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I Love the Lord's Day

“The Sabbath was made for man”

Reasons Why We Love the Lord's Day.

1. Because it is the Lord's Day.—“This is the day which the Lord hath made; we will rejoice, and be glad in it” (Ps. 118:24). “I was in the Spirit on the Lord's Day (Rev. 1:10). It is His, by example. It is the day on which He rested from His amazing work of redemption. Just as God rested on the seventh day from all His works, wherefore God blessed the Sabbath day, and hallowed it; so the Lord Jesus rested on this day from all His agony, and pain, and humiliation: “There remaineth therefore the keeping of the Sabbath to the people of God” (Heb. 4:9). The Lord's Day is His property, just as the Lord's Supper is the supper belonging to Christ. It is His table. He is the bread. He is the wine. He invites the guests. He fills them with joy and with the Holy Ghost. So it is with the Lord's Day. All the days of the year are Christ's, but He hath marked out one in seven as peculiarly His own. “He hath made it” or marked it out. Just as He planted a garden in Eden, so He hath fenced about this day and made it His own.

This is the reason we love it, and would keep it entire: We love everything that is Christ's. We love His Word. It is better to us than thousands of gold and silver. “O how we love His law! it is our study all the day.” We love His house. It is our trysting place with Christ, where He meets with us and communes with us from the mercy seat. We love His table. It is His banqueting-house. where His banner over us is love — where He looses our bonds, and anoints our eyes, and makes our hearts burn with holy joy. We love his people, because they are His, members of His body, washed in His blood, filled with His Spirit, our brothers and sisters for

eternity. And we love the Lord's Day, because it is His. Every hour of it is dear to us — sweeter than honey, more precious than gold. It is the day He rose for our justification. It reminds us of His love, and His finished work, and His rest. And we may boldly say that that man does not love the Lord Jesus Christ who does not love the entire Lord's Day.

Oh, Sabbath-breaker, whoever you are, you are a sacrilegious robber! When you steal the hours of the Lord's Day for business or for pleasure, you are robbing Christ of the precious hours which He claims as His own. Would you not be shocked if a plan were deliberately proposed for breaking through the fence of the Lord's Table, and turning it into a common meal, or a feast for the profligate and the drunkard? Would not your best feelings be harrowed to see the silver cup of communion made a cup of revelry in the hand of the drunkard? "The Lord's Day" is as much His day as "the Lord's Table" is His table. Surely we may well say, in the words of Dr. Love, the eminent servant of Christ, now gone to the Sabbath above, "Cursed is that gain, cursed is that recreation, cursed is that health, which is gained by criminal encroachments on this sacred day."

II. Because it is a relic of paradise and type of heaven.—The first Sabbath dawned on the bowers of a sinless paradise. When Adam was created in the image of his Maker, he was put into the garden to dress it and to keep it. No doubt this called forth all his energies. To train the luxuriant vine, to gather the fruit of the fig tree and palm, to conduct the water to the fruit trees and flowers, required all his time and all his skill. Man was never made to be idle. Still, when the Sabbath day came round, his rural implements were all laid aside; the garden no longer was his care. His calm, pure mind looked beyond things seen into the world of eternal realities. He walked with God in the garden, seeking deeper knowledge of Jehovah and His ways, his heart burning more and more with holy love, and his lips overflowing with seraphic praise. Even in paradise man needed a Sabbath. Without it Eden itself would have been incomplete. How little they know the joys of Eden, the delight of a close and holy walk with God, who would wrest from Scotland this relic of a sinless world!

It is also the type of heaven. When a believer lays aside his pen or loom, brushes aside his worldly cares, leaving them behind him with his weekday clothes, and comes up to the House of God, it is

like the morning of the resurrection, the day when we shall come out of great tribulation into the presence of God and the Lamb. When he sits under the preached Word, and hears the voice of the shepherd leading and feeding his soul, it reminds him of the day when the Lamb that is in the midst of the throne shall feed him and lead him to living fountains of waters. When he joins in the psalm of praise it reminds him of the day when his hands shall strike the harp of God—

“Where congregations ne’er break up.
And Sabbaths have no end.”

When he retires and meets with God in secret in his closet, or, like Isaac, in some favourite spot near his dwelling, it reminds him of the day when, “he shall be a pillar in the house of our God, and go no more out.”

This is the reason we love the Lord’s Day. This is the reason we “call the Sabbath a delight.” A well-spent Sabbath we feel to be a day of heaven upon earth. For this reason we wish our Sabbaths to be wholly given to God. We love to spend the whole time in the public and private exercises of God’s worship, except so much as is taken up in the works of necessity and mercy. We love to rise early on that morning, and to sit up late, that we may have a long day with God.

How many may know from this that they will never be in heaven! A straw on the surface can tell which way the stream is flowing. Do you abhor a holy Sabbath? Is it a kind of hell to you to be with those who are strict in keeping the Lord’s Day? The writer of these lines once felt as you do. You are restless and uneasy. You say, “Behold, what a weariness is it!” When will the Sabbath be gone, that we may sell corn?” Ah! soon, very soon, and you will be in hell. Hell is the only place for you. Heaven is one long, never-ending, holy Sabbath day. There are no Sabbaths in hell.

III. Because it is a day of blessings.—When God instituted the Sabbath in paradise, it is said, “God blessed the Sabbath day, and sanctified it” (Gen. 2:3). He not only set it apart as a sacred day, but made it a day of blessing. Again, when the Lord Jesus rose from the dead on the first day of the week before dawn, He revealed Himself the same day to two disciples going to Emmaus and made their hearts burn within them (Luke 24:13). The same evening He came and stood in the midst of the disciples, and said, “Peace

be unto you"; and He breathed on them and said: "Receive ye the Holy Ghost" (John 20:19). Again, after eight days, that is, the next Lord's Day; Jesus came and stood in the midst, and revealed Himself with unspeakable grace to unbelieving Thomas (John 2:26). It was on the Lord's Day, also, that the Holy Spirit was poured out at Pentecost (Acts 2:1; cf. Lev. 23:15, 16). That beginning of all spiritual blessings, that first revival of the Christian Church, was on the Lord's Day. It was on the same day that the beloved John, an exile on the seagirt isle of Patmos, far away from the assembly of the saints, was filled with the Holy Spirit, and received his heavenly revelation.

So that in all ages, from the beginning of the world, and in every place where there is a believer, the Sabbath has been a day of double blessing. It is so still, and will be, though all God's enemies should gnash their teeth at it. True, God is a God of free grace, and confines His working to no time or place; but it is equally true, and all the scoffs of the infidel cannot alter it, that it pleases Him to bless His Word most on the Lord's Day. All God's faithful ministers in every land can bear witness that sinners are converted most frequently on the Lord's Day — that Jesus comes in and shows Himself through the lattice of ordinances oftenest on His own day. Saints, like John, are filled with the Spirit on the Lord's Day; and enjoy calm, deep views into eternity.

Unhappy men, who are striving to rob our beloved Scotland of this day of double blessing, "ye know not what you do." You would wrest from our dear countrymen the day when God opens the windows of heaven and pours down a blessing. You want to make the heavens over Scotland like brass, and the hearts of our people like iron. It is the sound of the golden bells of our ever-living High Priest on the mountains of our land, and the breathing of His Holy Spirit over so many of our parishes, that has roused up your satanic exertions to drown the sweet sound of mercy by the deafening roar of railway carriages? It is the returning vigor of the revived and chastened Church of Scotland that has opened the torrents of blasphemy which you pour forth against the Lord of the Sabbath? Have your own withered souls no need of a drop from heaven? May it not be the case that some of you are blaspheming the very day on which your own soul might have been saved? Is it not possible that some of you may remember, with tears of anguish in hell, the exertions which you are now making,

against light and against warning, to bring down a withering blight on your own souls and on the religion of Scotland?

To those who are God's children in this land, I would now, in the name of our common Saviour, who is Lord of the Sabbath Day, address a word of exhortation.

