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Forgiving One Another

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32)

The Apostle in writing to the believers in Ephesus exhorts them practise the Christian virtues. Among other things he urges them show a forgiving spirit and brings before them the reason why they should forgive, that is, because God for Christ's sake has forgiven them.

How few possess a forgiving spirit! The almost invariable response of men when wronged in any way is to entertain ill-will towards the person who has done them injury. Believers, on their part, are not exempt from the rising of resentful thoughts and even ill-will towards those who have wronged them. Believers and others may be able on occasions to maintain outward composure under great provocation and yet at the same time find rising up within them thoughts and desires the very opposite of the spirit of forgiveness.

How evident it must be to us even from our own experience that we are the losers and not those who have wronged us when we give place to a revengeful and unforgiving spirit. What trouble we bring upon ourselves when we become so obsessed with an injury done to us as to be unwilling to forgive. Nor is it enough, on the other hand, merely to express forgiveness. If we still retain resentment in our heart then we have not really forgiven. If the injury still rankles in our mind then the most eloquent expressions of forgiveness are meaningless. Let us ever remember that that person has not been forgiven who has not learned to forgive. "If ye do not forgive, neither will your Father which is in heaven forgive your tresspasses." (Mark 11 : 26).

A forgiving spirit is a truly gracious spirit. How pleasant it is to come across instances of a forgiving spirit in the lives of eminently

gracious men and women. Such instances have the very fragrance of heaven. Think, for example, of godly Stephen who while his persecutors were stoning him was himself transacting with heaven on their behalf — "Lord, lay not this sin to their charge." How like the spirit of the Master Himself who cried out on Calvary — "Father, forgive them; for they know not what they do."

But why should we forgive? If we had no other reason, our proneness to harm others and so require their forgiveness ourselves would be sufficient grounds for forgiving others. "Whatsoever ye would that men should do to you, do ye even so to them." If we expect friends and others to forgive us when we have wronged them surely this itself is a reason why we should cultivate a forgiving spirit.

But why should we forgive? There is a more compelling answer to this question than the one already given. It is the argument that the Apostle brings before the Ephesians — that God for Christ's sake has forgiven them. If we are Christ's then our sins have been forgiven us for His great Name's sake.

As far as east is distant from
the west, so far hath he
From us removed, in his love,
all our iniquity. (Ps. 103:12)

"Blessed is he" the Scriptures say, "whose transgression is forgiven, whose sin is covered." (Ps. 32:1). All to whom the Lord has said — "Thy sins be forgiven thee" — cannot but wonder at the love and mercy of God in Christ Jesus. Those who are conscious of how much they have been forgiven will lay little weight upon the pin-pricks of injuries which any of their fellow men may inflict upon them. Others may say to them — You must stand up for your rights — You must avenge yourself upon your adversary. How can I, they will answer, when the Lord has forgiven me all my debt. The true Christian when injured is of the same mind as Mephibosheth — "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house." (2 Sam. 19:30). Everyone who has known the blessedness of being forgiven is under perpetual obligation to forgive. "Lord," said Peter, "how oft shall my brother sin against me, and I forgive him? till seven times?" "I say not unto thee," said Christ, "Until seven times; but, Until seventy times seven."

Are we of a forgiving spirit? Do we bear the image of Christ in this particular respect or do we manifest by an unforgiving spirit that we are none of His."

Sermon

by Rev. Lachlan MacLeod, Greenock

(Preached at the Induction of Rev. H. R. Moshe Radcliff in St. Jude's Church, Glasgow, on Wednesday, 23rd September 1970).

"For I will take you from among the heathen, and gather you out of all countries, and I will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean, etc., etc."

(Ezek. Ch. 36 v. 24-28)

Ezekiel exercised his prophetic office among the captives in Babylon during their captivity in that place. This was one aspect of the Lord's gracious dealings with His people Israel at that time, that though they were carried away from their own land, He did not leave them without a witness but sent His prophets to them from time to time with His Word. Sometimes they were denounced because of their sins and called to repentance, and at other times, as in this chapter, they were given great and precious promises. It must be acknowledged however that this promise of a return to their own land was only partially fulfilled in the return from Babylon, though we have every reason to believe that the Lord will in His own time fulfil all His promises to His beloved Israel. The full and final blessing is yet to come, and the return from Babylon after 70 years captivity was but an earnest or pledge of it. For a few minutes just now let us consider:—

- I The One Who removed the children of Israel, and why.
- II The One Who is promising to gather them again, and why.
- III The spiritual blessing He promises.
- IV Our duty.

I. First of all then let us consider the One Who removed the children of Israel and why He did this. As far as the actual carrying away of Israel and Judah was concerned, we see from the scriptures that Shalmaneser, King of Assyria, was used to carry away the 10 tribes (2 Kings, ch. 18, v. 9, 10), and Nebuchadnezzar, King of Babylon, the people of Judah (2 Kings, ch. 25, v. 8-10) and when the final dispersion took place after the fall of Jerusalem in 70 A.D., the Romans were the instruments used. From the scriptures, however, we see that they were but instruments doing the work of the Lord. At verse 19 of this chapter He says "And I scattered them among the heathen, and they were dispersed through the countries." Here the Lord claims that it was He who did this work. The Lord Who took them from Egypt with His mighty hand and out-stretched arm and planted them in the land of Canaan was the One Who plucked them from off the land and

scattered them among all people from one end of the earth to the other. The heathen nations were but the servants of the Lord in all this (Jeremiah, ch. 25, v. 9). They would never have succeeded against Israel without His permission.

The question we have to ask now is, Why did the Lord do this? Why did He take His people Israel away to captivity? Were they not His covenant people, the seed of Abraham, Isaac and Jacob, the people for whom He did so many wonderful things? Yes, but they sinned and broke His covenant with them times without number. They were faithfully warned by the Lord, through His servant Moses, what the consequences of such action would be. In the 28th Chapter of the book of Deuteronomy He sets before them most solemnly what was to follow should they go aside from His Word and serve other gods. At the 63rd verse of the chapter we read, "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you, so the Lord will rejoice over you to destroy you, and to bring you to nought, and ye shall be plucked from off the land whither thou goest to possess it." They were expressly told not to make any covenant with the people of Canaan nor with their gods. "Thou shalt make no covenant with them nor with their gods. They shall not dwell in thy land, lest they make thee sin against Me: for if thou serve their gods, it will surely be a snare unto thee." But they obeyed not His voice. They followed the Lord during the lifetime of Joshua and the elders that outlived Joshua but then we find that they soon forgot God and mingled with the heathen and learned of them their way. The Lord, Who did so much for them was forgotten, "and the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth." (Judges, ch. 2, v. 10-13). The Lord in His infinite mercy and compassion many times delivered them and healed their backsliding, but idolatry became their besetting sin and we find them over and over again falling into it, till at last they are found sacrificing their own children. "They did not destroy the nations, concerning whom the Lord commanded them, but mingled among the heathen, and learned their works. And they served their idols which were a snare unto them: Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood." (Ps. 106, v. 34-38).

This then is why the Lord delivered His people over to their enemies and had them carried away into captivity. "Wherefore I poured My

fury upon them for the blood that they had shed upon the land and for their idols, wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries according to their own way and according to their own doings I judged them." (verses 18, 19). As you all know the Babylonish captivity lasted for 70 years, at the end of which they were brought back to their own land again. However, although brought back there was not a general turning to the Lord, nor any great spiritual awakening nor reformation. When the long-looked for Deliverer, the Lord Jesus Christ, God manifest in the flesh, appeared in their midst, they received Him not, as it is written, "He came unto His own and His own received Him not." This was the great and crowning sin of Israel, that they rejected their own Messiah — that they crucified and slew the One Who came in God's great name to save. On the day of Pentecost, Peter charged the people of Israel with this crime, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts, ch. 2, v. 22, 23). They utterly rejected Him and asked that His blood be upon them and their children (Matt. ch. 27, v. 25), and this has been their lot for the past near 2,000 years. In 70 A.D., Jerusalem was destroyed by the Romans and there followed a terrible time of suffering for the Jews. Ever since, they have been without a place to call their own and have been persecuted and driven from land to land and from city to city, oppressed and spoiled evermore, and no one to save them, an astonishment, a proverb and a byword among the nations. (Deut. ch. 28, v. 28, 29, 37). Yet in all this they were kept a distinct people — massacred and oppressed in all ages, yet kept from being lost among the nations. Surely this is one of the great miracles of History.

