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The Testimony of Our Church

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Psalm 60:3.

The meeting of our Synod later in the month reminds us of our position as a denomination, separate from the other churches in our land. It would be very foolish to take for granted the continued maintenance of the testimony of our Church. If, for instance, we lose sight of what we stand for as a Church we will very soon lose that testimony altogether. The first essential matter, then, in maintaining a testimony is to know what that testimony is and to be convinced that it is worth maintaining.

What then does the Free Presbyterian Church stand for in the 1970's? Is its testimony really relevant to the sophisticated age in which we live or should it be abandoned as antiquated and out of touch with present realities?

First—What is our testimony?

(1) **It is a testimony for the truth.** Our testimony is nothing if it is not an unambiguous testimony for the truth of God's Word; that is, an infallible Bible. We maintain the inviolability of Scripture. We hold to an inspired, infallible and inerrant Bible. We most sincerely believe and maintain that "holy men of God spake as they were moved or borne along by the Holy Ghost" and that what they wrote under Divine inspiration is the very Word of God. True religion must be founded on the revelation which God has given of Himself in the Scriptures of the truth. It is there that we find an account of man's fall in Adam and of God's provision of salvation through the Lord and Saviour Jesus Christ.

Holding to the Word of God, we maintain the doctrine of the Trinity, the doctrine of God's sovereignty, the doctrine of man's fall and consequent total depravity and inability, the doctrine of the New Birth, the doctrine of justification by faith, the doctrine of the perseverance and ultimate and atoning death on Calvary of the Divine Redeemer, the doctrine of justification by faith, the doctrine of the perseverance and final eternal glorification of the saints and final everlasting condemnation

of the wicked, and all the other doctrines which are demonstrably four-square with God's Word. It was the desire to maintain these doctrines inviolate for the benefit of future generations which motivated the Fathers of our Church in their uncompromising stand almost 80 years ago.

(2) **It is a testimony for the whole truth.** We take our stand on the whole Bible. Of necessity we must do so for the whole of Scripture is equally the Word of God. The attack which the Higher Critics launched against the Bible, particularly in the last half of the nineteenth century, which in the old Free Church resulted in the passing of the Declaratory Act to modify the doctrinal standards of that Church, left our forefathers with no alternative but to contend earnestly for the maintenance of an unvitiated testimony and a whole, not a fragmented Bible. The attack upon the inspiration, infallibility and inerrancy of God's Word could only be met by the most strenuous opposition even at the expense of separation from the body which sanctioned views incompatible with Scripture teaching.

(3) **It is a testimony for nothing but the truth.** The testimony of our Church is equally intolerant of the deletions and dilutions of the higher critical and modernistic schools of theologians and of the accretions of Romanist dogma which would equate tradition and the voice of the Church with the voice of God. We take our stand on the Bible alone, as containing the whole revelation of God's mind for man and, in the hand of the Holy Spirit, the only instrument for the salvation of sinners, the sanctification of believers and the establishment and advancement of Christ's cause and kingdom in this world.

Now, secondly, what about its relevance for the 1970's.

What do we need today? What Scotland needs, what the world needs is the truth, the whole truth, and nothing but the truth. Men and women, young and old, need the Bible, the whole Bible and nothing but the Bible as the source of their religious beliefs and practices. The very fact of the wisdom and omniscience of God should convince us that this is so. When God gave His Word to man it was not for those generations but for all ages. The Word of God was not intended merely for 70 B.C. or 70 A.D. but for the 1970's and 2070's. The authority of God's Word must be recognised and restored in the minds and lives of men and women.

Does the sinner in 1971 not need the light which the Word of God casts on his sinful and sensual life? Does he not need to know himself as a sinner now? Has he some other means by which he may come to know himself as a vile, lost, ruined, helpless and hell-deserving sinner? Surely he has no other means of knowing this but by the Word of God. And does he not need the light which God's Word sheds upon the Person and work of the Lord Jesus Christ? Surely the 1971 sinner is

as much in need of Christ in His saving work as the sinner of yesteryear. And does he not need the light which God's Word sheds on the work and operations of the Spirit of God? Surely he needs it, for apart from the Holy Scriptures how will he ever know whether there be any Holy Spirit, apart altogether from knowing the particular work assigned to the Holy Spirit in the scheme of redemption.

We must conclude therefore that the testimony of our Church, being a testimony for the Bible, the whole Bible and nothing but the Bible, has the most up-to-date message for modern man which is available, a message eminently practical and absolutely relevant to his needs. We must, on the other hand, regard the testimonies of those churches which have forsaken an infallible Bible as their standard as having fallen away to a sub-Christian, antiquated system of doctrine utterly irrelevant to the needs of modern man, and fitted only to rob him of his Christian heritage and subject him once again to a pre-Christian culture and system of belief.

May we then earnestly contend for the faith once delivered to the saints. Let us, through an awareness of the value of the testimony we possess, earnestly endeavour to hand down unimpaired to the generation following the testimony which we have inherited. May we have grace so to do.

Sermon

by the late Rev. D. Macfarlane, Dingwall

"Until the day break and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."

(Song, 2, 17)

In this book of Songs Christ speaks to His Church and she speaks to Him. In our text it is the Church that speaks, and she expresses her hope of His coming to her, and prays for His coming. We have two things here —

I. The hope of the Church.

II. Her prayer.

I. The hope of the Church. What did she hope for? She hoped for the coming of the day. Comparatively speaking, it was night with the Church in Old Testament times, although she had some light. It was a dark dispensation. Christ was set forth in types and shadows, and although the Church saw Christ in these types and shadows, she longed for His coming, and hoped for His coming. The warrant of her hope was God's promise which was given to our first parents in the garden

of Eden. We cannot hope for anything that God did not promise, but we may hope for all that He promised to sinful men. Although the Church had some light before the coming of Christ, it was not day till He came who is the Light of the world and the Sun of Righteousness. Abraham desired to see the coming of Christ. He by faith saw it afar off and rejoiced. Believers after the time of Abraham looked forward to the coming of Christ, and it was revealed to Simeon by the Holy Ghost that he would not die till he saw the Lord's Anointed. He saw Him in the temple soon after He had been born in human nature. "then took he Him up in his arms, and blessed God, and said, Lord now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke ii. 26-32). He saw the day break, though he did not live to see noon-day, which time did not come till the Resurrection of Christ, when the Sun of Righteousness came to his meridian height and when the night of the Old Testament Church came to an end, and the day of the New Testament Church began. The shadows of the ceremonial law fled away, never to return. The ceremonial law has no place in the New Testament Church, although some try to keep it up still, but this is like lighting a candle in daylight. The Jews were very foolish in trying to keep hold of the shadow, while they rejected the glorious person whose shadow was set forth in the ceremonial law. They were like a wife whose husband was away in a foreign land, and when he came home the wife said, "I did not desire your coming at all. I was quite satisfied with your picture which I have in my room." "He came to His own, and His own received Him not", but believers received Him.

It is night within the believer when Christ is absent, but though in a state of desertion, he hopes for the day by the coming of Christ, like Jonah when he was in darkness in the fish's belly, he said, "I will look again toward thy holy temple" (Jonah ii, 4). It is not pleasant to be in darkness; you are afraid of walking outside on a dark night lest you slip and fall into a ditch, but when Christ comes to you it is day and the shadows of unbelief and forebodings flee away, as in the case of Thomas. He was for eight days in the darkness of unbelief, but when Christ revealed Himself to him and spoke to him a word in season, the shadows fled away, and he exclaimed with joy, "My Lord and my God". If we had Christ with us the darkest night would be turned into bright day, winter would be turned into summer, and our doubts and fears would flee away, and instead of gloominess and sorrow, we would rejoice with joy unspeakable and full of glory, but as long as the Lord's people are in the world they have their night as well as their day, and it is not a good sign on professors of religion who have no

experience of these changes. It is a sign of spiritual blindness. Blind people are not able to make any distinction between day and night; day and night are the same to them. They may have a kind of light, "sparks of their own kindling", which is but darkness. As Christ said to others — "If the light that is in you be darkness, how great is that darkness" (Matt. vi, 23). It is a light that leads astray.

In times of spiritual declension it is night with the Church. This has often been the case in the past, both in Old Testament times and New Testament times. In the Old the Church was brought by false teachers and wicked kings into the darkness of idolatry. For instance, we may refer you to the prophets of Baal and Jeroboam, the son of Nebat who made Israel to sin by leading them to idolatry. In speaking of New Testament times, there was a long and dark night in the Church before the Reformation in the 16th century. There was a period of gross darkness of upwards of a thousand years, commonly called the Dark Ages. Why were they called the Dark Ages? Because Christ, the Light of the world, was not in the Church as a Church, and the light of the Word of God was hid from the people. But the Lord's people who worshipped Him in dens and caves of the earth, hoped for the day, and their hope was founded upon God's promise of a reviving of His Church and causing His Kingdom to come, their hope was not disappointed for the day came at last: God raised up witnesses for Himself out of the great darkness. The Bible, which was for a long time a sealed book, was opened and its doctrines preached to the people, with the result that most of the kingdoms of Europe were brought under the benign influence of the Gospel, and the dark shadows of idolatry and superstition fled away. There are many in our day who hold that the Reformation was a mistake and a breaking up of the Christian Church, and they miscall the Reformers for doing such an evil work. Luther, in particular, is vilified for his Reformation in Germany. The Reformation from Popery extended to our own land, which had the effect of savingly converting many, and also of reforming the morals of the people, and when this light of the Gospel came, the shadows of ignorance, idolatry and superstition fled away.