A Word of Exhortation

I. Prize the Lord's Day.—The more that others despise and trample on it, love you it all the more. The louder the storm of blasphemy howls around you, sit the closer at the feet of Jesus. "He must reign till He has put all enemies under His feet." Diligently improve all holy time. It should be the busiest day of the seven; but only in the business of eternity. Avoid sin on that holy day. God's children should avoid sin every day, but most of all on the Lord's Day. It is a day of double cursing, as well as of double blessing. The world will have to answer dreadfully for sins committed in holy time. Spend the Lord's Day in the Lord's presence. Spend it as a day in heaven. Spend much of it in praise and in works of mercy, as Jesus did.

II. Defend the Lord's Day.—Lift up a calm, undaunted testimony against all the profanations of the Lord's Day. Use all your influence, whether as a statesman, a magistrate, a master, a father, or a friend, both publicly and privately, to defend the entire Lord's Day. This duty is laid upon you in the Fourth Commandment. Never see the Sabbath broken without reproving the breaker of it. Even worldly men, with all their pride and contempt for us, cannot endure to be convicted of Sabbath breaking. Always remember God and the Bible are on your side, and that you will soon see these men cursing their own sin and folly when too late.

Christian countrymen, awake! and, filled by the same spirit that delivered our country from the dark superstitions of Rome, let us beat back the incoming tide of infidelity and enmity to the Sabbath.

Guilty men who, under Satan, are leading on the deep, dark phalanx of Sabbath-breakers, you are in a solemn position. You are robbers. You rob God of His holy day. You are murderers. You murder the souls of your servants. God said, "Thou shalt not do any work, thou, nor thy servant"; but you compel your servants to break God's law, and to sell their souls for gain. You are sinners against light. Your Bible and your catechism, the words of godly parents, perhaps now in the Sabbath above, and the loud remon-

strances of God-fearing men, are ringing in your ears, while you perpetrate this deed of shame, and glory in it. You are traitors to your country. The law of your country declares that you should "observe a holy rest all that day from your own words, works, and thoughts"; and yet you scout it as an antiquated superstition. Was it not Sabbath-breaking that made God cast away Israel? And yet you would bring the same curse on Scotland now. You are moral suicides, stabbing your own souls, proclaiming to the world that you are not the Lord's people, and hurrying on your souls to meet the Sabbath-breaker's doom.

In conclusion, I propose, for the calm consideration of all sober-minded men, the following.

Serious Questions

1. Can you name one godly minister of any denomination in all Scotland, who does not hold the duty of the entire sanctification of the Lord's Day.

2. Did you ever meet with a lively believer in any country under heaven—one who loved Christ, and lived a holy life—who did not delight in keeping holy to God the entire Lord's Day?

3. Is it wise to take the interpretation of God's will concerning the Lord's Day from "men of the world," from infidels, scoffers, men of unholy lives, men who are sand-blind in all divine things, men who are the enemies of all righteousness, who quote Scripture freely, as Satan did, to deceive and betray?

4. If, in opposition to the uniform testimony of God's wisest and holiest servants, against the plain warnings of God's Word, against the very words of your catechism, learned beside your mother's knee, and against the voice of your outraged conscience, you join the ranks of the Sabbath-breakers, will not this be a sin against light, will it not lie heavy on your soul upon your deathbed, will it not meet you in the judgment day?

I am praying that these words of truth and soberness may be owned of God, and carried home to your hearts with divine power.

I remain, dear fellow countrymen, your soul's well-wisher.

Robert Murray McCheyne.

Dundee,

December 18, 1841.

Studies in the Life of the Apostle Paul

By Rev. A.M. Cattanach, M.A.

(Continued from page 185)

Lystra: a case of misguided adulation

Having fled from Iconium, the two Apostles made their way south east some eighteen miles, and arrived at Lystra, an important centre in the region of Lycaonia, where, as usual, they were soon engaged in preaching the Gospel. One thing emerges from a study of the account of their sojourn in this city, as recorded in this chapter of *Acts from verse 8 to 20* – there is no mention of a synagogue, to which the Apostles repaired to declare the good news. The probable reason for this is that the number of Jews in Lystra was too small to warrant their having one, and they may, therefore, have met for worship in a house or at some other suitable place.

A further point to note is that we are not told anything about the length of time spent at Lystra – probably it was short, but we have no means of verification. The account opens abruptly with a miracle, and closes as abruptly with the stoning of Paul. Three things call for our attention briefly:

- a) *The miracle performed*
- b) *The sad outcome of the miracle*
- c) *The final turn round of events*

a) The account of the miracle performed upon the cripple is paralleled in other portions of the Scripture, and the case of the man who sat at the Beautiful gate of the Temple, and was healed by Peter, comes readily to mind as being very similar. Where this *certain man of Lystra* sat is not told us, but clearly he was in a position to hear Paul speak (*verse 9*). As Paul spake, something in his countenance or attitude appears to have arrested the Apostle – we read that Paul *steadfastly beheld him*; he looked him straight in the face, as if reading his very thoughts. Then he perceived that he had faith to be healed. Is it not wonderful to contemplate such an inter-reaction of feeling and thought between Paul and this poor disabled man of Lystra, until then complete strangers to one another? We cannot attempt to speculate as to how Paul perceived the faith in this man's heart; one thing is certain, however; God

was at work here, and Paul was but an instrument for good in His hand. In view of the forthcoming misconstruction of the whole miraculous event, how essential it is for us to remember this — God was working and to Him alone belonged of right, the glory. Paul knew this, and this, in part, accounts for the honour which filled his soul, when he saw how the poor ignorant peasants of Lystra had construed events. The man was commanded to stand upright upon his feet, and with Paul's word, Divine power was given to enable him to rise up and leap about, in the joy of having been miraculously healed. Although miracles such as this belong essentially to the Apostolic age, and were often the means of confirming the Word preached in that early age, we are, even now, still able to stand afar off and reverently adore the wonder working God, who, as God remains the same, today yesterday and for ever. Spiritual wonders and miracles of grace are still being wrought in the name of His holy child Jesus. May each of us become living witnesses to such grace and power, as this man was, in another, and peculiar manner.

b) The sad outcome of the miracle.

The effect of such a miracle upon the simple country people of Lycaonia, living in the city of Lystra, was spontaneous and, in its own way, considering their spiritual background, perfectly understandable; they acted according to their light, since they knew no better. We read "*And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men (verse 11)*". They attributed the whole thing to a divine visitation, as they conceived it and as they had been brought up to believe had once happened before, in that very region. Those who are acquainted with Roman and Greek mythology will remember the story, as recorded in the *Metamorphoses* of Ovid the Roman poet, of the visit of Jupiter and Mercury, in the guise of poor mortals, to this earth. They were turned away from every door except that of an old couple called Philemon and Baucis. The end of the legends tells of a flood which submerged this plain of Lycaonia, shortly after this visit of the gods, in which all perished, save Philemon and Baucis, the aged couple, who had shown hospitality to the visitors. Their humble dwelling was transformed also into a temple, of which they became priests. This is the mythological background to this scene before us. These poor deluded peasants of Lycaonia were ready to recognise the gods this time and pay due homage to them:

to them Barrabas appeared to be Jupiter (he was the older of the two men, in any case and Jupiter was the father of the gods) and Paul Mercury; the reason for this association of identity in their minds is expressly told us — “*because he was the chief speaker*” (verse 12) (Incidentally, this gives us an interesting sideline on the great Apostle — he was, indeed, the chief speaker among his brethren, declaring the unsearchable riches of Christ as no fellow-man ever did). They were determined that the mistake committed by a former generation of their forefathers, as they fondly imagined it to be, was not to be repeated this time. The logical outcome was to welcome these visitors from the ‘heavenlies’, so they repair to the temple of Jupiter to make ready the usual sacrificial homage in honour of the gods. (verse 13).

