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GOD WHOM WE SERVE

(Continued from April number.—*Editor*)

Those who have been called into the service of God, whatever their status in His Church, have been greatly honoured in this and have been promised grace to help and assist them; for without divine aid they can do nothing. So by their God assisting them they will seek to serve Him with reverence and godly fear. But it has been the lot and experience of many, that while engaging in the service of the Lord, they have been confronted with hatred and opposition, they have been discouraged and misjudged and have had their faith tried. They will not think this strange when they examine the history of the Lord's people throughout the pages of the Holy Scriptures.

To begin with, it may be well to examine briefly how God's "righteous servant" was treated by men during His public ministry in the world. The Lord Jesus Christ who repeatedly directed His ministry to publicans and sinners, was on this account, said to be a gluttonous man and a wine bibber, a friend of publicans and sinners. The Pharisees spoke after this manner, thinking to bring dishonour to the Lord. Then He was charged with blasphemy when He said to the man sick of the palsy, "Thy sins be forgiven thee." Many refused to accept and believe His doctrine; and there were those who said, "These are hard sayings. Who can hear them?" Indeed, many hated Him without a cause, and manifested this in many ways. Therefore it is no wonder if those in His service find themselves faced with hostility and objectors.

The "Acts of the Apostles" provides us with abundant matter on this aspect of our subject. The Apostles from Pentecost onwards carried out their commission to serve their Master by their activities in preaching and spreading the great truths of the Gospel of Jesus of Nazareth, the Son of God. His death and resurrection were the main themes of their gospel of salvation. But they met with great opposition from the religious world—the Jews—and the heathen; although they had much

success in the conversion of sinners by the power of the Holy Spirit. Yet they were persecuted, beaten, imprisoned and called the offscouring of all things. But they counted it an honour to suffer for Christ's sake and the Gospel.

Envy and hatred can arise from a man's own family and household when his religion and worship and service to God have the manifest divine approbation. When the natural and carnal religion of some is exposed and condemned by the true faith of even a brother, this can arouse in those who have but a fleshly religion, bitterness and enmity to a brother. A man's enemies can be they of his own household as in the case of Cain and Abel. Cain was of that wicked one, the Bible states, "and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." "By faith Abel offered unto God a more excellent sacrifice than Cain . . ." Abel truly served the Lord but was exposed to the spirit of the murderer in his own natural brother. Therefore what may those in the Lord's service expect of "strangers?"

On occasions there arise such as pretend to be the friends of those who endeavour to do the work of the Lord. At heart they are enemies of those who truly fear and serve the Lord and have no desire at all to see the Cause of God prosper, but on the contrary would delight to bring the work of the Church of God to nothing. The servant of God, Nehemiah and his companions were troubled with such false friends when they were at Jerusalem putting their minds and hands to the repairing of the wall of the city. Sanballat and Tobiah and Geshem and other enemies, when they heard that the wall was being rebuilt, they sent word to Nehemiah, saying: "Come, let us meet together in some one of the villages in the plain of Ono." But Nehemiah knew that this was a plan to do him mischief and he, of course, rejected the proposal and other similar suggestions. The enemies affected friendship to bring the work to an end. But Nehemiah would have none of their conferences and carried on the work of God, although troubled with these false friends. Those who serve the Lord and know that they are in the path of duty, have reason to exercise great care with respect to invitations to confer with others about the work of the Lord. The enemies of the work of God, as it is performed by those who truly fear Him, would have it to be undermined and to cease entirely. The Roman Catholic Church professes a friendship today towards those whom they address as "separated brethren." Previously these same "separated brethren" were plainly called heretics. This present day friendship with its invitations to meet and confer, has in view bringing to an end the work of all other Churches in relation

to God and His Kingdom in the world. Those who are under the reign of grace and are devoted to the Lord Jesus, the alone Head of the Church, and are instructed in the pure doctrines of the faith, will have nothing to do with these conferences and meetings which are a part of the Romish snare, to undermine the doctrine and practice of the gospel of Christ. Those who preserve their separate position faithfully in serving the Lord are today considered un-Christian and uncharitable. Nehemiah was looked upon by Sanballat and the other enemies as a very evil man, but he kept them in their place and carried on with the work of the wall at Jerusalem. He was steadfast, unmovable and abounding in the work of the Lord.

Sometimes the special task allotted to the Lord's servants and people has had application to their backsliding fellow-men. A people or nation who have been specially and highly favoured with the word of God and the ordinances of His Church in their midst and turn their back upon God's word, His worship and His laws, and give themselves over to all manner of wickedness, are deemed to be backsliders. A witness for God in the midst of such a people has been the nature of that service to which the Lord's people have been called, time and again. This service has involved, and today also calls for, the declaration of the mind of God with respect to irreligion and immorality and false doctrine and idolatry of varied kinds. By God's own word sin and all evil is exposed and condemned and men warned of their exposure to the divine wrath and judgments. Such a witness, including a call to repentance, has been detested, scorned, and the Lord's servants hated by backsliders, again and again in the history of God's dealings with men and nations. Those today in our own backsliding nation who are faithful in their denunciation of all the evils which abound among us, and do so strictly according to the light of the word of truth and the law of God, have to bear the scorn and the animus of backsliders in Church and State and throughout the nation. An outstanding example of all this is to be found in the experiences of the weeping prophet, Jeremiah. He declared to the backsliders of Jerusalem and Judah, nothing but the word of the Lord. He was maligned, hated and cast into a dungeon that he might die there; although he was preserved and delivered in the good providence of God. The warnings he gave to the Jews of judgments to come, if they did not repent, all came to pass, as they turned not from their manifest sins. It was no easy task allotted to Jeremiah, which brought him much personal trouble and affliction in his heart and circumstances. But the Lord sustained him and kept him throughout it all.

In certain circumstances, those who would seek to serve the cause of God may be misjudged and maligned by those who might ordinarily be expected to encourage them. This was the experience of David when he was a youth and came to enquire of the welfare of his brothers with the army of Israel. He heard of the fear in the camp because of Goliath, and asked, "What shall be done to the man that killeth this Philistine . . . ?" His own eldest brother, Eliab, was angry at David and said to him, ". . . I know thy pride and the naughtiness of thine heart, for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?" Eliab's speech was shameful, uncalled for and evil with regard to his own brother, who ultimately accomplished the defeat of the giant and hastened a victory for the armies of Israel. And what David did, he did as one who trusted in the Lord and who had a love to the honour of His name. It was David's wisdom which enabled him to ignore the objections of his eldest brother, who ought to have been ashamed of his treatment of David later on.

Mary, the sister of Martha, after she had "wrought a good work" in using the precious ointment to anoint her Saviour and Lord, met with criticism, not only from Judas, but also from the true disciples of Jesus. In Matthew's Gospel we read that when His disciples saw it, they had indignation, saying, "To what purpose is this waste?" But they and Judas were reproved by the Lord Jesus in these words: "Why trouble ye the woman?" So we see that David and Mary in endeavouring to serve the Lord found critics among brethren from whom they ought to have received encouragement.

But those who, like some we have mentioned, have sought to serve the Lord, and have met with discouragements, must learn to look to their Master who is in heaven for encouragement and reward, and not to princes nor man's sons; "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Colossians, chapter 3, verse 24).

SERMON

Sermon preached by Rev. Aaron Ndebele at Mbuma on the Monday of Mbuma Communion — 19th December, 1966.

Text: Jude's Epistle, verses 24 and 25:

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

As the Lord may enable us, we shall try and consider together the words we find in the two last verses of this chapter we have read. The Epistle of Jude, verses 24 and 25. As we can see, these are very consoling words indeed to the Lord's people. The only wise God is their keeper, God our Saviour. He keeps them from falling. But before we come to these words we shall try to consider:

1. To whom is this letter written?
2. Try to consider why it was written; and
3. Try and make use of these words, which are used as a remedy, for that which precedes them.

