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Men in Conflict.

Man, as fallen, is said to have a mind, which is carnal and enmity against God his Creator and Lawgiver, and this is substantiated throughout the Scriptures in the recorded history of men and nations and in the doctrine of the Bible, which exposes man, as in heart and conduct, utterly opposed to the Name, Word and Will of God. And instead of loving God with all his heart and soul and strength and mind, he is an out and out enemy to God, and reveals this by his wicked works. He does not like to retain God in his knowledge, he violates the divine law boldly, and when confronted with the precious Saviour, rejects and dishonours him with complacency. With regard to all this, God is indeed just when He, the Holy One, is angry with the wicked every day and warns men that the wicked and impenitent shall be turned into hell. Man's conflict with God means inevitable ruin for man, unless divine mercy interpose and sinners be reconciled to God through the death of His Son, Jesus Christ.

But now men are so depraved morally and spiritually, that when left to themselves, they cannot live at peace with one another or among themselves. No wonder Joseph admonished his brethren thus: "See that ye fall not out by the way." And the Apostle Paul saw need to counsel Thessalonian believers thus "... be at peace among yourselves." We have the clear revelation of Scripture concerning unregenerate man that he has neither will nor ability to love his neighbour as himself, but inherently lives "... in malice and envy, hateful and hating one another." This of course may be and is restrained and circumscribed by God in varied ways and in different degrees in the case of men and nations, where and when He sees fit to apply such restraint for the fulfilling of His purposes and the benefit of human society. But when that restraint is withdrawn and withheld in divine sovereignty from men, for reasons known to God himself,

then men soon reveal their malice and enmity to one another. And when such as profess the Christian faith and an interest in Christ Jesus, the Prince of Peace, reveal a deplorable and unseemly lack of love to their neighbours, then they are either in a low state and condition in the life of grace or are hypocrites. But it is evident in the world, that sin hath so ruined, darkened and perverted the minds of men, that they are continually liable to reveal malice one toward another and to live in conflict instead of peace.

What has influenced us to write on these lines at present is the extraordinary fact of open and bitter conflict between men of the same nation, and between nations, and between men of different colour, occurring in different parts of the world in these recent times.

There has been with us since the end of the last war, tension, suspicion and recrimination as between Russia and the Western Powers. And this continues more or less. But more recently the world has been made aware of the intense hatred on the part of Egypt and other Arab States, towards the Jews and the Israeli nation. This hatred is directed toward the elimination of the Jews as a nation. Again, there was the Mau Mau activity in Kenya, East Africa, which was ultimately brought under control but which has left behind a legacy of controversy between Africans and whites in that land. There was also the trouble in Nyasaland, Central Africa between Africans and Europeans and this part of Africa is, as yet, far from being a peaceable habitation. And when we look to South Africa, the world is just recovering from the shock of sensational happenings there, under the present National Government in power in that land. Tens of thousands of Africans (Natives) came out in processions to protest against what they have considered to be oppressive laws imposed upon them by the white man. There were riots, shootings, bloodshed, destruction of property, and stern government measures to bring the situation under control. Here again are men confronting one another as opponents and virtual enemies. Let us now turn to the extreme north of the African continent and what goes on there? The continuance of a long drawn out war on the part of the French against Algerian rebel forces. Then there exists the disagreement between India and China on account of the intrusion by Chinese forces into parts of Northern India. And, at the time of writing, there has just subsided a sharp and bitter uprising by many in South Korea against the recently elected Government and heads of State. Many were killed and wounded

in angry riots. And immediately following upon this came the news of similar disturbances and riots, involving bloodshed, in Turkey against the present Government there. And in another sphere of human activity to-day we see men in conflict. For Arab port workers in the Middle East are boycotting United States ships in retaliation for the picketing of the United Arab Republic ship *Cleopatra* in New York. The New York picket being in protest against the U.A.R. blacklisting of U.S. ships which have called at Israeli ports.

The brief summary we have given above of men in conflict one with the other throughout the world at the present time, is more than sufficient to demonstrate the truth of the Word of God written by Paul of the natural man and the power and fruit of sin, viz.: "For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another." (*Titus, Chapter 3, Verse 3*). Man is a transgressor of the whole law, he neither loves God nor his neighbour, although there may be, and there is, among men a superficial compliance with the rules of civilized and ordered society. But this is, in point of fact, merely on the surface. Yet how blind many intellectuals, theologians formal Christians and others are to the solemn truth of the utter ruin of man in his nature by reason of sin!

We have already illustrated that amid all the seeming light, culture, and advancement of the present age, men still cannot live at peace with their neighbour or successfully cultivate the things that make for peace. Of course, we must not forget in all this, that there are those who may and do have just grievances against their fellow men and have truth and right on their side. And conflict is liable to arise in this case where others disregard and seek to trample upon the just and proper rights of their neighbour. Then again, men, in seeking to extract just and proper treatment from their neighbour, are themselves in the process violating the second Table of the Law of God, in many cases all over the world. We are conscious that Christ's standards are blessed and high, such as "Love your enemies . . . Do good to them that hate you," etc. But these divine directives must not and cannot be tampered with or watered down to suit even the Christian who may be saying to himself, "They are too high. I cannot attain unto them." What is called for, is a lamentation over the ruin and impotency which sin has brought upon man in relation to the claims of the Law and the Gospel of God.

The crying need of the world, men and nations, is for the Word of God, the faithful preaching of the Gospel of Christ, and an outpouring of the Holy Spirit upon this generation. Thus ruined man can be regenerated and brought to know the Father and His Son Jesus Christ, and to love God. And as a blessed fruit of this to love his neighbour as himself, according to the measure of grace given to each one in the sovereign mercy of Heaven.

The United Nations Organisation, Commonwealth Conferences and Summit Meetings will miserably fail to bring peace on earth and good will among men. The God of peace alone can accomplish this. To Him alone must men and nations be brought to look. "Look unto Me and be ye saved, all the ends of the earth; for I am God, and there is none else." (*Isaiah, Chapter 45, Verse 22*).

Ingrafting a Soul into the True Vine.

by Rev. Thomas Boston.