The situation has now taken on a most dangerous turn, from the apostolic standpoint. The full implications of all the preparations (oxen and garlands etc) are brought home to Paul and Barrabas, and their souls are filled with horror at the very thought of such idolatry. As a sign of their anguish of spirit at the superstition and delusion of the people, they rend their clothes, and run in among them in an effort to prevent what they saw, only too clearly, was going to happen. How urgent then the moving appeal which we find recorded in verses 15 - 17: how precarious the position of the Apostles in the midst of a crowd, ready to give to them the honour and glory due to God alone — the God of the Covenant, indeed with Abraham, with Isaac, and with Jacob, but also the only living and true God for all men. He only must be worshipped and so the beginning of the appeal is to confirm that they were but men — men of like passions with the inhabitants of Lystra. We do not intend to analyse this appeal meticulously, though much profitable instruction could be derived from such an exercise of mind. Two points will suffice for thought:

- (i) *There is no appeal to Scripture or written Revelation.* In all the synagogal addresses this is a normal starting point — no such common ground was possible here, for they were dealing with native-speaking people, (*the speech of the Lycaonians v. 11*), hence the different approach. The same approach is found in Paul’s address to *The Athenians* in Chapter 17. Yet there is an appeal to *revelation* in the realm of *Creation and Providence*.
- (ii) *That revelation the apostles identify with the living God —*

(their God and not the heathen gods of the multitude) and so go on to declare that He made heaven and earth and He gives rain and fruitful seasons. This God they declare now as the God unto whom these people must turn from all these vanities.

The point is made; the truth declared, albeit in a different way than usual. With what relief the apostles must have beheld the crowd dissolve, their intention to *do sacrifice unto them* (v. 18) laid voluntary aside. Paul and Barrabas had survived a critical situation, lesser men might well have been overcome by such obvious adulation and hero-worship, on the part of an unlettered audience; flattery of such a sinister nature might well have tempted others; Paul and Barrabas by divine grace, stood firm and leave, for us all, an example to be admired and truly to be followed.

c). The final turn round of events.

As indicated already, in the case of Lystra, we have no means of ascertaining the time factor in the sequence of events — the miracle, the attempted sacrificial homage, and the final episode in their stay, on this occasion. The inspired historian proceeds, at once, in *verse 19*, to tell us of the arrival of Jews from Antioch and Iconium, in pursuit of the Apostles. There is likely to have been some delay — at least sufficient time for the Jews to have covered the distance between Antioch and Lystra, some seventy to eighty miles. Other factors, such as the mention of disciples in *verse 20* suggest a little time in which to labour in that city. No account is given of such labour: the account of events in Lystra presents us with a striking divergence from that in other cities; yet it gives us an insight into the dangers and temptation to which the Apostles were consistently and constantly exposed.

Not content with having harried them in Antioch; nor even in Iconium; to Lystra these same enemies of the Cross must come. "*And there came thither certain Jews from Antioch and Iconium, who persuaded the people verse 19.*" These are the very people who but recently were bent on worshipping the Apostles—the crowd, the mob or the "man in the street". The Jews did not take long to persuade them to change their whole attitude — how easily swayed some crowds are! Instead of taking out the oxen and garlands (misguided, deluded though they might be in all is) now they take up stones to throw at these same men. Since stoning, as a form of punishment, was distinctively Jewish, it is clear that they were incited by these relentless enemies of the Apostles —

their fellow-countrymen who thought that, in so doing, they were serving God. Paul falls victim to the onslaught and he is dragged outside the city and left there as one dead. In thinking over this sad and solemn turn of events, one cannot but remember the case of Stephen and the young man Saul, with which these articles began. Paul's thoughts, as he lay there, outside the city, are not recorded; what is recorded is that he was surrounded by disciples — *"Howbeit as the disciples stood round about him, he rose up and came into the city . . ."* verse 20. A precious bodyguard indeed! Disciples round about him: behind and above the disciples however, we must surely remember that the Lord stood round about him too: even as the Psalmist sang so long before:—

*"As round about Jerusalem
The mountains stand alway,
The Lord his folk with compass so,
From henceforth and for aye."* Psalm 125 v. 2.

Paul lying there, outside the city of Lystra, sorely wounded for His masters' sake, must have valued such a Presence; but even that of the disciples was sweet. They were his friends in the midst of a hostile environment. The mention of disciples in such circumstances pre-supposes a blessing on some labours for the Lord in that region. Though the Apostles moved on, it was normal for the disciples to remain — the beginnings of a Christian community in each place. The disciples here, then, are to be understood as disciples in Lystra. There is one special reference to them in *Chap. 16* from the beginning, to which we should refer now: the case of Timothy. We are all aware how much the Apostle loved this young man, calling him in after days his son in the faith. It is here at Lystra that they first met; some think at Derbe but we prefer to adhere to Lystra — *"Then came he to Derbe and Lystra; and behold, a certain disciple was there, named Timotheus . . ."* whether the word *'there'* refers to Lystra or Derbe is not easy to determine; *verse 2*, however, speaks of Timothy as being *"well reported of by the brethren that were at Lystra and Iconium"* — the absence here of Derbe appears to favour Lystra as the city of Timothy. To return, then, to our present chapter — Paul is miraculously restored to health — he rises up and enters the city, accompanied by his faithful friends, the disciples of Lystra. The friendship between Paul and Timothy, forged then in the furnace of affliction, was to become stronger and stronger with each passing year, and through

each changing circumstance of life, until the last glimpse which we have of the great Apostle is in his second letter to Timothy, his own son in the faith.

Paul's stay at Lystra is now at an end, on this occasion; "*the next day he departed with Barrabas to Derbe.*" What a record of a period in the life of an Apostle in the early church! It is a record, which reveals to us the dangers to which some of His servants may yet be exposed — flattery and adulation may quickly change, through unjust prejudice, to hatred and strife. It is also, however, a record, which leaves upon us the impression, that in the midst of all the dangers and difficulties, the Lord was still working, and sinners were being born in Sion. Surely the mission which produced, by God's blessing, a young disciple such as Timothy was, indeed, worth while. Let us all seek to persevere in the work of the Lord, if so be, by His mercy, others such as Timothy and his fellow-disciples may be raised up to witness in His church on earth.

d). Derbe: a haven after the storm.

After a long and stormy passage through Antioch, Iconium and Lystra, Paul and Barrabas arrive at Derbe, to find a haven, where they can enjoy some rest. Their work and labour for the Lord will not cease, but it will, as far as we can gather from the Record, be unhampered by persecutions and trials of strength and endurance, such as they had experienced in the other cities mentioned above. We read, "*And when they have preached the gospel to that city, and had taught many, they returned . . .*" (verse 21).

This verse reads literally, '*and having evangelised that city, and made many disciples, they returned.*' There is here, in the short compass of half a verse, a glimpse of the glory and power of the everlasting Gospel, when the word of God runs and has free course among our people; when the Holy Ghost is poured out, and Satan's mouth is closed. It must have been a happy place for Paul and Barnabas to labour in, after all that they had recently endured. The full force of the word '*evangelise*' is revealed here — many are turned unto the Lord; we use it now to speak of bringing the light of the Gospel to the dark regions of heathendom. Derbe was evangelised in that sense. Men and women received with meekness the ingrafted word of truth.

A further suggestion that the Apostles experienced no trouble at Derbe, appears to be found in Paul's own words later on to Timothy. "*But thou hast fully known my doctrine, . . . persecutions* ,

afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me (2 Timothy iii 11). The absence of Derbe in the list of cities visited on the first missionary journey, as a place where the Apostle had endured persecution would seem to be deliberate. It would seem to indicate that there he enjoyed a much-needed rest, and had much joy in the service of his Lord while the '*argument from silence*' may not always be sound-proof, we feel that, in this instance, at least, it can stand the test.

Now we have reached the end of this particular study, leaving the Apostles at Derbe, rejoicing in the Lord, and all that needs to be said is — how wonderful is the grace of God that upheld the Apostles during that critical stage of their first missionary journey, and how much we have to learn still, as we may be called to face similar difficulties. The grace that sufficed for Paul, will suffice for all those who follow in his steps, whether as preachers or believers. The Saviour, whom Paul preached, is still the Saviour offered by all true heralds of the Cross, for He is the same '*yesterday, today, and for ever.*'

Messages to the Multitude

by C.H. Spurgeon

Prayer brings deliverances. In an old author I met with the following Allegory. As I found it, so I tell it to you.