I. This letter was written to those people whom the apostle calls: "Them that are sanctified by God the Father, and preserved in Jesus Christ, and called." These people are those who have been sanctified. No doubt this shows clearly that these people must have been defiled. They had no holiness. In other words, they were people of the world. They were not better than their fellow-men. They were not better than their neighbours. They were not better than the heathen people around them. They were defiled. They were like their fellow-men, who are haters of God and lovers of iniquity. They loved iniquity as others. They delighted in sin, even when they told lies. The Word of God says: "Ye are of your father the devil." They were taught by their father the devil, the prince of darkness, the king of lies, and the king of the armies that hate God. No doubt, these people were like that to begin with, but now they are sanctified. God has made them holy, as we read in the first verse of this chapter. They are sanctified by God, God the Father, and preserved in Jesus Christ. They were made holy. The God of eternity, by His Son Jesus Christ, through the operation of the Holy Spirit, making use of the Word of God. This was blessed to their souls. They became new creatures, they are different from what they were before. No doubt, before this time, while they were still of the world, they thought everything was well with them. They thought there was nothing wrong with their minds. They thought everything was right. No doubt, that is what the people of the world think. When they commit sin, they don't think they are sinning against God. May be, they are thinking, they are doing wrong to their fellow-men. A liar, telling lies, does not think that he is sinning against God. When a thief steals, he does not think that he is sinning against God. May be, he finds it necessary that he should live on goods gathered by deceit, but it never dawns in the mind of a thief that he is sinning against God. May be, he never realises that there is a God at all. He denies

the existence of God. The only thing he is worried about is the police, who might arrest him, and have him sent to prison. He never realises that this sin is against the eternal God. And beginning from there, friend, you can extend this to any manner of sin. It does not matter what kind. It does not matter its intentions. It does not matter why a person falls into sin. Every sin is calculated to dishonour the Majesty of God. It is calculated to bring dishonour upon the name of God. In other words, whatever kind of sin man may be guilty of, sin says to God: "We will not have this Man to rule over us." That is the condition of our hearts by nature. Haters of God. People who love iniquity. So that when man commits sin, he does that which belongs to him, just as a fish in the water. When a fish swims in the water, all the surroundings are natural to him. So it is, friend, with you and me. Outside Christ, when we are in sin, we are in our natural state. We rejoice to be there. It may not be open sin. It may be just that a person has never been born again. Evil is there. Such a person rejoices in that which is wicked, that which is against God. Now this is the condition from which these people were sanctified. Yea, the Word of God says: "They were called" — called out from among their people. Just as Abraham was called when he was in his own country, far away between the rivers Tigris and Euphrates. He was sinning there, but God called him out of his own country, and Abraham followed God to a land which he did not know. God took him to a land which he never knew before and gave him promises that out of his loins all the nations of the world would be blessed. His own children. Yet he had no child. But he believed God and he followed Him. So Abraham was called out, out of his own country. So it is with these people to whom the apostle Jude writes. They were called out from among their own people, out of their natural state into a state of grace, into the kingdom of God's dear Son. The kingdom of Jesus Christ. He took all the defilement from them. They were sanctified. These are the people to whom he is writing. Sanctified by the power of the Holy Spirit. And he warns them.

II. Now this is our second point. He warns these people. No doubt these people were Christians, people who were born again. People who loved the Lord and Saviour Jesus Christ. Now he warns them. That is the reason why he writes them. He writes them this letter. A letter of warning. A letter of exhortation, telling them what they ought to do. Telling them about the danger around them. What were the dangers? **THERE ARE CERTAIN MEN CREPT IN UNAWARES.** Some men who have crept into the congregation, who have crept into their

churches. He says: "Take heed of such." My friend, the Lord Jesus Christ said about His Kingdom, His Kingdom in this world, that it is like a great net cast into the sea, and it gathered fish, both good and evil. The fisherment took what was good and threw back into the sea that which was evil. In another place He says: "The Kingdom of God is likened unto a field in which one planted." And when he had gone to sleep, an enemy came into his field and planted tares. So that the tares grew together with the wheat. And his servants came to him and said: "Lord, what shall we do? There are tares in the field." "My enemy has done this." There is an enemy, who does this. This kind of work. This work of planting tares in the field. So that the tares will trouble the wheat. He said: "Wait, let it grow, for the time is coming, the time of harvest, when we shall cut down the tares, bind them together, set them on fire, and take the wheat into the granary."

Now this is what Jude was warning them of. Certain men who have come among you, no doubt to destroy, no doubt evil persons. They have come because they want to destroy. He says, take heed of these. These are spots in your feasts of charity. When they feast with you, feeding themselves without fear. Clouds they are without water, carried about with every wind. Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. These people are among you, that is what Jude says. They are spots in your feasts. Evil persons among you. Evil persons in your feasts, only there to disturb the work of God, the work of the Lord Jesus Christ. That is their intention. They are spots in your feasts. They are known by this. Clouds without water, carried by winds. Wherever the wind blows, there they go. They are not stable. In other words: **THEY HAVE NO GRACE. THEY KNOW NOT THE LORD JESUS CHRIST.** They have never known the Saviour. They are enemies of the truth. They are among you, Jude says to those Christians. He says, they are among you. They are twice dead. They died in the state of nature when they were born into this world, born of their parents, born dead. Just as all men are. They are born dead. Dead in trespasses and sins, after they had professed Christianity. It may be for some reason—they had followed Jesus only to be fed with bread. You may remember, when the Lord fed thousands of people. At one time there were five thousand people. At another time we read that there were four thousand people. But all the same, these were fed. They ate and were satisfied, and what remained filled a number of baskets. Now many in those days, there is no doubt, followed the Saviour, reasoning thus in their minds. Here is a mighty prince. He

only needs five loaves of bread and thousands are fed. There is no more need for us to work with our hands, we only have to follow this one and we are fed. And they followed Him. Some of those who followed Jesus in the days of His flesh it is said, they followed Him until a testing time came. When the Saviour said to them that the bread which they ate was insufficient and what they needed was this: that they would eat His own body and drink His own blood. Ah, when they came to this test of discipleship, they went back and no longer walked with Him. No doubt some of them must have been reasoning: We are not cannibals. We do not eat human flesh. Never in our lives. We are Jews. A nation that has been separated by God. No evil thing has ever gone through our lips. We have never eaten things not sanctified, neither do we eat human flesh. We do not drink blood. Jews do not drink blood and therefore this was an insult to them. They regarded it as an insult. The Lord said to them, "My flesh is meat indeed and My blood is drink indeed." They no longer walked with Him. They were back to their own places, back to sin. Back to the world. Back to the things of the flesh. Back to their own work, in the service of the devil. But the disciples were asked a question, "Will ye also go away?" They said by the mouth of Peter: "To whom shall we go? Thou hast the words of Eternal Life." We cannot go back to the world. We cannot go back to sin. We have learned of Jesus who is meek and lowly in heart and our souls have found rest in Him. Therefore we shall not go back. Now he says: "Take heed of these men." And, dear friend, there are many of them. You do not need to go to Palestine and dig for the bones of those who were deceivers, in order to find deceivers. You do not need to go back to Palestine, to find those who are twice dead, plucked up by their roots. There are many of them at Ingwenya. There are many of them at Zenka. There are many of them at Mbuma. Yes, may be sure are some of them within these four walls. Twice dead. People who are dead in trespasses and sins as they are born in the state of nature. And what happens? When they hear the Word of God they quickly profess Christianity and when troubles come they go back to their sins. No stability. Carried by every wind. When the worship of the spirits of their ancestors comes, they join. When deceivers come into the country and preach another Gospel, they follow them. When Seventh Day Adventists come amongst them, they become S.D.A.'s. When the L.M.S. (London Missionary Society) comes among them, they become L.M.S. No stability. No principles. No convictions. They follow every wind. There are many among us. We do not need to go to Palestine. There are

plenty of them in this country. Take heed of these. Jude was writing, mind you, to people who were sanctified. They understood what he was talking about. And, my dear friend, we hope there are those who are sanctified within those four walls. As a matter of fact, we have no doubt that there are those, whom the Lord by His goodness, by His grace has called out of the world, out of darkness, out of the clutches of the Devil—they were worshippers of the spirits of their ancestors—some of them were following after diviners, but now, they have been taught by the Spirit of God that these things are vain. They have followed the Lamb of God whithersoever He goeth. But all the same, this danger is still around them, and the Spirit of God warns them. The Spirit of God warns us to beware of such. They come from church and if you talk to them there is nothing new that you could present to them. What do they say? The Bible is all in their heads and that is true. It was never in their hearts. They learned the words of Scripture with their brains. The Word of God is not deep down in their hearts and as a result of that they are such a hard people. They go out to deceive many and try to turn the Word of God to suit their own ends. There are many of them, my friend, many of them in this country, many of them in this Reserve who seduce many and tell them lies—tell them not to fear God. They are not frightened. The Word of God says so. They go into their feasts and eat without fear—the fear of God. “The fear of God is the beginning of knowledge, but fools despise wisdom and instruction.” So these people according to the Word of God are fools. They do not fear God. They fear men. They talk about men. Yes, they are afraid. They talk about God, they are not afraid. They take the Name of the Lord in vain. They will use the Bible in order to gain their own ends, in order to get what they desire. They may go about with their Bibles under their arms in order to seduce many. Jude says: “Take heed of them.” Beware of them, friends. They are wolves. They come amongst the sheep in order to destroy. They have no interest in the Word of God. It has never dawned on them. They know not what it means to be born again. They have never experienced these things. They are still in a state of nature. And what do they teach you then? They teach you things of the flesh, because they are in a state of nature. But these have been called by God. They are regenerated. Life has been infused into their souls. They were dead when they were born, but the Lord Jesus Christ, by His Mighty Spirit, using His Word, made them alive. As the apostle Paul says in another place: “Ye who were dead, in trespasses and sins, hath He quickened.” The Lord and Saviour Jesus Christ,