II. Let us now consider that the Lord Who scattered them among the heathen, promises to gather them to their own land, and why. As already noticed the restoration to their own land after the captivity in Babylon lasted but for a few centuries. For their rejection of their Messiah they were cast off — but not for ever. Their casting away was blessed in the calling of the Gentile nations. "Through their fall salvation is come unto the Gentiles". However, they are to be grafted in again. (Rom. ch. 11, v. 23, 24). We have it here also in the 24th verse of this chapter, "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land", and also in Ezek. ch. 11, v. 17, "Therefore say, Thus saith the Lord, God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you

the land of Israel." He knows where they are and how to bring them back to their own land. He is gathering them back even now. Since 1948, when the Republic of Israel was set up, He has been gathering them and causing them to flow back in their thousands from every nation under heaven. The ancient enemies of Israel have possessed the land for many generations, but it is to be taken from them. This land is in a special sense the Lord's. He calls it there in verse 5. "My land." He charged Idumea with having appointed His land as **their** possession. The Lord never gave it to them and although He has permitted them to have it for a time, it is His purpose to give it back again to the people of Israel. "Jerusalem," said the Saviour, "is to be trodden down of the Gentiles till the times of the Gentiles be fulfilled." Well, Jerusalem has been trodden down for many a long year but Jerusalem is now in Jewish hands — has been since the Six Days War of 1967, and they will probably never lose possession of it again. We know that there is plenty of trouble out there just now. Most interesting developments are taking place at this very moment in the Land of Israel. The Lord has given them back part of their inheritance already and He will give it all to them, according to His promise. Their enemies will likely do all in their power to regain possession of it but God is to be with the Jews. He has promised to make Jerusalem a burdensome stone for all people, "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the earth be gathered together against it." (Zech. ch. 12, v. 3). And at verse 6 He says, "In that day will I make the governors of Judah like an hearth of fire among wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left."

Now we have the question, Why is the Lord going to do all this? He is going to do it for His Own Name's sake — not for anything that is in them. "Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." (verse 22). The Lord is going to bring them back and is going to bless them but He will teach them that it is all in sovereign mercy, as He did when He took them from Egypt (Deut. ch. 7, v. 7, 8 and ch. 9, v. 4-6). When that day comes they will confess that nothing belongs to them but shame and confusion of face. (verses 31, 32). The true Israel of God have had to say in every age, "Not by works of righteousness which we have done, but according to His mercy He saved us", so the Jews will say in connection with their return to the land of their fathers.

III. The third point we purposed to notice was the spiritual blessings promised. In verses 25-28 we see how the Lord promises to "sprinkle

clean water upon you . . . a new heart also will I give you, . . . and I will put My spirit with you and cause you to walk in my statutes, . . . etc. Now what can all this mean but Gospel blessings — the Spirit applying to them the redemption purchased by Christ, by working faith in them. They are not only to be called again to their land but they are to be called effectually by the grace of God and made new creatures in Christ Jesus. They will see the preciousness of Christ and the glory of His cross. The cross is the stumbling block with the Jews and has been the stumbling block all along, but the day is coming when great numbers of them will see the glory of His sufferings, for it is written, "They shall look upon Me Whom they have pierced and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." When the two on the way to Emmaus were joined by the risen Messiah on the evening of the day of the resurrection and had their understanding opened to understand the scriptures, they saw the glory of what took place at Calvary, and their hearts burned within them. The same was true concerning Saul of Tarsus when the Lord called him by His grace. He too saw the glory of the cross — the glory of the suffering Saviour and he had to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. ch. 6, v. 14). This, we believe, is what will happen when the Lord will call effectually the Jews to Himself. He will pour His Spirit upon them (Zech. 12 v. 10) and then the great spiritual work spoken of in these verses will be accomplished. Their hearts will be circumcised, as Moses promises in Deut. ch. 30, v. 6, and they will be blessed and made a blessing. "And I will make them and the places round about My hill a blessing, and I will cause the shower to come down in his season; there shall be showers of blessing." (Ezekiel, ch. 34, v. 26).

IV. In the last place let us notice our duty in relation to all this. At the 37th verse of this chapter we read, "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them." When the children of Israel were in Egypt the Lord caused them to cry to Him for deliverance, and He heard their cry and came down to deliver them. (Ex. ch. 3, v. 7-9). In Babylon when the end of the 70 years drew nigh there were those among the captives who understood the signs of the times and began to pray for deliverance. Daniel tells us, "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Then he says, "And I set my face unto the Lord God, to seek by prayers and supplications, with fasting, and sackcloth, and ashes." (Dan. ch. 9, v. 2-3). He then goes on to confess his own sins and the

sins of his people and to pray for Jerusalem, the Sanctuary, and the people of Israel. Now surely it is the duty of every one who belongs to the true Israel of God, to plead the promises contained in this chapter and elsewhere in the holy scriptures. Since we are met together here this evening in connection with the Induction of Mr Radcliff to work among the Jews as a minister of the Church, surely we should remember him and his work at the throne of grace. Let us plead that his work among his own people be abundantly blessed. May we get grace to plead the promises. "For I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. ch. 29, v. 11-13).

The Diary of Dugald Buchanan

Period IV — May, 1742 to February, 1743

(continued from page 14)

After this I went to Kilsyth, and by the way was filled with some hope that the Lord would knock off my fetters, and set me at liberty. But unbelief arose against my hope, and darkened all again. On the Monday night I was suddenly enlarged in prayer, and all my soul drawn out after a whole Christ, and came away rejoicing in the Lord and His goodness; but I soon began to think myself vain, and to become proud of my duties. However, the Lord did not suffer my pride to swell; for shortly thereafter He discovered to me more of the hidden mysteries of iniquity which were in my heart; which was the means of humbling me to the dust. He blasted all my gifts, so that I could scarcely ask a blessing on common mercies; withdrew from me, in some measure, His restraining grace; and left me to wrestle with my heart-idols. There arose such a darkness and deadness on my spirit that I could not think, desire, or do any thing that was good.

I continued in this condition from the beginning of October, 1742, till the middle of December, wrestling with my own corrupt nature, and thinking that I was given up to evil affections, and to a reprobate mind. At last I set some time apart to enquire into the state of my soul, and to see if there was any saving change wrought in me. While meditating on these things, that Scripture came into my mind, Mark 8:24, "And he looked up, and said, I see men as trees walking." Then I thought I beheld some glimmering sight of my own case, which the light of nature could never discover to me; and that He who made me, though but

darkly, to see those things which were beyond the light of nature, would yet, in His own time and way, restore me to full light, that I might see every thing clearly.

I was also greatly encouraged by reading Philippians 1:6, "Being confident of this very thing, that he who has begun a good work in you, will perform it until the day of Jesus Christ."

When I went to the field to meditate after reading the second chapter of Matthew, my very soul rejoiced at a Saviour having come into the world; and I found more than ordinary enlargement in prayer. I had sweet meditations all the day, of the love of God in sending Christ to save sinners.

On the second of January, 1743, being the Sabbath on which the Lord opened my eyes to see the Mediator in all His offices, from that Scripture, 1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," I beheld such a glorious sight of the Lord Jesus Christ, revealed in these words, as I will never be able to express. First, I viewed Christ as wisdom, or a prophet, sealed of the Father to this office; namely, to teach me the will of God; and that I had lost communion with God, and all saving knowledge of Him; and that the Lord Jesus Christ was made of God unto me wisdom, to teach me the true knowledge of the unknown God whom I ignorantly worshipped (Acts 17:39); and when the devil had ruined Adam in a state of innocency he might more easily deceive me now, to take the shadow of religion for the substance; especially as I am void of all spiritual wisdom.

I saw also that He was made of God unto me righteousness, or a Priest; and likewise saw my need of Him as such, having no real righteousness of my own in the sight of a holy God. The Lord convinced me of the extent of the divine law, which reaches to the very thoughts of my heart, as well as to the actions of my life. My mouth was thus stopped, and I became guilty before God (Romans 3:19). At the same time I was convinced that I could never, by my own doings or sufferings, satisfy God's justice in my own person. But the Lord was pleased to show me His own dear Son, as He is, "holy, harmless, undefiled, and separate from sinners; as a lamb without blemish to satisfy essential justice in the room of sinners;" and that it was by this sacrifice of infinite value that my sins could be pardoned; and that it was by the obedience of Christ to the whole demands of the law, in doing what it commanded, and in suffering what it threatened, that I was to be acquitted from condemnation; that it was the active and passive obedience of the Lord Jesus Christ, by which I could stand complete before His justice; and that this righteousness must be imputed to me, and received by faith alone.

I now saw that He was as just in saving me when brought within

the new covenant as He would have formerly been in damning me, while I remained under the old covenant. "He is faithful and just to forgive us our sins" (1 John 1:9). When I considered the complete righteousness of the eternal Son of God made over unto me, in a covenant way, from Him as my covenant head, my very soul rejoiced within me. I opened my eyes as it were in a new world, and saw glorious things which were hid before. At this time I had marvellous light in reading the epistles of Paul to the Romans, Galatians, etc., etc., I saw that the bed was long enough for my weary soul to rest upon; and that this covering was broad enough to wrap my naked and guilty soul in. "I rejoice in Christ my righteousness."

I beheld Christ as being made unto me redemption, or a King; and myself a slave sold to the devil, and to my own heart's lusts. I saw that the debt which I contracted was so very great that nothing less than the treasure of a very rich king could pay it; and that the strong man who kept the house was a mighty tyrant, well armed and fortified in every way, so that nothing less than a stronger man than he could overcome him. "But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee" (Isaiah 49:25).

I saw that Christ as a Redeemer was in every way fit for the undertaking; that He had fulness of merit to pay the price; and fulness of power to overcome His enemies. "For in Him it pleased the Father that all fulness should dwell." He is able to save to the uttermost; and who knows what that uttermost is? Methinks I see the mighty conqueror coming down from heaven, and laying hold on the dragon, that old serpent, and spoiling him of that armour he had in my heart and nature, wherein he had his great trust, namely, darkness, ignorance, unbelief, enmity, etc.; and placing His own armour in their room, namely, light, knowledge, faith, love, etc.