We have a dark time in our own day, the darkest since the Reformation in the 16th century. Christ is not preached as He used to be, the light of the Bible is put under a bushel. The idolatry of Popery is introduced into so-called Protestant Churches, and our rulers in the state do their utmost to advance the darkness, but when it comes to its height we may expect the dawning of the day. We hope for the day, and God's promise is the warrant of our hope, for He promised a bright and a long day of a thousand years, and although we may not live to see the dawn of it, we, like Abraham, rejoice that this day is coming, when the shadows flee away.

There is another day coming: the day of glory in heaven — the brightest day of all — when all shadows shall flee away, never to return again. The Church hopes for that day, and the warrant of her hope is the promise — “He will give grace and glory” (Psalm lxxxiv). The day of glory shall be brighter than the millennial day, for bright as the millennial day is, there shall be shadows of darkness in it, but the light of glory has not the least mixture of darkness, and it shall also be longer, for it shall be an everlasting day. The sun shall never go down, and if it is pleasant to see the light for a short time, how much more pleasant it is to behold it always.

II. The prayer of the Church. “Turn my beloved, and be thou like a roe or a young hart on the mountains of Bether.” It is to be observed that the person to whom the Church prays is a person she loves — “My beloved”. Christ loves His Church and she loves Him. The first petition in the prayer is “Turn”, which implies that He was present with her before. It is those that enjoyed Christ’s fellowship before that pray that He would come to them again. In the interval, before they are brought to be with Him where He is in heaven, they pray that He would visit them now and again. They cannot be happy without Him.

The second thing in the prayer is that He would make haste in coming, and come swiftly like the roe or the young hart that runs quicker than any other quadruped and travels a long distance in a short time; but swift as the roe is, Christ comes to His people more quickly when they cry to Him in the time of need. Though they should cry to Him like the Psalmist “from the ends of the earth”, He comes to them in a moment of time (Is. lxi, 2). Others who are not in earnest may ask Christ to come to them, but not now, and that He shall be in good time if He comes to them before they die; but His own people pray that He should come speedily: “Make haste, O God, to deliver me. Make haste to help me O God.” (Psalm lxx, 1). There are mountains in the way, and as the roe or young hart comes swiftly over mountains, so does Christ. The mountains are called the mountains of Bether or mountains of Separation. There are several mountains standing between Christ and His people, so that they cannot see Him or enjoy His presence as they would wish till He comes over these mountains. Unbelief is one of these mountains, the carnal mind is another, and provocations innumerable are other mountains. The temptations of Satan are another fearful mountain, but none of these shall hinder Christ from coming to them. He comes to them in the word of the Gospel, and in fulfilment of His promise — “I will not leave you comfortless (or orphans); I will come to you.” (John xiv, 18).

So long as man stood in the state in which God created him he had a bright and happy day, but when he sinned he brought a dark night upon himself and upon his natural posterity, but when the promise of

a Saviour was given, the light of day and of a brighter day began to shine on a sinful world, and there was thus a door of hope set before lost men which kept those who believed the promise from falling into the darkness of despair. It was the promise of Christ that turned that night into day. O! how thankful we ought to be that we were not left like the fallen angels, for whom no Saviour was provided.

It is night with all who are still in a state of nature, but those "who have been delivered from the power of darkness and translated into the Kingdom of God's dear Son" (Col. i, 13), have seen the light of a day that shall never come to an end, and whatever darkness still remains in them, and a darkness by which they are surrounded in a sinful world; they shall never fall again into the darkness of a state of nature. They may be brought into darkness by the temptations of Satan, not because of any sin lying upon their conscience, but for the trial of their faith — "That the trial of your faith being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter i, 7).

As the Church of the Old Testament prayed for the coming of the day as well as hoped for it, the Lord's people now should pray for the day when the earth shall be filled with the knowledge of the Lord as the waters cover the deep, and when all the kingdoms of the world shall become the kingdom of the Lord and of His Christ, and that glorious event shall take place by the preaching of the Gospel. Let them pray that His Kingdom may come, and that the kingdom of Satan may be destroyed. Then the shadows shall flee away. With regard to the day of glory, the means of grace as they are now used shall flee away, and a new dispensation shall be ushered in which shall never come to an end, when all the redeemed are gathered up to heaven, Christ shall be the only preacher and ministers of the Gospel shall be among His hearers. He as "the Lamb in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes" (Rev. vii, 17). In that city of perfect light and happiness there is no need of the sun, neither of the moon to shine in it; for the glory of God lightens it, and the Lamb is the light thereof (Rev. xxi, 23).

The Diary of Dugald Buchanan

Period IV — From May 1742 to February 1843)

(continued from page 108)

About three months after I was awakened to mind the concerns of my salvation, I happened to meet with a man who possessed a great

deal of general information, and acquainted with him, I began to ask what kind of principles those people held who are denominated Arians, Deists, and Socinians? He consequently told me some of their opinions, upon which I said, that it was a wonder such profane men were allowed to dwell among Christians. He then laid down some arguments, and proposed questions in their defence which I was not able to answer. This circumstance, and, at the same time, reading erroneous books, overturned my faith; Satan also made an attack and said, "How can you pray to Christ when you see the absurdity and inconsistency of His being God and man?" And when reading the Bible he suggested, "How can you believe that for which you have no proof or authority?" which brought my soul into sad perplexing thoughts. This was the fruit of my curiosity. I felt convinced that no person believed the divinity of Christ, or the authority of the Scriptures, etc., except ignorant people who knew no better, and who had no judgment to know things in a right way; and that the ministers themselves did not believe what they were preaching to others. By these abominable thoughts my life became a burden to me. However, I was comforted in thinking on the many oppositions which the Gospel had met with and yet that it could never be brought to nought, which was a strong argument to me that it came from God. After that, I met with a book called "Some Thoughts concerning Natural and Revealed Religion, tending to show that Christianity is indeed nearly as old as the creation; supposed to be written by my Lord P - - - t." By reading this book many of my doubts were removed, and the secret objections of my mind answered in a rational way. I can say that I did not read one page of this book in vain. Oh! but grace and learning when they meet in one person shine bright! Yet, after all, the temptation returned and suggested, How can these things be? Then the Lord gave me another sight of man in his fallen state, and of the infinite breach which was made between God and man by reason of sin; I saw that Adam, through a sense of his guilt, could not endure a holy God speaking to him, and therefore fled from His presence, so that all correspondence between God and man had for ever ceased without a Mediator who might lay His hands on both parties; and I saw that the Mediator behoved to be God and man in one person, for if He was God only that He could not transact with man, by reason of His justice and holiness, and that, if He were a mere man, He could not transact with God by reason of His imperfections. But the Lord, to the exceeding joy of my heart, showed me that both these qualities were in that glorious person called "Emanuel, God with us".

Then I was taught that the Eternal Word had a body prepared for Him, and so was made flesh, wherein He fulfilled the royal law which was violated by man, and suffered as Mediator to satisfy essential in

the room of all the elect. The Lord also showed me something of the mystery of the covenant of grace, as being made with Christ the Head, and with believers in Him; with which there came an irresistible light and power which convinced my mind of the truth thereof, by the infinite wisdom and love which I saw shining in it. I observed by this noble contrivance that the glory of God was restored, and the salvation of the sinner secured, so that my whole soul consented to it in every way.

Now, it was not a blind assent that I was made to give to this method of salvation by Jesus Christ, for the Lord enlightened my understanding to see the excellency and the beauty of it. And I found that the Lord bound my will to consent, and drew out my affections in love to this incomprehensible mystery of godliness, "God manifest in the flesh, justified in the spirit, seen of angels"; by which this temptation got a mortal wound, and never recovered its strength.

I shall now show how my mind was settled as to the divinity of the Scriptures. The Lord did this by often shining on His own word now and then, and by bringing it home to the conscience, either in a way of comfort or terror; so that it evidenced itself to be the word of God. I saw many things from the nineteenth Psalm, as to the power and efficacy of His word. "The law of the Lord is perfect, converting the soul." He gave me a reflecting light about my own exercises in times past, and made me to consider these portions of His word, wherewith He had awakened me at first, and with which I was comforted. It was by the Word that my slothful soul was made to run cheerfully in the way of God's commandments; it was by the Word I was directed now to walk when I was blind, and that the clouds of darkness were dispelled from my mind, so that the light shined into my soul. I felt the agreeable beams of the Sun of Righteousness warming my affections. I was reprov'd from the Word for these sins, which none but the heart-searching God could know.

