

The
Free Presbyterian Magazine
and Monthly Record

Volume 72 January 1968 No. 9

GO YE INTO ALL THE WORLD

As we enter another year, the world at home and abroad is generally in a sad and deplorable state spiritually, morally and politically. Viewed in the light of God's precious Word, the lack of the influence of that Word and the gospel of our Lord and Saviour, Jesus Christ, is clearly seen. Certainly the Lord reigneth and His purposes are being fulfilled in judgment and also in mercy. Yet it will not be amiss to consider, as we look out upon the world, what the Lord commanded His Church to engage in, with respect to the world.

The risen Lord and Saviour, prior to His ascension, commanded His Apostles thus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." This primary duty has confronted the Church of Christ down through the ages; and the Lord still speaks to His Church in those same terms.

As to the Lord's own activities during His ministry on earth, he once and again taught in the Temple at Jerusalem and frequently entered into the synagogues throughout the land and expounded the Word of God to those present. He preached in the towns and the villages, on the mountain-side and from a ship at the seaside. And some sought to remind the Lord, "and thou hast taught in our streets." On the other hand, He "... was without in desert places; and they came to Him from every quarter." And at one period in His ministry "The Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He himself would come." By their preaching they were to prepare the minds and hearts of the people — by His blessing — for His actually coming among them. And so Christ's own activities in the gospel were and are a clear and divine example to His servants and witnessing people in all ages.

The apostles of course were originally, and in an eminent manner, engaged in obedience to and in fulfilment of their Lord's

commission. Luke relates more fully and in detail, by the Spirit, the details of their Lord's commission thus : " But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth." (Acts 1 : v. 8). And so it came to pass that they preached with great power at Pentecost to the conversion of thousands of sinners who were " added to the Lord."

Thereafter, as guided and strengthened by the Lord, they went into all the world, the world of their day, with the great doctrines and tidings of the gospel of the crucified and risen Saviour, a Saviour for sinful, ruined and lost men. And later Paul himself laboured likewise. Peter, as wonderfully directed, preached to Cornelius and his friends. And soon the gospel reached to many and widespread places, such as Corinth, Galatia, Ephesus, Philippi, Colosse, and to the Thessalonians and the Athenians and sinners at Rome. We find Paul speaking to the women at the river-side at Philippi, to the jailor in the prison there and to dark and pagan Athenians in the market place in Athens. Then we read of Philip, the evangelist being directed by the Holy Spirit to meet the Ethiopian eunuch in a desert place, when he preached to him in his chariot regarding Jesus.

At a glance, it can be seen how varied the circumstances and places were, where the servants of Christ served Him in the gospel, for the ingathering of poor sinners into the Kingdom. Let us reflect on the river-side, the prison, the market place and the desert. Their activities in preaching and teaching the word of the truth of the gospel were not confined to the Temple, or the synagogues which they found everywhere they went.

The example of the divine Head of the Church and of the Apostles, is surely without argument, an example that should be followed, if and where and when necessary, by the Church in all ages. Those who will argue against following this example, in 1967, must bring forward very substantial and convincing reasons founded on the Scriptures. It may be relevant here to note that " Martha, as soon as she heard that Jesus was coming, went out and met Him : but Mary sat still in the house." (See John, xi : v. 20). Later Martha had to go for Mary and say to her, " The Master is come, and calleth for thee." (see John xi : v. 28). It seems to us that Martha was 'up and doing' in response to the approach of the Lord Jesus and is to be commended ; without our presuming to reflect on Mary's attitude. It will not do for every believer to sit still when the Lord is calling, " Go ye into all the World."

When we come nearer our own times, the history of William

C. Burns, who went out to China, and that of David Livingstone, who traversed the dark continent of Africa, as Christian Missionaries, reveals what these noble men of God, and many others, engaged in to bring Christ in the gospel to dark and miserable sinners, beyond the realm of the organised Church of Christ in this land of ours. The history of our own Church's Mission in Rhodesia can tell of those who lovingly obeyed the command of the Lord as to going beyond the boundaries of the organised Church at Home, to preach the gospel to those who were without — outwith — and sitting in darkness and in the shadow of death. Such men included John Radasi, John Tallach and James Fraser and others.

There is another mode of obeying Christ's command in its application to other spheres in the world. All who truly love the Lord Jesus Christ are required to **pray** for the coming of His Kingdom on earth. Believers can therefore emulate the psalmist David and go into the world by and with their prayers. David prayed : " And let the whole earth be filled with His glory." And Christians can support their prayers with their "givings" according as God has prospered them in temporal things in providence.

Now the situation has arisen around and outwith the Church at Home, wherein multitudes are living not only without God, but without the knowledge of the very letter of the Word of God. They are as ignorant and needy as the heathen in Africa. Such undoubtedly constitute a **part** of the World referred to by Christ : " Go ye into **all** the World and preach the gospel to **every** creature." So that those who obtain a mind and are guided to address their gospel witness to such, are following in the steps of the Master and of Paul who preached in the market place and amid the idols in Athens. The opposition that Christ met in preaching to outcast publicans and sinners, and the opposition which even followed Paul from place to place, came principally from Jews, stamped through and through with legality and tradition and who were completely devoid of any understanding of the sovereign grace and mercy of God to the chief of sinners. And those who profess to be witnesses for Christ in our day and oppose by word or deed any Scriptural and orderly effort to bring the Word of Christ to sinners outwith the Church, should resign and give up that profession as bearing marks of those who have not the Spirit of Christ.

And finally, let those who fear the Lord, comply with Christ's command : " Go ye into all the world and preach the gospel . . . " by earnestly and prayerfully and constantly seeking divine grace, wisdom and strength, to set an example in the midst of the world and before the wordly, as becometh the gospel of Christ.

GOD CALLING THE WICKED TO REPENTANCE

A sermon by John Kennedy, D.D., Dingwall

Text : Ezek. xxxiii, v. 11

(continued from page 233)

And it is pleasant to God that the penitent should "live"; and He secures that live he shall, and live for ever. Finding the Son, he finds life, for he finds in Him a righteousness in which he is set free from condemnation, and has a right to all the bliss that flows from the favour of God. He has now a principle of spiritual life in him, and the Spirit of life Himself to preserve and perfect it; and even now, foretastes of life may be his through faith; while beyond, in the full view of God, and before the wistful gaze of his own dimmed eye, are the rest, and bliss, and glory of the perfect life in heaven.

There are three reasons, each infinitely strong, why this should be pleasing to God. As our greatest pains and pleasures reach our heart through their love, the measure of love must indicate the capacity for joy. But who can conceive what must be the gladness, resulting from the gratification of infinite love. And there is a threefold love of God, through the gratification of which He receives pleasure from the penitence and life of the wicked.

(1) His infinite love to His people. He embraces one whom He infinitely loves, when the repenting sinner reaches the bosom of His mercy. The loved one was lost, and the loved one was dead: and now the loved one lost is found, and the loved dead is alive. It was only because this was ever present to His eternal mind, that Jehovah could have rested in His love to His chosen. But now the event is actual, and the divine joy is made known throughout all heaven. O, think of joy in heaven over one whose sins made the Son of God "a man of sorrows."

(2) His infinite love to His Anointed One. Each case of conversion is an instalment of reward to Him for doing the will, and glorifying the name, of Him who sent Him. The Father loveth Him because He laid down His life that He might take it again; and this love He expresses in fulfilling the promise, "He shall see of the travail of His soul and shall be satisfied." This He sees when He sees "His seed" — when the Father draws sinners unto Him, and follows this by giving them, in Him, "all spiritual blessings" according to His intercession. The bestowal of such a reward, on such a One, must, be the occasion of infinite delight.

(3) His infinite love to Himself, and to righteousness. "God is love." He is so when contemplated in the unity of the eternal Godhead. But love requires an object; and He himself who is love is the first object of the love He is. It is because His own

infinite moral glory is ever present to His omniscience, that, through His love, it yields to Him who is "over all" such delight that He is "blessed for ever." And "God is love" as subsisting in a Trinity of Persons. "The Father loveth the Son," and that Son is, and ever was, "daily His delight." "I love the Father," saith the Son, and I was "rejoicing always before Him." And the Holy Spirit, who "proceedeth from the Father" and from the Son, lovingly fulfils the purpose of the Father through the Son. O, infinitely holy sphere! O, sphere of infinite loving — the unapproachable sphere of the interrelations and fellowship of the Father, Son, and Holy Ghost! And "God is love" to righteousness in His relation to His moral government. And when He makes manifest that He is love to His people, He does so in such a way as to secure that in their salvation there shall appear to His view, to His infinite delight, all to which He is love — as to afford an opportunity of expressing what He is as love to Himself, what the mutual love of the Trinity is, and how He loveth righteousness.

