

The  
**Free Presbyterian Magazine**  
and Monthly Record

Volume 78

May 1973

No. 5

## The Lord Reigns

This is the oft-repeated declaration of Scripture. This was the lesson that proud Nebuchadnezzar had to learn. Daniel in interpreting his dream said: "Seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men and giveth it to whomsoever he will." Dan. 4:25. After many deep and trying experiences Nebuchadnezzar's final confession concerning the most High was: "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:35.

This is the lesson that proud sinners must learn and fearing saints too; the one for their terror, the other for their comfort. How little do sinners understand of the power and greatness and glory of that God against whom they rebel. "The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself." Psalm 93:1. How foolish would sinners appear in their own eyes if only they realised the unequalness of the struggle as they pit themselves in their obstinate rebellion in the ways of sin against the Majesty of Heaven. That the Lord can crush them as a moth is little regarded by them until, in the case of some, on the near approach of death God sends some thunderbolts of conviction into their conscience as forerunners of the thunderbolts and lightnings of His wrath awaiting them in a lost eternity. That God reigns — and ever shall reign — is a truth that sinners would do well to lay to heart while there is still time for repentance. Let sinners take heed to the warnings of God in His Word and flee from the wrath to come. "The Lord reigneth; let the people tremble: : he sitteth between the cherubims; let the earth be moved." Psalm 99:1.

How ready the people of God are to forget that their God reigns. What encouragement it would afford the weak, tried believer to remember that his or her God reigns; that He is seated upon the Throne of His glory; that He sits King for ever. What fear and dread can the power of the world and Satan instill in their hearts. Their conflict with these powers

seems unequal, the weight appearing to be on the side of their enemies. What straits believers can come into. What deep waters threatening at times to overflow them. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods have lifted up their waves." Psalm 93:3. What comfort, then, in such a situation to realise that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." Psalm 93:4.

May we live in daily contemplation of this great truth that the Lord reigns. May we be enabled by faith to lay hold of it and walk humbly before Him before whom "all the inhabitants of the earth are reputed as nothing" and who "doeth according to his will in the army of heaven, and among the inhabitants of the earth." To live thus is to live safely "under the shadow of the wings of the almighty" and to live comfortably as children of the Highest.

## Sermon

by Rev. Donald Beaton

The following sermon was preached by Rev. D. Beaton, Oban, at Dingwall, on Monday 3rd February, 1936.

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man upon it." Ezekiel 1:26.

The Apostle in writing to Timothy tells him that all Scripture is given by inspiration of God and that it is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. I expect that the most of us think that we accept these words, and that, in our own thoughts at any rate, we never act contrary to them. But I think if we examine what goes on in our minds and in our hearts we will find that we do not really believe that all Scripture is profitable for doctrine, for reproof, for correction or instruction in righteousness, for we are ready to pass over certain chapters in the Bible. For instance, when we read in the Book of Chronicles the long list of Hebrew names which are so strange to us, we are so ready to pass over these chapters as if they had no meaning. But I will tell you one thing we would miss by doing so — we would miss the wonderful prayer of Jabez. It is there enshrined, as it were, among these familiar names. And then again we have the same feeling about the Book of Revelation — so difficult to understand. It is because it is difficult to understand that we are so ready to say — "Well, there may be a meaning in it, but it is too difficult to understand, and we will not read this book as we read other Books." The result is that we lose

a great deal by acting in that way, because there is a special promise to him that reads this Book. The Holy Ghost has foreseen what was to take place in the ages to come and has given a special promise to those who would read this Book. No doubt when you heard me reading this chapter some of you would be saying — "I wonder what he can say on that chapter and why it is he is reading that chapter on the Monday of a Communion." Well, perhaps friends, although we may not be able to see very much in it, it is one of the most wonderful chapters in the Word of God, and I hope to be able to touch upon a few things contained in this chapter that will be useful to us and give us a view of the divine purposes that will be for our edification and for our comfort.

You notice in connection with this mysterious vision given to the Prophet Ezekiel when he was by the river Chebar that it is expressly said that it was when the heavens opened that he saw the visions of God. It is a very remarkable thing that almost the same expression is used in the Book of Revelation that when the heavens were opened it was then that John saw the wonderful throne in heaven. And it is when the heavens are opened that any of the children of men will ever see the throne that is in heaven. Now, we are too ready to forget that in the midst of the things that may be happening, the affairs of this world and the affairs of the Church of Christ are under the control of a Throne that is in heaven, and if the windows of Heaven were opened to us we would get a view of the greatness of that throne and a sight of Him who is sitting upon it. Then the things that are happening would appear very different to us, and we would be saying whatever difficulties there may be in understanding the administration of Heaven that yet there is no doubt there is infinite power on that throne, and infinite wisdom too. Over that particular throne you notice that the rainbow was seen. These things that were happening were happening that God might accomplish his purposes of mercy and bring to pass all that he has ordained with respect to His people who were at that time in captivity.

The vision, you will notice, opens in a very strange and mysterious way. The Prophet says — "And I looked, and behold a whirlwind came out of the North, a great cloud, and a fire enfolding itself." Now there are three points to which I would seek to direct your attention. The prophet here has to do a great work to make known the purpose of God to the people to whom he was sent. There are things to happen to that people that are fitted in every way to discourage them, — mysterious happenings they cannot understand which they are ready to disconnect altogether from the throne that is in Heaven with the Rainbow over it. They are very ready to come to wrong conclusions in connection with the whirlwind, the cloud and the fire that is enfolding itself. Out of that place where the whirlwind, the cloud, and the fire are, there came living creatures, very mysterious creatures too, and then he sees alongside these

living creatures mysterious wheels. One wheel is so high that it is stretching right up to Heaven and there is another wheel transversely in this great wheel. And you will notice that the living creatures and the wheels are never going backwards, always forward and that there is a very intimate connection between the beginning and the end. The whirlwind, the cloud and fire out of which the living creatures came were all bound up together with the view that the prophet gets of the throne and the Person sitting on the throne who has the appearance of a man. Now, first of all let us notice with regard to the divine purposes of God concerning His people and His Cause in the world, that many a time they appear to them just as the whirlwind — many a time they appear to them just as a great cloud which is hiding from their view all that is going on, and many a time they appear to them as a burning fire that is kindled and which they have no power to put out, however much they would desire to do so. You would think with regard to God's purposes that all was confusion, that there was no intelligence behind it all, no guiding hand, and that the greatest confusion exists there. It is wonderful that even the works of men seem to have the greatest confusion in them. I remember when they were extending the Harbour at Wick, and as the work was going on, the people of the town used to look at the men working there. You would see one man with a pick digging in one part, another man wheeling away some earth or stones, one doing something here and another something there, and everything seemed to be in the greatest confusion. If you had not the knowledge that the mind of the engineer was behind all that work that was going on you would come to the conclusion that there was no intelligence there at all. Every man was working as he pleased, there was no connection between the man with the pick and the man wheeling the barrow; no connection between the man digging the earth and the man completing excavations in another corner, but by and by you will notice that there is some order now beginning to appear. Although you may have no knowledge of engineering at all you came to the conclusion that there has been intelligence, a plan in all this.

Now, you will sometimes hear people say — "Why can this thing or that other thing not be stopped?" Well, I would not like to be the person who would try to stop a whirlwind — I know what would happen. I remember passing through the city of Regina a few weeks after it was smitten by a tornado which had made a track right through the city and left not one house standing. He would be a very foolish man when there were signs of the tornado coming who would go out and try to stop it. No, it had its work to do. There is no man in Regina who could stop it. It came sweeping over the prairies and struck the city making a pathway for itself right through the city. Remember God has His purposes in the whirlwind as well as in the calm. Did you ever notice that there are times in nature when everything is going so quietly and smoothly that if a person would tell you there would soon be a great storm you would say there was not much appearance of it. But

when the storm comes who is able to stop it; It sweeps over; it has a work to do and it will do it. It is a very remarkable thing that when there are some kinds of pestilences the whirlwind is needed to clear them away, and God in nature has many a time used the storms in order that these pestilences might be cleared. It is necessary that the air should be cleared and in grace too. God is acting in this way. Now there is not one of us who likes to be out in the storm, and if we had the power we would naturally say — "It's peace I am after, I don't like these storms," yet they are necessary in nature, and God will see to it that they will do the work He intended them to do whether we can understand the purpose of it or not. Sometimes when there has been a long time of peace it is very necessary that the whirlwind should sweep along and there is no use people saying — "Oh, they should stop it." It has its own work to do.