The Lord convinced me of the divinity and authority of the word by His Holy Spirit, witnessing with my spirit. "He that believeth on the Son of God, hath the witness in himself" (1 John 5 : 10). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3 : 16, 17).

A few Reflections on these Temptations and on part of the preceding exercises

First — When I look to the gracious and holy end which God had in suffering me to be so long tempted about the fundamental truths of religion, I have great reason to adore His infinite wisdom, who out of

such confusion can bring order. For when He granted me a deliverance from these temptations, it was in such a way as made me more established and confirmed in the truth of those things than ever.

Secondly — When any of the former objections came into my mind, and suggested, How can you believe that Jesus is the Son of God, when His satisfaction is so inconsistent with reason, and how can you believe the doctrine He taught to be divine, being delivered in such a mean and simple way? Although I cannot answer every thing brought against my faith in express reasoning, yet I feel the power and efficacy of divine truths on my mind; therefore I am able to give a spiritual reason for the hope that is in me. I find that all the reflections I can make on this head, are done already to my hand by that learned and holy man Dr Watts, in his third sermon concerning the inward witness to Christianity, in which doctrine I greatly rejoice.

Thirdly — I am led to see the folly of those men who think to find out God by their own shallow reason, and maintain that the light of nature is sufficient to guide into happiness; and, therefore, that it is no wonder that such men wander endlessly in the mist of their own vain imaginations, when they reject the Lord Jesus Christ, the true light that enlighteneth every man who cometh into the world of grace.

Again, I perceive that these men were never taught of God, otherwise they would own Christ and His doctrines. For it is written in the prophets, "and they shall be all taught of God: every man, therefore, that hath heard and hath learned of the Father cometh unto me" (John 6 : 45). But the truth is, that there is no knowledge of the Father but by the Son. No man knoweth the Father save the Son.

Lastly — From what I have experienced of the power of sin, and the strong temptations of the devil, I am persuaded that there is a power and reality in the Gospel of our Lord Jesus Christ, above the power and art of nature; that it is mighty through God to the pulling down of the strongholds of sin and Satan in heart and life.

Canadian and USA Deputy's Report

by Rev. John Nicolson, Ness

After being seen off by Rev. John MacLeod at Stornoway Airport on a wet and stormy afternoon, the 1st of July 1970, I left with mixed feelings. Yet I believed the Lord was guiding me in His providence to go on this visit. It took me a week, between Glasgow and Edinburgh,

to arrange about passport, tickets, etc. Eventually on 8th July the day arrived for me to leave my native land and to venture on this new experience in my life.

I was kindly driven to Prestwick International Airport by Rev. Moshe Radcliff, accompanied by his wife and child, and after a warm farewell I proceeded to board the 707 Boeing 'plane which was to take me to the vast continent of North America. As we rose into the air leaving the Ayrshire coast behind I wondered if ever I would see my native land again. Although my visit to our missions was to last for only six months, yet much could happen in that time. But as we rose above the clouds to a height of thirty thousand feet I was comforted by the words, "Hitherto hath the Lord helped us". We had left at 3 o'clock in the afternoon and allowing for the change of time between the countries we arrived at 5.30 p.m. Canadian time, which was actually 9.30 a.m. British time. It takes a little while to get adjusted to this lapse of time.

As we drew near the Canadian coast the clouds began to disappear till eventually when descending at Toronto there was a clear blue sky without a blot on the horizon. What impressed me from the air was the vast long stretches of highways with thousands of cars passing and crossing one another over the various bridge highways. It was a most magnificent sign of man's ingenuity; but the sights I was yet to see overshadowed all man's skill. The work of the Great Architect left me speechless.

On arriving at Toronto Airport one who was to become a friend indeed, James Fraser, well known to our most recent deputies, was faithfully waiting my arrival. As he and his family intended to go to Scotland on holiday the following week I was taken to the manse where I was most hospitably entertained by Rev. G. Hamstra and his wife, not forgetting their two lovely little girls. That night I took the prayer-meeting and the following Sabbath morning service in the Reformed Presbyterian Church of Canada which had moved from Bloor Street and was now nearing completion at its new site in Victoria Park Avenue. I continued to enjoy the fellowship and hospitality in the manse and among the people, many of whom have Free Presbyterian connections. On Tuesday 15th July I left for Detroit, U.S.A., by bus, a distance of 225 miles.

On arrival at Detroit — after passing through the Customs offices and then through a one mile long tunnel under Michigan River which joins Canada and U.S.A. — I found waiting for me at the Bus Station Mr and Mrs Lawson, who are well-known to previous deputies. I am greatly indebted to them for their unstinted help in taking me to visit many of our Detroit friends, not to mention their kind hospitality in their own home. Many of the Ness friends I had met when home on

holiday and it was good to see them again in their own environment. As I was following the route of my predecessor the next step was to Hillsdale, Michigan. My hosts in Detroit further extended their kindness by driving me on Friday 17th July, the eighty miles to this lovely little town once inhabited by Potawatoni Indians led by their chief with the quaint name of Baw Beese.

Mrs C. MacLennan met us at her doorstep with a very warm welcome making very evident she was pleased to see us. I had met her eight years before while she was in Scotland, so I was not a total stranger to her. We held a service that night in her home, at which Mr and Mrs Kenneth MacLennan and daughter Barbara, from nearby North Adams, attended. I had six services there from Friday to Thursday and must acknowledge a good measure of liberty in speaking to this small group of eight persons. I had intended following on to Grand Rapids, Michigan; but owing to Mr De Korne — who makes all the arrangements for our deputies—being away on business I had to postpone my visit temporarily. My prime wish was to get to Winnipeg as quickly as possible because it was to be my main mission station. So, on Friday 24th July accompanied by Mr Kenneth MacLennan his wife and Mrs C. MacLennan I was driven to Detroit where I stayed the weekend with my kind hosts Mr and Mrs Lawson. I omitted to say that the Lawsons drove the eighty miles from Detroit and back again on the Sabbath to attend the Hillsdale services.

On Sabbath I held a service in the house of that grand old lady Mrs MacKenzie, Gross Ile. After a serious illness she had made a remarkable recovery and at 88 years impressed me very much with her bright and clear mind. One could detect a great attachment to the Free Presbyterian Church as she showed her interest in our affairs. She was especially delighted at the number of young men coming into the ministry in our church. The service was well attended for these parts and included the Hillsdale people. There were 22 persons at the service.

On the Monday 27th July my hosts showed me further kindness by driving me the 225 miles back to Toronto where I enjoyed further hospitality in the home of Mr and Mrs John Morrison, who both belong to Ness. Mrs Morrison is a sister of John and Mary Morrison belonging to my congregation. The time was drawing near for me to leave for Winnipeg where most of my labour was to take place, and consequently on Tuesday 28th July I was driven to Toronto Airport where, in the midst of the usual busy life of international airports, I boarded a plane for Winnipeg.

On arriving at Winnipeg I was met by Mr Allan MacLeod, elder and missionary of the Winnipeg congregation, and his wife accompanied by Mr Hedley Kitchen, the congregation's most useful treasurer. After dinner I was comfortably settled in an hotel which was to be my

dwelling — except for two weeks in Vancouver — for fourteen weeks. The other places I had visited were pleasantly hot — around 80°, but in Winnipeg it was as high as 92°. On Wednesday night at the prayer-meeting I felt greatly discouraged when I saw how few — six persons — were there. But I was told the reason was that some were on holiday, so we looked forward to their return (D.V.). A complete stranger attended the service that night. He was a young American about twenty years old and through conversation with him he told me he had run away from America to escape conscription, and that through prayer he had lost faith in God! After trying to reason with him we thought it better to leave him and pray for him; but he promised to come to the service on Sabbath. On the Sabbath morning our young friend arrived with a cat in his arms, so I had a cat in my congregation! But both cat and owner did not stay long and we never saw them again. Poor young man! May the Hearer of prayer show him that prayer is a Divinely appointed means to increase faith rather than lose it.

There were five Sabbaths until the Communion, so in the interval the congregation began to grow to its full capacity (12 persons) excluding Mrs Kitchen, who was very ill during my first stay in Winnipeg. Some strangers attended now and again, but few came more than once. Whether this reflects on the preacher or the doctrine preached I know not! This I must humbly acknowledge — that I enjoyed every moment I preached to this little group. They seemed to accept and rejoice in the sound of the Gospel and to be encouraged by our visit. I believe they are the only congregation in the large city of Winnipeg who witness to the Reformed doctrines of the Reformation. Winnipeg is not without its churches; it has scores of them. But their teachings are suspect as could be seen by a few tracts and magazines which fell into my hand. Through the week Mr Kitchen was a tremendous help to me in taking me in his car to visit the sick and old, and that in spite of his own deep concern for his sick wife.