Once upon a time, the King of Jerusalem left his city in the custody of an eminent captain, whose name was Zeal. He gave unto Zeal many choice warriors, to assist him in the protection of the city. Zeal was a right-hearted man, one who never wearied in the day of battle, but would fight all day and all night, even though his sword did cleave to his hand as the blood ran down his arm. But it happened about this time that the King of Arabia, getting unto himself exceeding great hosts and armies, surrounded the city, and prevented any introduction of food for the soldiers, or of ammunition to continue the war. Driven to the last extremity, Captain Zeal called a council of war, and asked the members what course he should take. Many things were proposed, but they all failed to effect the purpose, and they came to the sad conclusion that nothing was before them but the surrender of the city, although upon the hardest terms. Zeal took the resolution of the council of war; but when he read it, he could not bear it. His soul abhor-

red it. "Better, said he, "to be cut in pieces than surrender. Better for us to be destroyed while we are faithful, than to give up the keys of this royal city." In his great distress he met a friend of his, called Prayer, and Prayer said to him, "Oh, captain, I can deliver this city". Now, Prayer was not a soldier — at least, he did not look much like a warrior, for he wore the garments of a priest. In fact, he was the king's chaplain, and was the priest of the holy city of Jerusalem. But, nevertheless this Prayer was a valiant man, and wore armour beneath his robes. "Oh, captain," said he "give me three companions, and I will deliver this city — their names must be Sincerity, Importunity, and Faith." Now these four brave men went out of the city at the dead of night. When the prospects of Jerusalem were the very blackest, they cut their way right through the hosts that surrounded the city. With many wounds and much struggling they made their escape, and travelled all that night as quickly as they could across the plain, to reach the camp of the King of Jerusalem. When they flagged a little, Importunity would hasten them on; and when at any time they grew faint, Faith would give them a drink from his bottle, and they would recover. They came at last to the palace of the great king. The door was shut, but Importunity knocked long, and at last it was opened. Faith stepped in. Sincerity threw himself on his face before the throne of the great king; and then Prayer began to speak. He told the king of the great straits in which the beloved city was now placed, the dangers that surrounded it, and the almost certainty that all the brave warriors would be cut in pieces by the morrow. Importunity rehearsed again and again the wants of the city. Faith pleaded hard the royal promise and covenant. At last the king said to Captain Prayer, "Take with thee soldiers, and go back; lo, I am with thee to deliver this city". At the morning light, just when the day broke — for they had returned more swiftly than could have been expected, for though the journey seemed long in going there, it was very short in coming back, in fact they seemed to have gained time on the road — they arrived before the bulwarks, fell upon the hosts of the King of Arabia, took him prisoner, slew his army, and divided the spoil, and then entered the gates of the city of Jerusalem in triumph. Zeal put a crown of gold upon the head of Prayer, and decreed that henceforth, whenever Zeal went forth to battle, Prayer should be the standard-bearer, and should lead the van. The allegory is full of truth; let him that heareth

understand. If we would have deliverance in the hour of need, "Let us pray." Prayer shall soon bring seasonable and merciful deliverances from the throne of our faithful God.

Song of Praise

by Dugald Buchanan

A "Song of Praise," taken from Isaiah xii which I sang to Jehovah and the Lamb for my deliverance; or "A Thanksgiving unto God" for former deliverances, for present mercies, and future expectations:

I

I in this day will praise the Lord,
For though He angry was with me,
Yea, though He made me feel His ire,
His Love in that I now do see.

II

From me Thine anger's turn'd away,
And Thou comfort'st my drooping soul;
My darkest nights Thou turn'st to day,
My fester's wounds Thou makest whole.

III

Thou hast redeemed my soul from hell,
Thy grace my pardon did declare:
My clouds of guilt Thou didst dispel,
Which held me fast in black despair.

IV

Thou hast delivered me from death,
And from the power of the grave:
When I deserved Thy fiercest wrath,
Thy mercy free did then me save.

V

God's my salvation: I will trust
Him with my wounded guilty soul;
Though His fierce wrath to me be just,
I trust His grace will make me whole.

VI

The Lord Jehovah is my strength,
He's my salvation and my song;
His love to me He shewed at length,
Tho' my distress was great and long.

VII

Thy loving kindness that excels,
Thou, Lord, hast magnified to me;
With joy Thou mad'st me drink the wells
Of Thy salvation, full and free.

VIII

The sole Foundation of my peace,
The screen from vengeance that me hides,
Is the free fountain of Thy grace,
Which flows from Jesus' bloody side.

IX

With Thee the fountain pure remains,
Of life and of Salvation free;
And open wide Thou set'st the same,
To all in faith who come to Thee.

X

This well of life my thirst doth quench,
I bathe my guilty soul therein;
The living streams that flow from hence,
Renew my strength and kills my sin.

XI

O Lord, Thy grace's a fountain free,
Whose streams are one eternal flow;
That grace which pardons sinful me,
Can neither bounds nor limits know.

XII

I long to get my soul above,
To worship prostrate at Thy throne;
To talk the wonders of Thy love,
The grace and merits of Thy Son.

XIII

In praises of the great I AM,
I'll spend eternity along;
The glory of the slaughtered Lamb,
Shall be the burden of my song.

Obituary

MISS ANNIE GORDON, STAFFIN

Annie Gordon, the subject of this obituary, was born in Garafad, Staffin, in the Island of Syke in March, 1896, and left this present evil world in April, 1969. She had followed the course of this world until God by His word and Spirit enlightened her and caused her to see the vanity of all things apart from a saving knowledge of Christ.

For some time during the First World War she worked in a munitions factory where her sensitive soul suffered much because of the walk and conversation of those who were her companions, not by choice, but of necessity. Who can say but her humble remonstrances might have born fruit in later years in some of those who derided her. Subsequent to her leaving this work she took up domestic service. In this sphere of labour Annie Gordon excelled being naturally disposed to serve others. Her opportunities for Godly example were well used in this respect. In this she reminds one of the Psalmist when he declared, "I will speak of thy testimonies also before Kings, and will not be ashamed." Natural reticence was forgotten when the Saviour was ill-spoken of, she could truly say, "This is my beloved and this is my friend . . ." and could not bear to have His Name denigrated. She shewed Whose she was and Whom she served.

A humble suppliant at the Throne of Grace she petitioned her Father in Heaven for her own needs and those of others. A friend of many years wrote, "she was an exercised woman, reputed by one of our late ministers as being one of the most spiritually minded people he had come into contact with. Her own sternest critic, she was never but in the mildest terms critical of others, unless Christ and His cause was thereby to suffer. As a teenage girl she began work in Glasgow and came under the powerful and solemn preaching of the late eminent Rev. Neil Cameron. It was while listening to the profound preaching of this servant of Christ that Annie came to learn of the wretchedness of man in his unregenerate condition and of her own state by nature through the teaching of the Holy Spirit and by this self-same Spirit was brought to know of the salvation which is in Christ Jesus. We understand

that the passage of Scripture which gave her relief and hope was the same as that used by the Lord to give a similar experience to her father in Christ."

The years following the Second World War found Annie engaged in domestic service in the manse in Greenock where she endeared herself to the minister and his family and all who had occasion to visit there. The minister, the late Rev. James MacLeod, greatly appreciated the fellowship of this Godly domestic, as did Mrs. MacLeod who is still spared to cherish her memory. It is to their daughter Jessie Rusel that I am indebted for the information contained herein. Annie, however, had to leave their service and return to Staffin where she had to look after a brother in the family home. In her native village she saw a minister settled for the first time over the Free Presbyterian Congregation which caused her much rejoicing. In her declining years, as always, she was attentive on the Means of Grace. She continued her attendance until a short time prior to her death. Her last illness was brief and although her suffering was intense she did not complain. Shortly before her departure she whispered to a friend, "I am going, we will meet in Glory" and passed peacefully into the joy of her Lord. The respect in which she was held could be judged by the large concourse of men accompanying what was mortal of her to a local graveyard. Here she lies until "the dead in Christ rise."

To her sister and brothers we would extend our sympathy and hope that their sister's Saviour will yet become their Saviour.

"But as for me I thine own face
in righteousness will see;
And with thy likeness when I wake
I satisfied shall be."