The next thing to notice is that the prophet saw there was a great cloud. He was not seeing what was going on behind. It was difficult to see behind the cloud, and many a time the cloud has this effect — it produces a kind of feeling of fear just as it did with the disciples on the Mount of Transfiguration. When they entered into the cloud they did not know what was to happen, and is it not often the case with the unfolding of the Divine purposes, but they are well known and very plain to Him from all eternity. They are very dark to us, and we are only seeing them at a certain part, and are misreading them just as Jacob misread God's purpose for him when he said — "All these things are against me." Yet there was never a time in his life when they were working so much for him. Oh, how blind we are! The cloud is there as well as the whirlwind, and there is also the fire enfolding itself. That is a very remarkable expression, but what it means is this. You may notice how when a fire has been kindled the little flames are like hands stretching out to draw material into them — the fire is getting wider and drawing in other material. It has a certain work to do and it has a connection with the throne. Remember all these things are connected and so in this way the fire is burning, but who can put that fire out? One man may light a fire that will set a whole mountainside in a blaze but a hundred men cannot put it out. It is easy enough to kindle a fire — it is another thing to put it out. And sometimes these fires have a useful purpose just as it is with the whirlwind. You will notice this after a storm. I was travelling recently from Oban to Glasgow and I observed that the wind had been sweeping through some of the forests, and some of the trees which had a very slight grip of the earth were lying flat on the ground. Then there was a great number of decayed trees and branches. They did not stand the storm very long when down they came. But there were some healthy trees there with only branches broken in the fury of the storm. What impressed me most of all was that the rotten decaying trees had no chance before the storm, and the trees

that had only a shallow grip of earth also went down before its fury. What is true in connection with the storm is also true in connection with the fire. The fire can burn up a great deal of rubbish that is gathering and causing corruption. The fire is kindling and burning and it is heaven that has kindled it and is controlling it. I remember when we were boys we used to delight in going out with the shepherds when they were burning the heather. It was not very difficult to set the whole countryside ablaze, and the gamekeepers, owing to the interest they had in birds nesting, would only allow the fires go a certain length and would beat it out with birch brooms. We, mischievous boys, would not care if all the forests in the place went on fire. It would have been great fun, and you will find there are a great many mischievous people in the world who just delight in seeing a great fire. It seems to please them. But it is good for us to know that the burning is not left to the control of man. God will allow the fire to go on to a certain point, and when it has done its work He will stay it then. Everything must have been very dark and mysterious to Ezekiel as he went forward the commissioned servant of Heaven to make known the will of God to the captives by the river Chebar — how difficult to understand that God had a divine purpose in all that he was permitting to happen to them with the fierce Chaldean armies coming from the north to sweep over them. But He had a purpose in it all whether the Prophet could see it there through the cloud or not. The mysterious thing of the vision was that out of all this confusion he saw the living creatures come forth. How could living creatures come out of a place where the whirlwind was and the fire was burning fiercely? You would think there would be no life there at all, yet out of this we are told the living creatures came forth, and they were very mysterious creatures. Each of them had four faces — there was the face of a man, the face of a lion, the face of an ox, and the face of an eagle. Very mysterious creatures indeed, but living creatures, and they were all going forward, never going back. Now these faces symbolise certain aspects of the divine purpose of Heaven. The man's face was looking forward and the eagle's behind. The faces of the ox and the lion were on the right and the left. All these had a significance. The face of a man is symbolic of reason — he has been endowed with reason, and there is reason behind the purposes of God. Yet although we may never understand the reason be assured of this that the divine intelligence of Heaven is behind all the purposes in His grace and providence. Do not let us run away with the idea that these are mere incidental happenings. No, He is controlling them all. Then there is the living creature with the face of a lion. The lion is considered to be one of the most courageous beasts of the forest — strong, powerful and courageous, symbolic of strength and courage. Did you ever think that God's purposes are of such a nature that there is so much power that everything

else has to stand out of the way in order that His purposes may be accomplished? Remember this, dear friends of the One who is sitting on the Throne, it is no weak hand that is holding the sceptre. There is never a time when He is taken unawares. It is unnecessary for Him to revise His plans and His purposes because of any new situations arising. He has seen them from Eternity, and He knows the full force of the opposition, knows the method that will be adopted by those who oppose Him, and His plans will go forward. And there is the face of the ox. What does it symbolise? In our part of the country it is not often we see oxen in the plough, but in some places you will see them. They are not like the horses. Quite a number of horses in the plough are full of fire and zest to get on with the work, but there is no hurry with the oxen — slow plodding to the end of the day, and it is wonderful the amount of work done by them. Now God's purposes may be very slow-moving in our estimation. They may not be moving as fast as we would like them to move or even think they should move. There is no such thing as standing still. You may think that the oxen are going very slow but they are moving steadily forward. They are there symbolising the patience with which God is carrying out His divine purposes. To Him a thousand years are as one day and one day as a thousand years. We cannot understand that because we measure time in a different way altogether. But God's purposes are going on to accomplish all He intends to be accomplished. Then there is the face that was like that of an eagle. It was behind, we are told. Now wouldn't men give a lot to see behind them, especially in these days of motor cars. It is all very fine to have mirrors, but if you could actually see behind you as you see before you it would be a great help to you many a time, but a man does not possess that power — God has not given it to him. The eagle with its keenness of vision is symbolising that before and behind everything is known to God. That which has already passed, that which is coming, — all this is well known to God, and His purposes embrace it all. In connection with these mysterious living creatures, we are told there were the mysterious wheels, that there was a wheel within a wheel, that it was transversely in the outer wheel. The wheels were moving forward and there were eyes in them seeing all that was going on. There are eyes there and intelligence and everything is going on straight-forward. What a mysterious thing it is, and you would think men have such great power in our day — are intoxicated with the sense of power they possess. They point to the Forth Bridge and great triumphs of engineering and success. They look at the "Queen Mary" and say what a wonderful piece of work she is — and so she is a wonderful piece of work indeed, one of the greatest wonders of naval architecture that has ever been seen on the Clyde. But, after all, when the "Queen Mary" goes out on the great Atlantic she is very, very small. You may think when you see the vessel

— “Oh what a wonderful ship she is!,” but what is she in comparison to the mighty Atlantic ocean, the waters of which God has measured in the hollow of His hand, and the Atlantic is only one of the oceans in the world. Those of us who have been across get some sense of the immensity of God’s creation, but what a small part of the oceans of the world the Atlantic is. And so, too, is man’s work, however great it may be, when compared with the work of Heaven. What is the significance of the wheels? Just that there is no break in the purposes of Heaven. We speak about His decrees in grace and in providence. But in one sense there is only one decree which embraces everything. There is no break in the purposes of God. You could go round the wheels and not find a break anywhere, and the mysterious thing was that one of them reached right up to Heaven. If you and I through grace given to us could just get a sight of the purposes of God being connected with the throne in Heaven it would give us a very different view of God’s administration of His Kingdom. We would see things in a very different light. But we are blind. We see just very little of it. We are seeing only the lower part of the wheel and not thinking at all that it is connected with the throne in Heaven. God’s purposes never stand still—they are going on from age to age, eternally accomplishing all he intended to bring to pass.

You see men making laws and people doing this and that. They don’t know at all what purpose God has in view and they find this going wrong and the other thing going wrong. Mussolini might not be able to conquer Abyssinia for all we know, and the Soviet Government may not be getting on so well with its Five Years’ Plan. What if there will be a divine purpose that Abyssinia will not be conquered — will Mussolini conquer then? Never. We know not God’s purpose although I am speaking in this way. We do not know His purpose in regard to Hitler. But one thing we are certain of is that if God’s purpose is that these mighty powers will be brought down, down they shall come, and there is no wisdom in any of their heads that will avert the disaster God has intended to be their’s. And then there was the wonderful throne the prophet saw. Oh, if our eyes were opened! Then like Ezekiel we could look up and see Him sitting on the Throne. Don’t you think it would give us a very different view of all that is happening in the world? We would say “There is no fear of this.” I think it was the Prime Minister who said that when King George was very weak he called his private secretary and asked how it was going with the Empire. — “It is well with the Empire,” said the private secretary, and the King once more lapsed into unconsciousness. Now, dear friends, one thing that is certain of His Kingdom is that there is no unconsciousness, and surely He will see to it that it will stand there in spite of all that wicked men can do; in spite of all that devils can do, and they can do a great deal — far more than at one time in our life we believed they were able

to do. Indeed the Devil can do almost anything unless he is restrained by God Himself. With our eyes fixed upon the Throne and upon Him who is set upon the Throne, we would go forth and our song would be that His Name shall endure for ever, that it shall last as long as the sun. We would rejoice in thinking that He is to sit on that Throne until all the divine purposes are accomplished in their own experience, if not in this world, in the world that is to come. And it will be a great day when they lift their eyes to Him who is sitting upon the Throne to say — "The One who is sitting upon the Throne is my friend and He is my Saviour and my Lord and Master." May we know something about these things.

## The Pre-existent Glory of the Redeemer

by Octavius Winslow

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

It is an opinion common to the whole church of God, and involving a truth as essential to the unity of the faith, as to its great end, that the personal and official glory of the Redeemer stand or fall together. So united are they in the grand scheme of covenant mercy, so closely interwoven in all their interests, and so necessary both are to the perfection of salvation, that the one cannot be exalted or depressed, without deeply and seriously affecting the other. Different, and even opposite as the points of light may be, in which some of the external parts of the towering edifice on which Christ has built his church, there is, — there can be, — no discordance of opinion amongst those who are taught of God: here the true saints are one, and undivided. This, as a uniting principle, holds them together, and which no power can destroy. All, as with harmonious voice, whether uttered by councils, or by individuals, concur in maintaining the doctrine of the GODHEAD of our Lord as the basis of the Atonement; and the ATONEMENT as the one medium of reconciliation with a holy God.