How the beauty of His holiness, to which He is love, appears in its having pleased Him to bruise His well Beloved, that there might be healing to diseased, and peace to guilty sinners! How infinite must be His delight in this display of His glory, and how intent He must be on the salvation in securing which this joy was occasioned! Never did so much of His glorious character appear in any of His works as in the cross of Christ; but all this came forth in the prosecution of a scheme which bore on the salvation of sinners. True, all redemption work is before us in the cross. But the ulterior bearings of that work must be considered. Actual salvation is the terminating part of the divine scheme of grace, and each step of it must be brightened with the glory that shone forth in the course which led to it. If "truth met with mercy" in the cross, it was with a view to their coming forth together, from the presence of God on His throne, in the glad-tidings of the Gospel, to guide a sinner unto "the holiest," where alone he can obtain the blessing. If "righteousness and peace embraced each other," it was with a view to His being righteous to Christ, in giving peace, for His sake, to those who deserved to die. The infinite display, already given, finds its complement in a work of grace. To this new occasion of expressing Himself, He comes in all the glorious brightness of His name, as revealed in the cross. And in how many ways, in His work of grace, resulting in the penitence and life of the wicked, He manifests the glory of His power, wisdom, faithfulness, holiness, and love!

And how salvation furnishes an opportunity of exhibiting the mutual love of the Persons of the Godhead! The Father's love to the Son appears in His having delivered all things into His hand; and you are called to look, in the light of the Gospel, on

His demonstration of that wondrous love. And the Son desired that the world should know how He loved the Father, by His obedience unto death, even the death of the cross. O, infinite wonder, that the blood which tells you there is peace for a sinner, is the demonstration which the Son has given to the universe of His love to the Father! And the Spirit, as the Comforter, takes the things of Christ, and of the Father, and, in fulfilment of the Father's purpose, and of the design of the Son's death, shows them to the sinners who are made heirs of salvation!

And how exhaustive, even as a revelation of divine glory, is the expression of His love of righteousness given in the death of His Son! The sins of a people eternally beloved, are imputed to Him who is His only-begotten Son; and for those sins, even He dies the death of the cross! O, how could any other exercise of justice, or all acts of justice that can occur in the course of His moral government together, express His love of righteousness as the atoning death of His dear Son hath done? Only once did He, in the exercise of retributive justice, deal with one who was "His fellow," and only then could He, in one final transaction, give an exhaustive display of His righteousness. O, sinner, all that God is, as He "is love," takes side with His mercy, when He receives and blesses him, who, at his call, comes to Him through Christ crucified!

2. The declaration is in the form of an oath — "As I live, saith the Lord." It is meet that such a declaration should have such a form, for thus only could earnestness, springing from infinite love, express itself fitly in words. What a proof this gives you of God's intense desire that you should believe what He declares! He swears by Himself in declaring to you that He hath no pleasure in your death, but that He hath pleasure in the repentance and life of all who turn to Him. Ought you not to fear remaining an unbeliever after all? Is this divine earnestness to be met by indifference? Does this wave, coming from the divine sphere, in the eager movement of a solemn oath, strike on adamant when it reaches you? Can you dare to dash it back by presenting to it a heart of stone? Are you to be unmoved and callous before this display of divine earnestness infinitely intense? Are you to sleep on, while this oath from heaven, uttered by the voice of God, strikes on your ear? For, does He not give Himself, in all the reality of His being and glory and blessedness, as security, for the truth of His declaration? How real to God He Himself is? But as He consciously lives in what He is, as infinite, glorious, and blessed, so is He true in the declaration of the text. What higher, firmer ground of assurance can even God give you than this? O sinner, it is enough! You might suspend on this ten thousand times ten thousand souls, each one as lost as the one soul you

have, and you would run no risk. O, yield not to the unbelief that would dare to prefer a charge of perjury against Him for whom it is impossible to lie !

And does He not give Himself, in all the infinite resources that are His as God, in pledge of action according to the declaration of the text ? Does not this suffice ? Can more be asked ? He shall cease to have, He shall cease to be, ere He can fail to be the God of salvation to you, if you return to Him at His call. O, what condescension is here ! O, how can you be at ease while the infinite Jehovah is thus in intensest earnestness bending over you ? O, lie in the dust before Him, as He approaches you in this marvellous act of condescension, and allow Him to lay the weight of His oath on your heart, to press out of it all its doubts regarding His truth and grace !

II. The Call.

From out of the midst of divine glory, from off the divine throne of grace, and intense with divine earnestness, comes the call to the house of Israel — “Turn ye, turn ye, from your evil ways.” Whence, whither, how to turn, are the questions which these words require us to consider.

WHENCE ? “From your evil ways.” Every way in which you depart from the fellowship and service of God is “evil.” For-saking God is the great evil. It appears so to God as He looks on His own infinite glory, and on the provision of His everlasting love. How — because of His love to Himself, and of His zeal for His own glory — His holy indignation must rise into infinite flame, against that sin on the part of the creature of His hand ! And how wonderful it is, that, in the full view of all that evil, and in His immovable resolution to deal out to all sin a full retribution according to justice, He should call the sinner from his evil ways, to be embraced on the bosom of His mercy ! But the call is issued through the rent flesh of His own dear Son. The precious blood of His Lamb is before Him, as He calls the sinner from his evil ways ; and to the praise of all His name, He can call the sinner to His mercy-seat. What the great High Priest presents meets all His holy indignation as it demanded expression in the infliction of the curse ; and in gracious dealing, for His sake, with the wicked, it can be brought to bear, as consuming fire, on the sin whence sprang the guilt which atoning blood removed.

“From ” all “your evil ways ” you are called to turn : for there can be no turning unto God if there is any reserve of sin. Each evil way is opposed, by an infinite contrariety, to the will of God. Sometimes the conscious reserve is reduced, under the pressure of conscience, to one evil way. What eager cries come from the flesh, for that one, and only that one reserve ! And what attempts will be made to come to terms with God, while still cleaving to some

darling sin ! But it may not be. All sin must be forsaken by the will that inclineth Godwards. How can Divine holiness admit of any reserve ? To cover any sin with your embrace, is to place yourself naked before the sword of God. He must strike at sin. O, beware lest He strike at sin through you ! Come forth in your desire, away from, quite out of, all sin, to God. "Cut off your right hand," "pluck out the right eye," rather than pass on to the fire that never shall be quenched. And how can Divine grace admit of a reserve ? Salvation from all sin is the boon which grace confers. Nought less than this can express its bounty, and nought less than this can suffice for you. Less than this you cannot have from the hand of God. He cannot give you salvation to the dishonour of the law of Christ, as the one authoritative rule of life. His holy grace undertakes yet to give to the law, even in that form, its claims in full ; and it begins to do so by bringing a sinner, with a heart broken from all sin, under its holy yoke.

"But must I rid myself of my guilt, and of my evil heart, before I come back to God ?" Verily not. You are called to come as you are, in the midst of your evil ways, with all the guilt that lieth on you, and with all the fountain of evil in you. Burdened and filled with sin, having no righteousness to cover your persons, and no excuse to hide your guilt, and while there is nothing in all your consciousness but sin, all over and all through — with no ability yours but the fell power to transgress — you are called to receive all the pardoning mercy and all the saving grace you need.

2. WHITHER ? To Himself God calls you. To Himself as revealed in the declaration going before — to Himself as on His throne of grace — to Himself through Jesus Christ. Beware of a godless Christianity, as well as of a Christless religion. Souls, having only the uneasiness caused by the fear of death, are anxious only for something that will take their blind dread away. They have not known God in His awful glory as Lawgiver and Judge, and they care not to realise Him in the person of the Saviour. They feel not their need of a divine Saviour to remove the guilt, and to subdue the power, of sin. And they ask not to be admitted, under the Spirit's teaching, into the mystery of the cross, to see a way for sinners unto God. The glory shining from the face of Jesus draws them not through the Mediator unto God. And they shrink from the pressure of Divine authority on their conscience. But "he that believeth on me," saith Christ, "believeth not on me, but on Him that sent me." By Christ you must "believe in God who raised Him from the dead and gave Him glory, that your faith and hope might be in God." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Believing thus, God shall be before you in such an aspect of His character, and

in such a relation to sinners through Christ — in such marvellous love, and in such readiness to bless you when you come — that you will be sweetly subdued into compliance with His call, and you cannot choose but to come. Divine glory, shining from the face of Jesus on a quickened soul, melts the heart, and causes it to flow down to the footstool of the throne of mercy. And the very view of God which wins his confidence, secures the homage of the penitent. He must appreciate His awful righteousness as displayed in the cross, as well as realise His majesty, ere he can have hope. And what he requires to encourage him, suffices to subdue him into an unreserved surrender of his whole being to God. The life that moves towards Him in hope, bows to His sovereign will, and lies in adoring worship at His footstool.