J. MacD., Staffin

A Christian's profession is to be dead to the world and to be alive to God, to have his life hid with Christ in God, to satisfy himself in God. What! is this your profession? And yet if you have not everything you want, you murmur, and are discontented. In that you deny your profession.

Jeremiah Burroughs

Taiwan Today

by Dr. Alexander N. MacLeod

The island of Taiwan (called Formosa by many Westerners) is politically one of the provinces of the Republic of China, and the only one that remains at present under the control of the Nationalist Government. The population of about 14 million is made up of various strands. The native Formosans are the aborigines whose ethnic origin is obscure. They number some 240,000 and are divided into ten tribes. Chinese settlers began coming here in large numbers in the 17th century, chiefly from the provinces on the mainland opposite this island. They settled on the plains on the west side of Taiwan facing the mainland and gradually drove the aborigines back into the mountains in the central and eastern parts of the island. China at that time claimed Taiwan, but surrendered it to Japan in 1895 when defeated in war. Taiwan was thereafter part of the Japanese empire for fifty years until in 1945 at the end of World War II it was returned to China. In the following years a second wave of some two million Chinese came here when the communist armies drove the Nationalist Government from the mainland. These historical events, and the factionalism that has been a characteristic of the Chinese, explain the divisions and tensions one finds in society here today.

As a consequence the foreign missionary finds in this small island a number of languages and dialects. Each of the tribes of aborigines has its own spoken language, and a number of missionaries are at work putting the Scriptures into these various languages, a work which necessitates inventing a written script and teaching the people to read it, as well as direct translation. The majority of those Chinese whose ancestors came here three hundred years ago speak the Amoy dialect in their homes and in social intercourse, but many of these are Hakka from Kuangtung who have still another dialect. Those Chinese who came from the mainland in the years following the War chiefly speak the national language, inaccurately called 'mandarin' by foreigners. Many of the older people who were educated during the years of Japanese rule, speak and read Japanese which was then required of all. Since the island was returned to China 25 years ago, the national language ('*Kuoyu*') has been taught in all schools, and the use and under-

standing of it has spread throughout the population, particularly among those on the younger side of 40. One has only to recall that the apostle Paul was able to use the Greek language everywhere in the Roman Empire, to realise how the unification of the languages here would facilitate the spread of the gospel in Taiwan. But for the present it is necessary for the missionary to concentrate on one or more of these languages in order to reach those who speak them with the Gospel. It is fortunate that many of the people themselves can use from two to four of these languages.

The religion of the large majority of the people is a syncretism of Buddhism, Confucianism, Taoism and animism. Temples, most of which contain idols, are everywhere. The Christian religion was first introduced by ministers from the Netherlands when the Dutch occupied Formosa for some 40 years in the 17th century. After the Dutch were expelled little trace of their work remained when, over 200 years later, the English Presbyterians began work in 1865 in the south. Canadian Presbyterians followed, beginning work in 1872 in the north of the island. Since that time there has been a continuous Christian witness in Taiwan, and the centenary of Christian missions and the Presbyterian Church was celebrated here in June 1965. Today the Presbyterian Church in Taiwan with a membership (including baptized adults and children) of 120,000 plus some 48,000 inquirers, is by far the largest Protestant denomination. More than half this total membership is made up of Taiwanese on the plains, who are the dominant element, and less than half aborigines.

The planting of the Christian faith among the aborigines in the mountains, forbidden during the Japanese occupation, began in the late 1930's as an indigenous movement, and has been the most rapid and spectacular advance of the church here in modern times. It is estimated that two-thirds of the total aboriginal population is connected with Christianity in one or other of its forms. However the total number of Christians is variously estimated as only 3 to 5 percent of the population of Taiwan.

Two years ago by action of the General Assembly (July 1970) the Presbyterian Church in Taiwan withdrew from membership in the World Council of Churches. This action, as far as the majority was concerned, was not due to theological but political reasons: the bias shown by the WCC pronouncements in favour of the communist regime in Peking.

Since the end of the last War, Chinese Christians and foreign missionaries of many other denominations besides Presbyterians from Britain and Canada have come here. There are today over 800 Protestant missionaries (including wives). The large majority comes from the United States, but there are missions from Britain, Canada, Finland, Norway, Germany and elsewhere. There are also a number of Asian missionaries from Korea and Japan. The largest groups, each with over 40 missionaries, are The Evangelical Alliance Mission, Overseas Missionary Fellowship and American Southern Baptists. A great many mission groups have less than ten members.

Of special interest to the readers of this Bulletin are the Presbyterian and Reformed missions. These include Southern Presbyterian, United Presbyterian and Reformed Church missionaries from U.S.A. who join with the Presbyterians from Britain and Canada in working with the Presbyterian Church in Taiwan. The Orthodox Presbyterian and Christian Reformed missionaries chose to work for another church since the larger Presbyterian Church, though Presbyterian in name, does not profess a Presbyterian creed. They have been joined by the Reformed Presbyterian (Evangelical Synod) mission from U.S.A., the Reformed churches of New Zealand and Presbyterian missionaries from Korea. These five groups worked together to create the fledgling Reformed Presbyterian Church in Taiwan which was formally constituted in March 1971. Most of the Protestant missionaries here are without doubt evangelical in theology but probably only a few of them or of the national Christians know what the historic Reformed faith is.

Apart from the denominations familiar to Christians in Western lands, there are strong indigenous churches not founded by foreign missionaries and unrelated to Foreign Mission Boards, such as the True Jesus Church, Little Flock, Spiritual Food Church, and a number of independent congregational-type churches. These are growing much faster than the foreign-subsidized churches. Some of the reasons for this are a spirit of nationalism which prefers to be independent of foreign connections, greater zeal in evangelism, and on the other side, the unwise use of foreign funds in building churches and subsidizing work that has produced in some quarters a dependent beggar-mentality. The zealous evangelists and witnesses among the Chinese are from the mainland. Very few of the Taiwan Presbyterian churches are manifesting much effort in out-

reach to the vast majority of the population outside the Christian church. Nor are the missionaries who work with them. In spite of all the talk about the priority of evangelism, the great majority of Presbyterian missionaries are employed in schools, hospitals and other institutions. It has even been officially stated that evangelism is not the business of the missionary today, but of the national church. But if a very small proportion of these missionaries are engaged in evangelism, it should not cause surprise that the national churches with which they are connected follow their example and show little consciousness of the imperative to preach the gospel to outsiders, and that the number of believers in these churches is decreasing.

The number of Roman Catholic missionaries, of a variety of orders most of which have only entered Taiwan since the World War, is very much larger than the combined Protestant missionary force, and their church has grown rapidly to a large size and influence. This year, at the time of the lunar New Year festival, Cardinal Yu Pin led five hundred Catholics and others in an impressive service in worship of ancestors, which is the earliest idolatrous worship of China. A number of sharply critical reactions by Chinese leaders of various Protestant denominations have been published in Christian periodicals, which gives one hope that some of the Presbyterian ecumenists here who like to associate with Roman Catholics in worship and work will see the true nature of unreformed Romanism.

The two largest Protestant theological colleges are Tainan in the south and Taiwan in the North, both institutions of the Presbyterian Church in Taiwan. Tainan Theological College which is the fruit of the English Presbyterian mission has about 200 students, and Taiwan Theological College which is the fruit of the Canadian Presbyterian mission has about 130 students. A large number of the students in both schools, however, are in Christian religious education, church music, kindergarten training and other programs, and are not taking the theological course for the ministry. It has been widely thought that the theological position of Taiwan College is more evangelical and Biblical than that of Tainan College. This may have been true in the past, but now no such difference is perceptible. If the principal of Tainan College is a universalist, a professor in Taiwan College lectures that Christ is not God, and the principal invites an infidel to lecture in the College Chapel on why

he did not believe the Bible, for the sake of giving the students "an encounter", and supports a left-wing American Methodist missionary on the staff. One may safely conclude that historic Christianity in its Reformed expression is not being taught in either of these nominally Presbyterian colleges. Discussions have been held during these past two years looking towards uniting these two colleges, but at present are suspended due largely to inability to agree on a location. (The Methodist professor was recently given by the Chinese authorities 48 hours notice to leave the country and was deported in early March — a drastic and unprecedented action by a tolerant Government that maintains freedom of religion and treats missionaries benignly).