(From "Human Nature in its Fourfold State")

I am now to shew how the branches are cut off from the natural stock, the first Adam, and grafted into the true vine, the Lord Jesus Christ. Thanks to the Husbandman, not to the branch, that is cut off from its natural stock, and grafted into a new one. The sinner, in his coming off from the first stock, is passive, and neither can nor will come off from it of his own accord, but clings to it, till almighty power makes him to fall off, John vi. 44, "No man can come unto me except the Father, which hath sent me, draw him." And chap. v. 40, "Ye will not come to me, that ye might have life." The ingrafted branches are "God's husbandry," 1 Cor. iii. 9; "The planting of the Lord," Isaiah I, i. 3. The ordinary means he makes use of, in this work, is the ministry of the word, I Cor. iii. 9, "We are labourers together with God." But the efficacy thereof is wholly from him, whatever the minister's parts or piety be, ver. 7, "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." The Apostles preached to the Jews, yet the body of that people remained in infidelity, Rom. x. 16, "Who hath believed our report?" Yea, Christ himself, who spoke as never man spoke, says concerning the success of his own ministry, "I have laboured in vain, I have spent my strength for nought," Isa. xlix. 4. The branches may be hacked by the preaching of the word; but the stroke will never go through, till it is carried

home by the omnipotent arm. However, God's ordinary way is, "by the foolishness of preaching to save them that believe," I Cor. i. 21.

The cutting of the branch from the natural stock, is performed by the pruning knife of the law, in the hand of the Spirit of God, Gal. ii. 19, "For I, through the law, am dead to the law." It is by the bond of the covenant of works, as I said before, that we are knit to our natural stock: therefore, as a wife, unwilling to put away, pleads and hangs by the marriage tie; so do men by the covenant of works. They hold by it, like the man who held the ship with his hands; and when one hand was cut off, held it with the other; and when both were cut off, held it with his teeth. This will appear from a distinct view of the Lord's works on men, in bringing them off from the old stock; which I offer in the following particulars. (This article to be continued next month. The main part held over for lack of space.—*Editor*)

Messages from The Mountains.

by Rev. D. M. Macdonald, Edinburgh

Mount Moriah. Mountain ranges are the most conspicuous objects in the world. They form the backbone of several continents and have a magnificent appearance, especially when covered with snow and ice, and the sun shining on them from a blue sky in fine weather, their tops point to the heavens, directing our minds to their Creator and silently witnessing His infinite power and wisdom. They are mentioned in the Scriptures, to illustrate the unchangeableness of God's purposes for his people and his constant mercy and loving kindness to them.

Many remarkable events happened on the mountains of Palestine, which we may regard as conveying important messages to ourselves, and the first one we shall deal with is *Mount Moriah*, on which Abraham was told to sacrifice his son, Isaac. The sovereignty of God is displayed in choosing Abraham to be the first Patriarch, to whom great promises were given. They were that in him, all the nations of the world would be blessed, and his descendants would be innumerable. He was the most important figure of antiquity and with him the Hebrew race would begin. His familiar intercourse with God gained him the name of "Friend of God," by which he is still known in the East. His faith was counted to him for righteousness and by it he secured the blessing of God. Mere natural descent from Abraham was regarded as entitling men to be partakers of his Spiritual inheri-

tance, an error which John the Baptist, the Saviour and His followers earnestly controverted. By faith the Gentiles are brought within range of the promise, and are blessed with faithful Abraham. So closely is the revelation of future Gospel blessings associated with him, that God is never spoken of in Scripture as the God of Enoch, or Noah, but only as the God of Abraham and his descendents.

We must now deal with the great trial of his faith and its triumph on Mount Moriah. After the hardships he had gone through he might have been thinking that the worst was over, when he heard these words, as a command from God, "Take now thy only son Isaac, whom thou lovest and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." This was a tremendous test and Abraham might have heard it with amazement. It was not a bullock, nor a servant, nor an adopted son, but Isaac, whom he loved. He was not only to kill his son, but to kill him as a sacrifice, kill him with sedateness and that composure of mind with which he used to offer his burnt offerings. The difficulties that might now occur to him were that this was against the law which forbids murder, it was unnatural, it was against the promise, "In Isaac shall thy seed be called," how could he return to his family with Isaac's blood on his garments, what would the Egyptians and the other heathens of the land say. But he was certain that it was indeed a command of God and not a delusion. That would be sufficient to answer them all, for God's commands must not be disputed, but obeyed.

Abraham speedily prepared for the journey taking Isaac and two young men with him. He laid the wood on Isaac. He took the fire in his hand and a knife and they went, both of them together. They came to the place which God had told them of and Abraham built an altar there and laid the wood in order and bound Isaac his son, and laid him on the altar. Isaac now realizes that he is the lamb to be sacrificed and he willingly submits, for no mention is made of his objecting. Then when Abraham took the knife in his hand to slay his son they heard the angel of the Lord saying, "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Then Abraham lifted up his hands and looked and saw a ram caught in a thicket by his horns, and offered him up for a burnt offering instead of his son. By grace Abraham came through this tremendous test of obedience and faith in a manner that glorified God.

Isaac was not sacrificed, but God spared not his only begotten son in order that unworthy sinners might be saved from eternal destruction. How wonderful it is that He should pass over angels who sinned and set His love on lost sinners of Adam's race! The sacrifice of the ram typifies the sacrifice of Christ on behalf of His people. A new name was given to the place to the honour of God—Jehovah Jireh—and for the encouragement of believers to the end of the world cheerfully to trust in God in the way of obedience.

Jehovah Jireh means that the Lord will not only provide for the needs of his people, but that He has His eye on them in all their straits and distresses in order that He may help and deliver them at the critical moment, thereby manifesting His love, goodness and power in meeting their wants. After His wonderful career of faith and fellowship with God, Abraham at the age of one hundred and seventy-five years gave up the ghost and was gathered to his people. He was buried in his own burial place at Mamre, beside Sarah, his wife.

Modern Dispensationalism.

By Rev. Donald MacLean, Portree.

The movement which bears the name of the title of this article is one which has obtained a much firmer hold in America than it has done in this country. At the same time, much that goes under the name of Evangelical religion is tinged with the outlook and approach of Dispensationalism, and in the opinion of the present writer this is likely to develop further in the future, despite denials to the contrary by Evangelicals. From the very beginning of the movement a flood of popular literature has issued from the pens of its enthusiastic supporters, and in recent times an attempt has been made to give a more scholarly presentation of the system. Apart from some other books dealing with the subject, a *Systematic Theology* of seven volumes has been produced by L. S. Chafer, while Professor McClain, President of Grace Theological Seminary in Indiana, completed in 1959 the first volume of a series of seven which is to cover the entire field of Christian Theology. It is evident, therefore, that this movement looks with confidence to the future and expects to be a prominent influence on Evangelical thought. An attempt will be made in this article to give a brief outline of the movement.