He has quickened them. Those who were dead in trespasses and in sins. When in times past, ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation, in time past, in the lust of our flesh, fulfilling the desires thereof. Now such were some of you. As the apostle says in another place: fulfilling the desires of the flesh. But now ye are called into the marvellous Light of His dear Son, the Lord and Saviour Jesus Christ. He says, take heed of those who are still in the state of nature. Why is he saying that they should take heed of them? Because familiarity makes one used to sin. If we are amongst those people all around us. If we go with them into their pleasures. If we go with them into what they call rejoicings. If we go with them into their worship. We get used to these things. And in the long run, we shall be like them. Rejoicing in sin. Rejoicing in darkness. Although those who are saved by the Grace of God can never be lost. The Lord Jesus Christ said of them: "My sheep are in My Hands. No one is able to pluck them out of My Hands." Not even the devil, friend. Nor all the powers of darkness combined. But there is this. A child of God may bring reproach upon the Name of God. Upon the Name of the Lord Jesus Christ. Much to the cost of his own soul. So that his faith may be bruised. His holy soul will be bruised by the devil. Although he will not die, though he will not sin the sin unto death, all the same, in this world his faith may be clouded. The faith of a Christian, while in this world, may become so clouded that it would be difficult for the world to tell the difference. That is a serious matter, my friend. That those who have been called out of darkness, who have been sanctified by the Spirit of God, should have any longer dealings with darkness, and dealings with the people of the world in their affairs. In their sins. In their vile conversation. In their oaths against the Son of God. That is a great danger. So that the Spirit of God is to warn Christians against such a going back. It is a solemn matter that those who have been called out of darkness should live in this world in such a way that it would be difficult for the people of the world to see that these are different from themselves. How does this come about?—that you can be so much among the people of the world?

They are not afraid to commit sin. They are not frightened to speak evil against the Word of God. Against the Lord Jesus Christ. They speak freely. Their consciences are not pricked. Why not? Because you as Christians are approving of their ways. You agree with them. That ought not to be so. Those of the world, those who are outside the Church of Christ, those who

love darkness, should feel pricked, when a Christian comes among them. In their beer drinks. In their darkness. They should feel pricked. They should feel offended. When you are passing among these people—not to join them—but to read the Word of God to them, or to warn them against their sins, then they should feel pricked. There should be an uneasiness. This should be the life of a Christian. This should be your behaviour as you go among the world. The people of the world should feel an uneasiness when a Christian comes among them. This is the reason why the apostle was warning them. So that they would be clearly different from the world. Different from the people of the world. And how are they going to do this?

III. That is our third point. How are they going to do it? It is difficult. It is not an easy thing for them to do this in their own power. They are in the flesh. Although their spirits may be willing, their flesh is weak. But the Word of God does not leave us without a directory. He says: "Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise Saviour, to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever." Now unto Him that is able to keep you from falling! This is the only One you should apply to. We should sit low at His feet. This One who is able to keep you from falling, who is able to keep you, so that you would be different from the world, so that your profession is not impaired. This is the only place where Christians ought to go. Those who were called out, out of the world, out of the things they loved, out of those things they delighted in. What is the inclination? It is that they would go back. Unless they are kept by Him, who is able to keep them from falling, falling back, back to the world, back to the worship of darkness. The Lord Jesus Christ, the only wise God and Saviour—now unto Him—now—even at this present moment—unto Him—the Lord and Saviour Jesus Christ. What unto Him? All should be given unto Him. All our prayers should be directed unto Him. Our petitions to the Lord, because Jesus died on Calvary's cross. Because He conquered the devil. Because no guile was found in Him, so that the Lord's people would make mention of the Lord's righteousness, and of His only. The righteousness of Jesus should be our hiding place. Now unto Him that is able to keep you from falling—He is able to keep you from falling. He is willing to keep you from falling. He delights to keep you from falling. This is His work. Is He not interceding at the Throne of God? On the right hand of God? saying "Father, behold the wounds." Although these wounds are healed, behold the wounds with which

I was wounded in the house of my friends. I was bruised. My back was bruised. My forehead was pierced by the thorns. My side was pierced by the sword—My hands and feet . . . “Behold I and the children whom Thou hast given Me.” That is what the Saviour says. Now unto Him, friend, who is able to keep you from falling, from falling into sin, thereby bringing reproach upon His Name, by making the heathen laugh—all those around you. Unbelievers are the enemies of God. They are the enemies of the Lord’s people. When the Lord’s people fall into sin, it gives the heathen the greatest delight. They run from village to village, telling everybody about the sin of the Lord’s people. Now, how are you going to be protected from all this? “Now unto Him that is able to keep you from falling.” This One is the only wise God, our Saviour. He is the wise God. He is able to keep you from falling. “All power in heaven and in earth is given unto Me.” “Lo, I am with you always, even unto the end of the world.” That is what He taught His disciples. That is what He will perform throughout the endless ages of eternity. Lo, I am with you always, even unto the end of the world. He never breaks His word. The Word of God can never be broken. What He has said, that He will perform . . . It cost Him His own Life. Did He not say: “Lo, I come to do Thy will, O God.” And He did come to do the will of God; even when death was involved. He did not shrink from that. He obeyed even unto death, even the death of the cross. He never retreats. He never retreats! *The Lord Jesus Christ never breaks His Word.* He has said: “He that cometh unto Me I will in no wise cast out. He can never break that Word, friend. So that those who are lost, it is because they never went to Jesus. They never appealed to Him. If you have never been persuaded to do that before, even now, friend, at this eleventh hour, do it now. Now unto Him who is able to keep you from falling. His everlasting arms will be around you, so that you may not fall to hell. Are you not born again? Are you still in your sins? Here is One, who is able to keep you from falling. You may be saying: “I have never risen up.” “I am lying low in my sins.” My friend, the everlasting arms of Jesus around the chief of sinners, and he can never fall into hell, even at this very last hour, when it is almost too late. Now unto Him that is able to keep you from falling, to the only wise God our Saviour, be glory and honour. Unto Him—All the glory for the salvation of sinners goes to Christ. He keeps them from falling, because He is the only wise God. Saved by His own blood . . . They can never fall into perdition. They can never fall into perdition . . . Those who have gone to Him . . . who trust Him . . . None perish that

Him trust. Those that trust the Saviour, although they may be the worst of sinners, even among their fellow-men. They can never fall into hell, because the only wise Saviour, the only wise God their Saviour, is One who is able to keep them from falling, notwithstanding all their faults. They are not holy people, but sinners. People who were born and bred in sin. Who were conceived in sin. Born in iniquity, who delighted in sin. People whose blood—the very veins of their blood flow with sin.

The Lord Jesus Christ presents a sacrifice unto God in such a way that He may present them to Himself before the Majesty of God—in the presence of the glory of God—with exceeding joy. He presents them to the eternal God our Saviour, so that those Holy Eyes, which are like a flame of fire, may look through the sinner. And His Eyes, which are so sharp, so keen, may look upon a sinner who has been washed in the blood of Jesus and He cannot find a fault, not even one. Our God is a consuming fire. He looks upon them. He examines them and sees not a fault, not even one. He has no complaints. Although He charges His angels with folly, to whom the heavens are not pure. When He looks upon a sinner, who has been washed in the Blood of Jesus, He sees not a fault, not even one. He sits down in the presence of God, without a fault.