Then I saw that the ransom of the soul was a thing which all the angels in heaven, and all men on earth could never pay with all their riches and strength; yea, that nothing less than the Almighty power of Christ could prevail against Satan.

I saw that Christ was not only wisdom and righteousness unto me; but that He was sanctification and redemption also. Therefore I gloried in mine infirmities, that Christ and all His offices might be magnified. I was made to see Christ to be all in all, and myself nothing.

This is the foundation of my hope, my comfort, my peace, and my safety. And now, O my soul, what think you of Christ? Is not He the fairest among ten thousand and altogether lovely? Is there anything wanting in Him? Is He not all thy salvation and all thy desire? Yea, He is indeed.

That Sabbath evening, after I had spent the greater part of the day in meditating upon the fulness which is in Christ, I saw how suitable He was for my case in every way; and, as it were, called for my former unbelief, to see if it could object any thing against this complete Saviour, who was now revealed unto me in the gospel; but at this time unbelief durst not appear. I have, many a time, called the forementioned Scripture to be my charter for the heavenly inheritance; for I saw it contained more than I can write or express. O it is wide!

When hearing a sermon from that Scripture, Acts 27:18, I found great power and life coming along with the preached word. And when some Scripture marks were given of those who had received the remission of their sins, the Spirit of the Lord witnessed with my spirit that I was among that happy number. The preacher remarked, "All you who have received the remission of your sins come and admire the riches of that grace whereby your sins are pardoned." My soul was then filled with such wonder at the riches of divine grace to me the vilest of sinners, that I could scarcely contain myself from speaking in presence of the congregation.

"Saints on Earth"

by Rev. John A. Macdonald, Fort William

What infinite condescension and kindness on the Lord's part it is to prolong the succession of His beloved saints in this vale of tears generation after generation. They are "the salt of the earth and the light of the world". Were God to gather them all to Himself, our cities and towns today would be like Sodom and Gomorrah. "Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isa. 1:9. Yes, God did promise that the meek "shall inherit the earth". Matt. 5:5. Nevertheless, when they have completed their labours here that wonderful intercession is heard in heaven: "Father, I will that they also, whom Thou hast given me, be with me where I am."

Naturally, we bemoan their absence from our midst, from the pew and from the lectern, as well as from our pulpits where they declared to us with no uncertain sound the pure doctrine of God's Word in its entirety. Oh, no! they are not forgotten, nor are their labours of love forgotten as Satan would desire. It is written: "The righteous shall be in everlasting remembrance". Ps. 112:6. Because of this, let us record a few things about some of them. The sweet remembrance of those about whom I purpose to write is still fresh and fragrant in our dear

Church. Many are yet spared who still relish what they gleaned under their heart-melting preaching.

We often heard related what a deep and lasting impression a sermon of the late Rev. James MacLeod, Glendale (as he was then) made on young and old the day he declared the Tarbert, Harris, church vacant after the revered servant of the Lord, the late Rev. D. N. MacLeod, was translated to the Ullapool congregation. He spoke from the words: "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd". Matth. 9:36. "Now, people of Harris", he said, "be of good cheer, for God will provide a pastor for you. I am thinking just now of the reply Abraham gave to Isaac that memorable day when he said: 'My son, God will provide himself a lamb for a burnt offering.' Gen. 22:7. The Lord did provide. In the person of the Rev. D. R. Macdonald the people of Harris had a minister who feared the Lord, and one who was kept unspotted from the world to the end.

On his deathbed the late Mr MacLeod spoke much to the writer about various communion seasons at which he officiated, both at home and abroad, in which his soul was particularly refreshed with life, liberty, and unction from on High. But above all he spoke of a communion in Finsbay, Harris, many years ago. He preached that Sabbath morning from the words, "I am the rose of Sharon, and the lily of the valleys." Song of Solomon 2:1. Of that occasion Mr MacLeod said: "I could say that day in a small measure with John in Patmos that 'I was in the Spirit on the Lord's day.' It was the best day I ever had. The Lord strengthened my soul with strength from on High." God's people were fed with fresh manna that day and no doubt the Great Day will show that there were sinners pricked in their hearts.

Owing to the frailties of old age, Mr John Morrison, the eminent elder at Struth Mor, was unable to attend any of the preparatory services of that communion. Mr MacLeod visited him on Saturday. After worship he said to him, "Now, John, it is obvious to me from one or two truths which you quoted at worship that the work of sanctification is nearing completion in your soul; therefore I wish you to assist me in serving the Lord's Table tomorrow, the Lord willing." John, now approaching his ninetieth year, remarked how feeble and infirm he felt for such a duty. Mr MacLeod replied: "You remind me very much of the palsied man in his infirmity, but Christ said to him: 'Take up thy bed and go into thine house.'" "Very well," answered John, "if God will vouchsafe me a little of the strength which He gave that man, I will be happy to serve the Lord's Table with you tomorrow." Mr MacLeod replied, "John, John, He is worthy, He is worthy, He is the Rose of Sharon and the Lily of the Valleys; He is the same yesterday, today and forever." On Sabbath, as arranged, two men assisted John to a car which brought

him to the church where he assisted the Rev. James MacLeod in serving the Table. They both sat together at the second Table and rose from it with tears of joy as they sang:

Who with abundance of good things
doth satisfy thy mouth:
So that, ev'n as the eagle's age
renewed is thy youth.

Mr MacLeod ascended the pulpit steps while John walked slowly up the aisle. Standing in the door he gave a lingering look towards the pulpit, and the well filled church where he often saw the King's face and rejoiced in His salvation. Don't you feel as you read this that you would have loved to be associated with them that day on the Mount. It must have been a foretaste of heaven on earth. Sometime afterwards, the much respected Mrs Murdo Martin, Northton, reminded John of the wonderful liberty Rev. James was given that day. "Oh, yes," replied John, "we could truly say of dear Mr Macleod, Glendale, since we first heard him; "Is ro mhillis a bheul" (His mouth is most sweet).

The above reminds me of a remark the late Rev. Malcolm Gillies made the last time he served the Lord's Table in my hearing in Stornoway. He affectionately referred to those saints who had already through faith and patience inherited the promises. "Thus," he said, "like those poor trembling ones, you often complain of your sins, and indwelling corruption. That, together with your hardness of heart causes you to say: O wretched man that I am! Who shall deliver me from the body of this death? Nevertheless, follow in their footsteps and in the footsteps of those with Paul in the ship that stormy night on the Sea of Adria, who, in the midst of the mighty waves landed safely on shore: 'some on boards, and some on broken pieces of the ship . . . they escaped all safe to land.' Acts 27:44. Be faithful and diligent, and indeed you shall one day overtake them." (Agus a nis biodh sibhse foighidneach agus dichollach, agus gu cinnteach beiridh sibh fathast orra). O how precious!

The Church in Scotland and its Constitution

by Rev. John Colquhoun, Glendale

The First Book of Discipline

It goes without saying that the history of the Reformation in Scotland is one of the most interesting in all the annals of literature. It began

quietly and imperceptibly among the people, and became deeply rooted in the land before the priesthood of Rome, too busily engaged in prosecuting their immoral way of living, from those who occupied the highest offices to the lowest, were aware that forces were at work which would bring down their power and their pomp, and cause their outward show to crumble in the dust. The Lollards of Kyle are said to have had manuscript copies of the New Testament, and the surreptitious reading of these no doubt kept the torch of truth burning, however dimly, for a long time before the church began to persecute them as heretics. At a later date merchants brought Tyndale's New Testament home from England and from the Continent, and so the truth was quietly spread, and was doing its own work. Sir David Lindsay of the Mound mercilessly satirised the indolent priests and their vices, so that the common people realised that the Church of Rome was not the Church of Christ. Thus the common people were being educated and prepared for the Reformation which subsequently took place. This awakened the Romish monster, and those who were suspected of heresy began to be persecuted with the consequence that "the blood of the martyrs became the seed of the Church." A number whose names cannot be traced suffered cruel deaths while others whose names stand out on the page of history, as men who, by their lives, teaching, deaths, contended earnestly for the faith which was once delivered to the saints.