Dispensationalism stemmed from Plymouth Brethrenism. John Nelson Darby, (1800-1882), who was the originator of the

Brethren movement, was born in London, although he lived most of his life in Ireland. He studied law and practised for a time, but after his conversion he entered the ministry of the Church of England where he was ordained a deacon in 1825. He felt very dissatisfied with the worldliness of the Church, and left it to make a wider church unity possible through a non-denominational approach. He and his followers made a distinction between the Church as the true bride of Christ, and Christendom, which was the name they gave to organised Protestant and Catholic Christianity. They placed great stress on prophecy, with particular emphasis on the return of Christ as a present hope and immediate expectation. Some indication of Darby's doctrinal position may be seen from his attitude to the *Westminster Confession of Faith*. "Darby was the uncompromising foe of the Covenant or Federal Theology which he found most clearly expressed in the *Westminster Confession of Faith*. He says of the doctrines 'Of God's Covenant with Man' and 'Of the Law of God' as set forth in this Confession: 'All this is a fable and a mischievous fable. And I notice it because it is the foundation of the whole religious system to which it belongs.' He speaks of 'the nonsense of this system which Presbyterians accept by tradition,' insisting that it is 'a grave and fundamental error' and one that is not confined to Presbyterians. He even goes so far as to assert that 'The basis of the entire system of moral relationship with God in Presbyterianism is false and it has tainted the Evangelical system everywhere!' " * Those who are apt to be impressed with the outward strictness of the Brethren should remember that their leader was the foe of the doctrines we hold to be precious and that his followers are not much better.

For 40 years from the 1830's the Brethren movement expanded rapidly, not only in Britain but in the United States. Darby himself paid several visits to Canada and America during this period, and he and his followers exercised a great influence everywhere they went. The form of meeting they preferred was the Bible Study Meeting where lectures were given of a Biblical nature. This method has also been adopted and expanded by the Dispensationalists until Bible Conferences, etc., have really taken the place of the Church. Innumerable pamphlets and writings flowed from the pens of ready writers to spread abroad Dispensationalist teaching. The use of initials rather than the full name of the author is rather common with these writers. Our readers

* *Prophecy and the Church*. O. T. Allis; p. 47-48.

will have come across a few of these names such as Darby, himself, (J.N.D.), C. Stanley (C.S.), William Kelly (W.K.), and C. H. Mackintosh (C.H.M.). The last-named wrote voluminous *Notes* on different parts of Scripture and was immensely popular. He is said to have had a great effect on D. L. Moody and on American religious life as a whole. Although William E. Blackstone (W.E.B.) was a Methodist minister, he took a prominent part in the Conferences held from time to time. His book, *Jesus is Coming*, gained wide circulation and has been translated into at least 25 languages. The main features of Modern Dispensationalism are to be found in this book. G. Campbell Morgan was a thorough-going dispensationalist to begin with but repudiated some of their errors in later life.

In the 1890's there appeared a new figure at the Bible Conferences in America whose popularity as a speaker caused him to be in great demand all over the country. This man was C. I. Scofield. He was born in 1843 and became a lawyer, being admitted to the Kansas Bar in 1869. In 1879 he believed himself to have been converted by a Y.M.C.A. worker and coming into contact with dispensationalism, he became an enthusiastic propagandist of its teachings. He does not seem to have received any theological training prior to his becoming a pastor. His best known work is the publication of the *Scofield Reference Bible* of which he was the chief of seven editors. This Bible together with Blackstone's *Jesus is Coming* formed the main instrument for the spread of Dispensationalism.

The two basic doctrines peculiar to Dispensationalism are the views expressed on the dispensations of God through history and the view of the Church.

Scofield defines a "dispensation" as "a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God." In each of these testings man fails and brings upon himself the judgment of God. Scofield then proceeds to an entirely arbitrary division of the Bible into various dispensations, which process is referred to as "rightly dividing the Word!" According to this idea, there are seven dispensations which are as follows:— 1. *Innocency*. This is composed of the Edenic covenant which is said to consist of God's command to Adam to procreate, subdue the earth, etc., and to eat of all the trees of the garden but the tree of knowledge of good and evil. This last exception constituted the test in which man failed and for which he was expelled from the garden. 2. *Conscience*.

According to Scofield, man's sin brought an awakening of conscience and he was placed under the Adamic Covenant which included the curse of the serpent and the earth, physical death for man and the promise of a Redeemer. The test here is said to be the avoidance of all sin according to the dictates of conscience. The judgment of the Flood ended this dispensation. 3. *Human Government*. The test here for man is to govern his fellowman for God. He is given the right of capital punishment. This dispensation is called the Noahic Covenant. This dispensation overlaps the others. In the case of the Jews, it is said to end with the captivities, while for the Gentiles, it will not end until the judgment of the nations which is to take place when the millennium begins. 4. *Promise*. This dispensation extends from Gen 12.1 to Ex. 19.8 and is called the Abrahamic. The test is faith in God's promise, and the judgment, the affliction in Egypt. 5. *Law*. The Mosaic law covers this period, applies exclusively to the Jews and extends to the Cross. The test is legal obedience as the condition of salvation. As in other cases, man fails and is judged. 6. *Grace*. This dispensation begins with the death and resurrection of Christ. The test is acceptance or rejection of Christ. The immediate result of this testing was the rejecting of Christ by the Jews. The predicted end of the testing is the apostacy of the professing Church and the resulting judgments. 7. *Fullness of the times or the Kingdom*. This is the millennium period during which the Davidic Covenant will be fulfilled, Christ will return to reign personally on the earth and the Kingdom of Heaven will be established.

Apart from the fact that the imposition of this scheme upon the historical framework of the Bible is highly unsatisfactory and cannot be established by sound exegesis, an acute question arises as to the method whereby a sinner is saved under these different dispensations. Does man's salvation depend on his response to the various tests? And does not the fact that the tests are different point to different ways of salvation? These are important questions, for the Bible exists to give the knowledge of salvation, and however streamlined the above scheme may be, if it fails to reveal the way of salvation, it is wrong from top to bottom. Despite the denials of Dispensationalists, Christ does not come into some of these dispensations at all, and how can a sinner be saved apart from the Saviour? Scofield's comment on a part of the Lord's Prayer is significant. On the petition, "And forgive us our debts as we also forgive our debtors," He goes on to say, "Under *Law* forgiveness is conditional *upon a like spirit in us*.

Under *grace* we are *forgiven for Christ's sake.*" (*Italics ours*). It is abundantly clear that there are different approaches to salvation under the dispensations of law and grace. Many more instances could be added.