Unto the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, for ever and for evermore, through the endless ages of eternity. The Lamb of God is the Saviour that John saw and those around Him were singing a song, "Unto Him that saved us and washed us in His own Blood, be glory and honour for ever and ever." John saw that great multitude that no man could number of all the kindreds and tongues and people. They came from the South, North, East and West, and stood before the Throne of God with the Lamb. The Lamb was in their midst. He that sitteth upon the Throne shall wipe all tears from their eyes. No tears in that land. They are never sick. Why not? Because all their sins are taken away. They have been washed in the blood of Jesus. "Their sins and their iniquities, I will remember no more." He will never remember their sins. Although they were sinners in this world, God will never remember their sins, because they have been washed in the blood of Jesus. The apostle says by the Spirit of God: "Now unto Him that is able to keep you from falling." Ah, my friend, will you not go unto Christ? Will you not go to Jesus? The Saviour thereof in time of trouble. He, who delights in saving sinners. You see, the Pharisees and scribes said of Him: "This man, this man," different from other men. They made this comment: "That He receiveth sinners and eateth with

them." My friend, there is no one who likes to receive sinners. When a sinner dies, when a heathen dies, he goes to hell. The devil will not support him. He has his own sins to bear. Yes, he has his own punishment to bear. It is Jesus, this Man, who receiveth sinners, who is willing, who is able, who delights in receiving sinners. Sinner, will you not go to Jesus, to the only wise God our Saviour. Now, even now, at this very last hour. Will you not go to Jesus, the Author and Finisher of our faith. Now unto Jesus—now unto Him, who is able to keep you from falling and to present you faultless before the Majesty of His Glory—unto Him—So, my friends, may we be taught by the Spirit of God, even at this last hour, the last hour of the feast in this place. When the Saviour was there on the last day of the feast, He stood among them and said: "If any man thirst, let him come unto Me and drink." If there is any one here, feeling the smallest thirst, even the smallest, the smallest touch in his soul. My friend, come unto Him. What do you say? Now unto Him that is able to keep you from falling and present you before the Majesty of His Glory. Let us go to Him, call upon His Name, bow the knee before Him and let every tongue confess that Jesus Christ is Lord, to the Glory of God the Father.

May the Lord bless unto us His Word.

(This recorded address was given in English and interpreted into Sindebele)

REVISIONISM IN THE CHURCH

By Rev. Donald MacLean, Glasgow

In the 19th century, which was considered an age of research, discovery and progress, it was felt that institutions and ideas which had heretofore been commonly accepted were due for re-examination and, if necessary, revision. The Christian religion did not escape this powerful influence, and towards the end of the century revisionism was very much in the air. The Scriptures, themselves, were subjected to the new criticism and several new revisions were brought out spreading over the whole Protestant world, and affecting the authorised English, German, Dutch, Swedish and Danish versions. Despite these revisions, the new versions of the Bible did not seem to have been sufficiently successful to displace the authorised version, at least in Britain.

When the Scriptures themselves were affected by the tide of revisionism, it was only to be expected that the Confessions of the Churches would suffer likewise. This was particularly true of the Presbyterian Churches. The particular document which was aimed at was the principal Subordinate Standard of these

Churches, i.e. the Westminster Confession of Faith. The actual revision of the statements of the Confession itself was considered in many quarters to be too difficult a task, and the method adopted was to issue Declaratory Acts which professed to declare the particular meaning the Churches concerned attached to certain statements in the Confession. While it is naturally of great interest to Free Presbyterians that such an attempt was made in 1892 in the Declaratory Act of that year, it is often forgotten that this whole movement had a world-wide aspect. In various parts of the world the surge towards revision of the Confession found expression in various Declaratory Acts. It is wrong, therefore, to think of the Declaratory Act of 1892 as merely some small unimportant event taking place in a small country. It was rather the effect in Scotland, itself, of a world-wide movement away from the Calvinism of the Westminster Confession.

Until this desire for revision found expression, the Presbyterian form of Church Government had been instrumental in preserving the soundness of the doctrine taught in the pulpit, in conformity with the standards of Presbyterian Churches. The Confession was a systematic statement setting forth the beliefs of the Church as these were founded upon the Word of God, and ministers in the Presbyterian system were required, in virtue of their ordination vows, to subscribe to the standards and to preach them, and nothing else, in their pulpits. The Courts of the Church were further required to exercise a due discipline in this regard, and secure that the doctrines taught were consistent with the Confession and therefore consistent with the Scriptures. In the 19th century, and still more in the 20th, a movement arose which professed to find the statements of the Confession lacking in spiritual warmth and vitality, and failing to give full and clear expression to the open free call of the everlasting gospel. It was alleged that since the Confession itself approaches divine revelation from the point of view of the Decree of God, and the unfolding of that Decree in the works of creation and providence, embracing the salvation of the election of grace, it was desired to modify this approach by calling for a greater emphasis to be placed on God's love to sinners of mankind, and on the free offer of the gospel to them.

The formal beginnings of this movement may be assigned to the adoption by the United Presbyterian Church in Scotland in 1879 of a Declaratory Act giving an authorised explanation of certain subjects in the standards, concerning which it was said to be desirable to set them forth more fully and clearly. The subjects in this document were, especially, the love of God for all mankind and His provision, by the gift of His Son, of a salvation

suitable for all, adapted to all and freely offered to all; man's responsibility; the salvation and salvability of the heathen, etc. In 1882 there was a similar Act passed by the Presbyterian Church of Victoria in Australia, and, again, in 1883 the Presbyterian Church of England, while claiming to adhere to the doctrine contained in the Westminster Confession, was busily engaged in considering its relation to that document. In course of this, this Church framed for itself a brief summary of fundamental doctrines, designed, it was said, not to supersede the Westminster Confession as the standard of orthodox teaching from the pulpit, but for sundry other practical uses, in particular, presenting clearly to the public the Church's exact doctrinal teaching on the various points. These were adopted as Declaratory Articles of Faith, and were considered to be a sufficiently full statement of this Church's belief and fundamental doctrines, to be served for a testimony to those beyond its communion. At the other end of the world, in 1888, the Synod of the Presbyterian Church of Otago in Southland in Southern New Zealand appointed a committee to consider the whole subject of the relation of the Church to its subordinate standards.

The Established Church of Scotland, in 1888, voted to change its ministerial subscription in signing the formula relative to ordination and induction. We are only too familiar with events which led up to the then Free Church of Scotland preparing a Declaratory Act which was accepted by that body in 1892. The same influence was felt on the other side of the Atlantic in the United States of America. There the Presbyterian Church, since 1729, had accepted the Westminster Confession of Faith and Catechisms as its subordinate standards, with the exception that the chapters dealing with the Civil Magistrate were modified in 1788 so as to conform to the American doctrine of the absolute separation of the Church from control by the State. The wave of revisionism also beat upon this Church and, after earlier unsuccessful attempts between 1889 and 1893, the Church in 1903 revised the Westminster Confession of Faith. Amendments were made to various chapters, and a Declaratory statement adopted as to Chapter III, "Of God's eternal decree" and X, "Of effectual calling," and two chapters were added respectively on "The Holy Spirit," and "The Love of God and Missions." All these amendments reflected the trends discernible in the Declaratory Act of 1892 in Scotland.

From this brief historical survey it will be seen that the wave of revisionism was world wide in the Presbyterian Church in the 19th Century, and, therefore, it is quite wrong to regard the Declaratory Act of 1892 as some mere isolated and unimportant

event. On the contrary, the high tide of revisionism has found expression in a Declaratory Act which so seriously affected one of the principal churches in the Presbyterian family as to destroy its unequivocal testimony to the glorious gospel of the blessed God.

The passing of Declaratory Acts and Statements, however, has failed to satisfy those who really wish the removal of the Westminster Confession as a subordinate standard in the Church. The desire to replace the Confession is very strong in many quarters of the Presbyterian Church, but there are inevitable difficulties in actually dispensing with the Confession altogether. This year a way has been shown by the United Presbyterian Church in the U.S.A. whereby this desire may be accomplished, without abolishing in a legal sense the Westminster Confession of Faith. A new Confession has been prepared to be called the "Confession of 1967," because this Confession cannot be approved until the Assembly in 1967 takes place. The recommendation of the Committee which has been sent down to the Presbyteries by way of overture, lays down that the constitution "Of the United Presbyterian Church in the United States of America be amended to consist of two parts; The Book of Confessions, and the Book of Order; The Book of Confessions to contain the Nicene and Apostles' Creeds, The Scots Confession, The Heidelberg Catechism as adopted by this Church in 1958; The Theological Declaration of Barmen, and the Confession of 1967 as it appears in this overture; The Book of Order to include the Directory for Worship, The Form of Government and the Book of Discipline." This overture proposes that the doctrinal position of the Church should be settled not in a single Confession as in the case of the Westminster Confession, but by a Book of Confessions to include the various ones mentioned above. As will be seen, this set of Confessions is to include the Confession of 1967, and it is obvious that the inclusion of the other documents is merely a blind to mislead people and to prevent them from thinking that the Church is in any way departing from its doctrinal standards. The fact of the matter is, of course, that the Confession which will be relevant for the present doctrinal position of the Church is the Confession of 1967. The other Confessions are regarded as relevant for their age and generation, but of little relevance for the present time. Consequently, the real doctrinal position of the Church is in the new Confession.