In the present humble attempt\* to set forth the glory of our Divine and adorable Redeemer, we think it proper to commence with a scriptural defence and spiritual exposition of his *essential dignity*, as forming the basis of every other view of this vast and comprehensive subject. The

\*This article forms part of the opening chapter of the book "The Glory of the Redeemer in His Person and Work" by Octavius Winslow.

personal glory of the Lord Jesus is to the Bible, what the sun is to our planet. In the deep and dark recesses of nature, as well as scattered upon its broad surface, there are many objects of great intrinsic value, whose beauty and fitness remain undiscovered and unnoticed until, placed in a proper position, the sun's rays are made to fall upon them, as with focal power, thus revealing both their nature and properties. It is so with the word of God. In itself of infinite worth and transcendent value, — containing no type, revealing no doctrine, enjoining no precept, unfolding no promise, and recording no fact, which does not occupy a position of importance and beauty of surpassing magnitude; yet, until the Sun of righteousness shines upon it, — until seen in the relation which it sustains to Jesus, it remains a "hidden mystery," its worth and beauty shaded from the eye. The doctrine of an incarnate God invests with light and radiance every essential difficulty and truth of the inspired word. Infinitely mysterious itself, it explains every other mystery. It solves what is inexplicable, fathoms what is profound, illumines what is obscure, and reconciles what is discrepant. And yet, while thus irradiating every other doctrine, and elucidating every other mystery, it remains, as it ever will, enshrined in its own unapproachable light, the most wonderful, incomprehensible, and sublime of all — the great mystery of godliness. With the Psalmist, we may truly exclaim, "In thy light we shall see light." May the Eternal Spirit of truth give a personal and sanctifying perception of the glory and sweetness of this great subject!

There are those, as the reader is aware, who deny to Christ a Divine personal existence anterior to his appearing among men. They maintain that he professed and asserted no claims to a pre-eternal state of being; that he never existed before the world, in essential union with the Father; and that all the passages in the sacred Scriptures adduced in proof of a Divine and primitive state of being and glory, are to be interpreted of the foreknowledge and purpose of God, and not as affirming the doctrine of a superior, pre-existent, and Divine nature. Of course this false and untenable creed involves a total denial of Christ's deity, which in its turn leads to an utter rejection of his atonement.

In opposition to this dangerous and fatal hypothesis, we maintain that the Lord Jesus Christ existed from eternity, as a distinct Person in the Godhead; that previous to his assumption of our nature, he dwelt in a state of Divine and ineffable glory, the fountain of life, light, and happiness to all celestial intelligences; receiving in return, the tribute of their adoring homage and supreme affection. This is the all-important doctrine we are now to establish, not by appeal to the traditions and writings of men, but by an exclusive reference to the revealed word of God.

The first passages cited in proof of the pre-existence of Christ, are found in Proverbs, chapter 8. That the eternal Son of God, as the person-

ification of wisdom, is the speaker throughout this chapter, is clear from the 15th and 16th verses: "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." It were absurd to predicate this of a mere *attribute* speaking, and it were blasphemous to suppose that he who thus speaks is less than *Divine*. Now mark the unfolding of Christ's eternal existence in the 22nd and 23rd verses: "The Lord preserved me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." Let the reader open his Bible, and continue the chapter to its close, with the teaching of the Holy Spirit the result of his examination must inevitably be a deep and solemn conviction of the truth of our doctrine — that He "by whom kings reign and princes decree justice," is no other than the "Prince of the kings of the earth." *Rev.* 1:5, — that "the Wisdom" who speaks is, "Christ the wisdom of God," *1 Cor.* 1:24, — that He whom Jehovah "preserved in the beginning of his way, before his works of old," was the same of whom it is said, "in the beginning was the Word, and the Word was with God," *John* 1:1, 2 — that He who was "daily God's delight, rejoicing always before him," is the same concerning whom the Father thrice testified, "This is my beloved Son, in whom I am well pleased."

The prophecy of *Micah* 5:2, presents a lucid demonstration of the doctrine under examination: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." In this remarkable prophecy, supposed by some writers to be the most important single prophecy in the Old Testament, and the most comprehensive respecting the personal character of the Messiah and his manifestation to the world, the pre-existent God-head and the assumed manhood of Christ are set forth as written with a beam of light from the eternal throne. It is here declared that a great King would appear on the earth, and that he should be born of the nation of Israel in Bethlehem. With regard to his dignity, it is affirmed that "his goings have been from of old, from everlasting," (*marg.* from the days of eternity). It is then announced that, respecting his human nature, he should be born in Bethlehem, "the City of David." For the exact fulfilment of these predictions the reader is referred to *Mathew* 2:5, 6, *John* 1:46.

---

No ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith, true spirituality, and deep earnestness.

Anon.

## If They Shall Fall Away

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame." Heb. 6:4-6.

I shall set out by stating it as my firm persuasion that the Holy Ghost is not speaking of the Children of God, but when he is describing those whom, if they should "fall away," it is impossible "to renew again unto repentance," he means professors of religion, entirely destitute of a work of grace on their souls. "It is impossible," he says, "for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame."

If we look at the words there certainly seems to be a very near approach to what takes place in the heart of a child of God; and yet if we examine the passage more minutely we find nothing said in it of a work of grace, nothing of repentance unto life, nothing of faith in Christ, nothing of hope in God's mercy, nothing of love towards the people of God, in a word, nothing of that spiritual teaching which makes a man wise unto salvation.

1. The first thing said of these awful characters is that they were once enlightened. The apostle does not say they were quickened into spiritual life, regenerated or born again; but he speaks of them as being "enlightened." Now there are two different kinds of enlightenment; the one spiritual and saving such as the apostle speaks of in Eph. 1:18. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling." And so David "The entrance of thy word giveth light." Ps. 119-130. "With thee is the fountain of light; in thy light shall we see light." Ps. 36:9. In these passages, spiritual saving light is spoken of; what the Lord himself calls the "light of life" John 8:12, that is not merely light to enlighten the understanding but life accompanying it to quicken the soul. But there is another enlightenment, and of that the apostle speaks here, the enlightenment of the natural understanding; not a spiritual light such as attends a regenerating work on the conscience, but an intellectual light, whereby the truth is perceived by the natural mind in the letter of the word.

2. "And have tasted of the heavenly gift." In the apostolic times "gifts were communicated to the churches for the profit of the saints.

There were gifts of healing, of tongues, of prophecy and others such as we find mentioned in 1 Cor. 12:8, 9. These were given for the profit of the body, and were distinct things from grace, as the apostle declares in 1 Cor. 12:31, when after describing these gifts he adds "And yet show I unto you a more excellent way," that of "charity" or love, and then he goes on to say "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity I am nothing."

These gifts then are called "heavenly gifts" as being communicated from heaven for certain purposes but are not "grace" whereby the soul is regenerated. In the exercise of these gifts a natural pleasure was found by their possessors called "tasting." Similarly in our day, there are gifts in prayer, gifts in preaching, gifts in conversation, gifts in interpreting and expounding the scriptures. Now a man may have all these gifts, and yet be entirely destitute of grace, and when he exercises them, he may find a certain pleasure and delight in their use, which is called "tasting of the heavenly gift" and is perfectly distinct from eating the bread of life, enjoying the presence of God, and feeding by faith on the savoury meat of the gospel.

3. But it is also said, they were "made partakers of the Holy Ghost." This perhaps is one of the most stumbling expressions in the whole passage, but we may clear it up by comparing scripture with scripture. Do we not read of Saul that "the Spirit of God came upon him and he prophesied"? Is it not also recorded when on one occasion Saul sent messengers to take David, in two successive instances, when they came into the presence of Samuel "the Spirit of God was upon the messengers and they also prophesied"? 1 Sam. 19:20. Do we not read too what the Lord says Ex. 31:2, 3. "See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship, to do the work of the tabernacle."? And did not Balaam speak by the Spirit, and prophesy wonderful things concerning the Messiah? Thus in this outward sense a man may be made a partaker of the Holy Ghost; his natural understanding being illuminated, but his soul never regenerated, nor the grace of God communicated to his heart. Balaam and his ass both spake as God moved their tongues, but the rider was no more regenerated than his beast.

4. "And have tasted the good word of God and the powers of the world to come." There is much in the word of God which can be understood and relished by the natural understanding; there is in parts great eloquence, many flowers of poetry, many moving expressions, and pathetic sentiments, and all these things may have a certain effect upon the

natural mind, quite independent of and distinct from any revelation or application of truth to the soul by the power of the Holy Ghost, quite different from the inward reception of truth in the heart and conscience. There may be also a natural relish for "the good word of God," and a receiving of the gospel with gladness (which is meant by the expression "the world to come") where there is no peace nor joy in believing.