Many consider, however, that the root belief of Dispensationalism is the belief about the Church. Scofield made a distinct cleavage between the Kingdom and the Church. The Church is a "parenthesis" really between the Old Testament kingdom of the past and the Old Testament kingdom of the future. This future kingdom is distinctly Jewish and was promised to them in the Old Testament. Christ is said to have come as the Messiah to fulfil this promise, but when He saw that the Jews would not accept Him, He began to prepare his disciples for this new thing, the Church. In this way the Kingdom is postponed during the sixth period and will not be ushered in until the seventh dispensation at the expected return of Christ. The Dispensationalists, therefore, look rather to the Kingdom than to the Church as the final goal of God's plan for the world.

The question again rises sharply before the mind, How are sinners to be saved without the atonement of Christ? It is held by Dispensationalists that Jesus did not begin to instruct His disciples about the meaning of His death and resurrection until the Jews had rejected the Kingdom and Jesus had announced the building of a new Church. The only possible conclusion is that the atonement is a Church doctrine and only applies to that age. How then were sinners saved during the other dispensations?

The present work of the Church, according to this idea, is the calling of the elect out of the world to the enjoyment of spiritual blessings and a heavenly reward as the Bride of Christ. Here again we come to a peculiar distinction. The "Petrine" or professing Church is destined for apostacy and judgment according to this view. That is why the Brethren have no ministers or elders, despite the fact that the Word of God makes clear that such "offices" are to be in the Church of God. To them, that is the "Petrine" Church destined for apostacy and judgment. On the other hand, the "Pauline" or "mystery" Church is made up of those who are to be saved. This distinction opens up the way for an attack on the visible Church as set forth in the Word of God. Members of the "true" Church find their fellowship at Interdenominational Conferences of various kinds. A subtle attack is thus made on denominational loyalties, and an attempt made to break down all distinctive positions. This is one of the ways in which dispensational outlook has permeated evangelical circles.

A glance at the reports of Conferences such as Keswick, will show the delight which is taken in advertising the fact that the participants are "All one in Christ Jesus" and that "Denominational barriers were broken down." Similarly, at Strathpeffer, a Conference of the same nature, it is reported with delight that although members of the Church of Scotland, Free Church, Baptist Church and Plymouth Brethren all hold different views of Divine Truth, they sink all differences at this Conference. In this way dispensationalistic influence, while professing to be evangelical, fosters an eucumenical Church *at the expense of Truth* as surely as Liberalism does in seeking to build a World Church. Conferences of this kind make a special appeal to seriously-minded young people and such need be warned of their influence. There is a great need that young people at the present time be thoroughly grounded in the true nature of the Church, and that it be made crystal clear that, although there has been a tremendous backsliding in the professed Church, yet there will always be a Church where the Truth in doctrine, worship and practice will be found.

The present dark state of world affairs presents a very suitable climate for the advance of Dispensationalism with its premillenarian view. According to Dispensationalists, nothing will put the world right but "the return of the King" by which they mean the personal return of Christ to reign on the earth for a thousand years. Many of them believe that Christ will return at any time, and that the Church should be living in constant expectation of this, and should not be worrying about the world's ills, as destruction is to be its portion. Dispensationalism has given a tremendous impetus to premillenarianism although it has added considerably to historic premillenarianism. All Premillenarians are not Dispensationalists but all Dispensationalists are Premillenarians To enter into a discussion of the error of premillenarianism would lengthen this article too much and enter into another field altogether. It is sufficient to say that the personal return of Christ to this earth would involve a further humiliation on His part and there is no word in Scripture of any such thing. Further, the view implies that the Holy Spirit is not capable of carrying out His great mission of gathering in the election of grace, but that a personal return of the Saviour is needed to consummate this. Both these views are without Scriptural warrant. The true view is that when the millennium comes, the Holy Spirit will be poured upon all the nations of the world and, by His glorious power through the Word of God, multitudes will be converted and united to Christ.

Modern Dispensationalism is an error from which souls need to be protected and one which will be swept away when the pure truth of God will come to be loved and understood.

"For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." (II. Tim. 4. 3-4).

Obituaries.

The late Mr. Alexander Mackenzie, Elder, Halkirk.

Some of the Lord's dear children have tribulations to which others are strangers, but "all things work together" for their good, and with the sweet singer of Israel they say,

"The storm is changed into a calm
at His command and will;
So that the waves which raged
before, now quiet are and still
Then are they glad, because at rest
and quiet now they be;
So to the haven He them brings
which they desired to see"

The subject of this obituary had times of mental illness which put him aside for periods from usual activity and attendance on the public means.

He was one of a large family and was born at Acknairn, Skinness, Lairg. He was brought to a saving knowledge of the truth early in life.

He was a teacher in a small school prior to removing to Glasgow. He highly appreciated the ministry there of the late Rev. Neil Cameron, and became a Deacon in his congregation, where he had the fellowship of many like-minded. He came to Caithness at a later date and was ordained an Elder in 1946 in Halkirk-Helmsdale congregation. He took an active and helpful interest in congregational matters, while able to do so. He was original in prayer and was heard with acceptance in giving "Marks of Grace" at Fellowship Meetings—marks which we believe he himself had.

He departed this life on 19th November last, at the age of 73, and was predeceased by his brother William, who was a member and Church Officer in this congregation. Sympathy is extended to his aged and only surviving brother (also a member) and to others who mourn his removal.—*W. Grant.*

The late Mrs. Donald Taylor, Halkirk.

In our church magazine for May, 1935, an obituary notice appeared of the well-known "Mr. Dannie Taylor," and now we record the departure from this life of his widow.

This took place on 22nd November last, at the age of 84. The earthly marriage tie is broken by death, but the relation between husband and wife, united to Christ, as members of His mystical body, lasts forever in heaven.

Mrs. Taylor was born in the parish of Dunnet, Caithness, and she had the privilege of being under the ministry of the eminent Rev. Alexander Auld, of Olrig. Her consistent life and walk from early life afforded evidence of the saving change wrought by the Holy Spirit.

The 53rd Chapter of Isaiah appears to have had a special place in her life, as with many, enabled by grace to say,

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

On her deathbed she asked the writer to read the 14th Chapter of John and the 46th Psalm. Her removal leaves another felt blank in the congregation in which she was a member for nearly 50 years.

She was predeceased by her sisters, Miss Annie, and Miss Barbara Banks, both respected members for many years. To her two surviving sisters and brother sympathy is extended.—*W. Grant.*

Our Lord enjoins him who is raised above others to conduct himself modestly and humbly; so as not to lord it over those beneath him, but to consider for them and to consult their security and happiness, and so to conduct himself that he may appear to be rather their minister and servant than their lord.—*(Extracted).*

"Be thou faithful unto death, and I will give thee a crown of life." Many a faithful Witness and Warrior has been animated by the glorious prospect, and has learned joyfully to toil, and patiently to endure, with the blessed hope of the future before his eyes. The light afflictions are light, because they introduce the exceeding weight of glory.—*(Extracted).*

Searmonan.