Other Protestant denominations and Chinese groups have during the past twenty years established some fourteen or more theological schools for training ministers and evangelists. The enrolment of students in these schools is small, and it is very difficult to staff them with competent scholarly teachers and to maintain them financially. Some have ceased to exist. For five years discussions have been proceeding looking to the uniting of many of them, the outcome of which was the establishment in October 1970 of China Evangelical Seminary with an encouraging initial enrollment of 24 university and professional school graduates. This Seminary has the backing of 14 or more Chinese and mission groups, emphasizes Chinese leadership and a theological curriculum fitted to the needs of Chinese society in the 20th century. It requires high academic and spiritual qualifications for admission and three years of study for graduation in theology. Its academic program which is patterned after recent theological education in the Caribbean area, includes a residential college in Taipei and extension centers in a number of other cities.

Dry wells send us to the fountain. Rutherford.

Letter from Canada

by Rev. M. MacInnes, M.A.

Winnipeg,
May 8, 1972.

Dear Friends,

I last wrote to you from Calgary, and am now writing from Winnipeg, having returned here on 11th April. I had a very pleasant time in Calgary, staying with the Misses Beaton, and meeting friends there. The journey here was overnight across the prairies where Canada's wheat is grown. God in His mercy gives the fruit of the earth for man's needs. May we know His goodness leading us to repentance. At Winnipeg Canadian Pacific railway station Mr. Gillies and Mr. Kitchen met me. I was pleased to meet again our friends here, and to find them all quite well. During my time away from Winnipeg the snow had disappeared and the warmth of Spring could be felt. There were signs of nature awakening from its sleep, as it responded to the rain and warmth of the seasons. I often think that the very earth on which we live condemns us when we reject God's Word with its offers of mercy. The rain comes down and the snow from heaven, and they water the earth, causing it to bring forth and bud, but how unfruitful are we although God's Word comes to us. If we do not bring forth fruit, that same Word will judge and condemn us. Pray to God asking Him to make you fruitful in every good work to do His will.

I expect, the Lord willing, to be in Winnipeg until about the middle of June, when I am to visit Michigan, before returning to Scotland in early July.

When we look at the fruit of sin, wherever it is, we can only feel discouraged — this is what Satan would have us do. We have something far better to look at — the work of Christ in the atonement and in His present intercession. "Look unto me, and be ye saved". Jesus has told us that if we ask anything in His name He will give it. Let us therefore ask "Thy kingdom come, thy will be done on earth as in heaven."

Kindest regards,

Yours sincerely,

Malcolm MacInnes.

Book Reviews

"Mark's Sketchbook of Christ" by Helen C. Tenney. (Banner of Truth Trust, 60p.)

This publication is called a workbook, a term better known to teachers than others, but its purpose is plain. It is intended to help young people obtain a good knowledge of Mark's Gospel. The Gospel is gone through section by section, questions are asked and space is provided on the large pages for writing in the answers which are obtained simply by reading and thinking about the words of the Gospel itself. Explanatory notes throw light on certain passages, and there are useful maps. Conscientiously used, this book would be of great help to young persons wishing to study this Gospel.

Perhaps a better title could have been found for the workbook. To single out one Gospel as sketchy, carries the risk that some young readers may think of the shortest of the Gospels as less valuable than the others. The author's explanation of the title, given on p. XI, speaks not of a sketch at all, but of a full portrait done by a rapid technique in chalk rather than paint. The result is not a rough or faint outline, such as a sketch is, but a finished picture. And this, notwithstanding the differences between it and the other Gospels, is what Mark's book really is.

On p. 14 it is said that the Sabbath should be man's slave and not his master. Surely this is an extreme manner of describing what God calls "a delight, the holy of the Lord, honourable"! On p. 29 the faith of the woman with the issue of blood is spoken of as imperfect because of trust in the magic of touching Jesus. A better comment in our opinion is: "If she had looked to the garment for healing, it would not have been faith, but superstition." Christ says she had faith, so magic is excluded. On p. 78, 79, in connection with Mark 13, the followers of Christ are given three do's. The first two should be omitted. All Christ's followers are not to

preach the Gospel, and "speaking in the power of the Holy Spirit" would be the better of being explained before being urged on all and sundry. These few blemishes apart, the book is excellent value for money, and should be helpful to many users.

A.McP.

Sermons (Vol.III) by Pastor J.K. Popham. Price: £1.40.

J.K. Popham was pastor of 'Galeed' Chapel, Brighton, England 1882 — 1937. Volume III of his sermons reveals a deep, Spirit-taught, experimental knowledge of vital religion.

For regenerate believers those sermons are fresh, edifying and encouraging. Well acquainted with temptations in his own soul's experience he shows much spiritual art in helping believers passing through similar fiery trials. While he was not ignorant of Satan's devices, he knew well the joy of the Lord and His love shed abroad in the heart.

Characteristic of Strict Baptist preaching, he frequently uses the term "the coming sinner" and tenderly encourages such. It appears from his sermons that he would not invite, as our Scottish ministers in better days would, a sinner as a sinner, "dead in trespasses and sins," to Christ. Judging by the tenor of his sermons, it is doubtful if Popham would agree with Dr. Owen, the eminent Puritan divine, where he writes in "The Word of the Holy Spirit" that "to will to believe is to believe". His sermons markedly lack the solemn note of warning pervading Alleine's "Alarm to the Unconverted."

Though we miss these important matters from his sermons, it is evident that he sought the Glory of God and that he loved precious immortal souls.

Volume III of J.K. Popham's sermons is a beautifully printed book containing 25 sermons — well bound, price £1.40. Obtainable from:

Mr. O.G. Pearce, 15a Park Avenue South, Harpenden, Herts. England.

Angus Mackay, Tarbert.

Notes and Comments

Rhodesia

The Peace Commission's finding that the Home-Smith proposals, were unacceptable to Rhodesian Africans has closed the door at present to the normalisation of relations between Britain and Rhodesia. In our view this is regrettable and will tend to retard African advancement in Rhodesia. It is to be hoped that some other way will be found of bringing to an end the present impasse. We have no doubt that if Britain and Rhodesia were favoured in the Lord's kindness with a day of power from on High the present conflict would be quickly resolved. May the Lord grant such a time.

Immorality in Schools

The serious trends in immoral behaviour in schools is reflected in figures quoted by Mr. Glennie Stevenson, Chief Education Welfare Officer for Buckinghamshire. He stated that 1,200 15-year-old schoolgirls had babies in 1970. The figure for 16-year-old girls was 5,000 and Mr. Stevenson warned that next year owing to the raising of the school leaving age these girls would still be pupils. This sad state of affairs calls for a re-appraisal by the school authorities of the increased slackening of discipline in schools. The effect of the teaching of sex education should also be looked into and the lack of the provision of proper moral and religious education.

Death Penalty for Murder

Repeated demands are made for the restoration of the death penalty for murder. The most recent demand came from the National Union of Townwomen's Guilds at their annual gathering at the Albert Hall, London. The meeting voted overwhelmingly for the restoration of the death penalty for the murder of police and prison officers. For our part we have little hope of any action being taken by the Government in this matter until Members of Parliament who are definitely committed to restoration of the death penalty are returned from the constituencies.

Church Notes

Church Treasurers—Acknowledgment of Donations

All treasurers will have received a supply of the new form which must be used for listing donations. The following points should be noted:—

1. Only one list per month should be sent to the printers but it may be necessary to use more than one sheet each month.
2. Please post the list to reach the printers by the 16th of the month preceding the month of publication; e.g., acknowledgements for publication in the August issue of the magazine should be in the hands of the printers by the 16th July.
3. Do not post several lists each month—the complete list should be mailed about the 14th of the month.
4. Only donations listed on the schedule will be accepted for publication.

Theological Conference 1972.