As the Communion date drew near prospects did not seem too promising relative to any strangers coming. I received a letter from Rev. Dr MacDonald, Vancouver, telling me he could not assist me as he was only slowly recovering from a heart attack, and at the same time he was afraid that his elders could not manage for various reasons. Here we must acknowledge the Lord's great kindness to us, for the outcome far exceeded our expectations. From Vancouver came Mr Farquhar Matheson, Elder; Mr Allan MacAskill, brother of Rev. A. MacAskill, Lochinver, along with Mrs Ross, an old member of Winnipeg congregation. Again, from Hillsdale, Michigan, arrived Mrs C. MacLennan and her daughter Judy. The Communion services, which commenced Thursday 3rd September, were well attended; especially on the Sabbath. The help of the Lord is to be humbly acknowledged for

the liberty of His Presence afforded, unless I am sadly mistaken. One male member was added to the Roll, a Mr Anderson, who can be a help to this small group. I remained another Sabbath in Winnipeg and on Monday night 14th September, at 11.30 p.m., I boarded the train for Vancouver which was to take 36 hours.

This journey was a most pleasant and memorable one. Here I saw the wonderful glory of our Creator as His handiwork stood out more than I have ever seen it before. O how small I felt; yet how proud I felt of my great Creator. Oh, how blind indeed is the professed atheist who passes through such wonders and remains true to his profession. As the half mile long train (22 coaches) weaved its way through the high Rocky Mountains with their majestic peaks towering thousands of feet above us, passing through broad valleys, deep canyons, and forested regions dotted with beautiful lakes interlaced with streams, I rejoiced. I had seen the skill of man at work in the large cities — even here where huge tunnels had been bored through thick rock — yet this was all overshadowed by what I was now beholding. Words cannot express the awe-inspiring sight.

On Wednesday 16th September, at 11.30 a.m., I arrived in Vancouver where a warm welcome again was given by Rev. Dr MacDonald, Farquhar Matheson, Donald Robertson, son of our esteemed missionary in Tain, Archie Robertson, Allan MacAskill and John MacLean, who had come from San Francisco, U.S.A., to attend the Communion. This was only a foretaste of the warmth I was yet to meet with in this most lively congregation of ours in Vancouver. I was pleasantly surprised to see how Dr MacDonald had progressed and he assured me that he would be able to assist at his forthcoming communion (D.V.). When we arrived at the manse I was met with the same warm welcome by Mrs MacDonald herself; I felt at home the moment I came in. How thankful I should be to the Lord; for this was the treatment I found from our people all along. That same night, after the prayer-meeting, I found the same warmth and spiritual liveliness running through the congregation.

On Thursday 17th September the Communion Services began and were well attended — Mr Murdo Gillies, Winnipeg, also came to the Communion. Although no new members were added to the Communion Roll this time, a pleasant time was experienced and the fellowship will be remembered by me for the rest of my life. The pleasure was somewhat marred by the death, on Friday, of Mrs MacDonald, a long-standing member of the congregation and mother of Miss Katy MacDonald, well known in our circles over here. We believe Mrs MacDonald's death was her gain although our loss.

I was very disappointed I did not get to visit Calgary as my predecessors did. The Misses Beaton, who did all the arranging for the services,

had gone to Ann Arbor, Michigan, U.S.A., for the space of a year. As there was no other way of arranging services I remained in Vancouver for another Sabbath. This gave me a further opportunity to get to know the Vancouver people. I was impressed by the number of children in this congregation; they have a large, I may say cosmopolitan, Sabbath School. Also, on Thursday nights they have a Bible discussion among the adults, which is led by the minister. I attended one and was pleased to see how the various doctrines were discussed and problems were tackled. This would be a good pattern for our congregations at home to follow. The classes were held in rotation at different homes which, I believe, fostered the warm fellowship I felt so much.

Vancouver is a most beautiful city and the climate in British Columbia is mild compared to Manitoba and Ontario. When visiting the sick in hospitals it took me out to the suburbs where I saw great pine-scented forests, immense parks, mountains, lakes and the sea. No Scottish person would be "homesick" in this beautiful province. So, it was with much regret I have to leave my dear friends in Vancouver. I pray that God who is blessing them will bless them still. My departure took place on Tuesday 29th September with sixteen persons (too numerous to name here) giving me as warm a farewell as they had given me a welcome.

Before I left Vancouver I had made arrangements with Miss E. MacDonald, daughter of Tom MacDonald, Eston, late elder of Winnipeg congregation, to come and visit her father. Consequently Miss MacDonald met me at Swift Current Station — 80 miles from Eston — and drove me to her brother's farm where I spent the night after arriving at 12.30 a.m. At the station Miss MacDonald informed me that her father was in hospital but was slowly progressing. The following afternoon I visited our esteemed friend and found it to be the most impressive hospital visit I ever experienced. He was full of the joys of Heaven; his heart overflowing with praise and thankfulness to the Most High who had been so good to him in his long life of 96 years. But if he was thankful for Providence, O, how he waxed eloquent when speaking of God's grace in Redeeming Love. I left that bedside feeling strongly our dear friend was just outside the gates of Glory. He reminded me of the wise virgins and their trimmed lamps when they heard the heralding of the Bridegroom's approach. I will always praise the Lord for being permitted to see the work of grace in the soul shining so brightly as I saw it at that bedside in Eston. Our friend has since joined the multitude above whose graces fill Heaven with adoring love and unceasing praise and thankfulness to Him who loved them and washed them from their sins in His own blood. That same night Miss MacDonald again drove me back to Swift Current where I caught the train to Winnipeg. We arrived on Thursday at 9.30 a.m. on a cold

and wet morning and found our faithful friend Mr H. Kitchen awaiting. I was pleased to hear his wife was now progressing, if somewhat slowly.

I now settled down in Winnipeg for another five Sabbaths, making my total stay here twelve Sabbaths. While there I renewed my acquaintance with the sick, old and infirmed. I still enjoyed preaching to this small congregation and felt very much for them; especially as Mr Allan MacLeod, their elder, who had most ably and faithfully for so many years ministered to them, was now growing old and very feeble in body and mind. His eighty-six years were now showing very clearly. It is my hope and prayer that the Lord will raise up another one, as faithful as Mr MacLeod, to keep a Free Presbyterian witness in Winnipeg. My farewell sermon was preached on Wednesday night, 4th November, and not without a feeling of sadness as I thought of their plight. Yet, I believe Mr Murdo Gillies and Mr Anderson will be of help until such time as the Lord sees fit to strengthen them. On Thursday 5th November I was given a warm farewell by Mr and Mrs Gillies and Mr and Mrs Kitchen and as I walked away from them towards the plane, which was to take me to Toronto, I wondered if the Lord had a purpose of mercy towards this little group. I hope and pray that I can apply to them the promise, "A LITTLE ONE SHALL BECOME A THOUSAND, AND A SMALL ONE A STRONG NATION: I THE LORD WILL HASTEN IT IN HIS TIME." Isa. 60, v. 22.

(Note: As most readers will know, Mr Nicolson returned home safely at the end of 1970. We have reason to thankfully acknowledge the Lord's protecting care over him during his six month's absence from his congregation and throughout his many travels. — Editor.)

"Saints on Earth"

by Rev. J. A. Macdonald, Fort William

(continued from page 123)

One of our late ministers related the following interesting and impressive story in my hearing many years ago. In 1892 the late Rev. Neil Cameron, Glasgow, attended a communion season at Onich, near Fort William. He was then a young Divinity student. The Onich minister, the Rev. Mr MacAskill, had the assistance of the Rev. Donald MacFarlane, Kilmallie (afterwards of Dingwall). On Monday after the morning prayer meeting, Mr Cameron called at the Manse to pay them his respects. He was shown into the study where he found Mr MacFarlane in deep meditation as he paced the floor preparing for the

thanksgiving service. Mr Cameron expressed the hope that the inclemency of the weather would not prevent people from attending the service. Mr MacFarlane replied: "Very well, Neil, let us go on our knees and ask the Lord for favourable weather should that be His blessed will." Rising off their knees it was obvious that the wind and rain had already moderated considerably. Wonderful indeed is the efficacy of the fervent prayer of the righteous.

A number of other friends came into the Manse for breakfast; after which they all returned to the study for family worship. Mr MacAskill read part of Psalm 102, and asked Mr Cameron to sing from verse 16.

"Thou shalt arise, and mercy have
upon thy Sion yet;
The time to favour her is come,
the time that thou hast set.

For in her rubbish and her stones
thy servants pleasure take;
Yea they the very dust thereof
do favour for her sake."