Leis an Urr. Tearlach C. Mac an Tòisich, D.D.

SEARMON XXI

"Ag amharc ri Iosa."—Eabh. xii. 2.

Air do'n Abstol, anns a chaibeidil a tha air thoiseach air an té so, soilleireachadh a dheanamh air cùmhachd a chreidimh a tha tearnadh an anama, tha e dol air adhart anns a chaibeidil so gu bhi 'g earalachadh nan Crìosduidhean Eabhrach gu bhi'g an leantuinn-san "a tha tre chreidibh agus fhoghaidean a sealbhachadh na'n geallaidhean." Tha e coimeas beatha a Chrìosduidh ri réis. Cha'n e th'ann am beatha a Chrìosduidh aideachadh lòn agus furasda air ainm Chrìosd. 'S e th'ann a bhi leantuinn Chrìosd ach obair chruaidh, far am bheil cruaidh-chàs ri bhi air fhulung agus còmhrag ri bhi air a chur; anns nach fheum an fheoil a bhi air a cùmhnadh, ach anns am feum sior fhein-àicheadh a bhi air a chleachdadh; agus anns am feum buannachadh a bhi ann gus a chrìoch. 'S e th'ann strì air son crùn neo-thruaillidh, turas bho bhaile an leir-sgrìos, tre shaoghal a tha làn de bhuairidhean agus aobharan deuchainn, a dh'ionnsuidh a bhaile neamhaidh. Tha'n creidmheach ann an Iosa air a ghairm gu bhi sealbhachadh sìth nach urrain an saoghal a thoirt seachad, sìth a tha dol thar gach uile thuigse, ach tha'n dearbh shìth sin ri bhi air a sealbhachadh a mhàinn am feadh 's a tha e a còmhrag deagh chòmhrag a chreidimh, ni dh'fheumas e chumail suas gu uair a bhàis. Os bàrr, tha nithean a dh'fheumar a chur an dara taobh ma ruitheadh-mid a chùim 's gu'm faigheadh-mid;—'s e sin, "gach leth-trom, agus am peacadh a tha gu furasda ag iadhadh umainn." Ge b'e ni sheasadh 's an rathad air a bhi leantuinn Chrìosd mar an t-aon ni fheumail—ann an seadh sònraichte nithean an t-saoghail so agus a ghràdh—feumaidh e bhi air a leigeadh an dara taobh. Anns a h-uile suidheachadh feumaidh rioghachd Dhé agus fhìreantachd a bhi air iarraidh an toiseach, agus feumaidh fàs ann an gràs, mar ni a tha co-cheangailte ri glòir Dhé, a bhi 'n a nì a tha ri bhi air iarraidh os ceann gach nì leis a chreidmheach ma tha e dol a dheanamh adhartas ann a' naomhachd. Feumaidh "am peacadh a tha gu furasda ag iadhadh umainn" a bhi air a chur air chùil. Buinidh dha gach aon a' nì ris am faod sinn a radh peacadh ar nàduir na ar suidheachadh, ni, anns an t-seadh is àirde a tha e gu maith aithne bhi againn air, agus an aghaidh a bhrisidhean a mach a dh'fheumas faire shònraichte a bhi againn air. Tha ann a' mòran, mar an ceudna, peacadh àraidh, ni a thaobh suidhichidhean sònraichte, na

altrumas sònraichte ann an làithean a' neo-aithreachais, a dh'fhàs gu meudachd mhòr anns an anam, agus a dh'fheumas a bhi air an cur an leth-taobh a chùim an réis so a ruith; feumaidh iad a bhi cathachadh ris, feumaidh iad a bhi saothrachadh gu a cheusadh. Ach tha gu sònraichte peacadh ar nàduir a foillseachadh a chùmhachd ann an eas-creidimh—peacadh mu'm bheil an t-Abstol a labhairt cho mòr anns an litir so, agus an aghaidh am bheil e, os ceann gach peacadh eile, a tabhairt rabhadh dha bhràithrean—"droch cridh eas-creidmheach":—feumaidh so a bhi air a chur an dara taobh, anns an t-seadh e bhi air a chumail fodha agus air a cheusadh. A ris, tha foghaidean feumail; a bhi leantuinn gu foghaideanach ann a bhi deanamh maith, foghaidean ann a bhi fulung gach deucainn agus àmhghair a tha'n cois a bhi leantuinn Chrìosd. Oir bithidh gach neach a tha leantuinn Chrìosd air a dhearbhadh a thaobh firinn a phrionnsabalan, agus a thaobh firinn a ghràis a th'ann; faodaidh e bhi air a ghairm gu bhi fulung—agus gu bhi fulung mòran; gu bhi dealachadh ris gach ni th'aig air thalamh, agus ri bheatha fein, air sgàth Chrìosd agus an t-soisgeil; agus am feadh a tha mòran a faotainn oilbheum, am feadh a tha mòran a tarruig air ais agus a gabhail sgàth roimh'n chrann-cheusaidh, feumaidh esan a thogail suas agus a ghiulain an deigh Chrìosd ma's e agus gu'n leanadh se e.

Faodaidh e bhi air a ràdh, "'S e iarratasan tròm agus mòr a th'annta so; co tha foghainteach air son no nithean so?" Seadh, tha bunaitean misnich ann. Tha, an toiseach, ni dh'fhaodadh-mid a ghairm "grùndd iosal air son misnich," gidheadh aon a tha ro phriseil—tha sinn "air ar cuartachadh le neul cho mòr a dh'fhianuisean." Tha e 'n a ni a tha 'g ùrachadh an anama a bhi faigheil an Abstoil dheachta a labhairt mar so mu naoimh an t-Seann Tiomnuidh. Gu tric faodaidh sinn a bhi ullamh gu bhi smuainteachadh nach robh iad ach gann; agus bha iad gann ann an aimseiribh àraidh de'n Eaglais; gidheadh tha e labhairt orra mar chuideachd mhòir, "neul de dh'fhianuisean"—fianuisean air son Dhé agus air son fhìrinn na'n latha 's na'n linn. Agus tha'e labhairt orra mar a faotainn deagh theisteachas tre chreidimh—mar a fianuiseachadh dhuinn mu nàdur na réis mu'n a' ni dh'fhaodas sùil a bhi againn ris ma leanas sinn an Tighearna gu h-ìomlan, agus mu gu dé ghiùlaineas troimhe sinn; agus cha'n e mhàinn a fianuiseachadh mu na nithean sin, ach ag amharc òirne, a nochadh co-fhaireachadh ruinn, agus mar sin cha'n e mhàinn ga'r beothachadh ach ga'r misneacadh, gu bhi leantuinn an cos-cheumaibh-san agus gu bhi ruith an dearbh reis bheannaicht.'