The Conference will be held in Dingwall Church on Tuesday, the 5th and Wednesday, the 6th of September, 1972 (DV), when papers will be delivered as follows:—

John Knox	Rev.D.J. MacDonald, M.A.Bracadale.
Revivals	Rev. John Tallach, M.A. Kinlochbervie.
Hermeneutics	Rev. Donald MacLean, Glasgow.
Book Reviews	Rev. F. MacDonald, M.A. Portree.
Christian Giving	Rev. D.B. MacLeod, M.A., Lairg.

The last paper will be read in public on Wednesday 6th September, the subject being: "Christian Giving."

(Rev) Donald MacLean, Clerk.

Sustentation Fund

At the recent meeting of Synod, the Convener of the Finance Committee stressed the fact there was a deficit of £6195 over the year 1971 in this Fund. With the prospect of four or five ministers being added to the list this year, there will need to be a very sub-

stantial increase in the congregational contributions if this Fund is to become self-supporting. The Convener mentioned that out of 35 sanctioned charges in the Church only 7 are self-supporting while several have not yet reached the stage of sending the £480 which would be necessary to raise them to the status of a sanctioned charge. He made a strong appeal to the people of the Church to make every effort to increase their contributions and to secure that the Fund will become self-supporting.

D.M

Ness Congregation Appeal

The Deacons' Court have decided to go ahead with building a vestry with toilet facilities etc., at the church in Lionel and with other repairs to the existing building being necessary the total cost of the work involved is estimated at £2000. On account of having recently, at considerable cost, carried out extensive repairs and alterations to the Manse building and being comparatively weak numerically, the Court decided to address an appeal to friends far and near for help in carrying out this further very necessary project. Donations should be sent to the congregational treasurer, Mr. Murdo Finlayson, 18 Skigersta, Ness, Isle-of-Lewis. "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2).

John Macleod, Interim-Moderator.

This appeal is cordially endorsed by the Outer Isles Presbytery.

John Macleod,

Moderator of Presbytery.

A.M. Cattanach, Clerk.

Presbytery Meetings (D.V.)

Outer Isles — At Stornoway on Tuesday, 18th July, at 3.30 p.m.

Northern — At Dingwall on Tuesday, 1st August, at 3.30 p.m.

Western — At Kyle of Lochalsh on Tuesday, 1st August, at 11 a.m.

Southern — At Glasgow on Tuesday, 19th September, at 6 p.m.

Student Received

At their meeting in the Dingwall Church Hall on Tuesday, 20th June 1972, the Northern Presbytery received Dr James R. Tallach, M.B., Ch.B., as a student studying for the ministry of the Church.

A.F. MacKay, Clerk.

Students Licensed

At a meeting of the Southern Presbytery in Glasgow on 20th June 1972 Messrs Ian Tallach, Edward Rayner, B.A., and Duncan Maclean had their trials for licence sustained and were licensed to preach the Gospel.

Acknowledgment of Donations

The following donations were held over from last month's magazine:—

Inverness: M. & M., Inverness, £3 for Home of Rest Fund; Exrs. of the late Miss C. Chisholm, £463.76 for congregation.

Lairg: Mrs Macaskill, Stornoway, £5 for Congregational purposes per Rev. D.B. MacL.; Mrs J.G., £1; A.S., £2, both for Church door collections.

Lochcarron: M.L. Lochcarron, £45 for building fund; Friend, Harris, £3 per J.W.R.; A friend—in loving memory of Duncan Macrae, elder, £5; A friend, Lochcarron, £5; A friend, Glasgow, £3 per Rev. J.W.R.; D.M.N., £10 per K. Macrae; A friend, £5 per Rev. J.W.R.; Friend £1 for free literature at church door per J.W.R.

North Uist: Bequeathed by the late Mr Neil MacIsaac, Kyles, £100 for Congregational purposes, £5 for Church Library and £10 for Jewish and Foreign Mission Fund; North Uist friend, £5 for car maintenance per Rev. A.M.; Mrs MacAskill, Garden Road, Stornoway, £5 for Congregational purposes per Rev. A.M. (Correction: Mr C. MacLeod, Grimsay, £10 for Sustentation Fund, should read Mrs Christina MacLeod, Grimsay, £10 for Sustentation per Rev. A.M. This entry appeared in the March issue of the magazine).

Portree: Envelope in Church Plate, £5 for church bus; 19.4.72, £2 for church bus.

Raasay: Friends, Edinburgh £5; Friend, Inverarish, £3, both per J.M. MacLeod; Friend, Raasay, £1; Envelope in Plate, £1; A.S.A., £5, all for manse extension. In memory of a loving Mother, £5 for Manse extension, £5 for Sustentation Fund, from the family of the late Mrs MacLennan.

Shieldaig: Coast friend, £2 for Congregational Funds per Mrs MacLennan

Staffin: Friend, Inverness, £2 for Sustentation Fund per Mr M. Mathieson.

Stornoway: Anon, £6, including £2 for Church and Manse Fabric Fund.

Beauly Church Building Fund: Friends, £8; Beauly friends, £15; Miss G. MacCuish, Ingwenya, £5; Mrs MacCuish, 2 Scorguie Road, Inverness, £5; Miss D. MacCuish, £5; last three per Mrs E.M.L., Muir of Ord; Friend per G.G. £10; Mr A.R. Macdonald, Kiltarlity, £10.

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow, G12 OHE, acknowledges the following donations with sincere thanks:—

Sustentation Fund: Barister-Cranmer Trust, per Rt. Rev. Bishop D.A. Thompson, £25; Friends, Portland, Maine, U.S.A., per Rev. J.N., £30.

Home Mission Fund: Friends, Portland, Maine, U.S.A., £20 per Rev. J.N.

Jewish and Foreign Mission Fund: Friends, Portland, Maine, U.S.A., £15 per Rev. J.N.

College and Library Fund: Miss I.B. MacKenzie, Ullapool, £2,000 per A.McK.

Dominions and Overseas Fund: Friends, Portland, Maine, U.S.A., £15 per Rev. J.N.

Home of Rest Fund: Miss I.B. MacKenzie, Ullapool, £1,000 per A. McK.; Mr R. MacDonald, Grantown on Spey, £6 and D.W. MacKay £1, both per R.W.M.M.; Mrs Hopkins, £5; Resident, £1; Miss M. MacIntosh, Glasgow, £5.

Foreign Mission Fund: J.V. Giessen, Kal., Mich. 80p; Sister Tarrel, The Haven, Hilton, £1.50; H. McRae, Kelewood, Manitoba, £4; Mrs R.A. McIntyre, Ontario, £5, all per R.W.M.M.

General Funds: Miss I.B. MacKenzie, Ullapool, £2,000 per A. McK.

On behalf of the Trinitarian Bible Society: Friends, Portland Maine, U.S.A., £10 per Rev. J.N.

The Publications Treasurer, Mr R.W.M. MacKenzie, C.A., Hilton of Cadboll, Fearn, acknowledges with sincere thanks the following donations:—

Free Distribution Magazine Fund: H. MacRae, Ardgay, £4.40; M. MacD., Sleat, 67½p; Friend, £1; Mrs R. Cotton, Ontario, £2.40; A.J.F. Inverness, £3.40; D. McA., Inverness, 50p; D. McK. Kyle, 40p; S.C. Invergordon, 25p; D. Nicolson, Portree, £1.72; Friends, Portland, Maine, U.S.A., £10 per Rev. J.N.; Mr and Mrs N. MacLennan, Lochportain, £2. Publications Fund: M.O., Lochinver, £1; A.J.F., Inverness, £2.50.

Welfare of Youth: Anon., £1; T.C.C., £1; A.J.F., Inverness, £2.50; Mrs M.M. MacIver, Glasgow, £10 per W.D.F.; Friends, Portland, Maine, U.S.A., £10 per Rev. J.N.

On behalf of Trinitarian Bible Society: Anon., £5; Strathy Congregation, £14.50; H. McRae, Kelwood, Manitoba, £4.