Mr Cameron, however, declined notwithstanding much persuasion. Mr MacAskill having noticed his distress of mind, asked another person to lead the praise. When only the three of them were left in the study, Mr MacAskill asked Mr Cameron his reason for refusing to sing at worship, to which he replied: "Since worship began, God showed to me that, if we are faithful to the Cause of Christ in the near future when the Declaratory Act will become binding on the consciences of all holding office under the Free Church, the three of us shall never worship God together again in this Manse." Rev. D. MacFarlane and Mr Neil Cameron stood faithful in the day of battle, which proved that the latter had the mind of God.

Our friend, the late Rev. A. Beaton, Gairloch, was much associated with the late Rev. Neil Cameron, Glasgow, for several years before he entered the Glasgow University to study for the ministry. Mr Cameron told him many profitable and interesting anecdotes from his own experience and that of the godly throughout the Highlands. Of those we have two recorded by Mr Beaton in the Young People's Magazine, Volume XXIII, March 1959. In Mr Cameron's own words the first is as follows:

"Some time before the Synod of November 1905 met (at which a motion for a conference with the present Free Church with a view to union was proposed), on the way from the North, I passed a night at Carrbridge in the house of Donald Fraser, a brother of Duncan Fraser,

who also resided there. That night I had a remarkable dream. In my dream, I was at the Synod and made a counter motion opposing those who were for union, the words of which motion I saw clearly.

The Synod met shortly after and the motion for a conference to pave the way for union was duly moved and seconded. Although notice of the motion was given at the morning sederunt, I had nothing prepared as I expected the late Rev. Donald MacFarlane to make a counter motion. Mr MacFarlane, however, would have me make it. In the pressing circumstances I rose, not knowing what to say. No sooner had I done so than the motion I had seen in my dream came distinctly before me as if written on paper. It is as follows:—"This Synod refuses to consider any motion for union with any Church which does not hold the absolute infallibility of the Scriptures of the Old and New Testaments, and the whole doctrine contained in the Confession of Faith, both in her profession and practice; and it warns the office-bearers of this Church of the danger of following divisive courses contrary to the solemn engagements under which they came at their ordination; and, further, it instructs the Presbyteries and Kirk-Sessions to maintain order and discipline in the several congregations under their charge, in accordance with the constitution of this Church, as necessity may arise."

After telling us the above, Mr Cameron remarked, "This is the motion we are still holding to as a Church."

"After that sederunt of Synod," he continued, "I met Mr Duncan Fraser, Carrbridge, who said to me, 'Well, there was something heavenly about that motion of yours this evening.' I said to him, 'Well Duncan, that was not my motion at all, for every word of it came to me in my sleep in your brother's house at Carrbridge'."

Mr Beaton also wrote: Another incident was told us by the Rev. Neil Cameron and I see no reason why it should not be published. It was in connection with the movement for union with the Free Church before the year 1905. He and the Rev. George Mackay were assisting the Rev. Alexander Stewart at the Communion at Oban. Mr Cameron conducted the Gaelic service on Monday forenoon, and knowing that Mr Mackay and Mr Stewart were not of his mind regarding union, he made it his business to speak a good deal about the distinctive testimony of the Free Presbyterian Church, and showed why there should be no move made for union until a church could be found with the same distinctive testimony.

Rev. George Mackay was to conduct the evening service in English. However, there was a portion of Scripture all day before Mr Cameron's mind and, as he said, "seeing the Scripture was so much impressed upon my mind, I would not wonder though I would have to preach at night." "We went to church," Mr Cameron continued, "and when Mr Mackay announced his text he could not proceed any further, and asked

me to take his place. No, I said, carry on yourself. Mr Mackay however said, 'No, I cannot,' and then sat down." In these circumstances Mr Cameron had to preach and took for his text the portion of Scripture with which he had been so much impressed during the day, and reaffirmed what he had said in the forenoon, regarding church matters.

"When we went home after the service," he went on, "I asked both Mr Mackay and Mr Stewart if it had been agreed between them that Mr Mackay would contradict at the evening service all I had said about the churches at the previous service. They both admitted that such was the case. — I see now, I said to Mr Mackay, why the Lord closed your mouth."

The secret of the Lord is with
such as do fear his name;
And he his holy covenant
will manifest to them. (Metrical Psalm XXV, 14).

Arminius and Arminianism

by George Sayles Bishop

(continued from page 115)

The Faith of God's Elect

The other system, the system which opposes Arminius, holds that God — regarding a fallen, guilty, lost, sinful race — a race deserving to die, hath mercy on whom He himself will have mercy. *All are hell deserving*, but He rescues a multitude whom no man can number by the distinguishing grace of the Holy Spirit and by the blood of His beloved Son.

For this Gospel system there are these things to say:

1st. It bows to God and submits to His sovereignty. "Shall not the Judge of all the earth do right?"

2nd. While not free from difficulties to our carnal, finite reason, it covers the facts of the case, as the other does not. We *feel* that we are fallen. We feel we are helpless. We feel we cannot save ourselves nor help to do it, and that we need to BE saved.

3rd. The Bible system turns on faith, not choices, efforts which are works. It hinges salvation on faith. "I, Martin Luther, an unworthy preacher of the Gospel of our Lord Jesus Christ, thus profess and believe that this article: *That faith alone without works can justify before God*, shall never be overthrown, neither by the Emperor, nor by the Turk, nor by the Tartar, nor by the Persian, nor by the Pope with all his cardinals, bishops, sacrificers, monks, nuns, kings, princes, powers of

this world, nor yet by all the devils in hell. This article shall stand fast whether they will or no. This is the true Gospel. Jesus Christ redeemed us from our sins and He only. This most firm and certain truth is the voice of Scripture, though the world and all the devils rage and roar. If Christ alone takes away our sins, we cannot do it by our works; and as it is impossible to embrace Christ but by faith, so He cannot be embraced by works. Faith, then, must embrace Christ, before works can follow, and it must embrace Him and hold Him *alone*, without any consideration whatever of works. This, this only is the Gospel. In it will I abide. Amen and Amen!"

4th. If faith and faith alone embraces Christ, then this faith, going out into the invisible, to embrace One whom I have never seen with my eyes, and to cast on Him my whole destiny, is a God-given faith — a special distinguishing faith, not common to all — not possible to all. "The faith of God's *elect*."

5th. Every man who has this kind of faith knows where it comes from and recognizes it as something immortal — part of his new nature which cannot be lost.

Irreconcilable Systems

To recapitulate. If I am Arminian, I must deny Predestination and I must hold:

1st. That our race possesses a free will to do that which is good.

2nd. That justification comes by a meritorious faith — *i.e.* by a faith of my own, and which merits.

3rd. That if the faith is my own and from me, I may lose it, and there is no certain assurance.

If I am a Calvinist I assert, on the other hand, Predestination — then.

1st. Man fallen has no free will to do what is pleasing to God.

2nd. Justification is by faith, which is "the gift of God".

3rd. "The gifts and calling of God are without repentance" on God's part — or my part. Once a believer always a believer. "My sheep shall never perish."

The battle, then, is seen to range around the first point. "Down with predestination!" is the cry of all the enemies of Evangelical truth. "Get that doctrine out and we will agree."

"Yes," is our answer, "Get that out and you get all out."

But why contend it?

Because we are set of God to contend it . . .

Because the battle of truth is the battle of life. Better die than lie, or run from a lie because we fear to face it.

"We ought to set ourselves," says Calvin in his sermon on Hymenæus and Philetus, "We ought to set ourselves against perversions of the truth and to rebuke them sharply. For if we wink at them and let them

pass, we give them our support. And then we may boast as we please about being Christians, but there are more devils among us than Christians if we countenance falsehood."

"Therefore," goes on the Reformer, "therefore, let us look well to the doctrine intrusted to us, and if we see wicked persons trying to infect the Church of God, to darken the doctrine or to destroy it, let us endeavour to bring their works to light that everyone may behold them, and thereby be enabled to shun them. If we attend not to these things we are traitors to God and have no zeal for His honour, nor for the salvation of His Church. We must be the out and out enemies of wickedness, if we will serve God. It is not enough for us to refrain ourselves from wrong and sin, but we must *condemn these* as much as possible that they may not gain influence or get the upper hand."

These trumpet tones of Calvin tell us how men spoke and felt to whom God's truth was dear, in times that tried men's souls.

My brother, do men, of this day, class thee along with the Puritans?

"Bear the honour well, right noble is
Thine ancestry; and if thro' following *Him*,
Who bore thy sin, the world should frown,
Lift up thy head — fear not,
For He who made thee His,
Will give thee courage, honour, influence,
And that true victory which ever crowns
His free-born sons."