Agus cia cho cumhachdach 's a tha iad a beothachadh agus a misneachadh, 'n uair a bheir sinn fa'n ear nach eil suidheachadh anns am bheil an Criosduidh air fhaotainn anns nach faigh e suidheachadh co-ionnan ris 'n am measg-san a tha tre chreidimh agus fhogaidean a nis a sealbhachadh nan geallaidhean.

Ach ann ar ceann-teagaisg tha againn ni dh'fheumas sinn ainmeachadh mar am prìomh mhisneachadh, cho maith ris a prìomh sheoladh, agus am prìomh thobar neart—"Ag amharc ri Iosa." Cha'n e mhàinn gu'm bheil an cùrsa-réis air a chuartachadh le neul mòr de dh'fhianuisean, ach tha Criosd ag amharc air; tha a shùil gun chodal air a shluagh; tha e'g amharc orra leis an tlachd is motha. Tha buaidh na muinntir a chaidh air thoiseach òirne anns an réis so, a dh'aindeoin 'n an eagalan leis an robh mòran dhiubh air an sàruchadh, na duilgheadasan a bh'aca r'a choinneachadh, an deuchainn theinntich tre an robh iad ann an iomadh suidheachadh air an toirt, 'n a aobhar cumhachdach gu bhi fulung gu foghaideanach, agus gu bhi'g altrum dòchas an aghaidh dòchais; ach 's e làthaireachd agus neo-chaochluidheachd a Chuspair ghlòrmhor sin, ann a bhi'g amharc Ris, a ruith iad agus a thuair iad, is urrain an creidmheach le dòchas gu'm bi esan mar an ceudna comasach air buannachadh air adhart agus buaidh a thoirt. Ma tha neul mòr de dh'fhianuisean a cuartachadh ceum a chreidmhich, ma tha sùilean nan spioradan glòraichte uile air mar bhràitheir a tha cathachadh agus a fulung, gidheadh 's ann an a bhi'g amharc ri Iosa a tha dòchas air a ghintinn air a shiubhal air a bhi comasach air a bhi ga'n leantuinn. Agus ma tha, a chùm an réis a ruith gu buadhach, e riatanach gu'n leigeadh an creidmheach dheth gach leth-trom agus am peacadh a tha gu furasda ag iadhadh uime, is ann an a bhi'g amharc ri Iosa, agus anns an doigh so a mhàinn, a tha e air a dheanamh comasach air a bhi lùbadh a stigh ris na h-iarratais so.

(R'a leantuinn)

Literary Notices.

The King James Version Defended! A Christian view of the New Testament Manuscripts, by Edward F. Hills, Th.D. The Christian Research Press, Iowa.

Since the year 1881, various Versions of the New Testament have appeared in the English language and laid claim to being superior to the Authorised Version, which has enjoyed the confidence of the people of God during the last three hundred years. Some of these, such as the Revised Version (1881), Wey-

mouth Version (1903), Moffat's Version (1913), and the Revised Standard Version (1946), have failed to replace the Authorised version in the affections of the Christian public despite their wide advertisement and the eminence of the scholars engaged in the work. At the present time, another translation is being made by an interdenominational committee established for this purpose by the Church of England, the Church of Scotland and the Free Churches.

The general arguments against the Authorised Version, such as its archaic language etc., do not constitute the real objection which modern religionists have to it. Modern critical scholars would like to see it replaced by their own efforts because they allege that they possess a better Greek text than the one which lies at the back of the A.V. This Text, which is the one adopted at the Reformation, is called the Byzantine or Received Text (*Textus Receptus*). From 1831, the *Textus Receptus* has been subjected to relentless criticism and every endeavour made to find fault with it. Thus when the Revised Version was published in 1881, the Greek Text from which the translation was made was a new one compiled by Westcott and Hort, two English scholars, from whom the Text took its name. Sad to say, this Text found favour both in liberal and conservative circles despite the powerful attacks made on it by Dean Burgon (1813-1888) and others. Liberal critics have long since departed from the Westcott and Hort Text although conservatives have been inclined to retain it. Now, it appears that there is a tendency to go back to the *Textus Receptus* and this is a promising sign. Prof. M. C. Tenney, although a Westcott and Hort man himself, writes as follows in an article entitled *Reversals of New Testament Criticism*.^{*} "The most recent venture in the field of textual criticism, the creation of a larger critical text of the New Testament based on the *Textus Receptus* and including collations of all the major manuscripts, will doubtless show that the Westcott and Hort text was not infallible although it was undeniably the best up to its time." It is evident that confidence in this latter text has declined very much indeed even in conservative circles when such a statement could be made.

The refreshing title given to his book shows that Dr Hills has no dubiety about the superiority of the *Textus Receptus* to other texts. We are not acquainted with Dr. Hill's theological position, but he is evidently a firm believer in the inspiration and infallibil-

ity of the Bible, and a strenuous opponent of the modern critical methods which have so disastrously ruined the authority of the Word of God in the consciences of sinners. It appears, too, that Dr. Hills is a scholar of considerable ability. "It is evident," says President R. B. Kuiper of Calvin Seminary, Grand Rapids in the *Preface*, "that Dr. Hills is entitled to a hearing because of his scholarship. I think it is no less evident that he deserves a respectful hearing because of his theological convictions." Prof. F. F. Bruce of Sheffield University, who does not agree with Dr. Hills' point of view says of him,— "a well-known textual critic and probably the most distinguished contemporary defender of the superiority of the Byzantine text-type."† It is encouraging to read of one of Dr Hills acknowledged ability being such a whole hearted defender of the King James Version.

It would be out of place in a magazine of this kind to enter into a detailed discussion of the reasons given by Dr. Hills for accepting the Textus Receptus, but some indication may be given of his views on a proper approach to the subject. These stem from two positions which he considers to be absolutely necessary for one to have a proper view of the text of the Bible. The first of these is belief in the divine inspiration and the consequent infallibility of the Word of God. Anyone who looks upon the Bible as a divine revelation cannot approach it as he would any other book written by a human author. The second position taken by Dr. Hills is that the Scriptures have been preserved by God in His providence so that the Church would always have the Word as a light to her feet and a lamp to her path. Both these positions are contained in the admirable statement in the Westminster Confession of Faith, in which the Scriptures are maintained to have been "immediately inspired by God and by His singular care and providence kept pure in all ages."‡

Liberal scholars, of course, reject the doctrine of divine inspiration which makes God the author of His truth, and constitutes the Bible an infallible revelation of His mind. Conservative scholars, while accepting divine inspiration, have been lamentably weak on the second position concerning God's singular care and providence in keeping the Scriptures pure in all ages. This reviewer was very pleased with Dr. Hills' sharp criticism of Dr. B. B. Warfield on this aspect of the subject. Although Warfield was an evangelical scholar of great erudition, and an able oppon-

† Evangelical Quarterly Vol. 31, No. 4, page 235.