In spite of the opposition from those in authority in Church and State the Word of God spread throughout the land so that men began to take steps to deliver the country from the yoke of Rome. On 24th August 1560 the Roman Catholic religion was formally abolished by the Scottish Parliament, legally ordaining "that the Bishop of Rome has no jurisdiction or authority in this realm in all time coming, and that none of our said Sovereign's subjects shall suit or desire in any time hereafter title or right by the said Bishop of Rome or his sect, to anything within this realm." In this Parliament, in response to a petition from "a number of Protestant barons, gentlemen, burgesses, and others," a command was given to the barons and ministers "to draw in plain and several heads the sum of that doctrine which they would maintain, and desire the Parliament to establish." This, it is said, was done in four days, and the result presented to Parliament. This became the Scotch Confession of Faith, and was jointly the work of six of the Reformers of whom John Knox was one. This does not mean that the Confession was hastily drawn up. As Professor Mitchell of St. Andrews points out that the original charge to frame the First Book of Discipline had been given on 29th April 1560, and, as he says, it can hardly be supposed that that book should have been taken in hand some months before the Parliament met, and that no attempt should have been made in this interval to prepare materials

for the Confession of Faith. Besides Knox has not stated that within four days after the charge was formally issued the Confession was **prepared**, but that it was **presented**, so that we may hold with Dr. McCrie that the ministers were not unprepared for this task. "**Baird Lectures 1899, p. 100.**" Though it may have been got up somewhat hastily, yet the men who compiled it were masters of the theology which is to be found in it, and it compares very favourably with other Confessions infrequently in expression and agreement generally in its definitions of doctrine with the Reformed or Calvinistic Confessions (an agreement which **its** framers explicitly testified by inserting among the subordinate standards of their church, first Calvin's Catechism, and a few years after **the** Later Helvetic Confession and the Heidelberg Confession) the **Scottish** Confession of 1560 had characteristics of its own — a **framework** rather historical than dogmatic, and a liberal and manly, yet **reverent** and cautious spirit. It probably contributed to mould the early **Scottish** Theology into a form somewhat less minute and rigid than the Swiss, yet considerably less vague and indefinite than the English." Baird Lectures, p. 103. Knox was not without experience in drawing up Confessions of Faith. He had assisted in 1552 in revising the English Articles of Edward VI of England, and had himself compiled a Confession for the English congregation of Geneva, but the Scotch Confession, though betraying an acquaintance with other models, is described as "original, independent, and masterly." "It is divided into twenty-five sections, treating of the principal subjects with which it is the province of theology to deal. The general scope of the treatment is Calvinistic, as might have been expected from the relationship of Knox and the Reformers generally to the great Genevan doctor; nevertheless, the spirit of the whole is broader, more human, and, if we might use the expression, more modern than that of the Westminster Standards." **St. Giles Lectures, First Series p. 135.**

The Church of the Reformation in Scotland had in its Constitution, not only a Confession of Faith, but it had also documents for regulating its worship and polity. At first the Protestants in Scotland made use of the Liturgy of Edward VI., but after the Reformation was established Knox, who saw much in the English Prayer Book to foster those superstitions which were discarded at the Reformation, recommended the introduction of the Swiss Prayer Book, which in four years time became the Service Book of the Scottish Church. This became popularly known as Knox's Liturgy. This was merely a guide as to how public worship was to be conducted, and gave plenty of scope for extempore prayer. It was largely used where there was not a stated ministry. Lay readers were enjoined to gather the people, daily in large towns and once a week in country places, to read prayers and portions of the Scriptures. This was observed universally in Scotland for seventy years.

and in some places for a hundred years, until the number of educated ministers increased, when the custom was discontinued. That there was not a slavish adherence to the prayers in Knox's Liturgy is clear from various sources. Professor Mitchell says, "From the notices given in his 'Order and Government of the Church of Scotland,' and from the specimens of Henderson's prayers which accompany his printed discourses, it is further evident that he, like Calderwood, habitually used free prayer both before and after sermon. There seems reason to suppose that in not a few cases the readers also before 1638 took the liberty of varying from the forms in Knox's Book and exercising their own gifts. The charges made against the character of their prayers, in what is called the King's Declaration, but what was in reality the declaration of some of his prelates, is only intelligible on this supposition. And the Assembly, as I read their deliverance, rather deny that the prayers of the readers were of the particular character charged than affirm they were the identical prayers contained in Knox's Book." **Baird Lectures, 1899. p. 142.**

The main document which was in the Constitution of the Reformed Church of Scotland was the First Book of Discipline. It is made up of the following sections — (1) The Government of the Church. (2) The Discipline of the Church. (3) The Prerogatives and Duties of Church Members. (4) The Education of the Young and University Reform. (5) The Care of the Poor. The First Book of Discipline set forth the whole polity of the Church as distinct from its creed and its order of worship, and was basically Presbyterian. It is true that its requirements could not be carried out at the beginning except on a very small scale. The first General Assembly consisted of but forty-two members of whom only six were ministers, but Knox envisaged a Church which was to grow. His practical common-sense, sanctified by the grace of God, laid the foundation of what he expected, in a few years, would be the case, for in 1567 there were about two hundred and eighty-nine ministers and seven hundred and fifteen readers with five Superintendents. These superintendents, it may be pointed out, were not Bishops in any sense of the term, some were laymen, who had no right to ordain, and they were all subject to the General Assembly. The ecclesiastical discipline was strict and had no respect for the station in life occupied by anyone from the highest to the lowest. On this score the church courts had ample work, for they had to deal with a people who were steeped in all the moral filth which was tolerated in the Church of Rome from its highest dignitaries to the lowest strata of human society. The state of affairs in Scotland was what was true of other countries as well, and all over it was in accordance with the times in which the Reformers lived, but those who now became the spiritual guides of the people did not consult with flesh and blood. They had the Bible and from it they

knew what God required of His Church and of the people and they acted accordingly. This brought about a reformation of manners so that Scotland stood very high above the nations of the world. In the realm of education the First Book of Discipline is of great importance as its aim was to educate the children. Knox says, "The commonwealth has a right to assert a paramount claim on every child, and to compel it to be educated. If poor, their expenses are to be paid; but no father, of whatsoever estate or condition, was to use his children at his own phantasy, but must be compelled to bring them up in learning and virtue." This high ideal has never been realised to the extent that was intended. The nobility and barons were unprincipled and seized upon the patrimony of the ancient church, a portion of which was intended by Knox to be used for the payment of the ministers, and for the furtherance of education and the relief of the poor.

(to be continued)

The London Mission

by Rev. Wm. Grant

I have been asked to give an account of the origin of the London Mission which is now a ministerial congregation. I endeavour to do so, although it is unavoidable that I bring in personal experience slightly.

I arrived in London for the first time in February 1907 to continue my employment in banking but with the expectation of returning to a Glasgow office. I was, however, detained in London and felt that the Lord had a purpose in that. I then met for the first time, Mr Donald Sutherland, a true Christian friend. He was a native of Caithness and had connections in Halkirk and Wick. An obituary of him appeared in our Church Magazine, vol. 22 (1917). We began to give serious consideration to the beginning of a Mission in order to have worship in keeping with the scriptural teaching and practice of our Church in Scotland. As time passed, we felt the desire grow stronger and stronger but many difficulties confronted us, and unbelief was ready to say that it was impossible. However, the Lord moves mysteriously to perform His purposes, and He does all things well.

By arrangement with a superintendent of Police, a native of Strathclyde who was interested, a few friends met in Bow Street Police Station. It was there decided after prayerful consideration, to ask one of our ministers to come from Scotland and preach in London, but the question arose where a meeting place was to be obtained. I was walking along Aldersgate Street, in the centre of London, and saw there on a hall

notice board that it was a place for worship. I made enquiry, and we decided to meet there on 10th November 1907. The preacher was Rev. A. MacRae, Portree. The attendance was good but the hall was not suitably situated, and it was the only service we held there. We discovered that the eminent Dr Kennedy of Dingwall preached his last sermon on earth in that hall where we had our first. This was an interesting link with the past. He was returning from the Continent in bad health and died in Bridge of Allan on his way north.

The next service was held by the late Rev. J. S. Sinclair on 10th December, 1907, in the Parish Room, 45 Palace Street. Later, the Conference Hall, Ecclestone Street, was secured, and became our meeting place. Services were held there in March 1908, by Rev. N. Cameron, and Rev. E. MacQueen. They were continued by various ministers and very capable students. Our first Communion services were held in 1909. The officiating ministers were Rev. N. Cameron and Rev. J. R. MacKay, and there were nine communicants.

Messrs Angus Fraser and Malcolm MacEwan, missionaries, conducted mission services very acceptably for some time.

Among friends who showed genuine interest in our Mission was the late Capt. K. K. Macleod while stationed near London before going to the battlefield in France. Some time later I was on a special errand to London from the Seaforth Camp in Cromarty. I called at my former lodgings and after a few minutes the 'phone rang. This was a message from Guy's Hospital stating "Your friend Capt. K. K. Macleod is among the seriously wounded brought in here today from France". I went along to see him, and I was told he was blind and deaf and so incapable of recognising anyone. The Matron asked if she could get him to hear her would he recognise my name. I said, he would if he is conscious. He was able to hear her and to the surprise of the others in the ward he spoke aloud and said — "How did you come here?" I told him — "You are not in France now, you are in London." Surprised at this he told me of his wounds. The first he got in the back but he got with it "Rejoice not against me oh mine enemy, for though I fall I shall rise again". Later on, he was wounded in the head, but he got a promise from the Lord that this was not death, and that he would get what Hezekiah got, i.e. fifteen years added to his life, and that is what he got. He passed away in Lewis fifteen years after. Later, when learning Braille in London he gave further help to the Mission. He was an able exponent of Scripture and his services were much appreciated.

In 1912 Mr Sutherland and I were ordained the first deacons and Mr Robert Sinclair was the Treasurer and continued a life long interest in the congregation.

The late Lord Radstock, who owned the Conference Hall, proved a very helpful friend to our Mission. He began Missions in the East end

of London, Russia and France. With his son, he went to France to conduct a service, but before going out he felt ill, and asked his son to conduct the service in his place. The son was not prepared for this but endeavoured to do so, and took for his subject the incident of Elisha taking up the mantle of Elijah that fell from him. When the son returned after the service he found his father had passed away, and, reflecting on the subject on which he spoke, realised it was his duty to continue his father's work. Lord Radstock brought General Sir Robert Biddulph, Governor General of Malta, who was like-minded, to our Mission, and he along with his daughter, partook of the Lord's Supper in 1915 when Rev. N. Cameron officiated.