Posadh an Anama ri Criosd

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

(Air a leantuin bha t.d. 56)

VII. Am bu mhaith leat da-rìreadh a' bhi air do phòsadh ri Criosd? an sin bi cìnnteach gu'n socraich thu do chreidimh gu ceart Air, agus gu'n dùinn thu stigh gu h-eufachdach Ris ann an rathad creidimh. Is e creidimh an gràs a tha'n dà chuid gu mòr ag aonadh agus a toirt còir ann an Criosd. 'S e sin, mar a chaidh a chur an ceill a cheana agus mar a chaidh a dhearbhadh, a tha cur Chriosd agus an t-anam ann am broilleach agus ann an glacaibh gràidh aon a cheile, agus leis am bheil an snaim pòsaidh air a cheangal eatorra. Na'm biodh tù gu bràth, uime sin, da-rìreadh air do phòsadh Ris, amhaire gu maith ri do chreidimh, faic gu'n socraich thu gu ceart Air-san e, a dùnadh a stigh Ris, agus dha dlùth ghabhail a t-ionnsuidh; cha'n ann le leth-shuim ach da-rìreadh; cha'n ann gu cealgach, ach da rìreadh agus gu

toilleach. Ach an so, Cia mar is urrain sinn ar creidimh a leagadh gu ceart, a chùm agus gur urrain gu ceart ar creidimh a leagadh gu ceart air Criosd, a chùm agus gu'm faigh sinn aonadh pòsaidh agus co-chomunn Ris? Feumaidh trì nithean a bhi air an deanamh a chùm na criche sin, a bu mhath leam sibh a dh'amharc gu maith orra.

1. Faicibh gu'n treig sibh gu h-iomlan sibh fein.
2. Saoithrichibh gu bhi faighinn sealladh ceart agus eolas air Criosd.
3. Bithibh cìnnteach air roghainn cheart a dheanamh Dheth, air dhuibh amharc Air mar so.

An socraich sibh ar creidimh gu ceart air Criosd, agus am bhì sibh da-rìreadh air ar pòsadh Ris? An sin faicibh gu'n tréig sibh gu buileach sibh fein. Tha fein agus creidimh an t-astar is motha bho cheile agus anns an naimhdeas is motha ri cheile is urrainear a smuainteachadh; tha iad do-réitichte an aghaidh a cheile; agus far am bheil creidimh a gabhail àite, an sin tha fein a dol as an t-sealladh agus a bàsachadh air falbh, agus sin uile, na uile bheachdan, agus le adhartasan. Uime sin, tha Criosd ag ràdh, "Ma's àill le neach air bith teachd 'a m' dhéigh-sa, àicheadhadh se e fein, agus togadh e air a chrann-ceusaidh, agus leanadh e mise. Mata xvi, 24. Aicheadh se e fein, cuireadh e cùl ris fein, rachadh e mach as fein, thigeadh fein gu bhi na neo-ni dhà. Agus, gu dearbh, an t-anam a chreideas ann an Criosd, theid e mach gu h-iomlan as fein, chì agus fairichidh e a bhì anns na h-uile seadh bochd, falamh, agus na neo-ni; chì agus fairichidh e a neart a bhi na laigse; a ghliocas a bhì na h-amaideachd; a mhaise a bhì na duaichnidheachd; fhìreantachd a bhì na peacadh; na h-uile nì a bhì na neo-ni. Agus mar sin feumaidh sin a bhi ma chreideas sinn gu bràth chùm agus gu'm faigh sinn aonadh ri Criosd. O luchd mo ghràidh, is e aon de na nithean mòr a tha seasamh eadar creidimh agus sinne, eadar Criosd agus sinne, an fhèin. Is e so da-rìreadh gràdh an anama, an

ceud-ghin, mar a tha neach dha ghairm, a ghràdh agus a thlachd, agus tha e leisg air dealachadh ris; ach dealachadh ris feumaidh e, ar neo cha'n urrain e creidsinn gu ceart, cha mhotha tha e gu bràth coltach ri cuid na crannchur a bhi aig ann an Criosd. Gach uile cheum a mach asainn fein is e th'ann ceum a dh'ionnsuidh Chriosd, agus creidimh ann an Criosd; agus feumaidh sinn a bhì air ar dealachadh ris an aon, ma bhios sinn gu bràth air ar pòsadh ris an aon eile; gu sònraichte feumaidh sibh a bhi air dealachadh agus a cur cùl ris an fhéin, gu sònraicht' anns an t-seadh trì-filte so; féin-thoil, féin-luach, agus féin-iarruidh.

(1) Feumaidh sibh a bhì treigsinn agus a cur cùl ri féin-thoil. Esan a tha da-rìreadh a creidsinn, feumaidh e ann seadh gu'n a thoil féin a bhì aige idir, ach a thoil a bhì gu h-iomlan air a leaghadh agus air a liubhraigeadh gu h-uile ann an toil Chriosd. Mar sin tha e air a ràdh

gu'm bheil an eaglais umhail do Chrìosd. Ephes. v. 23. Tha sinn ullamh a bhi beo dha ar toil féin, agus tha sinn ro-dhéidheil air ar toil féin, agus air ar suidheachadh oirre, agus sin ge b'e cho calg-dhireach 's a tha sin an aghaidh toil Chrìosd. Ach ma chreideas sinn a chùm gu'm faigheadh-mid aonadh ri Crìosd, feumaidh ar toil cheannairceach lùbadh, ar toil uaimhreach tighinn a nuas, agus feumaidh sinn anns na h-uile nì, a mheud 's a tha sin comasach, strìocadh, agus a bhì air a deanamh thairis do thoil Chrìosd. Agus le aobhar maith, oir 's e a thoil riaghailt a mhaitheas, cho math ri ceud-aobhar na h-uile nì. Cha'n fheum sinn smuainteachadh, no a ràdh, is tighearnan sinn, ach feumaidh sinn lùbadh do Chrìosd mar an Tighearn mòr, agus an aon Tighearn.

2 Feumaidh sibh dealachadh agus cùl a chur ri féin-luach, agus féin-fhìreantachd; Feumaidh sibh cùl a chur ri féin-luach, agus féin-fhìreantachd; Feumaidh sibh cùl a chur ris gach uile luach agus fhìreantachd a bhuineas dhuibh féin ann an gabhail ribh le Dia. Is e focal mòr a tha mì labhairt ribh; tha dleasdanasan dhaoine, beo fodh'n t-saighdean, a cumail cha mhòr uibhir bho Chrìosd agus a creidsinn Ann agus a tha am peacaidhean a deanamh: tha mì ciallachadh le sir mar a tha gràdh am peacaidhean a cumail cuid bho Chrìosd, mar si tha muinghin ann an dleasdanasan, muinghin ann am féin-luach, an am féin-fhìreantachd, a cumail aireamh mhòr do dhaoine eile bho Chrìosd agus a bhi creidsinn Ann. Agus 's e firinn a th'ann, a luchd mo ghràidh, 's e'n chuibhrionn so de'n fhéin an iodhol is motha th'aig an anam, agus a' nì sin a tha daoine gu h-iongantach leis air dealachadh agus cuir cùl ris; agus gu dearbh tha e aig amanaibh air a dheanabh cho maiseach, agus mar gu'm b'eadh., air a dheanabh cho spioradail, a faotain cleachdadh le leithid do dh'àrdachadh, agus air a chur a mach de neamhnaidean, agus, gu'n toireadh e air neach air bith a bhi ann an gràdh air. Ach gidheadh an iodhal so, cho gràdhach 's gam bheil e do'n anam, féumaidh e bhì air àicheadh agus air a chur air cùl; féumaidh an aon ghràdhach so a bhi air a thilgeadh air falbh, agus sin le gràin agus aognachadh, cho fad 's a tha tearnadh an anama air a ghabhail a stigh, ma thig thù gu bràth gu bhi creidsinn Ann, agus air t-aonadh ri Crìosd. Agus an t-anam a tha da-rìreadh a creidsinn, tha e'g amharc air fein mar an creutair is bochd, an creutair is gràineil, agus is sgrìoste anns an t-saoghal a dh'aindeoin a h-uile nì; tha e dha thilgeadh féin, cha'n e mhàinn a luideagan, ach fhallainn mar an céudna; a shochairan uile, a dheanadasan uile, oirdheirceasan uile agus na nithean air an d'rainig e, mar nithean air an robh e taiceachadh air son beatha agus slàinte; mar a tha fios agaibh a rinn Pòl, Phil. iii. 8, 9, mu'n labhair sinn tuilleadh an déigh so. 'S e cainnt an anama, ann an Obair a chreidimh a leithid so; Tha mì gu bochd, salach, na mo nì falamh annam féin; tha mì na mo nì falamh, cha'n

eil nì annam ach peacadh, cha'n urrain mì nì dheanamh ach a toirt oilbheum agus a brosnachadh Dhé, agus cha'n eil mì toilteanach air nì ach gruaim agus bàs bh'uaihte. Na bhios mì gu bràth air mo shaoradh, is e saor ghràs a dh'fhéumas mo shaoradh; ma gheibh mì gu brìth deagh-ghean ann an sealladh Dhé féumaidh e tighinn gu h-ionmhlàn bho ghràs ann an Crìosd. Mo thruaigh! dh'imich mì calg-dhùreach an aghaidh Dhé fad mo làithean uile.