The theology, such as it is, which the Confession contains, is that of modern liberalism. As one would expect, the stated doctrine of Scripture is thoroughly unsatisfactory, and represents a complete departure from the conception of the Bible as the

inspired and infallible revelation of God's mind to the children of men. Regarding the Word of God the new Confession says, "The Scriptures, given under the guidance of the Holy Spirit, are nevertheless the words of men, conditioned by the language, thought forms, and literary fashions of the places and times at which they were written. They reflect views of life, history and the cosmos which were then current." These words indicate that the Scripture is not regarded as an inspired volume by the framers of this Confession and the statements of other doctrines reveal the same spiritual darkness. This is not the place to enter into a detailed examination of the many errors in this document, but it may be said that it represents a religion as different from that manifested in the Westminster Confession as night is from day. It is also very clear that the Confession of 1967 will state *the* doctrinal position of this Church. Since this document is relevant in 1967 surely a new Confession will be needed at some later date relevant to the views held then? The tide of revisionism is carrying this Church away from her doctrinal moorings on an uncharted course to ultimate shipwreck. There appears to be every likelihood that this Confession will be adopted by the 1967 Assembly, and the constitution of the Church amended as indicated in the overture.

We are almost certain that this system will be followed by the present Church of Scotland, as it is a well known and obvious fact that her Theological Professors are exceedingly anxious to replace the Westminster document with some other one, and we have no doubt that the present Panel of Doctrine will be very willing to prepare some such Confession as has been adopted in America.

Our opinion is greatly strengthened by an article on "The Westminster Confession of Faith" by Dr. Neville Davidson, in the September, 1966, issue of the *Scottish Journal of Theology*, page 306. After giving a brief history of the various attempts to make Declaratory Statements, etc., relative to the Confession of Faith, Dr. Davidson discusses the need for a contemporary Confession to take the place of that of Westminster. He notes with approval the development in the United Presbyterian Church in the U.S.A. mentioned above, and evidently feels that this affords a solution to the problem of those who cannot accept the doctrines of the Word of God laid down in the Westminster Confession. He writes, "Even for such a Confession it may not be easy to reach agreement. But at least something of the kind seems to be called for. A living Church, alert to the contemporary currents of thought, must from time to time seek to express its beliefs in the mental categories and the verbal idiom

of the age.' These words and the whole article indicate the revisional tide flowing in the same ill-fated direction.

In this new Confession of 1967 we see the tide of revisionism coming to full flood in affecting the doctrinal positions of the Churches. This situation has undoubtedly been assisted by the failure of the Church to exercise discipline according to the Presbyterian form. The consequence is that the revisionists not only desire to overthrow the doctrinal position of the Presbyterian Churches, but also to destroy Presbyterianism itself as a form of Church Government. Having once got the doctrinal position of the Church in a state of flux, the next thing is to get the Church Order in a similar state of flux, so that the Churches can be moved to form local Councils, having as their obvious aim final incorporation into the one World Church. It is only too evident, therefore, that there is a powerful desire to destroy the Presbyterian form of Church Government. The World Council of Churches' conception of a world wide Church of necessity includes the form of Church Government which is called episcopacy. By the adoption of episcopacy throughout the Churches in the world, a great step will be taken to accomplish two things; first, the episcopal form places the power of the Church in the hands of a few men who are regarded as bishops and archbishops; secondly, the episcopal form of Church Government lends itself to union with the Church of Rome, where episcopacy has reached its ultimate form. The argument has therefore been propagated with considerable vigour by those in the Presbyterian Church who wish an end of Presbyterianism, that no Presbyterian at the present day will claim that Presbyterianism has a divine warrant. This, of course, is not a correct statement, as any reader of the Apostolic Church by Professor Witherow must know. Witherow's presentation of Church Government found in the Apostolic Church and recorded in the Scripture, places beyond all reasonable doubt that this government is Presbyterian. The Presbyterians who assert that Presbyterianism has no divine warrant are these who have forsaken the guidance of Scripture and become dependent on mere human wisdom. Naturally, they land in the position to which human wisdom directs them, and episcopacy seems to such to be the most acceptable type of Church government.

This controversy came to the fore with some sharpness in the 1966 General Assembly of the Church of Scotland. Attempts at closer relations between this Church and the Scottish Episcopal Church came in for some pungent criticism. It is, of course, very difficult for anyone not infected by the mania for Church Unity to understand why the Church of Scotland is bothered

about a small, insignificant body like the Scottish Episcopal Church, so foreign to Scottish life and so lacking in influence among ordinary Scotsmen. One's surprise continues to grow when one realises that the Scottish Episcopal Church refuses to recognise communicants of the Church of Scotland as Christians fit to sit at the Lord's Table, and rejects the validity of the ministry of that Church since it is not Episcopally ordained. How indignant the Church of Scotland would be were similar assertions made by the Free Presbyterian Church! Still, a committee has been set up to explore the way forward to union with these Episcopalians. The reason is not far to seek. The desire of the Ecumeniacs is the destruction of Presbyterianism and the adoption of some form of episcopacy. This revisionism will place the power in the hands of a few bishops, and the people of Scotland will eventually be swept into the Church of England, which is post-haste on the road to the Church of Rome.

Rather a revealing incident took place at this Assembly during the debates on Church Unity. Rev. A. Shillinglaw pointed out that the Church of Scotland could not become Episcopalian as its Presbyterianism was secured by the Act of Security, and the Coronation Oath. These were legal difficulties which appeared insurmountable. When he finished his address, another minister went to the rostrum and said that if the position outlined was the true one, the Church of Scotland should do as they did in 1921, and go to Parliament to have a special Act of Parliament passed to put the position right. This shows the determination of the bishops' party to destroy the Presbyterianism of the Church of Scotland, and vigilance is needed to see that no steps are taken by a back door to interfere with the Coronation Oath or the Act of Security. Once Presbyterianism is destroyed in Scotland, it will only be a short time before it comes to an end everywhere.

Revisionism in the Churches has had drastic effects. The great doctrines of God's Word with regard to the gospel, the Church and the salvation of souls have sunk out of the sight of the multitudes under the advancing tides of revisionism. Spiritual ignorance abounds on every hand, while biblical facts which were commonplace knowledge to the children of a generation or two ago are completely unknown to the vast majority of adults in the present time. Yet, in every age, there will be a remnant according to the election of grace who obey the exhortation, "Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus" (II Tim. i: 13). May each one of us be granted the faith and love which holds to the Divine Saviour revealed in the doctrine of God's Word by the illumination of God, the Holy Spirit. If so, we

shall have this prayer for our land and generation:

“ To these long desolations
Thy feet lift, do not tarry;
For all the ills thy foes have done,
Within thy sanctuary ”

—Ps. lxxiv: 3.

OBITUARY

The late Dr M. G. Tallach, Inverness

When the certainty that his illness would prove fatal could no longer be concealed, Dr. Tallach expressed the desire that anything written about him should be brief and factual, and with this wish in mind we may give a very few details of the pilgrimage of this lovable and gracious believer on his way to his heavenly home. Murdo George Tallach was born in June, 1901, at Dornoch, Sutherland, and received in the home of his father, Andrew Tallach, at the time elder of the Dornoch congregation, a careful, religious upbringing, which was to be a decisive influence in his life. With his parents he moved to Raasay on the appointment of his father as missionary to Raasay congregation, and he attended Portree School, from which he went to complete his studies in medicine to Glasgow University and at once proceeded to London, where for the next 37 years he practiced as a doctor in South London, till failing health compelled him to come north to Inverness in July, 1964. The sickness from which he suffered, a wasting disease of rare origin, advanced rapidly and he passed away in October, 1965.