‡ Chap. I, sec. viii.

ent of Liberalism, he failed to show a similar consistency and firmness in the sphere of Textual Criticism. His view of God's singular care was that copies of the Scriptures had been multiplied and scholars raised up to collect and collate the various manuscripts and give us the Word of God. In this way he looked upon critics such as Westcott and Hort as instruments of God's singular care in keeping the text pure. He did not seem to see that the tendency of critical methods which looked upon the Bible as any other book, was not to preserve the Text but to destroy it, by making additions to and subtractions from it according to the subjective view of any particular critic.

In opposition to this, Dr. Hills maintains that (a) The purpose of the providential preservation of the New Testament is to preserve the infallibility of the inspired original text. (b) this providential preservation concentrated itself on the *Greek New Testament Text*. (c) This providential preservation operated within the sphere of the Greek Church. (d) This providential preservation operated through the testimony of the Holy Spirit. He then goes on to show in detail that the application of these principles should lead the scholar and student to the conclusion that the Text taken over by the Reformers is the genuine text which should be preserved in the Church of God, while the other texts should be rejected. The present writer would not subscribe to every conclusion to which Dr Hills comes, but his book is a great step in the right direction. It is refreshing to read a book which manifests such loyalty to the Authorised Version written by a man of scholarship who cannot be called an "obscurantist," the contemptuous epithet generally applied to those who refuse to be mesmerised by the vagaries of the Higher Critics.

While the true Christian is not dependent upon the fluctuating opinions of men for his belief in the Scriptures—(this comes from the inward testimony of the Holy Spirit)—yet he cannot fail to be interested in attempts made to defend the Word of God against the inroads of unbelieving Criticism. Dr. Hills' book is a fine attempt to do this and we look forward to further books from his able and well-informed pen.—Donald MacLean.

The Banner of Truth Trust's latest book is "George Whitefield's Journals." Mr. Errol Hulse writes commending the book on behalf of the Trust somewhat as follows:—"Because of its unusual character and long absence from the market, we are writing to ask whether you would be able to give special attention

in your reviews to this title. In many respects we regard this as a most important book. Whitefield is generally regarded as one of the greatest preachers ever in the English tongue. The Journals cover a detailed account of the first four years of his ministry, years of intense religious awakening and revival. We are of the conviction that nothing could be more profitable at the present time, than for Christians to become again aware of the fact that God has it in His power to revive His Church, as mightily as in Whitefield's day. It is our fervent prayer that God will again use his servant, who though dead yet speaketh. We would be glad if you could draw the attention of your readers to the fact that the book is subsidised and is available for 15/- (600 pages).

Notes and Comments.

Vatican Bans Transitional Church.

"The Vatican has rejected a plan for a 'Transitional Church' to be recognised by the Holy See, and which might have involved the secession to Rome of many Anglo-Catholic clergy and laity from the Church of England.

"The decision, though charitably made 'for the good of the Universal Church,' has killed the hopes of Anglicans who have long worked for corporate, or even partial, reunion with the Roman Catholic Church. Rome has made it clear that no 'concessions,' such as the plan suggested, can be made.

"The plan, originally drawn up in the United States, was taken to Rome in January by Rev. Frederic Davis, curate at St. Francis, Oxhey, Herts.

"There it was discussed with Fr. Charles Boyer, the Jesuit scholar, president of the Unitas Association. He acted as intermediary with the Vatican, which after six months has indicated it is unacceptable. The plan contemplated:

Recognition or ratification by Rome of Orders (hitherto declared invalid) of Anglican clergy who joined the "Transitional Church."

In certain cases, a married priesthood.

An "English Rite," with at least part of the Mass in English. Evensong and Benediction in English.

"It was recognised that the difficulties were formidable. Those accepting the 'concessions' would have to 'go into the wilderness.' Clergy would be relinquishing their livings and, with their congregations, their churches.

"But the sponsors argued that the 'Transitional Church,' recognised by Rome, would act as a bridge and would, in the

long run, facilitate the conversion of England to the Roman Faith. It is likely that this view was not taken by the Roman hierarchy in Britain.

"Fr. Davis has resigned his curacy and is joining the Roman Catholic Church. The Anglo-Catholic monthly newspaper '*The Dome*,' which he founded in January last year, and which had a circulation of about 5,000, is being wound up."

This article appeared in the "*Daily Telegraph*" of Saturday, 8th August, 1959, by a Special Correspondent. It reveals a state of religion in The Church of England of which we are aware.

The Pope and the Sabbath.

The London newspaper "Press," largely Jesuitically controlled, with a very few honourable exceptions, and ardent in popularizing whatever the Pope says or does, reported that on 2nd April, 1960, he spoke out firmly and fervently for "Sunday" sport, when he addressed 53 international sports writers in Rome. The Pope said: "Tremendous crowds find healthy relaxation in sports every Sunday. Many of them I have observed with pleasure succeed in including diversions on a Lord's Day without neglecting their religious duty." This "duty," no doubt, is attendance at early morning mass, and then papal licence to spend the rest of God's Holy Day in indulging, without restraint, all the evil propensities of fallen human nature and the carnal mind. In a sport-and-pleasure-mad generation, on Sabbath and week-day, the Pope must at all costs be popular with the godless multitudes of the neo-pagan world, inside and outside his own cursed system of iniquity, which John Calvin properly described as "the masterpiece of the devil." All who know and believe the Pope, as occupant of the Vatican pontifical throne, to be the Scriptural Anti-Christ, doomed, in God's good time and way, to utter destruction, expect nothing else of "the man of sin and son of perdition" than ardent advocacy of the popularizing of Heaven—provoking Sabbath desecration, in apt accordance with this satanic caricature of Christianity. Let all true Christians pray day and night for the Scripturally-predicted destruction of this mystery of iniquity. All the prayers they can muster will be needed if Senator Kennedy, the Romanist, becomes the next President of the U.S.A., which calamity may the Lord forbid. The U.S.A. would then join in the negotiations between the Vatican and the Kremlin, and, then, as a triple power, dictate politics and religion, with the Modernist-Communist World Council of Churches, to the whole world. This may yet prove the great

persecuting united body, before the dawning of the glorious millennium.—*J. P. MacQueen.*

Vicar Joins the Roman Catholic Church.