J. C. PHILPOT

## Letters

by Mr A. Docter, Holland

Oostsinga,  
Dein,  
Holland.  
Oct. 1948.

My dear friend,

I cannot tell you how pleased I felt when getting your letter of 12th October, and now again I am anxious to know from yourself how you are. I met you in your own home and had some sweet moments there. It was the same with M—— F——, and I never saw him again. I am much afraid that I saw you first and last on this earth. Should it please the Lord to let us enter His kingdom, then I think we shall want all our eyes to look at Him who is our salvation.

My dear friend, I was very glad to see from your letter that you feel better, and were allowed to go out to church again. May the Lord make you submissive to His holy will, and grant you the favour to gather honey from the Rose of Sharon. The snapdragon is said to close on the bee when it gathers honey. May it please Him to close upon you for a while to gather sweetness for you to inform your people of the precious Saviour.

"Come on Thou mighty Lord, Thy wonders to make known." About a week ago, I have been a witness of His wonders made known to a godless woman of 32, who it has pleased the Lord to pluck out of the fire. She was a spiritualist and worked in Satan's service. But after three months under heavy convictions the Lord saved her soul and it is a wonder how she speaks. You should hear her talk, simple and true as she is. The whole village was amazed. People had to confess: this is God's finger. Oh, how free is sovereign grace! The Lord be with you both and bless you with Spiritual blessings in Christ Jesus.

Your friend, A. DOCTER.

Delft.

3rd Feb. 1949.

My dear friends,

Many thanks for your kind and welcome letter of 3rd January. I was pleased that you are both in a measure of health. As usual I am working from seven o'clock in the morning till eleven o'clock at night. I am reading about the Covenanters, and how wonderfully the Lord worked in those days with His Spirit. May it please Him to grant us repentance to go to Him for He says in His word "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou has sent." So many people in our day are speaking about Christ but without knowing Him. We don't know anything of Him by nature, nor do we want Him. Oh! to receive the teaching of the Spirit, to experience discovering grace, to feel He must make room for His Son in our hearts, otherwise we must say with Pilate: "What shall I do then with Jesus?" May the Lord grant us this favour that His Son be revealed to us. I don't want a stolen Christ. He must be given to us as a free gift from the Father, that He may lead us to the Father.

The Lord willing, I hope to come to Scotland again next summer, and if you are willing to receive such a poor man as I am, I should be most pleased to call on you.

Some time ago the former spiritualist sent me a letter in which she wrote: "I often feel so miserable and poor — now I must say I am unconverted waiting till it should please the Lord to drop a crumb from His table, for whatever the Lord grants is full." Near Delft, lies Rotterdam. An old friend of mine there, 86 years old has been taken to an asylum for lunatics. She is a godly woman, but has lost her memory and lives quite alone. She is nursed well there. When I first called on her in the asylum, I pitied her, but the Lord showed me that I did not need to pity her, she was His child, and my feelings were a distrusting. Oh it was sweet when this portion came to me "The King's daughter is all glorious within." Kind regards to friends. Mrs Docter wishes to be remembered to both of you.

Yours sincerely, A. DOCTER.

## Thoughts on Tour of Israel—1972

by Rev. A. Murray, M.A.

In my article in a previous issue some brief observations were made upon the physical features of Judea and the Old City of Jerusalem with its environs. Such were the outward circumstances in which the godly of Old Testament days lived out their lives, and such, also, was that outward situation in which the Son of God tabernacled for an appointed period among men on the earth.

Another important insight into that way of life of which the Bible speaks is present for the modern traveller in Israel as he is confronted with the inhabitants of the land. Here, and paradoxical as it may appear, our debt is to the Arab citizens of Israel rather than the Jews. The latter, by and large, adopt the ways of the Western world, and their modern cities and progressive methods of husbandry certainly have brought transformations for the better to the countryside, but, by the same token, tend to obliterate the past. With the Arabs it is otherwise, and for many of them their manner of life is little different from what their forefathers knew thousands of years ago.

Opportunely, therefore, the Pilgrims' Palace Hotel, where our party resided, was situated in Eastern Jerusalem which, previous to the Six-Days War, was in Jordan, as were, of course, all the so-called "holy places." Thus the modern ("Western") State of Israel seemed far away. Our hosts were Arabs, as were the majority of the people we met on the side; and again, Moses, our official guide, was of the seed of Abraham other than by way of Jacob and Judah. The persons and scenes of Biblical times were before our eyes and unfolding in all their richness and variety, — endlessly numerous children of every age, the water-vendor with his bottle of skin, the market-place of narrow, congested shops and wares of every description, and also the money changer who (she) courted the attention of the strangers. Business was conducted on the basis, not so much of the value of the goods, as of the ability of the salesman to obtain the highest price possible related to what the purchaser was prepared (or was not prepared!) to pay. Thus, in the mentality of these merchants we witness the debasing of morality to mean no more than the expediency of a present opportunity. Beggars, such as frequented the Damascus Gate, were much in evidence. They included the lame and the blind and one with an open sore upon which flies swarmed at will. Such were the conditions and artifices which elicited pity and an alms.

For several of the party there was the special treat of a visit by invitation to the home of our guide. The traditional flat roof was familiar enough but, now inside, we found the house to be a commodious and pleasantly cool with thick walls and a stone floor with mat coverings. The family was on the large side, and the oldest girl already married at 16. The women folk seem cowed and naturally assume a place of subjection. The "housekeeper" was a girl of 12 and, as she had herself inherited this place of trust and experience, she would, in turn, hand it over in the appropriate time to the next sister after her. In the way of traditional Eastern hospitality we were entertained with several drinks (soft) and the final cup of Turkish coffee. Meanwhile we talked. An item of peculiar interest which we "had to see" was a pet sheep which lived with the family as one of its number. (cf. 2 Sam. 12:3).

Moses informed me that it was kept over against the homecoming of the son-in-law when the family would have a sacrifice and feast at its expense.

My sketch of the present-day citizens of Israel would not be complete without reference to what is the greatest anachronism of all. This comes from the side of the Jews in the modern counterpart of the Pharisees of the Bible viz. the orthodox Jews. They are present in Jerusalem in considerable numbers and are in evidence in the Old City and around the Western (wailing) Wall. Their dress is unmistakeable and clearly quite unsuited to the heat of Jerusalem in summer. It consists of a large hat and frockcoat in black along with black beard and side curls. They pray in public, sometimes swaying and, at times, audibly, towards the Wall. We had proof of the arrogance of one of them in exchanges with Moslems in the ruined synagogue at the fortress of Masada at the Dead Sea. Many of the younger ones study in colleges within the Jewish quarter of the Old City, and we were told that they are liberally financed from America. Again, as we heard from our Jewish guide (in Galilee), these orthodox Jews do not even acknowledge the modern state of Israel on the grounds that they consider any government established prior to the advent of Messiah premature.

## Obituaries

### **The late Mr Neil MacIsaac, Elder, North Uist**

This world changes for the church of God as it does for those wholly taken up with it. Year after year the Lord is gathering His own to the place He prepared for them. During the year that has passed so many of God's dear people were taken from our midst, and we have become poorer by their departure. Our beloved friend, Mr Neil MacIsaac, was one of them. In the early hours of the 11th day of February, at the age of 75 years, he fell asleep in Jesus.

From a child Neil knew the Scriptures. His father was a man of true piety and integrity and brought up his family in the nurture and admonition of the Lord. One of the ministers of the church told the writer that he knew no one who ruled his family better than the late John MacIsaac. The training Neil received in the home was evident in his boy-hood and youth to the extent at least, that he was restrained from many of the sins and errors of youth.

At the age of nineteen while serving with the Gordon Highlanders in France in World War 1, he was the victim of gas poisoning and also suffered a severe leg injury. Owing to the serious nature of the wound only one course seemed possible, that being amputation. In the kindness of the Lord, however, after intensive medical care and undergoing no

less than fifty operations his limb was saved. The effect of hardships endured so early in life left his health impaired all his days.

Despite the privileges and the good moral qualities Mr MacIsaac possessed, the Lord showed him that these could not save his soul. The Holy Spirit, whose glory it is to make the Word effectual to salvation began to teach him the stern realities of sin, death, judgement and his need of a Saviour. "The terror of the Lord" of which the Apostle solemnly speaks was experienced by our friend, and brought him to a very low state of mind. After a considerable time the Lord was pleased to reveal to him the way of escape from sin, wrath, death and hell, through a crucified Saviour. The portion of Scripture in which he found deliverance, peace and joy being Ps. 55:22 — "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

At the July Communion in 1939 the Lord's people in the Uist congregation were greatly encouraged when Neil MacIsaac and also Aisdaire and William Macdonald made a public profession of their faith in Christ. Shortly after, Neil and his worthy brother Donald were ordained Deacons in the congregation. The latter passed away in 1954. His obituary, written by Rev. D. J. Macaskill, appears in vol. 59 of the F.P. magazine. Having used the office of deacon well, Mr Neil MacIsaac was unanimously elected to the eldership, and consented to accept office in July, 1942. From the time he came forth publicly as a witness for Christ, he earnestly endeavoured to do as much as he could to help the cause of Christ in every possible way.