(R'a leantuinn)

Book Reviews

William Bagshawe, The Apostle of the Peak. Price 90p. plus postage.

This book, published by the Banner of Truth Trust, gives a very clear idea of the state of things during the despotic reigns of the two last Stuart kings, Charles II and James II and how very difficult it was to keep the lamp of truth burning when, in high places every effort was made to conform to a religion which was not based on the Bible. Bagshawe was the son and heir of a 17th century country squire, but he was prepared to leave all that this meant for the ministry of the Gospel, and the persecution which that entailed at a time when the true gospel was held as of no account. He was instrumental in founding a dozen churches and was a leading spiritual force in the Derbyshire Peak District, travelling hundreds of miles a week through a roadless country. He turned his home into a Presbyterian Academy where many young men were trained to go out with the gospel. He adhered strictly to the doctrines of the Westminster Standards in spite of the Popery of Charles II and the still more bigotted Popery of James II, by which he sought to re-convert Britain to Romish rule. Thus James II endeavoured that "all the precious fruits of the reformation would be lost, and the people once more plunged into ignorance and superstition," so recalling to the whole nation the persecutions of Mary Tudor, and the fires of Smithfield.

After the Great Ejection, Bagshawe did much good by preaching in barns, houses of the gentry which were opened to him, the open air under the blue canopy of heaven, or wherever he could find an audience, and with such success that the solitary place and the desert blossomed as the rose and as the garden of the Lord. He found the people steeped in great ignorance but a great many of them became trees of righteousness, the planting of the Lord. It ought to be stated that Bagshawe's ministry began in the State Church, but it was after he became a Non-conformist that his labours were greatly blessed. The author of the

book gives an instance of this in what happened in the village of Bradwell which, like many another hamlet in the Peak district, lay in spiritual death. With Bagshawe's arrival, the village experienced a veritable awakening. His proclamation of a Saviour who justifies the most hardened sinners, did the work, and the voice of the preacher and the prayers of his supporters could be heard behind shuttered windows and bolted doors. Before the year expired the miners of that village had erected a sturdy Presbyterian meeting-house, which became the first place of worship in Bradwell.

Bagshawe, however, was destined to see better days. William III came from Holland as the great Protestant deliverer and freedom was granted to those who endeavoured to worship God according to His Word, to do so. Bagshawe outlived William III, and composed and preached his last sermon at the time of the death of that illustrious sovereign. On his death-bed he disclosed to a friend that the doctrine of the imputed righteousness of Christ was his constant support.

The book is to be had in the Free Presbyterian Bookshop, 160 Pitt Street, Glasgow, C2. We wish it a good circulation.

J.C.

Romans by Dr D. M. Lloyd Jones. Banner of Truth Trust. Price £1.25.

In his preface to this book, the Doctor explains why he begins his series on Romans with chapter 3 and not chapter 1. Personally, I would have preferred that he had followed the divinely inspired Apostle and had begun at the beginning. That apart, the volume forms a valuable contribution to the church as an exposition of Romans 3:20 to 4:25, in which the doctrines of the atonement and justification by faith alone, are handled in an able and lively manner. Indeed, the several sermons contained in this book afford ample evidence of a keen, clear, spiritual grasp of the doctrines of free grace, combined with aptness of illustration and great plainness of speech. The author has a definite gift for exposing and exploding both the plausible modern heresies and the false substitutes for true piety so common in our day. This he does with gravity and fidelity, yet without rancour.

Repetition there is, and plenty of it; but it is not vain repetition any more than was the Apostle's: it is rather the outcome of two factors:— (a) A God given conviction of the superlative importance of the glorious themes he is privileged to set before his fellow sinners; and (b) his knowledge of the reluctance and inability of the natural man to evaluate these things aright.

We heartily recommend the reading of this first volume on the Romans, and look forward to the publication of the second volume soon, God willing.

FRASER MACDONALD.

Notes and Comments

Sabbath Bill Fails

That inveterate enemy of the Lord's Day, the Labour M.P. for Dagenham, Mr John Parker has once more had to admit defeat in his bid to change the laws governing the Sabbath. In a free vote in the Commons in March his "Sunday Entertainments Bill" was rejected by the slender margin of 3, there being 113 for the Bill and 116 against. Not one Cabinet Minister supported the Bill, and as the Scottish Secretary, Mr Gordon Campbell and the Welsh Minister of State, Mr David Gibson-Watt, voted against it, both of whom would have a large say in deciding what backing any Private Member's Bill might expect from the Government, it looks as though the move to change still further the law on the Sabbath is as good as dead for the rest of the life of this Parliament. Mr J. Parker claimed that 62% of the youth of Wales and 82% of the rest of the Country, as well as the major sports associations were in favour of the Bill, and stated that he expected that the Bill would appeal to the "new generation of M.P.s", it was not anti-religious, but simply allowed people the right to choose for themselves how to spend the Sabbath. These strange arguments, however, found no support from fellow-Labour M.P., Mr R. Lewis, member for Carlisle, who said in opposing the Bill, "If we pass on to the next generation a de-Christianised Sunday, they will pass on a de-Christianised Britain". In these well chosen words, the whole crux of the Sabbath controversy is pointedly and truthfully expressed, for nothing short of the Christian future of Britain is at stake in the ceaseless attacks being made upon the Lord's Day. Only the reverent observance of the Lord's Day will keep our country strong, and it is gratifying to see that the steady erosion of this priceless divine blessing has received a salutary check.

Sabbath Lawlessness

A peculiar development regarding the Lord's Day has recently occurred at Inverness, which provides a striking illustration of the lengths to which public authorities will go to get rid of time-honoured laws which in the past have served as safe-guards for the hallowed observance of the Sabbath, if these are considered to stand in the way of what is regarded as modern progress. In April of last year, the Inverness Town Council amended their own Bye-laws so as to permit organised games to be played in the town on the Sabbath. This step came as the culmination of a whole series of actions over the past few years by the Corporation in granting to various organisations permission to open cinemas for Sabbath shows, parks and fields for Sabbath golf, bowling

and cricket, and in the consistent failure to enforce their own Bye-laws in this respect. When a petition was received from a public house in the town for organised football, with the view of forming a football league, to be allowed on Sabbath in the town, the Council decided to amend their own Bye-laws, which were enacted in September 1951, particularly Bye-Law 27 which stated: "No person shall play at any games in any park on the Sabbath", and granted permission for the opening of town parks on Sabbath afternoons, "if demand so warranted". Having done so, it was only then that the Town Council applied to the Secretary of State for Scotland for confirmation of the change. A signed petition of Protest from rate-payers in the town which was organised by the local L.D.O.S. was forwarded to the Scottish Secretary. In defence of their action, the Council advanced well-worn arguments, such as the prevailing Sabbath desecration through the country; Sabbath sport had already become a reality in the town and was here to stay; only a minority of the rate-payers disapproved — a highly questionable statement; the old fashioned Sabbath was out of place in the modern world and must go, etc. On 18th September, however, the Scottish Development Department gave their answer, they refused to conform the amendment of Bye-law 27. This was an unexpected set-back to the Corporation's schemes, but to the resourceful magistrates, it was regarded as only temporary. The Bye-laws were adjusted by the Council and an advertisement appeared in the local press, that the Bye-Laws were open to public inspection. A close examination showed that Bye-Law 27 had virtually been dropped. This playing fast and loose with the Lord's Day brings little credit to the Town Council of Inverness. The Council has cast open the flood-gates to allow the tide of Sabbath desecration to flow unchecked through the town. The Lord, however, is not mocked, and will yet visit His displeasure upon the enemies of His Holy Day.