How? In willingness to accept the terms proposed by God, as terms of salvation and service. Even if you feel that you cannot come back to God — that, unless He, in His almighty grace, comes for you, you cannot come to Him — yea, even if you should shrink from asking Him to come — if you only turn in the distant darkness to Him who is the way, and to God through Him, willing to owe Him the turning and drawing that you may come, as well as the blessing when you have come — He “will pour out” His “Spirit unto you, and make known” His “words unto you.” Turning thus, you will verily be debtors to His grace for all you need. And you may be hoping debtors, for He raiseth the poor from the dust, He bringeth the fallen from out of the horrible pit, and He gathereth, as He calleth, outcasts from the very ends of the earth.

Surely, then, God may ask the question, “WHY will ye die?” You have this question to answer. The reason for your dying is not on God’s side. He has abundantly shown this. And on your side it is not found in your fall in Adam, nor in the ruin resulting from that fall. It is not in your helplessness, for you are called to lie under the gracious power of God to be saved by Him. It is not in the influence of the world, insidious and mighty though that be, for it cannot constrain you to be aliens from God. It is not in the might of the great enemy, nor in the multitude of his hosts, nor in the depth of his cunning, nor in the greatness of his cruelty; for, “strong man” and “murderer” though he be, he cannot, for one moment, keep you away from Him who calleth you, if you are disposed to come.

Then “why WILL ye die?” God meets you in the face, where you are, and as you are, with this question. You are bound to give Him an answer, for only your own unwillingness to return can slay you. And are you to remain unwilling? If so, how can you justify yourself? ‘My unwillingness,’ you say, ‘is just the lack of something which I can only have from God, and if He does not

bestow it, then what can I do? ' But, friend, do not think of your unwillingness as a mere negation — a blank for God to fill up. It is positive wickedness ; it is sinful madness. It is an insult to God, implying contempt of His love, of His Son's precious blood, of His great salvation, and of His glorious name. To remain unwilling is to remain a rebel, disowning Divine authority, and bidding defiance to Divine power. And are you to choose this, rather than submit to be saved, ruled, and filled by God ? ' Oh, but my unwillingness is the result of my being in a state of death as an alien from God, under the guilt and power of sin ; how, then, can I help myself ? ' But, friend, the question is not, how you can help yourself, but, will you be indebted for all help to God ? Will you die in your pride, even when confessedly helpless, rather than let Christ be "all in all" to you — rather than let the grace of God do all for you ? To this point you are shut up, and this leaves your unwillingness exposed in all the nakedness of excuseless rebellion.

"Why will YE die?" Whatever may befall those who never heard the call to return to God, "why will ye die, O house of Israel?" "Line upon line, precept upon precept, here a little and there a little," have been given you, and is death to be your end? But the Gospel has been preached to the Gentiles, and to Gentiles also God hath granted repentance unto life. To each Gospel-hearer, therefore, this question is addressed by God. "The Son of man," who came "to seek and to save that which is lost," has come to you in your sinful helplessness, offering Himself to be to you all that you need, in order to your everlasting salvation ; and, after all, will ye die?"

And "why will ye DIE?" "What is there in death, that you should choose it rather than life? And yet, every sinner who remains impenitent is charged with choosing death. God charges you with this when He addresses you this question. And you are charged with choosing death because you love it, for He saith — "he that sinneth against me, wrongeth his own soul ; and they that hate me love death." Rejecting the Gospel is sinning against Christ. You cannot do so without wronging your own soul. And this you do because you hate Christ. Not because you are merely indifferent. You would not sin against Him as you do, if you were merely indifferent. A consideration of your own interest would turn the scale, if there was an even balance. But it is not indifference, but hatred, that is your state of feeling towards Christ. And you cannot hate Him without loving death. 'O no,' you say, 'I cannot love death — I shrink from shame and agony, and both are implied in death.' True, what you regard as death you would fain escape from. But, in the view of Christ, it is death to be away from God. And you do love to be away from Him. And in loving

this, you love death. And such is your love of this that you will not abandon it, though God tells you, and your conscience whispers to you, that if you abide an alien, you must perish for ever. You know that the death you love is linked to the death of woe from which your conscience makes you shrink, and that you cannot cleave to the former, without holding both in your grasp. And you never have at once any portion of time but the passing moment ; and on that narrow foothold you always stand at the brink of hell. What you do there, is always finally done, for it is done by you in all you have of time. And there you keep fast your hold of that which must bring you down. Even now and there you do so. O "why will ye die?" Is there aught in "outer darkness" to commend it to you, so that you would choose to pass into the midst of it? Or is there aught in the "devouring fire," and the "everlasting burnings," to induce you to "dwell" with them for ever?

SKETCH OF ALEXANDER MPOFU, ELDER, RHODESIA

Alexander Mpofu was born at Sipazipazi in the region of what is now Mpopoma African township — to the west of the city of Bulawayo. His parents were John and Ellen Mpofu and they had nine of a family. There was a farm school in the vicinity which went up to Standard 2. In 1914 the father, John Mpofu, decided that he ought to obtain places for his children at another school, and with this in mind set out for Ingwenya Mission thirty miles north-east of Bulawayo. In 1915 the whole family moved to Maqaqeni, on the fringe of the Reserve given to the Xhosa-speaking Fingoes by Cecil Rhodes.

This place is only three miles from Ingwenya, and the move was not so much to be near the school, as to be under the preaching of the late Rev. J. B. Radasi. During his visit to Ingwenya John Mpofu had attended the church services and before the day was over had said to himself, "this is **really** a man of God." He had been very much impressed by the kind of preaching he had heard, and was drawn to Mr Radasi as a person. Before any of the children were born, John Mpofu had begun attending the services of a Methodist group, and prior to his visit to Ingwenya had become a communicant. After deliberation he decided to join the Free Presbyterian Church of Scotland and some years later he was made a deacon at Ingwenya. After John was made an elder in 1924 he moved to Shangani Reserve, probably in 1925, to a place called Nkai, where a school had been opened. This place was the "main station" in Shangani for many years.

From all reports, John Mpofu was a living Christian. A wild young soldier in one of King Lobengula's regiments taking part in the Matebele Rebellion of 1893, he was thereafter "transformed in the image of his mind," and began to "seek a better country that is an heavenly." It would be good if someone who knows about his life were to commit his knowledge to writing.

Alexander Mpofu, the subject of this narrative, finished his Lower Primary at Ingwenya and thereafter proceeded to Lovedale (associated with Dr Love of Greenock), in the Cape Province of South Africa. It was during his sojourn at Lovedale that Alexander's father moved to Shangani, and when he passed Standard 6, he returned to Nkai and took up teaching at that place. He taught for over twenty-four years. Probably about 1938 he was ordained a deacon by the late Rev. John Tallach. From the old Kirk Session Records one can see that he was ordained an elder in 1949 by the late Rev. J. S. Fraser. He helped with church services since 1938, and became the late Rev. J. S. Fraser's companion, visiting and examining schools at all our outstations, and preaching the Word of God. He had the oversight of several outstations in the N.E. corner of the Reserve until his death. He cycled long distances to preach.

Alexander was a gifted conversationalist. When telling a story he would stand with his hands thrust deep into his pockets, and his hat cocked slightly over his right eye. He was fond of telling about his experiences on trek, especially with the late Rev. J. S. Fraser. He often concluded a story by saying with a deep sigh "But oh are we ready to go." He was full of anecdotes and illustrations, which we believe he used quite a lot in his preaching. He often took notes of his text with him to the pulpit. This specimen was found inside his Bible :

"And Pilate saith unto them, Behold the man."

1. Who is this person? Is he one of the noblemen? No! Is he a robber? No!
2. He is Jesus who is the Son of God.
3. Were the people giving Him the glory that belonged to Him as the Son of God? No! They afterward killed him for envy.
4. He died to save. What are you doing about the death of this person?