In 1955 the Uist congregation was left without a pastor. The previous year two elders were removed by death, leaving only Neil MacIsaac and his aged brother elder William Macdonald. The weak state of the congregation weighed heavily on Neil's mind.

For years, our friend prepared a lodging for those who came to supply the congregation and at Communion seasons ministers and others were provided for in his hospitable home. As long as he was able he conducted public worship in the Bayhead Church, and considering himself unable to speak in public, he read sermons to the people.

It was his humility, sincerity and consistent life and not his gift for speaking that endeared him to the hearts of all. The people realised that their worthy elder spared not himself to uphold the cause of the Saviour among them. For the last few years the least exertion caused severe chest pain and on occasions he had to rest in the porch of the Church before going to his seat. The diligence of this witness of Christ to be present at the Means of Grace is a sound rebuke to those who spend their Sabbaths in carnal ease. We believe our friend could say with David, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell

in the tents of wickedness" Ps. 84:10. In the neighbourhood, community and congregation he commanded the respect of old and young.

In the courts of the Church his presence was greatly appreciated. He was the oldest member of the Kirk Session, but certainly not a Diotrefes among brethren. Neil MacIsaac had a most agreeable spirit and disposition. His removal has left a blank in the home and family circle, and in the Church of God on earth, and the writer is very conscious of having lost a real friend.

We extend our deepest sympathy to his brother and sisters, and would pray that they may know the Friend that sticketh closer than a brother.

A. MORRISON

#### **The late Mr John Heikoop, Gisborne**

Mr John Heikoop passed away in July 1967 at the age of 73. As long as he was able, his place was never empty in the House of God, often attending in weakness and frailty. Spiritually Mr Heikoop was a Mr Fearing, concerning whom John Bunyan writes that he appeared to have "a slough of despond in his mind, a slough that he carried everywhere with him". It was accordingly a pleasant surprise when on the Saturday of the October communion in 1963, he appeared before the Kirk Session with tears streaming down his cheeks. He said that he had heard and understood the sermon that day as if it had been preached in Dutch. His knowledge of English was limited and as a rule he understood little of what he heard. He was in a happy frame of mind, but before the end of the day he was so tempted that he wanted to return his token. He was advised by one of the elders to keep it. Before the end of the action sermon on the Sabbath he got deliverance and came forward to the table. For the next few days his cup appeared to be overflowing. But soon a period of darkness followed. He was greatly tried as to his hope and would often confess that he had nothing. Dr Owen says that "a sense of the want of all is a great sign of something genuine in the soul". One night while in hospital, verse 3 of Psalm 138 — "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul" was the means of giving him the garment of praise for the spirit of heaviness. It was at his home he died after a prolonged illness, where he was devotedly nursed by his wife and members of his family. Shortly before he passed away he opened his eyes and quoted the words "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy" — (Ps. 147:11). A faint smile appeared to light up his countenance, which lingered after his soul had joined, as we believe, "the spirits of just men made perfect".

W.M.

**The late Mrs John Vermeulen, Gisborne**

Mrs Vermeulen passed away on the 31st January 1968 at the age of 66. She was admitted to membership at the April communion in 1963. Her life, walk and conversation revealed that her dwelling was in the secret place of the Most High. For long years she suffered from asthma and a heart condition. Before the October communion in 1967 she had to be removed to hospital, after being for some months confined to her home. A day or two before the communion the words "I will pay my vows unto the Lord now in the presence of all His people", came to her. It seemed impossible that she would be at the communion, but on Friday she was informed by the Sister of the ward that she was to get home that day. To the surprise of all she was in the church on the Sabbath morning and sat at the Lord's table for the last time in this world. It was her desire to attend the Auckland communion as she did on previous occasions. In her frail and feeble condition she travelled as far as Paeroa where she stayed with her daughter. Instead, however, of being at the Lord's table in Auckland, the Lord, we believe, took her to the table above. She was conscious almost to the end. Having solemnly counselled her family, all of whom were present at her death bed, four sons and one daughter, she bade them and her like-minded husband farewell, and then peacefully passed away into the rest that remaineth to the people of God, mourned by all who had the privilege of knowing her.

W.M.

**The late Mr Campbell MacPherson, Gisborne**

Mr Campbell MacPherson the fourth son of the late Mr and Mrs Murdo MacPherson, Gisborne, passed away suddenly on 3rd January 1970 at the age of 44, leaving a widow and six children — five boys and a girl. Campbell always appeared to be the picture of health and on the day of his death was engaged in his usual activities on the farm. Shortly after arriving home he had a heart attack about 4 p.m. His wife immediately phoned for the doctor and while waiting for his arrival read to Campbell the 8th chapter of Romans. When she had finished reading he said to her "If this is death, I am happy to go". He had a second attack in the ambulance on his way to the Cook Hospital and passed away to the grief and loss of the whole congregation, and of all who knew him.

Recently his widow, having chanced to pick up his "Farmer's Diary" for 1964, came across the following entries: Sabbath 29th March (the communion Sabbath) "Was awake very early and was able to meditate and pray in peace. Morning prayer meeting very solemn and nice preparation for the day's solemn duties. Was able to listen very well to the action sermon, and received great encouragement during the

fencing of the Table, when marks were given to believers. Service ended about 2 p.m. Taught the children all the afternoon. Night service most beautiful. Very much solemnised after service and nearly indisposed, but was happy and had great peace before going to bed as I never had before. "O that men to the Lord would give, praise for His goodness then, and for His works of wonder done unto the sons of men".

Monday 30th. Attended prayer-meeting and morning service to end another communion season. Very sad it has ended, but thus it must be in this life. Was awake very early and was very happy in mind and was able to rejoice with trembling and could not but own that it was of Christ and none other, but O Most High preserve me from false peace and hope, and Thou shouldest have all the glory and honour both now and for ever.

The next entry is in connection with the October communion in 1964. October 23rd, Friday. Was exercised in mind all day. Got great encouragement from both services and especially from a text quoted from Daniel 12:13 "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days".

Saturday 24th. Was awake early and felt it greatly to be my duty to go forward, but could not see my way of myself. But during the service the text in Daniel gave me such strength that all my mountains of difficulties were removed and the crooked places made straight and plain, that it was all of Christ alone. Was accepted as a member after examination, but found it very difficult to believe it was true, and that it was from nothing that was found in me, but in the crucified Saviour who had paid all the price.

Sabbath 25th. The morning text was Galations 6:14. Was greatly tempted all the morning, but was afterwards encouraged and strengthened in a way that words cannot express, that it was Christ alone that did all for me. I was able to go forward to His Table. Had much joy and peace of mind all day, praying much to be kept from cruel pride and from the temptations of the subtle enemy of Truth.

Monday 26th. The text of the sermon was Zechariah 4:7. Zerubbabel means a stranger in Babylon. Very suitable for me. Found much encouragement and felt in truth that a great mountain had been removed for me in the past days. Need of much thankfulness.

At the communion in April 1967 Campbell gave out the Question — 'For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ' (1 Thess. 5:9). Campbell was a man of peace and of prayer and most conscientious in teaching the children the Scriptures and the Catechism. For an hour every Sabbath morning before church he made a point of instructing them. May the Lord be the widow's stay and a Father to the fatherless. W.M.

# Posadh an Anama ri Crìosd

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

Air a leantuinn bho t.d. 118)

Ach an abair anam teagmhach. Is fìor, ann an so tha comhfhurtachd gu leoir agus sonas gu leoir air son céile Chrìosd; agus na'n robh cinnte agam-sa a bhi pòsda Ris, smuaintichinn e gu leoir a chùim mo ghiulain tre bhàs agus beatha ann an comhfhurtachd; ach tha eagal orm nach eil aon chuid cuibhrionn na crannchur agam anns a ghnothuch. Freagram, Ma's a neach thù tha gràdhachadh do pheacaidhean, agus a tha beo anna; ma's a neach thù tha ceadaachadh, agus dha do chleacadh féin ann a' t-ana-miannan, seadh, ann an ana-miann aithnichte na peacadh, biodh e beag na mòr, an sin tha agad grunn ro-mhaith air son a leithid sin de dh'eagalan; oir fàgaidh mi innse dhuit, gu'm bheil céile Chrìosd de bheachd eile; is fuath leo peacadh agus tha gràdh aca do naomhachd, agus mi leid na tha na'n comas gu teicheadh bho'n aon agus a leantuinn ris an aon eile. Ach amhaircidh mi ort aig an àm so mar chéile theagmhach bhochd Chrìosd a tha deanamh a ghearrain so, agus uime sin, fàgaidh mi am focal dùbailte so de mhisneachd agad, agus le sin cuiridh mi crìoch air a ghnothuch.