The main part of the congregation was composed of Highland girls employed in London, and young men who were policemen in the city. They liberally supported the Mission.

The Great War began in 1914 bringing many gaelic-speaking naval men from Scotland to Chatham and Portsmouth. I suggested to the Admiralty that a gaelic-speaking minister from Scotland be employed to conduct gaelic services there. This they readily agreed to and provided financial support. The first to come to Chatham was Rev. N. Cameron, Glasgow, and we both went down on a Saturday for services in the naval barracks on the Sabbath. On arriving at the place where we were to dwell we found we would be dining with men around us playing cards, drinking, etc. When better accommodation was asked for I was told that such was not to be found in Chatham as the town was overcrowded with service men and others from many places. I told Mr Cameron of the difficulty, and said I would go out to see what could be done. I was an absolute stranger in that town. However, I walked along and came to the end of a terrace and standing there it was as if someone said, 'Go to No. 12'. I did not know if there was such a number or who stayed there, but I walked along some distance and came to No. 12. I called, and after apologising for doing so, I told the lady of the house my difficulty, and that I wished to ask if she could direct me to suitable accommodation as I had brought with me a ministerial friend to preach to the gaelic-speaking naval men. In a friendly spirit she invited us to come and stay there. I returned to the cubicle where Mr Cameron awaited me and we went along to No. 12. On entering the house, he said, "How did you get this comfortable accommodation?" I replied, "Did I not leave you praying in the cubicle and this is an answer to your prayer". This lady continued to accommodate the supply as required. We had many clear answers to prayer during these years of solemn events.

Several ministers were engaged to take services at Portsmouth and Chatham, and also among the soldiers at Bedford, and interesting accounts appeared from their pens of their labours at that time in the

Church Magazine, and we note that there would be sometimes as many as 200 men present at the services. The Great Day of Judgment will reveal to God's Glory what fruit followed.

In 1936, the Mission became a ministerial charge under Rev. J. P. Macqueen. He and the congregation there endured much during the last war. Mr MacQueen passed away in June, 1961. In February 1962 Rev. D. B. Macleod was inducted and is now actively employed there. He and the congregation have the prayerful good wishes of many friends at home and abroad.

Attention is drawn to the urgent Appeal for funds for London Church and Manse in our Church Magazine, December 1970.

Abia Sobantu

(Extract of letter from Ingwenya, Rhodesia)

Our own Communion here is just passed and Mr Ndebele introduced a Fellowship Meeting for the first time. We could not follow it all as it was mainly in Sindebele but there was a most pleasant atmosphere and the men spoke briefly and to the point. The services were all well attended and on the Lord's Day there must have been several hundred present.

One face however was missing. Our old friend, Abia Sobantu, was taken to have communion above with the Saviour Himself, about a week or so before that. We missed him so much as no matter how ill he was he always tried to come for the Communion Service. There was something about his attitude and even his presence that impressed us all even though physically he was so deformed that from a medical point of view it was surprising he had lived so long and had had such a normal life. He was a most intelligent and interesting person and would read with interest any religious books or magazines we brought him.

His chief delight seemed to be in singing the Psalms and on one occasion shortly before he died when we visited him, though he was in great pain, he requested Psalm 22 and started it himself, his beautiful voice still sweet though now so weak, as the others who were there were not sure of which tune fitted the Sindebele words.

Recently he told that he'd been converted through two sermons preached by the late Rev. John Tallach. One from Psalm 51 on 'Gainst Thee, Thee only have I sinned' made him realise his need of a Saviour and the other from Philippians Ch. 4 verse 7 on the peace of God dwelling in the believer's heart brought him the assurance that he was indeed a child of the King. A sermon on Hebrews 13, v. 14 "Here we have

no continuing city" also helped him very much. During his last weeks he was in hospital where he was well looked after though he had to be kept under sedation to counteract the pain in his chest where the cancer was most prevalent. However, right to the end he was able to recognise friends and seemed glad to see them. On one occasion he was complaining of his uselessness and a friend present said to him "But you are not useless. You are a child of Jesus. You know that don't you?" "Oh yes," he replied in English, "I do. I've had it in my heart for a long time and I'll have it to the end." Even when he could no longer speak himself and seemed barely conscious he would still respond when the Saviour's name was mentioned and when asked if he would like those present to pray, he would nod his head slightly.

His funeral was one of the largest seen in this area. Mr Mzamo and Mr Ndebele both spoke, the former on "There remaineth therefore a rest for the people of God" and the latter on "Our days are as an handbreadth." Those present were conscious of an air of triumph and joyousness which could not be hidden even though the loss was so great. One could hardly grieve when it was realised that Abia, now free from all his troubles and deformities, is singing, in Glory, the praises, as he so loved to do here, of the One who loved him and gave Himself for him. As one person commented afterwards, "What a lovely day it was yesterday!" Rather a strange remark about a funeral but on this occasion an appropriate comment on what those who were there felt.

His widow, not very strong herself, is left with a large family. One son and two daughters are away from home now and their other son, Monde, teaches for us. He especially has been a real comfort to them and we hope that this great sorrow will be blessed to him and his three young schoolgirl sisters who are still at home. A little son, John, died a year or two ago of a rheumatic heart. He was only 8 years old and this was a terrible trial to Abia, but I've heard Mr Ndebele say that he rarely witnessed such resignation to the Lord's will as he saw in Abia over this. Mrs Sobantu, herself, is an example to those around. Most of the heathen women give way to uncontrollable grief and hide away for many weeks before they appear at all, but she has started quietly to come out to church again and there is a dignity about her which bespeaks a strength given by the One who is the widow's stay. We would ask your prayers for this family who have lost a father who, according to the testimony of one of the sons, was continually encouraging them to seek Christ.

Posadh an Anama ri Criosd

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

(Air a leantuinn bho t.d. 20)

4. Tha millseachd agus tlachd ann an Criosd. Tha gach uile neach air an tarruig agus air an tàladh le sòlas agus tlachd, a deir am bard, Ciod e nì 'm peacadh, a nì mallaichte sin, sòlasach agus tlachdmhor do na h-uibhir? 'S cìnnteach gu'r e a nì mòr sin, an sòlas agus an tlachd a tha iad a faotainn ann, na co dhiubh a tha iad a gealtuinn dhoibh fein, gu'm faigh iad ann. Agus, dà-rìreadh, anns a choitcheanas, mar is milse agus is tlachdmhor a tha na nithean is ann is ullamha agus is ciocraiche a tha iad air gabhail riutha le clann nan daoine. C'ar son, uime sin nach biodh Criosd le tlachd air gabhail Ris leinne? Am bheil aon ann cho milis, cho taitneach, cho tlachdmhor Ris? Is e Tobar millseachd E cho maith ri bhi'n a Thobar oirdheirceas. Tha mì dha fhaotainn cho milis, a deir duine naomh, ann a bhi labhairt mu Chriosd, agus ged a chuirinn mar fhiachaibh air mo ghràdh tionndadh air falbh bh' uaithe, cha toireadh mo ghràdh ùmhlachd dhomh. Cia cho milis 's a tha ghràdh! "Is maith a ghràdh seach fion" Dàn i. 2 a deir a chèile. Is e so am fion milis sin "a theid sios gu milis, a' toirt cainnte do bhibh an dream a chaidleas." Dàn vii. 9. Seadh, is e so a bheir air duine marbh labhairt agus a bhi beo, mar a tha duine diadhaidh dha chur. Innsidh daoine fein-fhiosrachail dhuibh gu'm bheil barrachd millseachd ann an aon teachd a nuas gràidh bho Chriosd na tha ann an uile shòlasan a pheacaidh agus a chreutair. Is e so a tha deanamh milis na h-àmghairean is géire; seadh; is e so a nì, agus a nì a mhàinn, am bàs fein milis, agus a nì comasach an t-anam buaidh fhaotainn thairis air, Rom. viii. 31-39. O cia milis am failceadh a tha ann an tobar gràidh Chriosd! Cia cho milis 's a tha thoraidhean! "Fodh a sgaile mhiannaich mì, agus shuigh mi sios, agus bha a thoradh milis do m' bhlas." Dàn ii. 3. Le a thoraidhean tha mì tuigsinn na cheannaich E le fhuil, agus buaidhean a ghràidh, sìth, maitheanas, saoradh bho chionta, fireantachd, naomhachadh, agus naomhachd, a bhi air ar gabhail ruinn le Dia, agus an leithidean sin. Agus oh, cia cho milis 's a tha iad sin! Cia cho taitneach 's a tha iad! Cia an sòlas agus an sàsachadh leis am faod an t-anam creidmheach beathachdh agus cuirm a bhi aige orra so! Cia cho milis 's a tha làthaireachd, agus coluadur, agus co-chomunn Ris! Thug so air an eaglais a bhi aoibhneach agus gairdeachas a dheanamh Ann, Dàn i. 4. Tha so, dà-rìreadh a cur an anama na shuidh aig fìor dhorus neimh, far an abair e, "Is maith dhomh a bhi 'n so." Is e glaoth beannaichte anns am bheil mì faotainn aon dheth na h-aithraichean a briseadh a mach; "Oh cia maith, agus cia milis! Oh cia