It seems that the great change took place about the time he arrived in London, for Dr. Tallach was regarded by our London friends as a god-fearing man from his youth. The work was very gradual, with no well defined stages in the way of conviction of sin or pronounced deliverance, to serve as evidence of the great fact of conversion, and he himself could give no very clear account of the Lord's dealings with his soul. There is no doubt, however, that in this work, the faithful instruction by his father, who laid the foundation of the enlightened and mature views of religious truths of his later years firmly in the Word of God, the uprightness of his character, his great attachment to the doctrines of grace as presented in the ministry of the Free Presbyterian Church, and his regular religious life, all played a part. This absence of any strongly marked work of the spirit became in later life a source of great temptation, often leading to deep perplexity of soul. He no doubt tended to look too much to the marks of

the Spirit's work within, but there was no question among his friends of his full acceptance of the Gospel and his love to Christ.*

Dr. Tallach was a man of true humility. He disliked anything savouring of ostentation. His practical interest in the Cause of Christ showed itself in the work he undertook, in the midst of a busy city doctor's life, on such bodies as the Trinitarian Bible Society of which he acted as Treasurer, the Aged Pilgrim Friends Society at Camberwell to whom he was medical officer for many years. He was one of the early organisers of the Home of Rest movement which eventually led to the opening of the Church's Ballifeary Home for the Aged at Inverness. He was elected to the eldership of our London congregation and was often a member of Synod, where his ready and informed aid, especially on medical matters, given so willingly, greatly helped his brethren. Later, when he came to Inverness, he was again elected elder of the congregation, and gave wise advice and guidance to the Session, during his brief period in the congregation. Dr. Tallach had a wide circle of friends of different religious convictions and connections among Baptists, Anglicans and Presbyterians, but for the testimony of the Free Presbyterian Church, and the sacrifices and sufferings which our early ministers and office-bearers endured in bearing witness to the doctrines of the gospel, he had a specially warm regard. He could be tolerant and charitable, but where the position and principles of our Church were concerned, he was immovable.

A characteristic side to Dr. Tallach's religious life was the painful jealousy he exercised over his own spiritual state, no doubt the outcome of the course his own spiritual experience had taken. Often he suffered great dejection of soul, when doubts of his saving interest in Christ, aggravated by the temptations of the enemy, beset him. A favourite author was Dr. Octavius Winslow whose "Morning Thoughts," being passages for daily meditation, was his constant companion, and the remarks, entered on the margin of his little book, reveal the exercise of mind through which he passed. Against the remark of Dr. Winslow: "It is the subtle and fatal reasoning of Satan, a species of atheistical fatalism, to argue, 'If I am elected I shall be saved, whether I am regenerated or not.' The path to eternal woe is paved with arguments like this," a heavy mark is placed, as a warning to himself against the careless attitude of the ungodly. He again marks, as expressing what he felt was a personal problem, the words: "How many of the Lord's beloved ones, the children of

* Dr. and Mrs Tallach both made public profession of the gospel at the April Communion of 1935 in London, when they were both received as members of the Kirk Session.

godly parents, brought up in the ways of God, are at a loss, in reviewing the map of their pilgrimage, to remember the starting point of their spiritual life." His regard for the Divine Glory is seen in his comment written beside Dr. Winslow's remarks on "restoring grace": "One wonders if enough is made of the restitutionary and restoring work of Jesus and the Holy Spirit—He restored what he took not away." And again, Dr. Owen's words, quoted in the book with the author's remarks, are heavily underscored: "It is truly remarked by Owen, 'If a believer lets his sins alone, his sins will let him alone.' But let him search them as with candles, let him bring them to the light, oppose, mortify, and crucify them, they will to the last struggle for the victory." One more quotation from Dr. Winslow, marked by Dr. Tallach, as true of himself: "Lord, here I am; I have brought to Thee my rebellious will, my wandering heart, my worldly affections, my peculiar infirmity, my easy-besetting and constantly overpowering sin. Receive me graciously."

As the disease progressed, Dr. Tallach went to London to get special treatment, but the trouble was of a rare type, for which very little could be done. He became reconciled to the Lord's will, that he would not recover. There followed a period of spiritual doubt and darkness, but slowly he recovered the assurance of his acceptance in Christ and the hope of final salvation. He had made his home with his daughter, Maureen, and her husband, Dr. Murchison, Medical Officer of Health for Inverness-shire. One last wish was gratified a few days before the end—he was permitted in the Lord's kindness to see his little grandson on the Wednesday before his death, which took place on the Saturday, and this gave him deep satisfaction, as the child was not expected till the following week. Dr. Tallach had a great affection for his London minister and the London congregation. Rev. J. P. MacQueen had the practice of studding his sermons with striking quotations drawn from the sound divines of the present and a past age, and repeatedly pressed them upon his people till they stuck to the memory. When too weak to read, Dr. Tallach would recall these memorable sayings, which often embodied some great central truth of the gospel, and allow his mind to dwell upon the pleasant associations of the early days in London, and they brought comfort to his soul and were a healing balm to his spirit. He often expressed to us his great gratitude to his former minister for this wholesome practice. He passed away quietly in the Inverness Royal Infirmary, suddenly and almost imperceptibly leaving this earthly scene to be, we believe, for ever with the Lord. We extend our sincere sympathy to his like-minded widow and his only daughter who nursed

him with the greatest solicitude and tenderness, and for them we pray that they too may be partakers of the heavenly inheritance which we are convinced our worthy friend is now enjoying, as they are partakers of the same profession of the gospel.

A. F. M.

POSADH AN ANAMA RI CRIOSD

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

(Air a leantuinn bho t.d. 374)

II. Tha'n daimh pòsaidh so eadar Criosd agus creidmheach, a giulain ann aonadh dlùth agus càirdeil. Ann am pòsadh tha aonadh ro-dhlùth eadar iadsan a tha ga dheanamh suas; mar a tha iad ga'n toirt fein suas da cheile, mar a tha iad a tighinn gu bhi 'n am buill da cheile; " Air an aobhar sin, cha dithis iad na's motha, ach aon fheoil." Mata xix: 6. Mar sin tha'n daimh pòsaidh so eadar Criosd agus creidmheach, tha aonadh ro-dhlùth eatorra, tha'n dithis a tighinn gu bhi'n an aon; agus mar so tha'n t-Abstol a cur fa'r comhair am pòsadh eadar Criosd agus iadsan; " Air an aobhar so fagaidh duine athair agus a mhàthair, agus dlùth-leanaidh e r'a mhnaoi, agus bithidh an dithis 'n an aon fheoil. Is diomhaireachd mhòr so: ach tha mì labhairt mu Chriosd agus an eaglais." Ephes. v: 31, 32, 's e sin tha mì labhairt mu'n daimh pòsaidh a tha eadar Criosd agus an eaglais, nì a tha co-sheasamh ann an aonadh. Mar sin, mar an ceudna, tha e air a ràdh mu chreidmheach gu'm bheil iad ceangailte ris an Tighearn, agus 'n an aon spiorad Ris. I Cor. vi: 17. Mar sin tha bhi pòsda ri Criosd, agus a bhi air an aonadh Ris, a ciallachadh an aon nì. 'S e firinn a th'ann, gu'm bheil ann an so dearbh bhrìgh agus suspainn a phòsaidh spioradail so, 's e sin, ann an aonadh spioradail eadar Criosd agus an creidmheach. Ged a bha Criosd agus an t-anam 'n an dithis roimhe, agus 'n an dithis a bha roimhe 'n an coigrich dà aon a cheile, gidheadh anns a phòsadh so tha iad a tighinn gu bhi'n an aon, agus cho mòr 'n an aon agus nach urrain an saoghal uile dithis a dheanamh dhiubh, na'n t-aonadh a bhriseadh. Leis an t-samhladh àbhaisteach so, ach gidheadh an samhladh taitneach so air fear-pòsda agus bean-phòsda, mar a tha duine foghlumaichte a toirt fa'n ear, tha air a chur fa'r comhair agus air a chur an ceill, an t-aonadh spioradail eadar Criosd agus an eaglais, Criosd agus a h-uile anam naomh. Agus 's e th'anns an aonadh so ach aonadh slàn, aonadh eadar Pearsa Chriosd gu h-iomlan agus pearsa a chreidmheach gu h-iomlan; tha Pearsa iomlan Chriosd air aonadh ris a chreidmheach, agus pearsa iomlan a chreidmheach air aonadh ri Criosd. " Cha'n eil ar 'n anam leis fein," a deir

duine foghlumaichte, “ air aonadh ri anam Chrìosd a mhàin; na ar feoil a mhàin air aonadh ri feoil Chrìosd a mhàin; ach thà pearsa iomlan gach creidmheach gu fìrinneach air aonadh ri Pearsa iomlan Chrìosd.