(1) Labhraidh mi riut mar a labhair Samuel ri Saul aig uairibh ann an cùis eile, seadh, 'n uair a dh'innis Saul dha gu'n do choimhlion e aithne an Tighearna; "Beannaichte gu'n robh thusa o'n Tighearna; choimhlion mise aithne an Tighearna. Agus thubhairt Samuel, ciod is ciall do mhéilich nan caorach so ann am chluasan, agus do ghéumnaich a' chruidh a tha mi cluinntinn." I Sam. xv, 13, 14. Mar sin mar eil agad cuibhrionn na crannchur ann an Crìosd, agus nach robh thù riamh air do phòsadh Ris, an sin, An toiseach, ciod is ciall do na reubaidhean na cumhachan, na tuiridhean a tha aig t-anam, fodh mhothachadh air t-astar agus t-fhadachd as bho Chrìosd agus do mhì-fhreagarachd Dhà an dà chuid ann an spiorad agus ann am beatha? Is beannaichte iadson a tha mar so ri bròn, oir gheibh iad sòlas, Mata v, 4. Anns an dara h-àite, ciod is ciall do'd bheachdan àrd Air agus an t-acras agus an tart dùrachdach a tha na t-anam as a dhéigh? "Is beannaichte an dream air am bheil acras agus tart na còrach: oir sàsuichear iad." Mata v, 6. 'S an treas àite, ciod is ciall do na crithean naomh a tha na t-anam ann a bhi smuainteachadh air peacachadh an aghaidh do chùram agus t-iarrtas gu bhì dhà thoileachadh, t-eagal a bhì toirt oilbheum Dhà? I Cor. vii, 34. 'S a cheathramh àite, Ciod is ciall do'd mhothuchadh air agus do chumhachan fodh na h-eas-urraman do Chrìosd, maille ri fadachd t-anama as déigh àrdachadh-san? Thuit toibheum na muinntir a thug toimhbheum Dhà

ortsa, Salm lxix, 9. Is e fìor spiorad bean dhìleas cùram a bhi aice do na bhuineas dà companach. Tha iad sin agus mòran eile de nithean gràsmhor a thà thù faotainn annad, a labhairt gu comhfhurtail ri t-anam anns a chùis so; ach fathasd thà mì sparradh ort as déigh na'n dearbhaidhean is soilleir agus na beachdan is soilleir air do phòsadh ri Crìosd.

2. Smuaintich air a nì is miosa; gidheadh gu do mhisneachadh labhairt riut mar a labhair na deisciobuil ris an duine dhall," Biodh eadhon agad, eirich; thà e dha'd ghairm." Marc x, 49. Tha E dha'd a ghabha do'n a phòsadh bheannaichte Ris Féin. Agus oh gu'n deanadh tu mar a rinn an duine dall an sin, a dh'éirich agus a thàinig gu fionn; agus bì cèiteach dhuit fein a so, tha gairdeanan farsuing gu fionn gu do ghabhail. Gu fìrinneach, ge b'e air bith thù, na cia àite air bith an bheil thù, aig an bheil an gearain so, co dhiubh thà thù a'd' chéile na nach eil. 'S e do shàr obair a nis, dùnadh a stigh ri Crìosd, ann an cùmhnant pòsaidh. 'S e obair peacach air an d'r' thàinig dearbhadh, agus naomh teagmhach, an aon nì; an aon, cho math ris an aon eile, a bhì creidsinn agus a dùnadh a stigh ri Crìosd, mar nach d'rinn e riamh roimhe. Smuaintich mar sin air a' nì is miosa, eadhon nach robh thù riamh air do phòsadh ri Crìosd; gidheadh na bì fodh mhi-mhisneach, ach biodh so na latha pòsaidh eadar Esan agus thusa, a tilgeadh t-anam Air, gu'n a bhi cur an àmharas cho ullamh 's a thà E gus do ghabhail. Air son do mhisneachd, theirinn riut, mar a thà aon dhé na seann diadhairean ag ràdh ann a bhi labhairt mu'n nì so, C'ar son a thà thù stad agus a tuisleachadh annad féin? Tilg thù féin Air, na biodh eagal ort, cha tarraig E air ais E Féin chum leigeadh leat tuiteam; tilg thù féin Air, muinghinneach agus dearbh-ta gu'n gabh E riut agus gu'n sàbhail E thù. 'S e so a rinn mì nis; a naoimh, a chéile Chrìosd, ciod thà fantainn, ach gu'n gràdhaich, gu'n toir thù urram, gu'n tòir thù ùmhlachd do'd Thighearna agus do'd Cheann, beo beatha taiceachadh, agus mar an ceudna fadachd agus sùil ri a theachd gu bhì daingneachadh a phòsaidh eadar Esan agus thusa! Ciod thà air fhàgail, ach gu'n togadh tù cainte an Abstoil, deanamh an dearbh cho-dhùnadh bho do phòsadh ri Crìosd, a thà esan a deanamh bho chrìoch na'n uile nithean, ag ràdh ann a'd ainm féin agus ann an ainm cuid eile, "Uime sin do bhrìgh gu'm bì na nithean so uile air an sgaoileadh as a chéile, ciod a ghné dhaoine bu chòir a bhì annaibh, ann an caithe-beatha naomh agus diadhachd, le sùil a bhì agaibh ris, ann an luathachadh chum teachd latha Dhé, anns an bì na neamhan, air dhoibh a bhì ri theine, air an sgaoileadh as a chéile, agus anns an leaghar na dùile le dian theas?" A pheacaich, ciod a thà air fhàgail agad r'a dheanamh, ach t-ainm agus t-anam a thoirt suas do Chrìosd ann an cùmhnant pòsaidh, agus a bhì sona gu sìorruidh? Dùinidh mì leis na briathran sin, "Is beannaichte iadsan a thà air an cuireadh gu suipeir-bainnse an Uain." Tais. xix, 9. A Chrìoch.

# Dioghlum o MhacRath Mór

Ann an Uig, an Leodhas, air Di-luain Orduigh, ghabh e an earrainn so — “Rinn Solamh, an Rìgh, leaba-phòsaidh dho fhéin, de chrannaibh Lebanon. A puist dhealbh e de dh'airgiod, a h-ìochdar de dh'òr, a còmhdach de chorcur; bha a meadhon air oibreachadh le samhlaidh ghàidh le nigheanan Ierusalem.” Thuirt e, “Faodaidh sinn a' cheud chuid de'n earrainn a chur mar so — ‘Rinn Crìosd, an Rìgh, crà-leaba no carbad dha fhéin’ agus mar sin air adhart. Anns a' chrà-leaba so that Crìosd, 'na imeachd leatha anns an t-saoghal so gu Gloir, ag gabhail a steach a h-uile creutair lag-chuiseach, agus uireasbhach; a tha aige fhéin air an talamh. Is e an Spiorad Naomh, gu labhairt 's urram, an carbadair no an **driver** a tha aig Crìosd air a' charbad. An uair a chi Crìosd air an t-slighe,

“(1) Neach a tha ag imeachd le cridhe brònach, their e ris an Spiorad Naomh, ‘Stad, Fhìr-iùil bheannaichte; tha neach an so a' chà' fheumas a thogail a steach; tha e a' bròn air son a chruas-cridhe.’

“(2) Ag imeachd air adhart, tha e a' faicinn neach eile ag cao-ch air son a dhorchadais, agus tha Crìosd ag radh, ‘Stad, agus gu'n togar a stigh e.’

“(3) A' dol air adhart tha e a' faicinn neach eile air a thilgeadh sìos le mi-mhisneachd nach 'eil e de'n chloinn. Tha Crìosd ag aithneadh gu'n togteadh a stigh e.

“(4) Ag imeachd air adhart tha e a' faicinn neach ag gearan cho beag 's a tha de ghradh aige do Chrìosd, ma tha gradh idir ann. Tha Crìosd ag aithneadh, ‘Togamaid a steach e.’

“(5) A' dol air adhart tha e a' faicinn neach eile air a bhuaireadh nach d'fhuir e riamh eolas slàinteil air Crìosd. Tha Crìosd ag iarraidh stad agus gu'n togar a stigh e.

“(6) Tha e a' dol air adhart agus a' faicinn neach eile ag caoidh olcas a chridhe. Tha Crìosd ag aithneadh a thoirt a steach.

“(7) Ag imeachd air adhart tha e a' faicinn neach eile air a shàrachadh le as-creideamh. Tha e ag aithneadh stad agus a thoirt a stigh.

“(8) Ag imeachd air adhart tha e a' faicinn neach eile a tha ag caoidh gu goirt. ‘Thréig an Tighearna mi, is rinn e mo dhì-chuimhneachadh.’ Tha Crìosd ag aithneadh stad agus gu 'n togar a steach e.

“(9) Agus a'g imeachd air adhart tha e a' faicinn neach eile ag gearan. ‘Mo chaoile, mo chaoile!’ Tha Crìosd ag radh, ‘Stad, agus gu'n togar a stigh e.’