maith agus tlachdmhor a tha bhi 'n am chòmhnuidh maille riut, Iosa mhillis! conaltradh a bhi agam Riut, gu bhi cur an ceill Dhuit cùraman m' anama, agus a bhi seilbheachadh do chomhfhurtachdan! " Agus a ris ann an àite eile, "O Iosa ro-mhilis agus ro-ghràdhach, cia cho milis 's a thà e a bhi smuainteachadh ort! Oir am feadh 's a tha sinn a labhairt agus a smuainteachadh ort, tha thù air dòigh ro-mhilis a làthair maille ruinn, agus thà ar 'n anamaibh air an lionadh le tlachd ann am fàileadh cùbhraidh t-ol ùngaidh. "Agus fathasd aon uair eile; O Thighearn, 'n uair a chomhphàrtaicheas mì aig am air bith ann a t-aoibhneas, ann a bhi labhairt air aoibhneas co-chomunn Ris, glaodhaidh mì mach, A Thighearn, is maith a bhi'n so; deanadh-mid trì pàilleanan an so, aon do chreidimh, aon do dhòchas, aon do ghràdh." Agus dà-rìreadh, co nach faigh mìlseachd nach gabh a bhi air a choimeas, sòlas, agus sàsachadh ann? 'S e so a tha lionadh cuid le aoibhneas do-labhairt agus làn de ghlòir, eadhon an so! agus 's e so a bhios na aoibhneas agus na thlachd air neamh gu bràth. Anns gach dòigh tha Criosd na raoin de sholus, Pàras de dh' aoibhneas, agus dearbh thobar na h-uile tlachd: O c'ar son, c'ar son, uime sin, nach biodh E nì bu taitneach agus nì bu ghràdhaichte dhuinne?

5. Tha buan-mhaireannachd agus neo-chaochluidheachd ann a Criosd; nì air dhà bhi air a chur ris na nithean a dh' ainmicheadh a cheana, a thà dhà dheanamh gu neo-chrìochnach nì's taitnich agus nì's airidh air gabhail Ris; faodaidh tomhas de luach, tomhas de dh' fheumalachd, tomhas de fhreagarachd, tomhas de mhìllseachd agus do thlachd a bhi air faotainn anns a chreutair, ach mo-thruaighe beag-aichidh so a bhi gabhail tlachd anns na h-uile, gu'r e th'annta uile ach nì a tha seargadh, a bàsachadh, agus ag atharrachadh. Agus dà-rìreadh, gach nì a tha gearr, agus air son uine bheag, cha'n urrain e bhi'g agradh còir air gabhail ris ann an tomhas mòr. Ach a thaobh Chriosd, tha e maireanach, sìorruidh, agus gu'n chaochladh; is E'n "Tì ceudna, an de, an diugh, agus gu sìorruidh." Eabh. xiii. 8. A nì a bha E, tha E, agus a' nì a tha E, bithidh E mar sin gu bràth; bha E ro-oirdheirc, ro-fheumail, ro-fhreagarach, ro-mhilis agus ro-thlachdmhor do dh'anamaibh; agus mar sin tha E, agus bithidh E a gnàth. Tha E, mar a tha aon dheth na h-athraichean dha chur, neo-chaochluidheach, tha E'g atharrachadh na h-uile nì, ach tha E Fein neo-chaochluidheach, cha robh E riamh nuadh, na sean, Uime sin mar an ceudna, tha Criosd Fein ag innse dhuinn gu'r E'n Alpha agus an Omega, an Tì a bha, agus a thà, agus a thà ri teachd, Tais. i, 8. Tha E a ghnàth a nì ceudna ann an gràdh, ann a' maise, ann an lànachd, ann an dìlseachd, agus anns na h-uile nì a tha ion-mhiannaichte. Agus, oh, cia cho taitneach agus cho airidh air gabhail Ris 's a thà so dha dheanamh! tha h-uile sòlas a bhos an so a seargadh agus ag atharrachadh; tha atharraichidhean agus cogaidhean a teachd oirne, mar a tha Iob a labhairt; seadh tha cuid

againn gach latha a feitheamh air son ar 'n atharrachadh mòr agus deireannach. Ach oh, beannaichte gu robh Dia, cha searg Criosd, cha'n atharraich Criosd. A' nì a bha E, agus a rinn E do dh'anamaibh 's an am a chaidh seachad, tha E gu bhì deanabh do dh'anamaibh, agus is urrain E a dheanabh an deigh so: oir tha E fathast ri teachd; mar a bha E agus a tha E, mar sin tha E ri teachd, nì is e focal milis. Anam bhochd, thuige so, faodaidh e bhì, chaidh thù air adhart tre t-obair agus do chogadh le beagan de chomhfhurtachd agus de mhisneachd; ach 's e nì a tha dha'd mhuchadh agus a cur eagal ort a bhì smuainteachadh air na tha ri teachd. O, a deir thù, na deuchainean a tha ri teachd! na stoirmeanan agus na doineanan a tha ri teachd! na buairidhean a tha ri teachd! Seadh, anam, air son do mhisneachd fodh so uile, bitheadh aithne agad ge b'e a tha ri teachd, gu'm bh' eil Criosd ri teachd mar an ceudna. Am bheil deuchainean ri teachd? Tha Criosd ri teachd mar an ceudna. Am bheil duilghideasan agus buairidhean ri teachd? Tha Criosd ri teachd mar an ceudna. Am bheil stoirmeanan ri teachd? Tha Criosd ri teachd mar an ceudna. Agus am feadh 's a tha Criosd ri teachd, na biodh eagal ort; a mhàin duinn a stigh Ris ann an cùmhnanta pòsaidh, agus dean do chuid fein Dheth, an sin thigeadh a nì a thig, thigeadh a nì is urrain teachd, bithidh gach nì gu maith. Mar sin tha Criosd anns a h-uile dòigh taitneach, agus gu neo-chrìochnach taitneach; agus, anam, ma thig thù gu bràth gu bhì air do phosadh Ris, gabh còmhnuidh gu mòr ann a bhì beachd-smuainteachadh air cho taitneach 's a tha E. Saoithrich gu bhì ann an seilbh air mothuchadh ùr, domhain, agus làthail, air cho tlachdmhor 's a tha E, nì a tharruigeas gu milis agus a thàlaidheas t-anam dha ionnsuidh.

(r' a leantuinn)

Book Reviews

The Dairyman's Daughter by Legh Richmond, M.A., Gospel Standard Baptist Trust Ltd. Price 60p (12/-).

This is a reprint of a book with which some of our older readers will be already, no doubt, familiar, and contains certain tracts first written and published in the early nineteenth century by Legh Richmond who was at the time a Church of England minister in the Isle of Wight. It was then extensively read and soon translated into most of the continental languages. That the number of copies circulating in the English language alone was thought to have been about two million is no small evidence of its popularity at the time and, we believe, usefulness. The Author's laudable object in writing was "to discover and trace the operations of divine grace as they are manifested in the

dispositions and lives of God's real children" and we think he was able to accomplish that in an edifying and profitable manner. Whatever differences there may be among the Lord's people as regards form of worship or Church government (and we do not look on these as unimportant) they all agree as to the preciousness of Christ as the alone, almighty Saviour; the value of their own immortal souls and their own need and that of others to prepare for the Endless World, and this we find much brought out in narratives of conversions recounted. The book is very attractively produced with colour plates showing views of places of interest mentioned and where those whose experiences are related lived for Christ and being dead in Him, yet speak. The Isle of Wight, sad to say, has earned for itself in recent times a reputation for ungodliness through its association with the holding of irreligious 'pop festivals', but the God who raised up such monuments of grace there and throughout our land in days gone by, is yet able to do so and it is our prayer that this little book will be used by Him as one of the means towards this end.

J. MacL.

The Christian in Contemporary Society by Mr Alexander Gillies, M.A., Glasgow.

The above paper, which was given at the Church Theological Conference in Edinburgh on 10th September 1969, and afterwards appeared in the February 1970 issue of the Free Presbyterian Magazine, has now been reprinted and issued in pamphlet form by the Westminster Standard Publication. Copies may be obtained from the Westminster Standard, P.O. Box 740, Gisborne, New Zealand, or from the Church Bookroom.

Notes and Comments

Enoch Powell

The controversial member for Wolverhampton, Mr Enoch Powell, has often in the past made unpopular observations which have been received with deep, resentful criticism because they came so near to the truth. In an article, entitled "Meats Offered to Idols", in the November issue of the Christian Magazine, "Frontier", Mr Powell takes the Church of England, of which he is a loyal member, severely to task. He refers in his article to a picture which appeared in the local press, showing the Church of England Rector of Wolverhampton, now Bishop of Shrewsbury, among Hindus at the Hindu Festival of Durga Puja, the accompanying text stating that an idol of Durga of great sanctity had been flown from Calcutta specially for the occasion. Some severe but true

strictures on the Christian Church follow.