Church Notes

Induction at Lairg

On the evening of Wednesday 17th March, at 7.30, in the Lairg Church in the presence of a crowded congregation, the Northern Presbytery met to induct Rev. D. B. MacLeod, M.A., to the pastorate of the Lairg & Bonar congregation. The Moderator, Rev. D. B. MacLean presided, and when the preliminaries were attended to, the minute calling the meeting, the return of the Edict, read to the congregation on a previous Sabbath and proclaimed that evening at the outer door of the church, Rev. J. Tallach, Kinlochbervie, preached

from the words: "The same came therefore to Phillip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus." (John 12, v. 21). In his discourse he referred to the Greeks who came up to Jerusalem to put this question to Philip, and the disciples who referred the request to Jesus, dwelling mainly on the implications of a saving view of the Divine Saviour by faith with special reference to the unchanging needs of the present day for the Gospel message of Salvation. The sermon was followed with close attention throughout. The Clerk then read the narrative and the Moderator put to the new minister the stated Questions, after which the Formula was signed, and coming down from the pulpit, inducted Mr MacLeod to the charge with solemn prayer, and gave the right hand of fellowship in which the Moderator was followed by the members of Presbytery. Thereafter, the Moderator directed a few appropriate words of counsel to the newly inducted minister, and the Clerk, Rev. A. F. MacKay, likewise addressed the people. Messages of good will were read from Rev. D. A. MacFarlane who was unable to be present, and from the secretary of the Sovereign Grace Union, London, now of Redhill, Surrey, on whose Committee Mr MacLeod had served while in London, who on the Committee's behalf prayed that Mr MacLeod with his family be commended to the Most High on his return to his native Scotland, and bless his work. Along with other members of Presbytery, Rev. R. R. Sinclair and a former member, Rev. Wm. Grant, gave addresses, and members of other Presbyteries added their good wishes. Rev. F. Tallach came through from Aberdeen, and Rev. M. MacInnes, Ullapool, of the Western Presbytery, were also present and were asked to speak. The meeting was very representative of our people, for many came from as far distant as Wick, Thurso and Halkirk, from Inverness, Dingwall and Daviot, and from Tain, Fearn, Kinlochbervie and Scourie.

Through the long period of 9 years in which the charge was vacant, ever since their former minister, Rev. D. M. MacLeod, now in Auckland, New Zealand, left for Stornoway, the people have shown the greatest loyalty and unity as a congregation, and the settlement of a minister over them in the Lord's kind providence is, we believe, in answer to much prayer which was incessantly made to the Lord to send a pastor after His own heart, who would feed the flock with wisdom and knowledge. Mr MacLeod returns to the Northern Presbytery, which ordained and inducted him to the Kinlochbervie and Scourie congregation in 1960, and released him from the charge when he went to London in 1962. The Presbytery welcome this increase to its membership.

That the Lord may abundantly bless the ministry just begun in the Parish of Lairg, furnish His servant with all needed gifts and grace for the work of his high calling, and give encouragement by accompanying the preaching of the Gospel with His blessing, is the prayer of all who

wish well to Sion in our midst. As was noticed by more than one who spoke that evening, the present day is dark and threatening and the forces of evil and ungodliness becoming increasingly aggressive, but the Lord is still able to bless His cause and build up the walls of His Sion. May He hasten the greatly desired and longed for out-pouring of His Spirit in His own time.

A.F.M., Clerk.

Motion of Synod of 1934

The Sabbath Observance Committee deem it fitting to remind our people of the following Motion of Synod of 1934, regarding periodicals printed and published on the Sabbath: "The Synod exhort and admonish our people that they do not countenance or encourage the production or sale of Sabbath newspapers or of newspapers which can only be published on Monday morning as a result of Sabbath labour. In the view of the Synod, it is clear that there can be no necessity for Sabbath or Monday morning newspapers whose publication and distribution make it inevitable that many of our fellows work on the Sabbath Day. The Synod feel that when this fact is appreciated no one with conscience toward God and love to the Lord Jesus Christ will knowingly help to maintain such conditions of labour under which commercial gain is valued higher than the glory of the Lord and the holiness of His Day."

Death of Tain Missionary

It is with deep regret that we record the death of Mr Archibald Robertson, Missionary, Tain. He passed away on Friday 19th March, and the funeral, which was attended by a large gathering of people, took place on Monday 22nd March.

Mr Robertson served the Church as a Missionary for the long period of 50 years. He was a deeply exercised Christian and will be greatly missed throughout the Church and particularly in the North where he was well known. "The memory of the just is blessed." Prov. 10 : 7. An account of Mr Robertson will no doubt appear in the pages of the Magazine at a later date.

Rhodesian Staff — Nurses Required

There is an immediate and crying need for nurses for work on the Mission. Misses Carmichael and Tallach who are at present home on leave have indicated to the Committee that they do not intend to return. Miss Turner, at present at the Mbumba Hospital, is due home for leave in May.

The Committee feel very much encouraged by the offer of a young lady in New Zealand to go to the Mission and hope this news will stimulate others at home to offer their services in work which is full of

interest as well as one of the most commendable methods of serving the Lord which women can undertake.

The Committee shall be pleased to hear from any who have an ear for this Macedonian cry to help in the medical work of our Mission.

(Rev.) Donald MacLean, Clerk.

13 Kingsborough Gardens, Glasgow W.2.

Services in Dundee and Stirling

The Church Extension Committee hope, God willing, to hold regular services in Dundee and Stirling. We hope to send Rev. John Tallach, M.A., and Rev. J. W. Ross for a few Sabbaths commencing at the end of May to Dundee. It is hoped that those who have a concern for the spiritual welfare of souls will remember these two ministers as they embark on this adventure of faith. The Apostle Paul did not have much external stimulus at Mars Hill but he had the divine promise — "lo, I am with you always, even unto the end of the world. Amen."

Any enquiries will be welcomed by Rev. D. A. Maclean, F.P. Manse, Halkirk (Tel: Halkirk 280), Clerk to the Committee. Further intimations will be made in the local papers.

Appeal: Raasay Manse Extension

The present manse building at Raasay was constructed immediately following upon the Second World War when restrictions on building were considerable. The Deacon Court, therefore, have now decided to expand the manse by the addition of a kitchen block, etc., and would appeal to their friends throughout the Church for help and keeping in mind that since the inception of the Free Presbyterian Church of Scotland the congregation in Raasay has been faced with the expense of erecting two church and two manse buildings.

Contributions will be gratefully received by Mr Ronald MacBeath, 4 Inverarisk Terrace, Raasay, by Kyle, Ross-shire, or The Free Presbyterian Manse.

DONALD NICOLSON, Chairman.

RODERICK MACLEOD, Clerk.

This appeal is cordially endorsed by the Western Presbytery:

JOHN MACDONALD, Moderator.

ALEXANDER MURRAY, Clerk.

Corrections

In the February issue of the Magazine on page 41, on line 22, the reference should be Acts 17 : 23 and not Acts 17 : 39.

In the April issue on page 118, line 7, the words "Edinburgh Auxiliary" should read "Edinburgh Bible Society".

Acknowledgment of Donations

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

Sustentation Fund — Mrs Robertson, Leven, £3; "D.F.," £20; A. MacKay, Quidinish, £1; Mrs Humphrey, Rodney, Canada, £19.47; E. M. Robertson, Leven, £4; Mr Norman Morrison, Marybank, Stornoway, £3.60; Mrs Smith, Orkney, £10; Mrs Smith, Golspie, £3; (last three per R.W.M.M.).

Home Mission Fund — A. MacKay, Quidinish, 50p; Mrs Smith, Orkney, £4; per R.W.M.M.

Jewish & Foreign Mission Fund — "D.F." £20; Wm. Bruce, Bower, £5; A. MacKay, Quidinish, 50p; Anon., £30; Mrs Humphrey, Rodney, £19.47; M. W., Edinburgh, £2.50.

College and Library Fund — E. Fuller, Richmond, £1; "D.F.," £20.

Organisation Fund — "D.F.," £20.

General Building Fund — "D.F.," £20; D. J. MacLennan, Horseforth, £3.60; per R.W.M.M.

Foreign Mission — Mr L N., Portree, £2; per R.W.M.M.

Library Fund — Friend, 25p; per R.W.M.M.

Home of Rest Fund — "A Friend," Dingwall, £2; Mrs D. W., South Croydon, £3.37½; N. MacCuish, Arrocher, £1; Miss May Morrison, Poolewe, £3; Mr John Haarsma, Ripon, Calif., £36; Mrs Smith, Orkney, £4; (last 6 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:

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5p; Miss M. MacK., London, 60p; Mr J. W. MacK., Laide, £1; Mrs M. MacK., Harris, £4.20; J.A.C., Kirkcaldy, 60p; Mrs D. MacA., Islay, 37½p.

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On behalf of Trinitarian Bible Society — Ballifeary Home of Rest, Collecting Box, £2.13; Friend, Tomatin, per Mr D. C. M., £1; Anon., £3; Miss I. Munro, Glenmoriston, £1.

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Auckland Manse Fund — Oct. 1970 — Mrs Batcheldor, Ratorua, \$5; Dec. 1970 — Anon. \$24; Jacob Geuze, Gisborne, \$5; Jan. 1971 — Stornoway Friend, \$85; M. MacKenzie, Charlot Ave., Brooklyn, Wellington, \$40; Feb. — M. & D. McGrail, Wanganui, \$20; Mrs Batcheldor, Ratorua, \$40; Miss Linda Ang, Selangoi, Malaysia, \$1 American.

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Raasay — Friend Raasay, £5; Friend Raasay, £1 for Manse extension per J. M. M.; Per Treasurer — M. A. M., Raasay, £10; J. & R. Graham, £4; A. S. A., Inverarish, £5, all for Manse extension; A. S. A., Inverarish, £3 for removal of Minister's furniture.

On behalf of Grafton Manse Fund — A friend, £200.