to remain in a neutral state or to cherish unconcern or indifference, so long as thy heart beats within thee, it will yearn after some object on which its desires and affections may be fixed; and if the world cannot allure them, or be unworthy of them, no happiness can be enjoyed until they rise above the world to God. By the discipline of His providence, by every successive disappointment or bereavement with which he has visited thee, God has been saying, "Seek ye my face"; let every wounded spirit reply, "Thy face, Lord, will I seek." There are many that say, "Who shall show us any good?" but my prayer will be, "Lord, lift thou up the light of thy countenance upon me," "God is the portion of my soul, therefore will I trust in Him"; "My heart and my flesh faint and fail, but God is the strength of my heart and my portion for ever," "Therefore though the fig tree should not blossom, and there be no fruit in the vine,

though the labour of the olive should cease, and there be no herd in the stall, I will rejoice in the Lord; I will joy in the God of my salvation."—*Rev. Jas. Buchanan, D.D.*

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, London, Portnalong, Achmore and Stoer; second, Fort William; third, Greenock; fourth, Glasgow; and fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breasclete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Special Notice.

We have published above all the Communion dates for the year 1956. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

Magazine Business during Editor's Absence.

As the Editor of the *Free Presbyterian Magazine* expects (D.V.) to be away from 26th January until the 20th April, 1956, all correspondence and articles for the Editor should be sent to Rev. James A. Tallach, Free Presbyterian Manse, James Street, Stornoway, Isle of Lewis, during the above period.

Synod Business during Clerk's Absence.

The Clerk of Synod, Rev. R. R. Sinclair, Wick, expects (D.V.) to be abroad from 26th January until the 20th April, 1956, and hopes on his return to prepare business for the Synod meeting in May, if

well. But during his absence the Rev. A. F. MacKay, M.A., Free Presbyterian Manse, 11 Auldcastle Road, Inverness, will receive and deal with any correspondence or business requiring attention.

Protest by the Outer Isles Presbytery.

An emphatic protest against the proposed abolition of capital punishment has been passed by the above Presbytery at a recent meeting in Stornoway. Copies have been sent to the Prime Minister, the Member of Parliament for the Western Isles, Mr. M. K. Macmillan, and the Home Secretary.

Acknowledgment of Donations.

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

Sustentation Fund.—Mr. and Mrs. McLennan, Hillsdale, Mich., £12; A Friend, Edinburgh, £2; Anon., Inverness postmark, 10/-; Miss A. McL., Saltburn, £2; Mr. A. McK., Faolin, Skye, £1; Mr. K. L., Larbert, 18/6; Mrs. Brown, Hamilton, £1 12/6; Mr. D. J. Mackay, E. 13th Ave., Vancouver, £6.

Home Mission Fund.—Mr. and Mrs. McL., Hillsdale, Mich., £10; M. M., Beaully, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Miss J. McD., Eston, Sask., £4; Mr. and Mrs. McL., Hillsdale, Mich., £6; Anon., Edinburgh postmark, £1.

Dominions and Colonial Missions.—Mr. and Mrs. McL., Hillsdale, £6; Miss J. McD., Eston, Sask., £4.

Publication Fund.—The following on behalf of the Trinitarian Bible Society:—Anon., Inverness postmark, 10/-; A Friend, Edinburgh, per Mr. Peter Anderson, £1; Mr. N. Shaw, Wollongong, N.S.W., £1.

Jewish and Foreign Missions.—Mr. and Mrs. McL., Hillsdale, Mich., £12; Miss J. McD., Eston, Sask., £10; Mr. A. McK., Faolin, Skye, £1; Anon., Inverness, 10/-; Mr. N. N., Inverness, 4/6; Mr. W. McK., Hilton, per Rev. W. G., 10/-; Mr. K. McLennan, N. Adams, Mich., £3.

Organisation Fund.—Mr. and Mrs. McL., Hillsdale, Mich., £5; Mr. K. McL., N. Adams, Mich., £2.

Home of Rest Fund.—A Sojourner, Oban postmark, £4; Anon., Saltcoats, 10/-; Miss McK., Dundee, per Mr. D. C. Mackintosh, 4/-; A Liberal Giver, Edinburgh, per P. Anderson, £1.