“(10) A' dol air adhart tha e a' faicinn neach eile ag caoidh a chùl-sleamhnachaidh. Tha Crìosd ag aithneadh, ‘Stad agus gabhamaid a steach e.’

“(11) A'dol air adhart tha e a' faicinn neach eile a' fàs sgìth de 'n

t-saoghal agus an saoghal a' fas sgìth dheth. Tha Crìosd ag radh, 'Stad agus gu 'n tog sinn a steach e.'

"(12) A' dol air adhart tha e a' faicinn neach eile ag caoidh cho mì-naomh 's a thà e. Tha Crìosd ag radh, 'Stad, tha e feumach air a thogail a steach.'

"(13) A' dol air adhart tha e a' faicinn neach eile air chrith le eagal nach faigh e gu brath do nèamh. Tha Crìosd ag aithneadh, 'Stad agus gu 'm faigh e togail a stigh.'

("MacRath Mor" le Neacal MacNeacail)

## Book Reviews

**The Biblical Basis for Infant Baptism** by Dwight Hervey Small.

Baker Book House.

This book written by the pastor of the Warren Park Presbyterian Church, Cicero, Illinois is a very useful study of the Biblical principles involved in the baptism of infants. Due to the fact that the anti-paedobaptists are out of line with the general teaching of the Christian churches on this particular subject, they are very vociferous in their claims, and generally well-informed with respect to their own arguments. They are not, however, so well-informed about the arguments in favour of the baptism of infants, but due to their laying great emphasis on their own arguments, the impression is often given that the baptism of infants has no Scriptural basis, but is merely a tradition carried over from the Roman Catholic Church. Mr Small has endeavoured in this particular book to go back to the covenant relationships which the Scripture so clearly teaches, and to demonstrate that both baptism and circumcision are closely bound up with these particular relationships. He makes a careful study of these doctrines in the light of the Scripture, and his arguments are very convincing.

Since his study is based upon the covenant relationships revealed in the Old and New Testaments, the theological viewpoint expressed is that of the covenant theology of the Scottish reformers. It is interesting in this connection to notice that, contrary to the views held in some quarters, in which the case for adult baptism is examined and then the case for infants, Mr Small takes the opposite point of view: "It was distinctive of the Scottish reformers that they saw infant baptism as the basic pattern; baptism was primarily applicable to the infant heirs of professed believers. They did not view baptism as primarily applicable to adult converts, and then seek to adapt it to infants. For them baptism by its very nature was a sacramental ordinance of entrance into the covenant community of God's people,

with its privilege and contact with the means of grace." (p. 9).

There are one or two phrases and points of view with which the present writer would not fully agree. A typical example is as follows — "Circumcision certified that relationship. The little ones were as explicitly and as fully invested with the part and title of this covenant and all that it implied as were the parents. They were to be regarded and treated as of **the number of the elect.**" The true position was that they were regarded as of the number of the visible church. Apart, however, from these blemishes which are few in number, the study can be profitably read by all who are interested in discovering the Scriptural principles involved in infant baptism.

We are very much in agreement with the following statement — "These are truths which must be taught to the children of believers, or of course it is of no avail to place them under the sign and seal of the covenant. For this reason it is an appalling thing that countless thousands participate in infant baptism in our churches who are never instructed in the promises or obligations! Could anything be of greater importance within the life of the church and its families? It is not difficult to understand the negative reaction of immersionists who witness the apparently meaningless rite as practised in a vast number of churches. It is cause for deep repentance on the part of ministers of reformed churches. And it may well be that the precious truths for which they stand shall not have the blessing of God upon them until there is just such a repentance. The practice of the church can never rise above the preaching from the pulpit and the instruction given to individuals who apply for the administration of the sacramental ordinance."

The book may be purchased from the Church Bookroom.

D.M.

**The Christian, his Conflicts and his Armour.** The Bible Christian Unity Fellowship, 52 Oatlands Drive, Weybridge, Surrey. Price 60p plus postage.

This well-printed paperback contains a series of sermons by way of exposition of Ephesians vi, 10-18, which were preached before the University of Cambridge by the Rev. Charles Simeon, M.A., Fellow of King's College, Cambridge (1759-1836). The book contains a short resumé of the life and times of the Rev. Charles Simeon by Bishop D. A. Thompson of the Free Church of England. During his fifty-four years in Cambridge and as incumbent of the nearby Church of the Holy Trinity, Simeon exerted a tremendous influence on university life. His labours were blessed in Scotland and also in the provision of workers for the mission fields. Probably the most noteworthy of these heroic heroes of the Cross was, by common consent, Henry Martyn,

who served Simeon, his beloved teacher in the things of God, as curate for two years. He then went to India, moved on to Persia, and when he was on his way home, died at Tocat in Asia Minor at the age of thirty-one.

The sermons themselves deal with the various parts of the Christian armour and their interpretation and use. The Bible Christian Unity Fellowship are desirous that the book should be sent out to all students studying in Divinity as an antidote to the false teaching which is so widespread at the present time. This worthy purpose deserves every encouragement.

D.M.

**Jesus The Messiah: An Illustrated Life of Christ.** By Donald Guthrie. Pickering & Inglis Ltd. £2.75.

This book is a comprehensive devotional study of the earthly sojourn of the Divine Redeemer, as unfolded in the record of the Four Gospels. The author is a distinguished scholar, Professor of New Testament Studies at the London Bible College, and the work itself is written from a basically evangelical standpoint. It is encouraging to find in a modern publication in this particular field of study, an approach to the subject matter of the book, which is intellectual, and yet humble and reverent; for the author, the authority and authenticity of the Scriptures are unquestioningly accepted and his task of harmonising the four records, of elucidating any difficult points, and of interpreting the whole, is fundamentally based upon his conviction of the infallible truth of these records.

His treatment of the great mysteries of the faith, as these are revealed in the pages of the Gospels, is admirable. He allows the Scriptures to speak for themselves. His approach to the Messianic conception of the Divine Mission of the Redeemer is one which does justice to the Old Testament Scriptures, and serves to confirm in the minds of his readers the truth of the words at the beginning of the Epistle to the Hebrews, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son..."

Despite the use of the phrase 'Christmas story' and 'Easter Day' — terms which we would naturally have avoided, the great events associated with the Incarnation and Resurrection respectively, are handled in a proper and evangelical spirit. The mystery of the Virgin Birth and the Physical Resurrection of the Lord of glory are accepted in the spirit of faith, as essential elements in the Divine Plan of Redemption.

The book is handsomely illustrated throughout, with scenes from the Holy Land, depicting the particular subject matter from the

Gospels, under review at the time. The language and style of the author are pleasing features of the work, while the division into sections that can be used, if desired, for daily studies over a period of six months, makes the book admirable for Bible Study among young people and others.

While there may be places in the book where we would differ slightly on points of emphasis or interpretation, we commend the perusal of this work, especially in this day and age, when there are so many books of a thoroughly different outlook on the same subject, on the market, and desire for it a wide circulation.

A.M.C.

## Church Notes

### Meeting of Synod

The Synod will meet (D.V.) on Tuesday 22nd May 1973 in the Free Presbyterian Church, Inverness at 6.30 p.m. when the retiring Moderator, Rev. J. A. MacDonald, Fort William, is expected to preach.

### Aid to Distressed in Ulster

Dear Mr Macleod,

I shall be grateful if you can find room in your magazine for this short note. I have recently moved from Belfast to Dervock and when I was transferring my bank account, I decided to wind up the No. 2 Account which had been opened when "The Aid to Distressed in Ulster" fund was started. No contribution had been received since June of last year, so I thought there was not much point in keeping it open any longer. The balance at date of closure was £16.82 and this was sent to two young ladies in Londonderry, who had already received a grant from the fund. These two ladies had lost their business and home and all their personal belongings. They have not as yet received any compensation from the authorities. This is a typical case.

This help has been possible because of the kindness and generosity of the people of the Free Presbyterian Church of Scotland who contributed so willingly and gladly to this fund. Their kindness has been much appreciated by those who have benefited from the fund. They have asked me to express their gratitude to their kind benefactors.

I pray that God may bless your Church, and own and use your testimony for precious but despised truths.

Yours sincerely,

W. YOUNG

## Southern Presbytery

### Ordination and Induction of the Rev. Ian R. Tallach to the Church Extension Charge of Stirling, Perth and Dundee.

The Southern Presbytery met within the Tolbooth, Lesser Hall, Broad Street, Stirling, on Tuesday, the 6th day of March, 1973, at 6 p.m.; and at 7 p.m. with the assembled Congregation in the Larger Hall in order to carry out the above service.