And also this specimen —

"James 3 verses 17 and 18."

1. The wisdom that is from above is the opposite of the wisdom of this world, which is full of lies, envy, cheating, partiality.
2. There are many examples of wordly wisdom in the Bible. Adam and Eve were deceived by the wisdom of this world. Cain also who took a wrong way of worship, Esau who sold his birthright. The Pharisees, and Ananias and Saphira.

3. The wisdom that is from above (heaven) is pure. For example Abraham and Moses.

It is impossible to find out how, or when, or where, Alexander was converted, but the fact that he did undergo a saving change was evident from his life, as for example in :

HIS STRENGTH OF CHARACTER. Once when we were at Mangwizi valley, 25 miles N.E. of Donsa Dam, we went to see Headman Marundura to arrange for a service among his people on Sabbath. The Headman was not interested, but sought to make all kinds of excuses. Alexander told him that he had known him of old, that he cared only for the beer-pot, and was very careless about the fact that he was leading his own people astray for eternity. This put the Headman to silence and he agreed to arrange for a service on the Lord's Day. Our experience on the Lord's Day would make another story.

The old church at Nkai was very near a road junction and bus-stop. This used to grieve him on the Lord's Day as several Seventh Day Adventists, he believed, endeavoured to make as much noise as possible to distract the worshippers. After many warnings had been given, he made up his mind that he would get the police to remove them, and one Sabbath went to the bus-stop, and told a hostile group of young men of his intention. This required no ordinary courage.

At many of the outstations a preacher may have to wait a long time for his congregation. Even in places where there are a few communicants, one need not always expect to start at a set time. The long wait is not pleasant for the preacher, but punctuality is difficult where people still go by the Sun! One could be sure, however, that at Nkai the Services would begin exactly at noon, with all the communicants assembled. One could be sure also that all teachers at Nkai school were in regular attendance on the means of grace on the Lord's Day, along with a large number of school children. This scriptural regularity was maintained by him till his death, and has continued till this day. He was a most reliable elder.

He was also "clerk of court" for the local chief. He was very shrewd and would soon dispose of anyone who claimed to have had magic practised against him. He was very fair, we believe, in his opinions and often had a word to say on the side of the Truth.

HIS CHEERFULNESS IN ADVERSITY. When Mpofu was a young boy he fell from a donkey-cart, and had some ribs broken. He believed that a kidney was also damaged. In mid-winter (July-August) the cold caused a severe pain in his kidneys, and when the rains fell in November, the dampness caused equally great pain. There were occasions when he was called on at very short notice to go to visit schools as far away as Mangwizi valley. Even

although sick, he always said, "Yes, I shall go." He never complained he was tired, but undertook his work with enthusiasm.

He was grateful when their school was granted Upper Primary, and although weary in body, he set about stirring up the community to build a new school. The new school was divided into individual classrooms so he decided to build a new church, large enough to accommodate all who came on the communion Sabbath. It was in his heart but the church was not completed till after his death.

HIS LOVE FOR THE HOUSE OF GOD. When confined to bed during the week he used to hope he would be better for the Sabbath. There was one occasion when he was very sick and had to remain in bed on the Lord's Day. His home was so near the church that the singing could be heard there. When the service began with the singing of a Psalm, Alexander burst into tears. When asked why, he said he was sorry that his place in the church was empty. When he was in hospital in 1960 with kidney trouble, he was very ill, but he made a good recovery. He said when he was lying ill in hospital he was thinking of "his congregation" because they were as sheep without a shepherd. His prayer was that he would be spared to go back to Nkai, to preach for another little while, the Word of God. As soon as he got some strength back, he asked the doctor if he could go home. On being asked why, Alexander said he wanted to go to preach the gospel to his people, much to the doctor's amazement. Along with this could be mentioned his liking for good books. The Bible was his chief delight, but also on his bookshelf can be seen Watson's "Body of Divinity," "Rich Gleanings from 'Rabbi' Duncan" (J. S. Sinclair) and more recent publications such as "Christian Doctrine" (L. Berkhof), and "The Rich Man and Lazarus" (Brownlow North).

When he went to Scotland to attend the Synod, his family were very anxious about the state of his health. However, not only that he kept remarkably well, but he seemed to have benefitted enormously, physically as well as spiritually, from the visit.

Alexander became ill again, and on August 30th was taken to Mpilo hospital, Bulawayo, where his condition steadily deteriorated. On one of the occasions that I visited him he told me he wanted to go home. When I endeavoured to persuade him to stay, he said there was no hope of his recovery this time. One of his sons told me that his father had said there were two bulls, as it were, fighting within him, meaning that his was a life or death struggle. I went for the doctor and he tried to assure Alexander he had no grounds for pessimism. "My time has not yet come," quoted Alexander very emphatically. He said he wished now to die at home. The doctor did not accede to his request, and Mpofu

gradually sank into unconsciousness. He was discharged and we took him back to his home at Nkai, and had worship with the family. Shortly after our departure, at 10.20 p.m. on the 24th September, Alexander Mpofu passed away to be, as his son James said, "with Christ which is far better."

—D. Campbell, Rhodesia.

TALKS WITH JESUS

The Leper and His Talk With Jesus

by the late Rev. D. A. Doudney

One of the most dreadful diseases that can befall mankind is that of leprosy. So bad is it that it is called "the scourge of the Hebrew race." It begins inwardly; and, although concealed for years, is at the same time secretly spreading before there is any outward sign or token of its existence. After it breaks out, the sufferer lingers for years before it reaches a crisis. "The bones and the marrow," says a well-known writer, "are pervaded with the disease, so that the joints of the hands and feet lose their power, and the whole system assumes a most deformed and loathsome appearance." In order to caution others, so that they should not become infected, the leper (upon seeing anyone approaching) was to cover his upper lip, and call out, "Unclean! unclean!" One most striking feature of this dreadful malady was that no human cure for it was ever discovered. (This was written in 1876).

No disease ever so fully set forth an even worse malady — that of sin — than the leprosy; yet it is a singular and most encouraging fact, that one of the first applicants for relief at the hands of Jesus of whom we read in the New Testament, was a leper!

It is the more striking, and well may be the more cheering and encouraging, after we remember the strict rule that was enjoined upon the leper of which I just now spoke. It reads thus in Lev. xiii. 45, 46, "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean! unclean! . . . He shall dwell alone, without the camp shall his habitation be."

Oh, how truly does this describe the condition of a poor spiritual leper! He cannot help himself! His fellow-creatures cannot help him! He is heart-sick! He is crushed in feeling; and filled with fear and dark and gloomy apprehension! He begins to know somewhat of the meaning of the Psalmist's language, where (in the 42nd Psalm) he exclaimed, "Deep calleth unto deep; all Thy waves and Thy billows have gone over me"; or with Job (vii. 20)

he says, "I have sinned; what shall I do unto Thee, O Thou Preserver of men? why hast Thou set me as a mark against Thee, so that I am a burden to myself?" (xiii. 26). "Thou writest bitter things against me, and makest me to possess the iniquities of my youth." Or with Jeremiah (Lam. iii. 7, 8) "He hath hedged me about, that I cannot get out, He hath made my chain heavy. Also, when I cry and shout, He shutteth out my prayer."

But, in spite of the command given, and although he could but only too well know the deceitful nature of his disease, the poor leper took courage; and, as we read, in the 8th chapter of Matthew, and more fully in the very first chapter of the Gospel of Mark, he came to Jesus, beseeching Him, and kneeling down to Him, and saying unto Him, "If Thou wilt, Thou canst make me clean."

What a posture, dear reader, and what a plea. How glorifying was this to Jesus, especially when we remember that, as it was long before shown of Him, in the 53rd of Isaiah, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we shall desire Him." Is not this the carpenter's son?" asked the Jews. "Is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas? . . . and they were offended in Him." (Matt. xiii. 55-57). Hence the leper coming to Jesus, and speaking as he did, proves what he thought of Him.

Oh, that saying of the leper, was most God-honouring and Christ-exalting. "If Thou wilt Thou canst make me clean." It was a wonderful thing for him to say. It proved what he thought of the power of Jesus, that He should be able to cure what no man could cure. It was a striking proof of the man's faith, that he should betake himself to Jesus at all, and that he should believe in Him as able to cure an incurable malady. This partook of the nature of Abraham's faith, of whom we read, that "against hope he believed in hope." "He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; and being fully persuaded that what He had promised He was able also to perform." (Rom. ix. 18, 20, 21).

And now mark, dear reader, the tenderness of Jesus, in regard to the poor leper.