In the past the Christian Church sent its missionaries to heathen lands such as India, China and Africa, but with the presence of large immigrant peoples in our midst the missionary problem has been brought to our doorstep. Mosques, temples and places of heathen worship are springing up around our churches, in some cases displacing them and even taking over the buildings themselves. Mr Powell asks: "Have the clergy, then, faced with this emergency or opportunity, sallied forth, cross in hand, like new Columbas or Augustines, to bring the light of the Gospel not into a far country but to the mission-field which had come to Wolverhampton and Bradford? It was certainly not what was expected of them; and it is certainly not what they did. What was expected — nay clamorously demanded — was that they should participate in the activities of 'race relations' and 'community relations', and assure the new communities not merely of tolerance but of religious and cultural parity". The rector of Wolverhampton was no exception. The Church of England claims that she possesses the Christian message of salvation and sacraments, essential to salvation, but the Wolverhampton rector who attended the Hindu Festival behaved as though the Christian faith was no more than a "cultural badge". The reason why the parish minister does not preach to the unconverted is clear, he cannot believe what he professes. All too often he has found a form of escapism by immersing himself in the politics and industrial problems of the day. Mr Powell says: "From pulpits throughout the land they hear homilies on trade unions and industrial relations, on housing, on economics and productivity, on politics and trade — all of them subjects in which the clergy as such have no special competence and about which in consequence many of those whom they address understand a great deal more than they do. Why? ask the laity. Surely it is to avoid having to talk to us about that which is the sole reason and justification for their calling; the doctrine and sacraments of the Church. It is their escapism. This more and more fervent desire of the clergy to be heard talking about, and concerning themselves in, the business of the hour — and incidentally, in doing so, to be seen wearing the fashionable clothing of the hour—is a symptom of a flight from their own business". The Church has given up her true business of preaching the gospel and carrying the means of salvation to the heathen. The article concludes: "More and more the Church — and not, so far as I see, only in England — has tried to be heard by saying and doing anything and everything but what it alone can say and do. Not surprisingly, it is heard less and less. Is it too late for it to be itself again?"

"Frontier is an international Christian quarterly, interested in examining the implications of the Christian Faith, and is run by a group of influential members of all denominations. Mr Powell was asked to

contribute to its pages an article bearing on some aspect of racial policy. What was supplied, however, evidently proved too strong for the editor. In a rather weak attempt to counteract the effects of the article and offer some criticism, the editor disassociates himself from any idea of approving the worship of the goddess Kali-Durga, but says: "there is more in this than meets the eye". He thinks after the modern fashion that more good would be done by holding 'dialogue' or discussing "with Hindu friends the mystery of evil and its relation to the Godhead". The article however, was reproduced in somewhat abbreviated form in the London Times and provoked some correspondence. When Mr Enoch Powell speaks, and he does so when he has something important to say, his remarks are pondered in the most influential quarters.

C.

Tragedy at Ibrox Football Stadium

The tragic death of 66 people who were spectators at a football match at Ibrox Stadium, Glasgow, on the first Saturday of the New Year has brought grief and sorrow to many homes in that city. This solemn event must be viewed as a loud voice from Heaven to the sporting community in general and to the devotees of this sport in particular. Such an event cannot be shrugged off with reference merely to second causes. When we consider that thousands worship at the shrine of sport from Saturday to Saturday, and that stadiums with a capacity for tens of thousands are sometimes too small to contain all who would attend their favourite sport, and then remember that the house of God throughout the land from Sabbath to Sabbath is largely deserted, we cannot but recognise that the Lord has a controversy with such a people. May the Lord in mercy turn the hearts of the people of our land from empty vanities to seek the real and enduring pleasures which are to be found in the Saviour alone.

Church Notes

Induction at Raasay

On Tuesday, the 22nd December 1970, the Western Presbytery met within the Church, Raasay and was constituted with prayer by the Moderator, Rev. John MacDonald. Seven ministers and four elders were present. Rev. John Colquhoun had sent an apology, stating, "... so I cannot attend the Presbytery, much as I would like to go there". The Church was well filled as the MacBraynes steamer had been chartered from Portree and, in the perfect weather conditions prevailing, 57 persons took the opportunity to cross from Skye.

After the return of the usual Edict, Mr John Maclean who had been Missionary in Raasay for the past years made proclamation three times at the Church door. Rev. Alfred E. W. MacDonald then went to the pulpit and preached an appropriate sermon from Philippians 1:12. "But I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel." The theme developed was the furtherance of the Gospel and the Apostle's wonderful zeal to that end.

The Clerk then gave a narrative of the proceedings in the Call, observing that the congregation had been vacant just 5 years and that 13 Members and 82 Adherents had signed. Mr Nicolson then stood and the Moderator put to him the Questions as required to be put to ministers at the time of their Induction. After Mr Nicolson had answered satisfactorily and had further signed the Formula in the presence of the congregation, the Moderator engaged in prayer and, in the name of the Presbytery, and by authority of the Divine Head of the Church, inducted Mr Donald Nicolson, Minister of the Gospel, to the pastoral charge of Raasay Congregation, and gave to him the right hand of fellowship. The newly-inducted minister was then addressed by the Moderator and the congregation was exhorted by the Rev. A. Murray, who had been interim-Moderator during the vacancy. A truly happy occasion came to a close with the singing of the concluding verses of Psalm 69, and the Benediction; and, thereafter, the congregation met their minister at the Church door, and the visitors were suitably entertained by the ladies of the congregation in the adjacent manse.

Raasay has been much favoured in the past history of our Church, as the place where the Rev. Donald Macfarlane was already minister when he made his courageous stand for the continued purity of the visible Church in Scotland and founded the Free Presbyterian Church. For ten years he laboured in these parts and may the ministry now begun be richly blessed by the gracious Lord who is sovereignly distributing gifts to His Church in the earth throughout all generations.

ALEXANDER MURRAY, Clerk of Presbytery.

London Church

We have now to intimate that the property which the London congregation hoped to acquire in Battersea has been withdrawn from the market. The Methodist Church authorities to whom the building and site belonged, have decided to use the premises themselves. Consequently the search for premises for our London congregation will continue and we trust, if that is the Lord's will, that a suitable place will be provided before long.

Vatican Representation

The following letter was sent on behalf of the Religion and Morals Committee to the Foreign Secretary:

11th December 1970

The Rt. Hon. Sir Alec Douglas Home, M.P.,
Secretary of State for Foreign and Commonwealth Affairs,
Whitehall,
London, S.W.1.

Dear Sir,

This Committee, having taken note of the fact that the Vatican has significantly appointed a Papal Nuncio to the Council of Europe and the Common Market countries, would respectfully enquire as to whether or not Britain will accept the senior diplomatic status of this man, if and when she joins the Six. They would also seek an assurance that the Government has no intention of appointing an Ambassador to the Vatican, or of accrediting a Nuncio to the Court of St. James, as has been hinted in recent newspaper reports.

Having regard to the unique and blasphemous claims of the Pope of Rome to be Christ's vicar on earth, and to possess spiritual and temporal jurisdiction over rulers and nations, they cannot but view any such recognition of this usurper of Christ's prerogatives as prejudicial to the secular and religious interests of our country, and it is for this reason that they deem it their duty to express their concern and seek an assurance from you that their fears in regard to this matter are groundless.

On behalf of the Religious and Morals Committee,

I am, etc.

(Sgd.) J. MacLEOD

Reply from Foreign Office

Foreign and Commonwealth Office
London S.W.1.

22nd December 1970

Dear Mr MacLeod,

Thank you for your letter of 11th December. We have noted your concern over the Vatican's nomination of Archbishop Cardinale to be Nuncio to the European Communities, in addition to his existing functions as Nuncio to the Belgian Court.

Our application to join the European Communities does not imply, nor would our entry involve any change in our attitude to the Vatican, and the relations of our delegation in Brussels with the Nuncio would be analogous to those of our Embassies in the numerous countries where a Nuncio has diplomatic status, and is often doyen of the Diplomatic Corps.

Press speculation on any change in our attitude is unfounded.

Yours sincerely,

T. C. S. Stitt.

Christmas Stamps

The following letter was sent on behalf of the Religion and Morals Committee to the Minister of Posts and Telecommunications:

11th December, 1970.

The Rt. Hon. Christopher Chataway, M.P.,

St. Martin's-le-Grand,

London, E.C.1.

Dear Sir,

I write on behalf of the above Committee, to renew our protest over the nativity scene stamps which were issued recently by the Post Office. We deplore the continued use of pictures purporting to represent the Divine Redeemer. Such representations originated in, and are now largely associated with the Roman Catholic Church, and are in our view unscriptural and blasphemous. We would urge you, Sir, to take into account sincerely held convictions of many of Her Majesty's loyal Protestant subjects and to take the necessary steps to bring about a reversal of Post Office policy in this matter, thus ensuring that any future issues will not bear these offending pictures.

On behalf of the Religious and Morals Committee.

I am, etc.

Request for Set of Volumes of the F.P. Magazine

The Rev. H. R. Moshe Radcliff would be glad to hear from anyone who has a set of the F.P. Magazine with which they would be willing to part.

New Clerk for Western Presbytery

Rev. John Colquhoun has resigned the clerkship of the Western Presbytery, and the Rev. Alex. Murray, M.A., Applecross has been appointed in his place.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2., acknowledges the following donations with sincere thanks — **Sustentation Fund** — A. MacKay, Quidinish, £1; "Hearrach in exile", £5; Miss M. Gunn, £3; Mrs MacLennan, Hillsdale, U.S.A., \$25; Misses K. & J. MacKinnon, West Tarbert, £2. Friend, Lairg, £1; A Friend, Brora, £1; D. MacKenzie, Glenelg, £4; Mrs E. M. McK., Tarbert, Lochfyne, £5; Mrs M. McArthur, Forres, £3 12/-; Mrs J. Ross, "In Memory of my dear parents" £3; (last 6 per R.W.M.M.).