The Treasurers of the following congregations acknowledge with sincere thanks the following donations:—

Aberdeen: I.M.A., £5; J. Gunn, Inverness, £4.50; A. Forgie, Redding, £25; D. McCuish, Inverness, £2; No name, Inverness, £3; Friend, £20 per R.W.M.M., A.M. Ullapool, £20; Friend of the cause, Stornoway, £2 and In memory of a beloved Mother, Stornoway, £2, both per N. Murray; Friend, Inverness, £5; Anon., Aberdeen, £10; Friend, Raasay, £10 per K.M.M.; Friend, Harris, £1 per C.T.; Alex. Forgie, Falkirk, £25; Cheerful Giver, 2 Cor. 9, v. 7, £2. Lochinver, Stoer and Drumbeg Congregation, £100; Creich, Congregation, £33; Uig, Congregation, Lewis, £50; Special Collection taken at Aberdeen, £226.32; S. Harris Congregation, £30; Lairg Congregation, £22; Stornoway Congregation, £100; Kinlochbervie/Scourie Congregation, £25; N. Harris Congregation, £40; Fort William, £120; Broadford and Elgol, £42.15; Inverness Congregation, £200; Alex. Forgie, Redding, £25; In Plate, Aberdeen, £10, (Last 14 per W. MacKenzie); Friend, Inverness £5 and E.E. Aberdeen, £7 both per W.H.M.M.; all the above for Aberdeen Building Fund. M. & M., Inverness, £3 for Home of Rest Fund; Exrs. of late Miss C. Chisholm, £463.76 for Inverness Congregation.

Applecross: Friend, Gairloch, £2 per C. Gillies for Communion Expenses; MG., £20 for Sustentation Fund and £30 for Congregational purposes per R. Gillanders; Mrs M. Gillanders Inverness, £5 for Sustentation Fund per R. Gillanders; John MacLennan, Isle View, Shieldaig, £5 for Car Fund per Rev. A. Murray; In loving memory of Mrs E. MacIver and Mary late of Camusterrach, £20 for Sustentation Fund per C. Gillies.

Auckland: John Livingstone, Muir of Ord, £20; M.H. and A.W. Inverness, £10.

Bracadale: Friends at Dingwall Communion, £5 per Rev. D.J. MacDonald; Anon., £25 per Mr A. Beaton; D. Graham, £5 and Friend Portree, £13.50 both per Mr D. Macaskill; Envelope in plate "In loving memory of my dear parents", £5; In loving memory of my parents, Mr and Mrs Alexander Campbell, Eboist, from one of their daughters, £100 per Gen. Treasurer; Friend, Portree, £2 per Mr D.J. Morrison.

Broadford: Friend, £10 per R.W.M. MacKenzie; Two Friends, North Tolsta, £2; M.G., £2 per Rev. F. Tallach, all for Broadford Manse Building Fund; Friend, £20 for Sustentation Fund per Mr D. MacKay.

Dumbarton: Friend, £10 per R.W.M. MacKenzie; Mr and Mrs A.E. Alexander, £20; Anon., £4; Mrs A. Hendrie, £1; all for Manse Fund.

Dunoon: Interested, Kames, £3 for Congregational purposes per H. MacPherson.

Flashadder: MacLeod Family, 20 Edinbane and Iain Keith, Edinburgh, £5 for Church Repair Fund per D. MacKay. (In affectionate memory of our dear uncle, Roderick MacKinnon.

Fort William: Late Norman Morrison, £2 for Church Funds per Rev. J.A. McDonald; Anon., £3 for Sustentation Fund per E. Ross.

Gisborne: \$500 N.Z., sent to Mbuma Hospital.

Glasgow: Matthew 6, v. 3, £25; Anon., £2; Anon., £1; Anon., £10; Mrs F. Grant and Hamish, £7 per Rev. D. MacLean, all for Bus fund; Mrs Walker, 50p for Bus expenses; Miss C.M. Macdonald, £51.73 (balance of legacy from estate).

Glendale: Friend (Church door collection), £5 per Rev. J.C.; Envelope in Plate £5 and Friend, £1 for General Building fund.

Greenock: Lewis Friend, £5 per M.M. for Congregational Purposes.

Halkirk: From estate of late Mr James Davidson, £200 for congregational car upkeep and £200 for Manse upkeep, per Young, Robertson and Storm.

Ingwenya: Dutch Committee, HFL 100 000,00 (Rh. \$20 213,35) for general mission use; Rev. A. de Redelijkheid, HFL. 500 each for Ingwenya, Zenka and Mbuma Churches and Mbuma Mission Hospital (total Rh. \$401,58); Gisborne Congregation US.\$597.92 for Mbuma Mission Hospital.

Kinlochbervie: T. & J. MacKay £12 for Manse fund per Rev. J. Tallach.

Lochcarron: Friend, North Uist, £5; Passerby, £2; Friend, Ardineaskan, £2; Friend, £5; Friends, Kishorn, £5, all for Manse extension and church renovation fund. A debt of £1,650 still remains on this fund.

North Harris: Friend, Kyle-Scalpay, £1; Friend, Kyle-Scalpay, £1; Friend, Scrote, Stockinish, £1; Friend, Kyle-Scalpay, £5, all for minister's car expenses; Macleod family, 6 Leaklea, Stockinish, £15 (£10 for maintenance of church and manse, £5 for minister's car expenses); John and Angus Macleod, 7 Leaklea, Stockinish, £5 (£3 for maintenance of church and manse and £2 for minister's car expenses); Friend, Tarbert, £5 (£3 for church and manse maintenance and £2 for minister's car expenses); Two friends, Stornoway, £2 for church and manse maintenance, all per Rev. A. McK. Friend, Tarbert, (in plate) £5 for church and manse maintenance; Mrs Allan MacLeod, Meavaig, £5; and Mr A. MacLeod, Leachlea, £1 both for Communion expenses.

South Harris: Friend, Leverburgh, £10; Mrs Morrison, Tarbet, £5; Mr R.M., Lingerbay, £1, all for Congregational purposes; Friend of the Cause, Geocrab, £10 for Foreign Mission Fund per Mr N.M.K.

North Tolsta: Friend, North Tolsta, £2.50 for Foreign Mission Fund; Envelope in Church plate, £6 for Communion expenses.

Portree: Friend of the Cause (envelope in Church plate) 50p for Congregational purposes; Friend of the Cause Ps. 126, v. 6 (Church Plate) 50p and Portree Congregation, £176.79, both for Aberdeen Manse Fund; Friend of the Cause (Church plate) £1 for Sustentation Fund; Mrs Maclean, Sconser, £5 for Sustentation Fund per Treasurer.

Raasay: P.N.S., Raasay, £2; Friend, Portree, £1, per J.M. MacLeod; R. MacLeod and family, Eyre, £6; In memory of loving husband, D.J.M. £10; Margaret MacLeod, Inverarish, £5, all for manse extension.

Scourie: Anon., Scourie, £10 for Church Repair Fund per Rev. J. Tallach; Church Plate, £2 for Home Mission.

Shieldaig: Friend, Applecross £2 towards polishing grave stone of late Rev. Donald MacDonald at Applecross; Friend Shieldaig, £3; Mrs MacCuish, Glasgow, £2, both for Congregational Fund, all per A. MacLennan; Envelope in plate £20 for communion expenses.

Staffin: Friend, Kirkibost, £2 for car park fund per Mr M. MacRaild; Anon, Breasclete, £5; Mr J. MacDonald, Stenscholl, £5, both for Maintenance of minister's car per Rev. J. MacDonald; Mal. MacLean, Breasclete, £1; D. Smith, Govan, £1; D.M., Back, £1; D. McK., Tolsta, £1; Mrs MacKinnon, Struan, £1, last 5 all for Manse Communion expenses per Rev. J. MacDonald; Mr Ronald MacDonald, Grantown on Spey, £7 for congregational purposes per R.W.M.M., Anon., £50 for upkeep of manse per Rev. J. MacDonald.

Tain: Friend, Gairloch, £3; Mrs MacBain, Hilton, £1; Friend, Fearn, Isaish 60, 22, £2; Anon., £1 per W. Macdonald; Friends, Portland, Maine, U.S.A., £42, per Rev. J. Nicholson;

Inverness Collection Plate, £2 per R.W.M.M., all for Tain and Fearn Manse Fund.

London Church and Manse Building Fund: Miss M. MacDonald, Knebworth, £5.