"And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean."

Touched a leper! Oh, who but Jesus would have ventured so to do? What a proof was this of His Divinity! He had no fear of contamination! Why? Because He was God, although appearing in human form? Moreover, it was only for Him to speak, and the object sought was accomplished. Hence we read:

"And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed."

More Talk About The Leper

by the late Rev. D. A. Doudney

There is another fact about leprosy which I would press upon you, dear reader, and I will show you why.

In the 13th chapter of Leviticus, to which I before referred you, it says : “ And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh ; then the priest shall consider, and behold if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague : it is all turned white, he is clean.”

Now, the foregoing was a remarkable fact that “ **when the leprosy covered all his flesh,**” then — and not until then — the leper was to be pronounced clean !

Here, then, was a key to one of the great wonders of redemption, and as it were one of the finger posts under the law, pointing to Christ, who is “ the end of the law for righteousness to every one that believeth.”

The leper was to go to the priest, under the law, to teach us that we, poor leprous sinners, must go at once to the LORD JESUS CHRIST (the great High-priest) under the Gospel.

When the leper presented himself to the priest, under the law, with only a spot upon his flesh here and there, he was sent back, and had to be shut up for seven days again and again.

And, when we go to Christ, the great High-priest, only as little sinners, or partial sinners, merely wanting **some** help from Christ ; we to do a little toward saving ourselves, and Christ the rest ? oh, that will not do. Christ will have nothing to do with us upon any such grounds. He will either be a complete Saviour — an entire Saviour — or no Saviour at all ! It is never “ Christ and Co.” ; but Christ all in all, or nothing !

Now, mark this, reader. It is for this reason that there is so much parleying — such a halting half-way — between the creature and Christ ! It is the idea of only being **partially** a sinner, or a **little** sinner, is the great barrier ! This, this is the stumbling-block !

It is when at last brought by the Holy Ghost to see and feel, that we are “ altogether sinners,” that as the Apostle says, in the 7th of the Romans and 18th verse, “ I know that in me (that is in my flesh) dwelleth no good thing,” yea, it is when we are brought to feel the truth of Isaiah 1, 5, 6, “ The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores,” then, when we thus “ fall down and none to help,” Christ proves that great Saviour, that gracious Saviour, that Almighty Saviour — yea, the very Saviour we need. And,

with His blood applied to our poor sin-steeped souls, He has a just right (like the priest typically representing Him, under the law) to pronounce us clean ! — yea, as Christ said to Peter (John xii. 10) “ is clean every whit.”

Dear reader, may God the Holy Ghost lead you into a personal knowledge of this great and glorious fact !

Talk on the Way to Emmaus

by the late Rev. D. A. Doudney

Reader, if we did not know somewhat of our own heart, we might wonder how it was that the disciples should be so blind and forgetful as they were, after all that Jesus had told them of the nature and object of His mission. Moreover, all that they had seen of His ways and heard of His words, was only a confirmation of Old Testament Scriptures ; and what He told them should surely come to pass was only, in like manner, a fulfilment of the prophecies concerning Him and His work.

Yet, we find two of the disciples in doubt, on their way to Emmaus, after all the wondrous scenes of Gethsemane and Calvary.

“ And it came to pass, that while they communed together and reasoned, Jesus Himself drew near, and went with them.” “ And their eyes were holden that they should not know Him.”

Little did they think that the Stranger who now so unexpectedly drew nigh was none other than He with whom they had been so long time familiar. “ What manner of communications,” said Jesus, “ are these that ye have one to another, as ye walk, and are sad? ”

They wondered at the question, and asked Him whether He was “ only a Stranger in Jerusalem.” And then, having drawn from them particulars of what of late had taken place there, He said :

“ O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory ? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” (Luke xxiv. 25).

“ And, when their eyes were opened, and they knew Him, and He vanished out of their sight,” what was the result ? What the conclusion to which they came ? Oh, reader, it was just that testimony in which all those who know somewhat of the self-same Jesus will most entirely agree :

“ And they said one to another, did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures ? ”

POSADH AN ANAMA RI CRIOSD

LEIS AN URR. EIDEARD PEARCE (A.D. 1672)

Air a leantuinn bho t.d. 249)

2. Gnìomh earbsa agus taiceachadh. Mar ann an obair creidimh tha'n t-anam, le Spiorad Dhé, air a thoirt gu bhì roghnachadh Chrìosd; mar so, mar an ceudna, tha e air a thoirt gu bhì'g earbsa agus a taiceachadh Air air son na h-uile gràs, fireantachd, agus slàinte. Nis tha e togail air Crìosd, ag acrachadh air Crìosd, a socrachadh agus ag earbsa ann an Crìosd air son beatha agus sìth, air son gach gràs air an talamh agus glòir ann a' neamh. Tha e leagadh uile chudthrom a shlàinte air; tha e'g earbsa uile chùisean uile Ris, a fàgail a h-uile nì air, tha sùil aige ris na h-uile nì bh'uaith. Ri so tha'n a Sgrìobturan aig amaibh ag ràdh, a bhì'g earbsa ann an Crìosd, Ephes. i. 12., aig amaibh a bhì taiceachadh air Crìosd, Dàn viii. 5., Aig amaibh a cur dòchas ann an Crìosd, I. Cor. vi. 19. Agus anns an t-seadh so tha Crìosd air a ghairm ar dòchas, I. Tim. i. 1. Ar dòchas, 's e sin Cuspair ar dòchas agus ar 'n earbsa, a thaobh beatha agus slàinte. Cha'n eil dòchas aig an anam ann fein, na anns a' chreutair, na anns an lagh 'n a cheud chùmhanta, na ann a nì air bith air neamh na air an talamh an taobh so do Chrìosd. Amhairceadh e'n siud na'n so, a dh'ionnsuidh so na siud, ach cha'n fhaigh e bonn daingean dha dhòchas, na bunait gu bhì socrachadh orra air son beatha agus slàinte; ach an sin tha e tionndadh a shùil air Crìosd, agus an sin chì e grùnnd pailt air son dòchas; that e'g amharc Air air a chrann cheusaidh, agus an sin tha dòchas; tha e'g amharc Air a bàsachadh, agus an sin tha dòchas; tha e'g amharc Air ag eirigh agus a dol suas, a suidh aig deas-laimh an Athar agus a deanamh eadar-ghuidhe air ar son, agus tha dòchas an sin; tha e'g amharc air eifeachd neo-chrìochnach fhala, eifeachd neo-chrìochnach a Spioraid, lànachd neo-chrìochnach a ghràis, farsuinneachd neo-chrìochnach a ghràidh, saorsachd agus dillseachd neo-chrìochnach a gheallaidh; agus annta sin tha e faicinn bonn neo-chrìochnach dòchas agus earbsa, agus a reir sin tha e tilgeadh agus a fagail a h-uile nì Air-san. Ann an so tha mi togail, tha e'g ràdh, ann an so gabhaidh mi fois; air a so crochaidh agus taicichidh mì, ann an so bithidh mi beo; seadh, agus ma bhàsaicheas mì, bàsaichidh mì'n so. Is e a chainte ri Crìosd a nis an nì bh'aig an t-salmadair ri Dia ann an suidheachadh eile, "Agus a nis ciod ris am feitheam, a Thighearna? Tha mo dhòchas annad-sa." Salm xxxix. 7. 'S e tha'n so ach a bhì tilgeadh ar 'n acair an taobh a stigh do'n roinn-bhrat. Eabh. ix. 6. Agus, gu dearbh, tha e thaobh anamaibh bochd iomadh uair mar a tha e thaobh dhaoine aig muir; tha'n doinnean ag eirigh, tha na tuinn dha'n togail fein