Rev. Dr. Geoffrey Soden, vicar until recently of Guestwick, Norfolk, resigned his living in the Church of England to join the Roman Catholic Church. But in doing so he said: "I have made no secret of the fact that I have honestly believed myself to be a Catholic priest during the 30 years that I have ministered . . . at the altars of the Established Church . . ." Here is a case of lack of honesty and of positive deceitfulness, all these years, which should not be a recommendation for entry into any religious organisation. But no doubt the Rev. Soden sought to sow the seed of Popery during his sojourn in the Church of England without let or hindrance. A sorry commentary on the Government and discipline of that Church, to which some Scottish Presbyterian leaders endeavoured to link up their people.

Glasgow Magistrates and Disgraceful Film.

At the beginning of last March, the Glasgow Magistrates asked the Secretary of State for Scotland to set up a body similar to the British Board of Film Censors to control television programmes. Their action followed a recent showing of sex and horror films. Especially strong objection was taken by Bailie J. F. Reilly to the showing of the play, "China Doll," on a Sabbath evening on Independent Television. He said it was disgraceful that a play of the above type, which portrayed sex in a vicious manner, should be broadcast into the homes of the people throughout the country. "The performance," he said, "disgusted him." Another Bailie, Mr Howard Gordon, said, "The play was grossly immoral, and left nothing to the imagination." Now these serious words were uttered by men apparently accustomed to view films and plays, having no religious scruples on that account. But seemingly the play they objected to was so bad and wicked that they were forced to make public protestation against it. Truly the powers that be in our nation today are allowing evil men actuated by Satan himself, to have all the liberty they desire to pollute the minds and morals of the general public. This state of affairs is appalling.

Sabbath Golf at Brora.

We publish the following from "The Northern Times," of 29th April, 1960:—

The Northern Presbytery of the Free Presbyterian Church of Scotland have described Brora Golf Club's decision to have

Sabbath play on their links as "deplorable" and "retrograde."

In a letter addressed to the club's secretary they state that at their meeting in Inverness on April 12 last they "learned with regret and sorrow that the Brora Golf Club have decided to delete from the club's constitution the rule prohibiting play on the Brora golf course on Sabbath. This deplorable decision has been made on the expressed pretext of improving the financial position of the golf club.

"The presbytery wish respectfully to inform the Brora Golf Club that this decision cannot be justified on financial or any other grounds, but constitutes a grave and defiant breach of the Divine Command, 'Remember the Sabbath Day to keep it holy.'

"We regard the decision as particularly regrettable since no play is permitted on any golf course in the county, on the Lord's Day, and by taking this step a precedent is being made which other golf clubs will not be slow to follow.

"The flood gates of Sabbath desecration have in recent years been cast open by many public bodies in the north, and this move at Brora in the same direction will encourage greater inroads on the sanctity of the Sabbath, and is, besides, a further departure from the scriptural observance of the Sabbath Day which distinguished the religious life of the Highlands in the past.

"We believe from press reports that the decision is not yet final and irrevocable, and we therefore take this opportunity most solemnly to appeal to the members of the management committee of the Brora Golf Club to consider again, in the light of God's Holy Word, the whole question of Sabbath golf.

"The Lord's heavy displeasure is everywhere expressed in His Word against every form of Sabbath desecration, and we accordingly call upon the Brora Golf Club to reverse this retrograde decision, and accord to the Sabbath its rightful place as indicated and preserved in the original rules of the Brora Golf Club's constitution."

The letter was signed by the Rev. A. F. Mackay, clerk to the Presbytery.

"Thou shalt love thy neighbour as thyself." In like manner we should love our neighbour, and desire for him all those good things both for the body and for the soul that we desire for ourselves. This is what our Lord Himself teaches us. "All things whatsoever ye would that men should do to you, even so do unto them." (*Extracted*).

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

Presbytery Tribute to the late Rev. J. A. Tallach.

The Church of God in general and the Free Presbyterian Church in particular has been deprived of a true hearted friend and labourer in the removal of Rev. J. A. Tallach, Stornoway. Mr. Tallach had long served Christ and the Church before he came to Stornoway in September 1952. Although senior member of this Court, his connection with the Outer Isles Presbytery was comparatively short lived. Much useful labour, however, was crowded into these few fruitful years.

In this Presbytery he was known and recognised as one whose presence was a tower of strength and whose mature counsel was eagerly solicited and generally followed. As well as being deeply taught of God, he possessed a good measure of common sense, with a mind enriched and a judgment tempered by long years of experience. Nor were his gifts confined to the Courts of the Church. He was an able minister of the New Testament, whose preaching was distinctively earnest and evangelical in tone. Of a bright and amiable disposition naturally, he not only endeared himself to his own flock, but attracted many outwith the pale of the Free Presbyterian Church. It was not the lot of Mr Tallach to leave the scene of his labours without seeing fruit, which we believe will resound to the Glory of God.

It is then with unfeigned and grateful submission that we, as a Presbytery, would sorrowfully record our heartfelt sympathy with the bereaved widow and family and Stornoway Congregation.

May the God of all grace and comfort grant to each one the true comfort and proper exercise under such a sore dispensation.
—*Fraser Macdonald*, Clerk, Outer Isles Presbytery.

Acknowledgment of Donations.

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

Sustentation Fund.—W. F. Kiltarlity, in appreciation of stand for the Sabbath, £6; Miss A. McLeod, Belvoir Castle, Grantham, Lincs, £20; Mrs. N. MacKenzie, Grosse, Ile, £4 0 2d; J.M.L., Skye, £5; MacKenzie, Alberta, Canada, £3; Mr. J. MacLean, Ardtalnaig, £1; Miss G. Mackay, Farr, Bettyhill, £2; Mr. D. Nicolson, Raasay, £2.

Home Mission Fund.—W. F., Kiltarlity, £6; Miss G. Mackay, Farr, 10/-; Mr. John MacLean, Ardtalnaig, £1; Miss A. Morrison, Tarbert, Harris, £1 3/-; Psalm 147-XI, U.S.A., £10 18/6.

Aged and Infirm Ministers and Widows and Orphans Fund.—Gisborne New Zealand Congregation per Mr. J. Macpherson, Valley Road, Treasurer, £53 8/6; "A Dweller in the Desert," £9 3/10; "In Memory," Kames, £2 2/-; Anon in the Far North, £3; F.P., Skye, in appreciation of Stand made against T.V. in Hospitals, £1.

Dominions and Colonial Missions.—Mr. and Mrs. Jas. Mackay, Strathnaver, Hixon, B.C., £5.

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