(1) Air an aon làimh, tha Pearsa iomlan Chrìosd air aonadh ris a chreidmheach; cha'n eil aonadh a chreidmhich ri Chrìosd aon chuid ri nàdur na diadhachd na ri nàdur na daonnachd air a meas air leth; ach 's ann a tha e ris a Phearsa iomlan, a gabhail a stigh an dà nàduir. Agus, dà-rìreadh, n'am b'ann air a chaochladh a bhitheadh e, cha b'urrain iad a bhi air an aonadh ri Chrìosd; oir cha'n e aon dheth na nàduir, air a meas air leth, Chrìosd: cha'n urrain sinn a ràdh, gur e nàdur na diadhachd Chrìosd, na gur e nàdur na daonnachd Chrìosd; ach is e Chrìosd an dà chuid nàdur na diadhachd agus nàdur na daonnachd, an Dia-duine, ann an aon Phearsa. “ Cha'n e ainm aon dheth na nàduir a tha ann an Chrìosd,” a deir duine foghlumaichte, “ ach ainm a Phearsa, a tha air a dheanamh suas dheth dhà nàdur, maille r'a dhreuchdan.” Mar an ceudna, mar a bhiodh-mid air ar 'n aonadh ach ri aon dheth nàduir, agus cha'n ann r'a Phearsa iomlan, ciod e'm feum a dheanadh ar 'n aonadh dhuinn? Gu cinnteach bhiodh e diamhain agus gun fheum. Na'n robh sinn air ar 'n aonadh ri nàdur na daonnachd a mhàin, agus cha'n ann ri nàdur na diadhachd mar an ceudna, ann an sin, gu cinnteach, dh' fheumadh ar 'n aonadh a bhi gun fheum; oir tha Chrìosd fein ag innse dhuinn gur “ e an Spiorad a bheothaicheas; cha'n eil tairbhe air bith anns an fheoil.” Eoin vi: 63. 's e sin, mar a tha luchd-mìneachaidh breithneachail ag innse dhuinn, cha'n eil feoil, na nàdur daonnachd Chrìosd air a mheas leis fein, agus as eugmhais buaidh nàdur na diadhachd, gu buannachd do dh'anamaibh a thaobh a' maith spioradail agus sìorruidh. Cha mhotha gu dearbh is urrain nàdur daonnachd Chrìosd, as eugmhais nàdur na diadhachd, gràs na nì maith air bith spioradail a thoirt. Air an làimh eile, na'n robh sinn air ar 'n aonadh ri nàdur na diadhachd a mhàin, agus cha'n ann ri nàdur na daonnachd, an sin bhiodh ar 'n aonadh a cheart cho beag feum; oir cia b'e air bith cho làn 's tha nàdur na diadhachd de ghràs agus de bheatha ann fein, gidheadh cha'n urrain nì air bith tighinn bh'uaithes dha bhuir 'n ionnsuidh-ne as eugmhais na daonnachd. Bh'uaithes so tha e gu'm bheil Chrìosd cho tric a labhairt air a bhi'g itheadh a chuirp agus ag òl fhuil; agus mar an ceudna a cur an ceill gu'm feum so a bhi, a chum a bhi sealbhachadh beatha agus sonas troimh-san. Eoin vi: 53-55. Ciod a tha bhi'g itheadh fheola agus ag òl fhuil a ciallachadh, ach aonadh r'a dhaonnachd? Agus, uime sin, ann an rann 56 thà E 'g ràdh, “ Esan a dh'itheas m'fheoil-sa, agus a dh'olas m'fhuil-sa, tha e gabhail

còmhnuidh annam-sa, agus mise annsan," nì a thà cur an ceill aonadh, agus as eugmhais so cha'n urrain sinn beatha na gràs a bhi againn bh'uithe-san. Ann am focal, mar nach eil aig an daonnachd nì ri thoirt, na a chomh-phàrtachadh ruinne, aon chuid beatha, na gràs, na beannachadh spioradail, as eugmhais na diadhachd, mar sin cha ghabh an diadhachd a bhi air a comhphàrtachadh as eugmhais na daonnachd, agus mar sin na'n robh ar n'aonadh ri aon nàdur gun an nàdur eile, dh'fheumadh e bhi gu'n eifeachd. Co-dhùnaidh mì so le bhi'g aithris nì a thubhairt diadhair urramach; "Ged a thà gach uile bheatha, agus gach uile shlàinte, a sruthadh bho lànachd na diadhachd a thà ann an Crìosd, gidheadh, a dh'aindeoin sin, cha'n eil e air a chomhphàrtachadh ruinn ach anns an fheoil, agus tre fheoil Chrìosd. Oir tha'n Diadhachd mar an tobar bho bheil a h-uile nì maith a sruthadh, beatha agus slàinte; ach tha'n fheoil, na'n daonnachd, mar an cladhan tre'm bheil na nithean maith so uile, agus gach uile thiodhlacan agus ghràsan air an tarruig a mach dhuinne; agus, uime sin, mar a tig neach gu bhi'g aithneachadh a chladhain so, agus air aonadh ris, cha'n urrain e bhi'n a neach a tha comhphàrtachadh de'n a h-uisgeachan a thà sruthadh bho'n tobar so.

2. Air an laimh eile thà pearsa a chreidmhidh gu h-iomlan air aonadh ri Crìosd; cha'n e'n t-anam a mhàin as eugmhais a chuirp, nì motha an corp as eugmhais an anama, ach a phearsa gu h-iomlan, air a dheanamh suas do anam agus do chorp. Mar is e Crìosd an Slànuighear, mar sin is E Ceann pearsa iomlan gach creidmheach; oir cha'n eil E saoradh aon ach iadsan dha bheil E 'n a Cheann: agus mar is E Crìosd Ceann gach creidmheach, mar sin feumaidh E aonadh a bhi Aige ri pearsa iomlan gach creidmheach; oir tha E bhi'n a Cheann, a gabhail a stigh an aonaidh, agus feumaidh an t-aonadh sin ruigheachd a mach cho fad agus a thà E a bhi'n a Cheann, eadhon a dh'ionnsuidh gu h-iomlan. A dh'aon fhocal, tha anam a chreidmhidh air aonadh ri Crìosd; uime sin, tha'n t-Abstol ag ràdh, "Ach an tì a thà ceangailte ris an Tighearna, is aon spiorad ris e." I Cor. vi: 17, agus thà corp a chreidmhidh air aonadh ri Crìosd, uime sin, tha e air a ràdh gu'm bheil cuirp nan creidmheach n'am buill do Chrìosd. I Cor. vi: 15. Uime sin, is e aonadh slàn a th'anns an aonadh so, agus mar a tha e slàn, mar sin is e aonadh dlùth a th'ann. Is e so an ath nì do'n dà aonadh mhòr so, an t-aonadh do-sheachainte, aonadh trì Pearsachan, anns an aon suspainn, agus an t-aonadh pearsanta, aonadh dà nàdur, diadhachd agus daonnachd, ann am Pearsa Chrìosd; is e so an t-aonadh is dluithe. Mar sin tha e air a chur aig amaibh, mar gu'm biodh iad ann an aon a cheile. "Anns an

latha sin bidh fios agaibh gu bheil mise ann am Athair, agus sibhse annam-sa, agus mise annaibh-se." Eoin xiv: 20. Aig amaibh mar gu'm biodh iad 'n an còmhnuidh ann an aon a cheile. " Esan a dh'itheas m' fheoil-sa, agus a dh'òlas m'fhuil-sa, tha e gabhail còmhnuidh annam-sa, agus mise ann-san." Eoin vi: 56. Agus ciod is urrain a bhi ni's dluithe na iad a bhi chòmhnuidh ann an aon a cheile? Is e aonadh ni's dluithe e na'n t-aonadh eadar fear agus bean, oir faodaidh an t-aonadh sin a bhi air a bhriseadh, agus bidh e mar sin air a cheann mu dheireadh; ach cha bhidh'n t-aonadh so air a bhriseadh gu bràth, mar a nochdas sinn 'n àite fein.

(R'a leantuinn)

NOTES AND COMMENTS

The Israel Radio and the Bible

The Israel Radio has, for some years past, organised a World Bible Knowledge contest with people taking part from all parts of the world. The last world winner was an Australian industrialist, a Christian, who has given himself to much Bible study. This State Radio broadcasts every evening Old Testament quotations in Hebrew with commentary; and regular readings from the New Testament and other sources are broadcast in Arabic. A public contest in the knowledge of the New Testament is to be held next summer. This, a report states, is thought to be the first such venture, although every year an Old Testament quiz is broadcast and has larger audiences than for popular secular series. These facts are interesting indeed as the Word of God in the Old and New Testaments is the good seed of the Kingdom. We are especially interested to learn that the New Testament with all that it reveals concerning Christ Jesus, the Messiah, still rejected by the Jews, is being given such a place by the State Radio in Israel.