suas, agus a bualadh orre, tha iad ullamh gus a dhol fodha aig mionaid air bith, agus tha'n anamaibh a leaghadh do bhrìgh dubhachas; ach mu dheireadh tha iad a tilgeadh an acair, agus tha iad aig fois: mar sin tha anamaibh bochd fodh stoirmean peacadh, cionnta, agus fearg, air an call, a reir am beachd fein, gach momainte; ach mu dheireadh tha iad a leagadh acair dòchais air Criosd, agus tha iad a gabhail fois Ann-san. Na'm bheil e dha'n taobh mar a tha e thaobh a cholomain, 'nuair a bha i'n toiseach air a cur a mach as an airce, cha d'thuair i fois do bhonn a coise; ach mu dheireadh phill i do'n airce, agus an sin thuair i fois. Gen. viii. 8, 9. Mar sin cha'n fhaigh an t-anam bochd fois an àite air bith ach ann an Criosd. Is i so a chainnte anns a ghnìomh creidimh so: Tha mi 'n am a chreutair bochd, cailte, peacach, truagh, agus cha'n eil ach aon dorus aig am faod mi sùil a bhi agam ri fuasgladh, agus 's e sin Criosd, agus aig an dorus so luidhidh mi agus feithidh mi; tha fios agam gu'm bheil E comasach air mo chuideachadh, oir is urrain E tearnadh a dh'ionnsuidh a chuid is fhaide a mach; agus gu cìnnteach tha iochd aige, iochd mòr, a thaobh pheacach; is E'n t-Ard shagart tròcaireach. Tha e fìor mu thimchioll, mar a thubhairt iad uair eigin mu rìghrean Israel, Feuch, chuala sinn gu'm bheil iad trocaireach, faodaidh gu'n gleidh iad sinn beo. Seadh, dh'àithne E dhomh amharc Ris agus a bhi air mo thearnadh; agus tha E cuireadh iadsan uile a tha ri saothir agus fodh throm uallach tighinn dha ionnsuidh, agus tha E gealltuinn fois dhoibh. C'ar son, uime sin, nach gabhainn fois agus nach earbuinn ann? Tha e fìor gu'r e peacach mòr a tha annam, ach is E Slànuihear nì's cumhachdaich a tha Ann-san. An do pheacaich mi chum a cheum is fhaide a mach? Tha Esan riarichte a chum a cheum is fhaide a mach. Ciod a their mi? Gu fìrinneach cha'n eil annam ach bàs, ach is E Criosd a bheath; tha mì a'm dhorchadas, ach is E Criosd solus; is peacadh mi, ach is E Criosd naomhachd; Is cionnta mi, ach is E Criosd fireantachd; tha mì falamh agus a' 'm neo-nì, ach is E Criosd lànachd agus foghainteachd; bhris mi'n lagh, ach choimhlion Criosd an lagh; agus tha bheatha gu neo-chriochnach comasach gu bhi slugadh suas mo bhàs; a sholus gu bhi cur as do'm dhorchadas, a naomhachd gu bhi cur as do'm pheacadh; fhìreantachd gu bhi cur as do'm chionnta; a lànachd gu bhi cur as do'm fhalamhachd; Air-san, uime sin, taicichidh mì, bithidh mì beo, agus bithidh dòchus agam. Tha e fìor gu'm bheil mi tur neo-airidh air beatha, air gràs, air deagh-ghean air bith; ach tha Criosd a deanamh na h-uile nì air son peacaich gu saor, tha E tearnadh gu saor, tha E toirt maitheanas gu saor, tha E tearnadh gu saor; ge b'e air bith cho salach agus cho neo-

airidh 's mar a tha mi, gidheadh gabhaidh mi fois agus taicichidh mi Air-san ; co aig tha fios nach tilg E sùil ghràidh orm? Is e so an gnìomh gràidh sin a tha air a chumail fodh'r comhair ; "Gu cinnteach, deir neach, anns an Tighearna tha agam fireantachd agus neart : d'a ionnsuidh-san thig iad ; bithidh iadsan uile air an narachadh air am bheil corruich 'n a aghaidh." Isaiah xlv. 24. Cha'n eil aon chuid fireantachd na neart agam annam fein, ach tha na h-uile fhìreantachd agus neart agam ann an Criosd ; Gach uile fhìreantachd air son maitheanas agus fireanachadh, agus gach uile neart air son naomhachd agus naomhachadh. 'S e so a' nì ris am bheil an t-Abstol ag ràdh a bhi deanamh aoibhneas ann an Iosa Criosd, agus gu'n a bhi deanamh muinghinn anns an fheoil. Phil. iii. 3.

Gu bhi tarraig a dh'ionnsuidh co-dhùnadh air a cheann so. Ge b'e taobh a sheallas an t-anam an taobh so do Chriosd, cha'n eil e coinneachadh ri nì ach mì-mhisneach. Ma dh'amhairceas e ris fein, ann an sin cha'n fhaic e ach peacadh agus cionta, duibhre agus duaichnidheachd ; 'n a chridhe cha'n fhaic e ach tobar peacaidh, doimhne de pheacadh, dearbh ifrinn de pheacadh agus do aingidheachd ; 'n a bheatha gheibh e uile do-àireamh, peacaidhean corcuir agus sgàrlaid, ag amharc air anns an aodann. Seadh, cha'n eil a dhleasdanasan fein gu'n pheacadh ; eadhon annta sin tha'm pailteas uamhar foirmealachd, eas-creidimh, agus an seorsa sin ; tha fhìreantachd mar luideig shalaich, Isaiah lviv. 6. Ma dh'amhairceas e ris an lagh, ann an sin tha e leughadh bàs agus dìteadh anns gach focal dheth ; ann an sin tha e dha fhaotainn fein fodh'n a mhallach ; ann an sin cha'n eil e faotainn ach eagal, agus " duibhre, agus dorchadais, agus doinnin." Eabh. xii. 18. Ma dh' amhairceas e ri ceartas, gheibh e an sin an claidheamh lasrach, dha chumail bho chraoibh na beatha, bho gach uile shonas ; tha sin air fhoillseachadh le gnùis fheargach agus ghruamach, ag iarraidh riarachadh, mar bhuadh a bha gu neo-chrìochnach a faotainn eucoir. Ach a nis ann a' meadhon na mì-mhisneachaidhean so uile, tha'n t-anam bochd mu dheireadh a faotainn sealladh air Criosd, anns am bheil e faotainn misneach an deigh gach cùis. Tha e, mar gu'm b'eadh, a faotainn sealladh air tìr ann an stoirm, agus a faotainn Ann-san bunait gu fois dha spiorad sgìth ; Ann-san tha e faicinn a' nì nì reite ri Dia, a riarachas ceartas, a fhreagras uile agartasan an lagh, gu h-iomlan dha shaoradh bho pheacadh agus bho chionta, agus dha dheanamh an dà chuid naomh agus sona gu bràth ; agus, a reir sin, tha e taiceachadh agus dha thilgeadh fein Air, a rùnachadh ma gheibh e bàs, gu'm bàsaich e a taiceachadh mar so, air an Fhear gràidh so.

(R'a leantuinn)

LITERARY REVIEW

Red Indian Peril: by L. F. Lupton, and published by The Fanconberg Press, 60 Ealing Park Gardens, London, W.5 : 5/6 per copy, postage extra. This is the story of "John Eliot, the Puritan minister who was forced to flee to New England for his religion. His character . . . was so outstanding as to make him one of the most attractive missionaries in Christian history. His labours as the Apostle of the Red Indians led him into many thrilling adventures." There are illustrations practically on every page, and it is an attractive booklet of 50 pages, suitable for the young.

CHURCH NOTES

Mbumba Mission — nurse required

In view of the growing work at Mbumba Mission Hospital there has arisen a need for another nurse. Mr Van Woerden and his wife and family are due home this month so that the need is rather urgent. The appointment of another nurse to Mbumba would be necessary even if Mr Van Woerden had no leave of absence. It is felt that Miss Carmichael is doing fine work at Zenka and that it would be unadvisable to transfer her to Mbumba.

The work is interesting and the field large. Opportunities arise not only to do good to the bodies of Africans but to drop a word in season from the Scriptures of Truth, which alone can make souls wise unto salvation.

Applicants should get in touch with the Clerk of the Committee from whom all information can be obtained.

— (Rev.) Donald MacLean, Clerk.

DEER PRESBYTERY OF THE CHURCH OF SCOTLAND REJECTS EPISCOPACY

NOTE: This account of the Deer Presbytery's rejection of Episcopacy is taken from the **Fraserburgh Herald** of 27th October 1967; sent to us by Mr H. Barclay, Session Clerk of Fraserburgh Old Parish Church. Mr Barclay's minister, Rev. A. A. S. Mitchell, B.D., is to be commended for his clear and outspoken stand against Episcopacy and the influences in the Church of Scotland against Reformation principles. Rev. A. A. Mitchell had a charge near Wick, Caithness, 22 years ago — Editor.

No truck with the Scottish Episcopalians — that is the message of Deer Presbytery in reply to the feeler sent down with the General Assembly's reports on Anglican Presbyterian unity, made at a special meeting in Peterhead on 23rd October 1967. Presbytery's

Business Committee, through its convener, the Rev. A. J. Grubb, Deer, reported favourably with recommendations but — he failed to find a seconder.