Home Mission Fund — Miss M. Gunn, £1; Misses K. & J. MacKinnon, West Tarbert, £2.

Jewish & Foreign Mission Fund — Portree Sabbath School, £50; A Friend, North Tolsta, £10; Miss M. Gunn, £1 10/- for Mbuma Hospital; Mrs MacLennan, Hillsdale, U.S.A., \$25; Misses K. & J. MacKinnon, West Tarbert, £2; A. Forgie, Redding, £50.

Aged & Infirm Ministers' etc. Fund—A Friend, North Tolsta, £2; Mrs MacLennan, Hillsdale, U.S.A., \$25; A. Forgie, Redding, £50.

College & Library Fund — A Friend, North Tolsta, £1; Door Collection, Bettyhill, £16.

Organisation Fund — A Friend, North Tolsta, £2.

Dominions & Overseas Fund — "In memory of our mother, Mrs C. Gibson, late of Salvador, Sask." — the Fowler-Gibson family, £8 10/-; Mrs MacLennan, Hillsdale, U.S.A., \$25.

China Mission Fund — The Fowler-Gibson family, £8 10/-.

Foreign Mission Fund — "A Friend," G.R. Michigan, £38 10/-; Friend, Lairg, £1; A Friend, Brora, 10/-; D. MacKenzie, Glenelg, £3; (last 4 per R.W.M.M.).

Home of Rest Fund — A Friend, North Tolsta, £5; B.P., London, £20 (per R.W.M.M.).

The Publications Treasurer, Mr R. W. M. Mackenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:

Free Distribution Magazine Fund — A Friend, Inverness, 12/-; Mrs R. Mack., Harris, 4/-; Mr J. Murray, East London, South Africa, £3 12/-; M. MacD., Northelt, 2/-; J.B., Thurso, 2/-; Friend, Auckland, £2 19/-; Mrs C. MacLeod, Vancouver, 12/-; Mr S.B.G., London, 12/-; Ness C.P., 4/-; A. B. Breukel, Holland, £1 12/-; "A Friend, North Tolsta," £1; London Congregation, £8 10/-; Mrs A. McG., Thornliebank, 12/-; Mrs J. Macaskill, Stornoway, £1 12/-; Mrs C. Mack., Hillsdale, £4 16/-; Mr D. McL., Cedar Rapids, £16; Mr A.G.P., Ayr, 7/-; B. Van Dracnen, Rhoon, Holland, 12/-; Mr D. MacKenzie, Glenelg, £1 3s 6d; B.P., London, £4 14/-; Mr R. G., Upper Toscaig, £1; Miss A. MacK., Inverardale, 12/-; Mr J. Stewart, Fortrose, 12/-; Mr J. Campbell, Riverbank, £3 7s 6d; Anon., Stornoway, £4 12/-; Mrs M. Edwards, Bonar Bridge, 12/-; Miss M. Stewart, Kyle, £1; M. MacLeod, Finsbay, 12/-; Mrs I. Munro, Glenmorintan, 12/-; Miss H. A. M., Kilwinning, 12/-; Mrs K. A. W., Bonar Bridge, 12/-; Mrs C. Banks, Dunoon, 8/-; Mr J. MacIntyre, Inverness, 7/6; Miss Marion MacLeod, Drumbeg, 7/6; Friend, Inverness, 12/-; D. Campbell, Finsbay, 9/4d; Miss M. Gillies, Lochcarron, 12/-; Mr John MacLeod, Inverness, 12/-; Mr J. F. Morrison, Tarbert, Harris, 17/6; A. MacRae, Laide, 8/-; Mrs N. MacK., Ullapool, 12/-; Mr Murdoch MacLeod, Aberfeldy, £1 12/-.

On Behalf of Trinitarian Bible Society — Scourie Congregation, £5; Greenock Congregation, £23 1s 6d; Mrs H. Ross, Rhiconich, 12/-; Mrs Jean Ross, "In Memory of my dear parents," 12/-.

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Publications Fund — London Congregation, £8 10/-; Mrs C. MacL., Hillsdale, £7 15/-; Mr D. McL., Cedar Rapids, £20; B.P., London, £5; Mr J. Gillanders, Hanzes, £3 12/-; R. G., Upper Toscaig, £1 10/-; Mrs J. MacL., Leacklee, 12/-; Mr Murdo MacLeod, Aberfeldy, £1.

The Treasurers of the following Congregations acknowledges with sincere thanks:

Lochcarron — £1, Glasgow Friend; £5 K. G., Kishorn, for Church repairs; £5, R., Inverness, for Manse painting; Collection at service, Duncraig Girls' School, £1 13/-; Friend, Inverness, £10 for Congregational purposes (all per Rev. J.W.R.); £2 for Sustentation Fund; £1 Home Mission Fund, M. McD., Inverness.

Beauly Church Building Fund — Mr K. Mackenzie, Port Henderson, per Rev.

D. A. MacFarlane, £5; Friend, £5; M. L., Glasgow, £2 (both per Mr D. Kelly; Beaully Friend, £2; Friend, N. Tolsta, per Mr W. D. Fraser, £5; Mr and Mrs Macleod, Culnacraig, per Rev. M. MacL., £2; Dingwall Friend, £50.

North Harris — Friend, Stockinish, £1; Friend, Stockinish, £1; Friend, Stockinish, £2; Friend, Stockinish, £5; Friend, Stockinish, £3 (all for maintenance of minister's car); Friend, Stockinish, £2, church door collection; Mrs MacKenzie, Tarbert, £2 for Congregational Expenses (all per Rev. A. MacKay); Mrs Allan MacLeod, Meavaig, £3 for Communion Expenses; Mrs J. A. Fraser, Carrigreich, £3 for Communion Expenses.

Greenock — For Congregational Purposes — A Friend, £25; Mrs V. Heaney, £12, per Rev. L. MacLeod.

Portree — Mrs MacK., Uig, Skye, £10 for Sustentation Fund, per Rev. F. MacD.; Mrs Graham, Uig, Skye, £3 for Home of Rest and £2 for Jewish and Foreign Mission; For Braes Bus, £17 2s 7d from Anon., Holland.

Tain and Fearn — Manse Fund — "C.I.N.," Inverness, £3; "M.H. & A.W. McK.," Inverness £3; "Wellwisher," Breasclete, £2; £5, J. Livingstone, Muir of Ord; £5 from a friend.

Glendale — A Friend, £2 10s for Sustentation Fund per Rev. J.C.

Raasay — Two friends, Raasay, £5 for Manse repair and £3 for Church repair, per J.M.M.; Friends, Leckmelm, Ullapool, £6 for Congregational funds per Augus MacLeod.

Shieldaig — "Friend" per Mrs MacPherson, £10; "Friend" per Mrs MacPherson, £10, both for Congregational purposes.

Kinlochbervie — £5 in envelope in Church plate from a Friend, the evening of the Induction at Kinlochbervie.

North Uist — Car Fund — A. A. Macdonald, Knockline, £5; Two Skye Friends, £5; North Uist Friend, £5; Mrs Edwards, Bonar Bridge, £5; North Uist Friend for Congregational Purposes, £10; Mrs Edwards, Bonar Bridge, £5 for Sustentation Fund, all per Rev. A.M.; Mr and Mrs M. MacLeod, 7 Kallin, Grimsary, £5 for Car Fund and £3 for Sustentation Fund; Mrs MacMillan, Rowardenan, £5 for Car Fund; Friends of the Cause, Bayhead, £20 for Car Fund (Envelope in plate); Tigharry Friend, £5 for Hougharry Mission House Repair, per M.J.M.

Applecross — Anon, £3 for Sustentation Fund.

Dumbarton — Manse Fund — Friend at Communion "in memory of Captain Turner," R. MacLeod, £5; "Anon" in plate, £10; "Friends" £6; Mrs Hendrie, £2 Miss M. C. Forrest, £2 — Sabbath School, Mrs Hendrie £3; Miss Forrest £3; Friend £3.

Oban — Misses MacDougall, Dalriach Courts, Oban, £15 for Congregational Fund.

Scourie — Skye Friends, per R. Ross, £3 for Church Renovation Fund.

Aberdeen — E.I., Aberdeen, £5 twice; Mr & Mrs Bruce, £20, both for Congregational Fund; Anon., £20 for Aberdeen Church Building & Supply Fund.

Lochinver — Mrs MacLennan, Cambusavie Hospital, Dornoch, £5 for Sustentation Fund and £5 for Home Mission Fund.

London — Church and Manse Building Fund — Mr William MacBeath, Strathcarron, £10; Miss K. A. Nicolson, Inverness, £7; "Mite" Inverness, £1; Allan Mackay, Finsbay, £1; Harrach in exile, £5; Miss Dolina Neilson, £10; Just a Friend, Oban, £5; D.M.K., Inverasdale, £5; Mr Colin Gillies, Applecross, £3; R. M. Macleod, Helmsdale, £1; A Dingwall Friend, £20; M. G. per Rev. D. B. MacLeod, £2.

Home of Rest Fund — Mrs M. MacAulay, Lovat Road, Inverness, £50; A Friend, £1; Mr MacBeth, £1; Two Residents, £10; The Misses MacDonald, Portree, £2; £20 from Wick Congregation for additional comforts for staff and residents; Mrs I. Tallach, £2; Miss MacKintosh, £5; Resident, £5.