Magazine Free Distribution Fund.—M. M. Beaully, 10/-; Miss A. McD., Halladale, 15/-; Psalm 51, £1; Mr. J. M., Ploekton, 7/6; Mr. J. R. P., Ullapool, 8/6; Mr. R. B., Inverness, 8/6; Mr. A. K. McL., N. Adams, U.S.A., £2 6/3; Mr. N. McL., Watford, 6/6; Mr. D. McL., Cedar Rapids, U.S.A., £2 17/-; Mrs. D. McR., Camusteil, 4/6; Mr. J. McL., Hillsdale, U.S.A., £1 6/9

The following lists sent in for publication:—

Broadford Church Building Fund.—Mr. J. McLean, 5 Upper Breakish, Treasurer, acknowledges with grateful thanks the following:—Miss J. R., Breakish, Skye, £6; Mrs. C. M., Toronto, £1; Interested Family, Edinburgh, £5; Miss A. M., Glenelg, £1; Mrs. M. C., Shieldaig, £1; A Friend, Edinburgh, 7/6; Miss I. M., F.P. Manse, Dingwall, £1.

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, thankfully acknowledges the following:—Friend, £1; I. M. G., Lochcarron, 10/-.

Edinburgh Manse Purchase Fund.—The Hon. Treasurer has much pleasure in acknowledging a donation of £1 from An Inverness Friend per E. M. Stewart.

St. Jude's Church.—Mr. A. E. Alexander, 6 Glasgow Road, Dumbarton, gratefully acknowledges the following:—Friend, Argyll, £40; A. Chaplin, £2, both per Rev. D. J. M. for the Sustentation Fund. (Correction from February—Mr. M. Cumming, Inverness, £1.)

Glendale Congregation.—Rev. J. Colquhoun acknowledges with sincere thanks £1,000 3 per cent. Savings Bonds, 1960/70, the interest to go to the Glendale Sustentation Fund, from Mr. Murdoch Campbell, Miami, Florida. The Treasurer thankfully acknowledges the following:—F.P., Greenock postmark, £1; Friend for Church Door Collection, £2, both per Rev. J. C.

Greenock Congregation.—Mr. A. Y. Cameron, Treasurer, acknowledges with sincere thanks £2 o/a Sustentation Fund from A Friend, Connel Ferry, per Rev. Jas. McLeod.

Halkirk Congregation.—Rev. W. Grant thankfully acknowledges £1 from Mrs. M. Hilton—Literature for Hospital.

Lochcarron Manse Building Fund.—Mr. G. Ross, Treasurer, acknowledges with sincere thanks £1 from B. M. R., Dingwall, per Treasurer.

London Congregational Funds.—Rev. J. P. Macqueen acknowledges with sincere thanks £2 from Mr. M. McG., Hurstville, Australia.

Plockton Church Building Fund.—The Treasurer gratefully thanks the following:—A Friend, Drimnin, £1; J. McL., Kyle, £5; Friend, Glasgow, £1; Plockton Congregation, £35.

Raasay Manse Building Fund.—Mr. E. McRae, Treasurer, acknowledges with sincere thanks:—Friend, Dingwall, £2; Friend, Dunoon, £2; Miss J. McL., Portree, £2; Friend, Fladda, £1.

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, thankfully acknowledges the sum of £8 16/9 o/a Sustentation Fund from Mr. and Mrs. A. Beaton, Calgary, Canada; £2 o/a Sustentation Fund and £1 for Home Mission Fund from Mr. D. Gordon, Couldoran, per Treasurer.

Ullapool Manse Building Fund.—Mr. A. Corbett, Treasurer, acknowledges with sincere thanks the following:—Stornoway Friends per Mrs. MacKenzie, £30; A Friend per Miss Mackenzie, "Ardene," £20; Ardcharnich and Leckmelm by Book, £12 10/-; Ardingrean and Loggie by Card, £8; A Friend, 10/-; Miss B. G., Leckmelm, £3; Miss K. McC., Dingwall, £1; A Friend, Gairloch, £1; Anonymous, £1; M. M., Stoer, £1.

St. Jude's South African Clothing Fund.—The Committee acknowledges with thanks contributions amounting to £15 2/7; Friend, Kames, 10/-.