The attitude of the Business Committee was that the Joint Panels had done their work well and their report conveyed the impression of a sincere effort to understand each other: and, apart from the stumbling block of Historic Episcopate, there had been a useful discovery of many things held in common and agreed upon.

The Committee felt that these conversations were essential to Christian man, both for better understanding of each other's Church and inheritance, and because of the need to unite their resources in every possible way to meet the tasks of the Church today.

Mr Grubb's motion was that "Presbytery records its satisfaction with the progress made in mutual understanding and the wide area of agreement which has been reached."

Mr Mitchell, Fraserburgh Old, congratulated the convener on the accuracy of his resume, but expressed surprise at the acquiescence of the committee. He said that almost every paragraph in the document had aroused reaction.

There was nothing new in the report, said Mr Mitchell, and, since the attitude of Anglicans and Episcopalians remained unchanged, he moved that the talks with the Scottish Episcopalians should be stopped for the following four reasons:

ONE: unwillingness of the Episcopalians to recognise the validity of the Presbyterian Ministry or membership.

TWO: their unwillingness to have inter-communion. At this point Mr Mitchell said: "Even supposing they did agree to this, there would still be insuperable obstacles to union."

THREE: We cannot accept the Episcopal theory of the Apostolic Historic Succession.

FOUR: The Episcopacy has been found in history to be a menace to the spiritual freedom of the Church.

The revolt against Episcopacy, said Mr Mitchell, was one of the reasons for the Reformation, when the Reformed faith was promulgated and a return made to simplicity and Scriptural warrant.

Episcopacy, he declared, was an irrelevant anachronism, and Anglican Episcopacy a survival of a discredited caste system. It was the religious expression of English Imperialism and Nationalism which had always been rejected by the Scottish people.

Scottish Presbyterianism, Mr Mitchell continued, was in the main stream of world-wide Reformed Christianity. Though not perfect it had functioned better than any other system and had suited the genius of the Scottish people.

Mr Mitchell then quoted from St. John: "That they all may be one . . . that the world may believe that thou hast sent me . . ." adding: "To suppose that Jesus envisaged a wordly organisation with all the pomp and paraphernalia of caste system, Bishops, Archbishops, etc., is just blasphemy. Yet that is the text used by the Ecumenical party as their authority. The preacher of the spiritual kingdom not of this world would not recognise that as anything he had founded. The words of Jesus, of course, refer to that essential unity of spirit in love of all those who believe in the Lord Jesus and who know His Salvation. That is the only true basis of unity. Let the Ecumenicals stop disrupting the Kirk, for we all know that even if the Presbyteries of the Kirk ever agreed to accept the Episcopacy the congregations most certainly would not."

Mr Mitchell was ably supported by the Rev. W. G. Allan, Fraserburgh South, and by Mr J. Smith, Elder, Peterhead St. Andrew's. After further discussion the Presbytery unanimously agreed to Mr Mitchell's motion, with the last point slightly amended to read: "The Episcopacy has been found at times in history to be a menace to spiritual freedom."

NOTES AND COMMENTS

Drink and Trade

The Poll held recently in the Isle of Skye regarding the sale of drink in certain areas, unfortunately failed to bring about a "no licence" result. The hotel-keepers retained their licences by a very small majority. The people of Skye concerned in this Poll and who voted for the continuance of the sale of drink seven days a week have probably been influenced by the spurious propaganda that to do anything else would hinder the tourist trade. We do not accept this argument by those who make their living by the sale of drink. Tourists will visit the Isle of Skye to see and admire the Island. One would think that the most of tourists could not live even a few days without strong drink, and if there was no drink on the Island, tourists would cease to come. We know that drinking is on the increase in our country with the loss of money, health and comfort to many. But if tourism and drink must be linked together then we are in a pitiable state. In this connection, the town of Kilsyth, Stirlingshire, which was for almost half a century "dry," recently went "wet" after a local veto poll. The Provost said after the result was announced, "He was sure that the repeal of the local veto would improve trading conditions for the burgh." How such an improvement will come about, he did not explain.

Certainly people will be more readily induced to spend some of their wages on the folly of visiting public-houses for drink and more drink. The shops which sell food and clothing will not find anything but loss in their trading. Families and homes will suffer, but the distillers and brewers will benefit.

Suggested Lottery for Health Service

We quote from a press report as follows : " A suggestion that advantage should be taken of our 'national gambling fever' to introduce a state lottery even on behalf of the National Health Service, was put forward at the meeting of the Royal College of Nurses representative body." This meeting took place recently in London. We are surprised that such a body would give serious consideration to such a proposal. But Miss Sheila Collins, Chairman of the R.C.N. Council spoke strongly in favour. But it was a relief to read that Miss M. H. S. Hunter, speaking for the Edinburgh branch, said they did not feel that the R.C.N. as a professional body should urge the setting up of a state lottery. She continued : " We in our own branch are in a position to know the havoc and misery that is caused by extensive gambling." These are words which express a realistic and proper moral outlook and condemn the gambling fever which is like a plague throughout the nation. What an outlook some have today when gambling is proposed to assist the Health Service and drink the tourist trade !

State Lottery Proposed

Mr James Tinn, Labour M.P. for Cleveland, has stated that he intends introducing a Private Members Bill to set up a state lottery. The profits of such a lottery, if it comes to operate, are to be allocated to medical research and sports facilities. Mr Tinn's arguments for this further encouragement to gambling include the opinion that the great majority of the public would welcome a State lottery. If this is true, then here we have another serious aspect of our national moral declension. The Christian does not require the lure of a large cash prize to induce him to give directly to worthy causes, and churches who indulge in worldly and questionable methods to extract money from their people for church purposes, are a poor and a bad example to the irreligious world. We hope Mr Tinn's proposed Bill will never become law.

Women in the Ministry

The question of women being admitted to the office of the ordained Ministry and to preach the Word and administer the sacraments, has been debated and discussed for years now in the

Church of Scotland. At present the Presbyteries of the said Church throughout Scotland have been debating this question and voting thereon. Although a majority of Presbytery decisions may be in favour; yet from many results published it can be seen that there is quite a definite division on the question. The Scriptural and Apostolic doctrines and practices of the Church of Christ and of the Reformation in Scotland, are in many instances being undermined and abandoned under pressure from the 'world' within the Church. A day of cleansing by the hand of Christ is greatly needed today.

More Powers for the Police

The police in certain parts of Scotland need and desire now extended powers and authority to search people suspected of being in possession of offensive weapons. The Secretary of State for Scotland has been slow to deal with this request, especially from the Glasgow magistrates and police authorities. The respectable and reasonable section of the public are fully in support of this request; and indeed any other measure which will help our police to undertake their difficult tasks in dealing with wicked and dangerous characters in our cities and elsewhere. It is high time the birch and capital punishment confronted certain of the criminals of today. The Bible refers to "the powers that be," employing "the sword" for the punishment of evil doers. Imprisonment in itself is all very well in appropriate cases; but the literal rod and the death penalty are called for in other cases by the teaching of the Word of God.

Foot and Mouth Disease

Foot and Mouth disease, as our readers will know, has been rampant among cattle and sheep in certain areas of England. Well over a quarter of a million animals have been slaughtered to prevent the disease spreading. But at the time of writing, new cases are being reported. Agricultural specialists may suggest likely sources of this scourge; but the hand of God is not discerned by many. Yet God reigneth in the Kingdom of Men, and by His providence frequently punishes men and nations for their transgressions and sins. In this present outbreak of Foot and Mouth disease, we must not think that the farmers immediately affected are the only people to whom God is speaking by way of reproof and punishment. God is saying to the whole nation, "Hear ye the rod, and who hath appointed it." At least throughout England, a day of prayer should have been called for by the Church leaders and the Government. But no! There is so much spiritual darkness

and death prevailing that God does not come to mind under such a disaster. Yet there is in such an afflictive providence a call to repentance and prayer. One bishop of the Church of England did intimate a day of prayer in the chief area affected, which was no more than his duty. If the people in general will not heed the Lord's hand in this, maybe the Lord will visit us with some sorer punishment. May the prayers of the Godfearing in our midst as a nation be heard and we as a people turned from our evil ways.