Modern Views on the Christian Ministry

At the Inverness Church of Scotland Presbytery recently, one of the ministers brought to the notice of the Presbytery a statement which appeared in the March issue of the Church of Scotland magazine "Life and Work." The statement was made in a speech by Rev. George P. Hewitt, at Leven, Fife, on Christian education. The statement was: "The whole idea of the ministry is changing. It is no longer just visitation and preaching. The minister who does just that is a thing of the past." It is gratifying to know that the said Presbytery are to write to "Life and Work" protesting against this statement by Rev. Mr Hewitt.

It sometimes appears as if certain ministers express views and make proposals regarding the activities of the Christian Church, only to be thought up-to-date and original even at the cost of what is fundamental to the very existence of the Church as Christ's Church. The divine Head of the Church, the Lord Jesus Christ, in His ministry, left us an example of visitations and preaching the glad tidings of the Gospel. We are now being told that these activities are not to be the principal functions of the office of the Christian ministry. The Rev. Mr Hewitt by his own expressed sentiments seems to be very ignorant of how deeply appreciative all kinds of people are of visitations by ministers of the Gospel in homes and hospitals. And as for preaching, did Rev. Mr Hewitt ever read the commission of our Lord, "Go ye into all the world and preach the Gospel to every creature"? Paul declared: "Woe is me, if I preach not the Gospel." Truly some men do not really know what they are talking about; and yet are ordained to the office of the Christian ministry.

Lord MacLeod and the Common Market.

Lord MacLeod—better known as Rev. Dr. George MacLeod—referred to the Common Market at a recent Church Conference at Lerwick. Speaking about Britain's possible entry into the Common Market, Lord MacLeod said he wondered how many people had thought about the cultural effects. He stated that it is either Communism or Rome which runs the European Trade Unions; and anyone who wants to be significant in the unions there, will have to join one or the other. These comments by Lord MacLeod certainly touch on issues which will undoubtedly arise if Britain becomes involved in the Common Market. Lord MacLeod, as to where he stands on particular matters, is sometimes not easily understood. But we think he speaks clearly in his aforesaid observations. From the interest that the Vatican is bound to have in the Common Market, it is somewhat of a mystery as to why President De Gaulle opposes Britain's entry. We do know that politically he would rather be free from British influence actually on the Continent, Britain being intimately associated with America. President De Gaulle being a prominent Roman Catholic, one would conclude that he would be guided to bring Britain under the influence of Roman Catholicism in the Common Market countries. The very phrase, "The Treaty of Rome" inclines one to suspect the hand of ecclesiastical Rome as having some part, however "remote," in originating this

organisation. The Vatican did declare its interest when the Treaty was first made known. We have not as yet heard of any definite benefits which are sure to come to the people in general in Britain, by involvement in Europe. This is the prayer of quite a number in this land, that we never enter the Common Market.

The Creed of British Humanists.

The British Humanist Association told the Church of England Commission on Church and State, that the Highway-Code is a better example of a moral basis for society than the Ten Commandments. Here is evidence of that darkness, folly, vanity, conceit and godlessness of the carnal mind of the natural man. These are the people who want instruction in the Christian faith in our schools to be abolished. The Highway-Code would now be their substitute !

CHURCH NOTES

Communions

January—Fifth Sabbath, Inverness, Auckland. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay, Lochinver; fourth, Kinlochbervie, London and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort-William; second, Fearn, Gisborne, N.Z.; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross and Auckland; 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, Bracadale, North Uist and Plockton; fifth, Achmore. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway, Thurso and Vatten. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Dumbarton, Gairloch and Ness; fourth, Gisborne, N.Z., Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Mission Communions.

Zenka: last Sabbath of February and August. Ingwenya: last Sabbath of March and September. Mbuma: last Sabbath of April and October. Donsa Dam: last Sabbath of May. Somakantana: last Sabbath of July.

Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet, the Lord willing, in the Church, Inverness, on Tuesday, the 23rd day of May, 1967, at 6.30 p.m. The retiring Moderator, the Rev. A. M. Cattanach, M.A., will conduct public worship. —Robert R. Sinclair, Clerk of Synod.

Publications Recently Issued by the Church

"History of the Free Presbyterian Church of Scotland, 1893-1933." This book is now available at 10/6 per copy, postage free. The first reprint issued in May, 1966, sold out quickly, and a further reprint has now been made.

"The Doctrine of the Holy Spirit," by Rev. Donald M. MacLeod, Stornoway. This article was first read as one of the papers delivered at the annual Theological Conference of the Free Presbyterian Church of Scotland, December, 1965. In booklet form it is now available at 6d per copy, postage 3d, or 5/- per dozen postage free.

"Water Baptism—What saith the Scriptures?" by Thomas Swan. 8d per copy, postage 3d, or 7/- per dozen postage free.

"Muckle Kate" and "The Highland Kitchenmaid." These booklets have again been reprinted and are available at 6d each, postage 3d, or 5/- per dozen postage free.

These are all available from the Publications Treasurer, Mr J. Grant, 4 Millburn Road, Inverness.

The late Mr A. Docter, Delft

Mr Arend Docter, Delft, Holland, collapsed and passed away at the beginning of an evening service, at Ada, a place far from his home, on Friday, the 24th of March, 1967. He was 68 years of age. The ministers and many friends in the Free Presbyterian Church in Scotland were deeply sorry to learn this sad news. We found it convenient to travel to Holland to attend the funeral; the remains being carried from Delft, a two hours' journey by car, to Elburg, East Holland, and laid to rest there. Our friend was born in Elburg. We were able to convey the sympathy of friends in Scotland to Mrs Docter, the widow, and other relations, when asked to speak before a large gathering at Delft. Our late friend was a godly and gracious man, deeply taught of the Spirit of God. He was an affectionate, generous and faithful Christian friend; and entertained a deep and spiritual attachment to the Free Presbyterian Church of Scotland. For at least thirty years he visited Scotland regularly, and Mrs Docter usually accompanied him; and the preaching of the Gospel of Christ was his main interest. A great deal could be written of this worthy man, but this is just a note in time for our next issue. When we heard of his death, these words came to mind: "For me to live is Christ; to die is gain" (Philippians i: 21).

The late Rev. D. N. MacLeod, Ullapool

While writing our note on the late Mr A. Docter, we received the grievous news of the passing away of the Rev. D. N.

MacLeod, the minister of our Ullapool congregation, on 5th April, 1967. We felt that much which is spiritual is removed from the Church on earth, when the Lord takes his servants and people to be with himself in the everlasting kingdom of glory. Mr MacLeod was an aged man of God, being 94 years of age in September, 1966, and he had been in a weak state of health during recent years. But, we understand that his mind was clear and lively until the end. He was an outstanding preacher of the Gospel of our Lord and Saviour, Jesus Christ, and a clear and precise expositor of the doctrines of God's Word. He had a dignified appearance, and spoke with authority. He was ordained in 1908, and was minister of our Harris congregation when there was but one congregation there. From there he came to the Ullapool charge many years ago. We extend sincere sympathy to the late Mr MacLeod's niece and other friends, and to the Kirk Session and congregation of Ullapool. An obituary will undoubtedly appear in the Magazine in due course (D.V.).

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The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges the following donations with sincere thanks:—

Sustentation Fund.—Sister MacLeod, Edinburgh, £1; Mrs Humphrey, Palm Beach, £17 15s 4d; Friends, Inverness postmark, £5; Anon, £2; Mrs M. Williams, Edinburgh, £5; Mr K. MacLennan, Elgin, £3, both per Mr J. G.

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College and Library Fund.—Anon, £2.

Dominions and Colonial Mission Fund.—Mr and Mrs K. MacLennan, North Adams, Michigan, U.S.A., £7.

Home of Rest Fund.—A Friend, Lochgilphead, £2; A Friend, £5; Waternish Congregation, £5; Mrs MacAskill, Waternish, £5, three per Rev. A. F. M.; Anon, £2; Mr and Mrs MacLeod, Croy, £2; Mrs M. A. McK., Harris, £4 14/-; Mr G. MacKenzie, Walton-on-Thames, £6; Anon, £4 7/-, last four per Mr J. G.

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Welfare of Youth Fund.—Mrs E. K., Leeds, £1; Mr M. M., Largo, £4; Staffin Friend, per Rev. J. A. McD., £5; Mrs M. McK., Lucknow, Ontario, £9 3s 3d; Mr and Mrs K. McL., North Adams, Michigan, U.S.A., £7.

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