The Aberdeen Case of Heresy

Dr Edmund Jones, the Church of Scotland minister, of Queen's Cross Church, Aberdeen, has by his recorded views on fundamental truths of the Christian faith, exposed himself to the charge of heresy on several counts. He has repudiated the Biblical revelation of God, the Virgin birth of our Lord, the miracles and the physical resurrection of the Lord Jesus. To us, it has been a great relief to read in the press many declarations of abhorance and amazement at the effrontery of Dr Jones, as an ordained minister of a professed Christian Church. The excellent, detailed and restrained letter, signed by 85 students of Aberdeen University, set forth and exposed Dr Jones's views as clearly heretical in the light of the Word of God; and in this letter he was called to resign, or failing this, that the Aberdeen Presbytery should deal with him on charges of heresy. The Presbytery have appointed a committee to consider the views of Dr Jones. We cannot say that we are very hopeful of anything being done by the Presbytery by way of charging and condemning Dr Jones. His congregation, by a letter to the press, support him, which is a terrible commentary upon those who regularly sit in the pews of a Church of Scotland congregation. Then an article by Rev. David Cairns, Professor of Practical Theology at Christ's College, Aberdeen, dealing with Dr Jones's views, rejects what Dr Cairns calls "extreme fundamentalism." This indicates somewhat of the attitude of Dr Cairns, writing from the Church of Scotland point of view. In his lengthy article, Professor Cairns handles primarily the erroneous, and in our view, blasphemous views relating to the being and glory of God, expressed by Dr Jones, and does in his own way criticise Dr Jones. But the Professor ignores the questions of the Virgin birth and the resurrection of Christ. These omissions, in our view, appear to indicate that the Professor was not prepared to challenge Dr Jones on these fundamentals of the Christian faith. This case requires more time and thought than we can give to it at present. But we will give our readers a quotation from Professor Cairn's article which reveals Dr Jones's idea of God, viz. "... But in the end his hearers were left with the impression, which did not

logically follow, that God had been dissolved into the experience of human beings loving each other, and being loved by each other." Again it is levelled against Dr Jones, by the Aberdeen students in their letter that he "... sarcastically dismisses any idea of the wrath of God; but yet again all four Gospels report Jesus as giving dogmatic statements on this..." Of course behind all this lies the question of what the present Church of Scotland's view is of the Holy Scriptures; and further as to what really is the extent of her belief in **The Westminster Confession of Faith**; and again, what are her ministers required to profess before God and men on Ordination. Our final comment just now is, that her views and requirements may not only permit what we call heresy, but a wide range of heretical views.

A PROTEST FROM GISBOURNE KIRK SESSION

The Kirk Session of the Gisbourne congregation of the Free Presbyterian Church of Scotland would like to put on record that they are deeply disturbed over the decision of the General Assembly of the Presbyterian Church of New Zealand in connection with the charge of heresy brought against Principal Geering. As a Presbyterian body they most solemnly and emphatically protest against the decision.

The Kirk Session hold that the denial of the bodily resurrection of the Lord Jesus Christ from the dead has far-reaching implications bearing fatally upon all the cardinal doctrines of the Christian Faith. The denial of Christ's resurrection is a denial of His eternal deity, for "He was declared to be the Son of God with power by His resurrection from the dead." (Rom. 1.4). It is a denial of His Virgin Birth, and the atonement which by the sacrifice of Himself He made for sin. "He was delivered for our offences and raised again for our justification." (Rom. 4.25). It is a denial of the resurrection of the just and the unjust at the last day. (1 Cor. 15, 14-17). It is a denial of the doctrine of regeneration, for all whom the Lord will acknowledge as His people were "begotten again to a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter 1.4). It makes Him who is the Truth a liar, for He said to His disciples after His resurrection, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24.39). The denial of Christ's bodily resurrection nullifies the validity of the sacraments of the New Testament Church — Baptism and the Lord's Supper. No longer can they be regarded

as divinely appointed symbols and seals of the mysteries of our faith, but meaningless rites fraught with spiritual death and the divine displeasure. (1 Cor. 11.29).

In the light of the base treachery shown to the Divine Redeemer by the decision of the General Assembly, the Kirk Session are of the opinion that the Presbyterian Church of New Zealand can no longer be regarded as a branch of Christ's visible church on earth, but apostate from the faith once delivered to the saints, and that to those within her pale, the exhortation also applies, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18.4).

The Kirk Session re-affirm their unshaken belief in the inspiration, infallibility and inerrancy of the Holy Scriptures, and in the unchanging doctrines of the Christian Faith as set forth in the Westminster Confession of Faith.

Rev. William MacLean, M.A., Moderator.
Van Dorp, Session Clerk.

TRIBUTE TO THE LATE MR JOHN GRANT, ELDER, INVERNESS

The Northern Presbytery learned with sincere sorrow of the death of Mr John Grant at his home in Inverness in August of this year, and consider that the removal of this godly man, who on many occasions was a member of this court, should be noted in the minutes of the court, accompanied by a brief appreciation of his gracious character and the many notable services which he was able through a long life of usefulness to give to our Church and to the Cause of Christ.

John Grant was born at Dornoch, Sutherland, more than 90 years ago, of godly parents who trained their family in the doctrines of the faith and the principles of the Church. He entered the banking profession at Dornoch in 1893, and throughout his long banking career till his retirement in 1943, while holding the position of teller in the Bank of Scotland, Inverness, maintained an unbroken connection with the Free Presbyterian Church. He served in early manhood in the Haddington and Dumbarton branches of the bank, and while here he considered it to be his duty to make public profession of his faith, and was received into full communion with the Church by the Kirk Session of St. Jude's congregation, Glasgow. On the death of Mr MacGillivray, Mr Grant was appointed general treasurer to the Church by the Synod in

May 1924, and for the long period of 36 years, till compelled by age to relinquish this position, he deservedly enjoyed the confidence of the Church by his careful management of the Church's finances. Mr Grant was elected to the eldership of the Inverness congregation, and with his brethren on the Kirk Session his relations over many years were invariably affectionate and harmonious. He served on the committees and courts of the Church where he gave invaluable assistance by sound, reliable counsel on financial affairs.

His spirit of genial friendliness and the sincere personal interest he showed in each of his correspondents who wrote him on financial matters gave evidence of a man of the widest Christian sympathies, and endeared him to a large circle of friends in the Church and beyond her borders, and with these friends he kept in the closest contact to the end of his life, as they regularly wrote him from all over the world when the need to consult him on Church matters was no longer necessary. Of a gentle, retiring nature, Mr Grant shunned any approach to drawing attention to himself, but unobtrusively sought the good of Sion and the glory of the Redeemer's kingdom. In private, Mr Grant was a humble, loving companion, who by his Christian conversation and his lavish hospitality entertained all who visited him and welcomed the many friends of the Church who, as they had often occasion to do, met in his home at Millburn Road, Inverness, to conduct the work of the Church's committees. His sudden death has removed a highly honoured and greatly respected Christian from our midst, whose passing all who knew him sincerely mourn.

The court, met on the 14th day of November 1967, desire to express its sympathy with his gracious widow and the three sons and daughter who survive him, and pray that the Lord will be the support of the widow and the refuge and confidence of the members of the bereaved family; and especially, they wish to offer their sympathy to Rev. Wm. Grant, his brother, now living in retirement at Dingwall, and till lately a member of this Presbytery.

ACKNOWLEDGMENT OF DONATIONS

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

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Trinitarian Bible Society — K. C. M., Struan, £2 per Rev. F. MacD., for New Premises Fund; Anon., Glasgow W. postmark, £1.10/-.

The Treasurers of the following congregations acknowledge with sincere thanks —

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Mbumba Mission Hospital — Toronto ladies, per Mrs C., April \$35, June \$37; Dorcas Ladies Society, Netherland Ref. Church, Sioux Centre, per Mrs H. A. van Beek, \$100; Netherlands Reformed Bible Class, Grand Rapids, \$25; Mrs C. Jongetjes, Rock Valley, via Rhodesian Bible House, \$16.88; Timothy Mission Fund, Netherlands Ref. Congs., \$50 February, \$100 August; Mission Friends, Holland, Rev. C. Smits, per Ingwenya Mission, £295.10.3; Mission Friends, Holland, per Mrs Mijinders-Van Woerden, January H.fl. 10,000, February H.fl. 10,000, March H.fl. 10,000, May H.fl. 10,000, June (1) H.fl. 10,000, (2) H.fl. 10,000, July H.fl. 43.570, August H.fl. 10,000, November H.fl. 12,500.

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Daviot Congregation — o/a Trinitarian Bible Society, £21.15/-.

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Lairg — November Thanksgiving Day Collection for Trinitarian Bible Society — £20.

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