After the usual preliminaries the Rev. H. R. M. Radcliff, Moderator, proceeded to conduct public worship, preaching a most appropriate sermon from Exodus, Chapter 3: Verse 14: — "And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Public worship being ended, the Clerk read out the Narrative, Questions and Formula. Rev. Ian Tallach returned satisfactory answers to all the Questions, and then signed the Formula in the present of the Congregation. The Moderator then asked Mr Tallach to kneel down and, with the imposition of hands, the Moderator engaged in solemn prayer. Prayer being ended, the Moderator did then Ordain and Induct Mr Tallach in the following words — "I do now, by the authority of the Lord Jesus Christ, the alone King and Head of His Church, and in the name of the Southern Presbytery, Ordain and Induct you, Mr Ian Ross Tallach, to the Church Extension Charge of Stirling, Perth and Dundee." The Moderator then gave Mr Tallach the right hand of fellowship and the other members of Presbytery and the associated member, Rev. D. A. MacLean, did likewise.

Addresses in appropriate terms were given by Rev. L. MacLeod to the newly-ordained minister, and by Rev. D. Campbell to the Congregation. The Rev. D. A. MacLean, Clerk to the Church Extension Committee, on the request of the Moderator, then addressed the meeting in a few suitable words, and the Clerk — again on the request of the Moderator — read out two letters expressing prayerful good wishes to the Rev. Ian Tallach and the people under his charge from the Rev. Robert R. Sinclair, Wick, and the Rev. A. F. MacKay, Inverness. The Moderator then announced that the Presbytery would continue their meeting after the close of the Service, and that Mr Tallach would shake hands with the Congregation at the door as they left. The Moderator then gave out Psalm 122 from Verse 6 for singing, and thereafter dismissed the Congregation with the Benediction.

The Presbytery, in collaboration with the Church Extension Committee, thus carried out the wish of the Synod with respect to the settlement of a minister of the Free Presbyterian Church of Scotland in the Church Extension Charge of Stirling, Perth and Dundee. Doubt-

less, the occasion was an auspicious one for our Church and for the Southern Presbytery, on whose Roll of Ministers Mr Tallach's name now appears. Mr Tallach is the first minister of our Church to be settled in this part of our land. Stirling, Perth and Dundee are places famous in Scottish Church History. In these places there are many reminders of those who loved Christ and His Word and Cause, and of some who, like Rev. James Guthrie, sealed their testimony with their blood. May the ministry now begun be accompanied with the Lord's blessing, and may Mr Tallach enjoy much of the Lord's help and presence in the difficult field upon which he is now entering. May many tokens of the Lord's favour be enjoyed by both pastor and people. The Lord Jesus Christ, the alone Head of His Church, is the same yesterday and today and forever. The Word of God, with its exceeding great and precious promises, is still full of encouragement to all the Lord's heaven-sent messengers. "And He laid His right hand upon me, saying unto me, 'Fear not; I am the first and the last.'" Revelation, Ch. 1, v. 17.

It was most encouraging to see a Congregation of over 150 people at the Service in Stirling. We were reminded of the promise in Isaiah 60:22, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

MALCOLM MACSWEEN

Clerk to the Southern Presbytery

### Perth Services

Readers will be interested to learn that church services began in Perth on the first Sabbath of April. The address of our place of meeting is as follows: The Forteviot Hall, Pomarium (off Leonard Street), Perth. The times of services on the Lord's Day are 11 a.m. and 6.30 p.m.

We welcome all who may read this notice, and who are within reasonable distance of the above hall, to attend our services. Readers who may know of friends resident in and around Perth, and whom they think may be interested, should write to me giving their names and addresses. (My address is: 77 Nimmo Place, Perth).

So far, the numbers attending the services in Perth have been encouraging, but we desire and pray that these would increase. Perth is well-known as 'the Fair City', but like any of our other cities it bears the marks of the moral ugliness that prevails in our day. What the city needs is the transforming grace of God to change it, and to give it that spiritual and moral comeliness which it once bore in Reformation days. Let such as love the Cause of Christ and desire the advancement of His Kingdom remember the Church's work of extension in their prayers.

'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, strengthen thy stakes.' — Isa. 54.2.

IAN R. TALLACH

# Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue, Glasgow G12 0HE acknowledges the following donations with sincere thanks —

**Sustentation Fund** — Mrs Robertson, Leven, £4; Anon., Inverness postmark, £20; J.M. Humphrey, Rodney, Ontario, £19.90 (per RWMM).

**Foreign Mission Fund** — Anon., Dornoch, £3; K. Boomaayer, Kalamazoo, Michigan, £3.60; J. M. Humphrey, Rodney, Ontario, £19.90; J. Van Noppen, USA, £40; Mrs R. Ferguson, Harris, £1.50 (last 4 per RWMM).

**Home of Rest Fund** — "Interested", Skye, £5; Resident for petrol, £1; Kyle-Dockton FP Church, special collection, £53.70.

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

**Free Distribution Fund** — J. MacLeod, Rogart, 45p; Misses C. & A. McDougall, Achintore, 30p; Anon., £2; Miss C. MacKinnon, Broadford, £1.50; W. J. & P. Moynihan, Palmers Green, £3 (per WDF); Mr and Mrs R. T. Vietch, N.Z., £1.20; J. Fraser, Kirkhill, £1.20; Mrs C. N. MacLeod, Stornoway, 35p; M. MacDonald, Sleat, 44p; H. Pikaard, West Paterson, N.J., £2.65; Mrs E. Lawson, Detroit, 50p; Gairloch Friend, 50p; Mrs R. Ferguson, Harris, 50p; Mrs E. Livingstone, Dunoon, 50p; N. MacDonald, Miavaig, 80p; Mrs M. Morrison, Tarbert, 80p.

**Publications Fund** — Miss C. MacKinnon, Broadford, £1.50; A. Morrison, Rhienich, £1.

**Welfare of Youth Fund** — Miss C. MacKinnon, Broadford, £1.50.

**On behalf of Trinitarian Bible Society** — H. MacRae, Kelwood, Manitoba, £5.80.

The treasurers of the following congregations acknowledge with sincere thanks the following donations —

**Staffin, Skye** — 'M.N.', £5 for Sustentation Fund per M.M.; Friend, Glendale, £5; Anon., £10, both for Congregational Purposes and per Rev. J.M.D.; Miss A. MacPherson, Portree, £1, Church Door Collection; Raasay Friend, £2 for Communion Expenses per M.M.

**Dumbarton** — "Friend", Stornoway, £20; "Anon" in collection plate, £2; "Wellwisher", Dumbarton, £1, all for Dumbarton F.P. Manse Fund and per A. E. Alexander.

**London** — Friend, Bath, £100; Friend, Inverness, £5; Friend, Inverness, £2, all for London Building Fund; Miss D. F. Randell, Northampton, £6 for London Church and Manse Building Fund.

**Plockton** — Greenock Friends, £5 for Congregational Purposes per Rev. D. B. Beattie.

**St. Jude's, Glasgow** — Mrs MacLeod, Dosk Avenue, £2 for Car Fund; Mrs Piper, £1; Mrs Walker, £1.50; Anon., Stirling Induction, £4; Anon., Greenock Communion, £3.50, all for Bus Fund; Anon., £3; D. MacLeod, £1; Anon., £5; Anon., £3, all for Trinitarian Bible Society and in church plate.

**North Tolsta** — John MacIver, 41 North Tolsta, £5 for Communion Expenses; Anon., £2.30 for Aged and Infirm Ministers Fund; Johanna & Donald Campbell, 'Cruachan', North Tolsta, £1 for Communion Expenses and in church plate.

**Raasay** — Friend of the Cause, £2; P.A.H., £2 both for Manse Extension per J. M. MacLeod; Friend, £2; Anon., £2 both for Congregation Purposes; Anon., £2; Envelope in plate, £1, both for Sustentation Fund; Anon., in memory of loving parents, £2; 2nd don., £2 both for Congregational Purposes.

**Beauly** — Friends, £15 for Church Building Fund; Executors of late Miss Margaret Macdonald, £50; Friend, £20; Caithness Friend, £1; Friend at Dingwall Communion, £10, last two per Mrs MacFarlane.

**Glendale** — An Old Friend, £5; Envelope in Plate, £10 both for Sustentation Fund and per Rev. J.C.

**Inverness** — Dingwall Friend, £10; Anon., Kishorn, £2 both for Home of Rest and per Rev. A.F.M.

**Shieldaig** — From the estate of the late Miss Margaret MacLennan, £5778 56.

**Greenock** — Dunoon Congregation, £80; Mr W. Balfour, Gourock, £15; John Gillies, Gourock, £5 all for Ministers New Car and per Rev. I. MacLeod.

**Lochcarron** — A Friend, £20; A Friend, Lochcarron, £20 both for Church and Manse Building Fund and per Rev. J.W.R.; In Loving Memory of my husband and family, £10 for Church and Manse Building Fund.

**Fort William** — Mrs Munro, Dalchricht, £5 for Sustentation Fund and £2 for Congregational Fund; Mr Ewan McLennan, Caol, £2; Mrs Gillies, Caol, £2 both for Mini Bus Fund; Friend, Inverness, £1 for Congregational Fund per Mrs Fraser; Friend, Collam, Harris, £1 for Congregational Fund and per Rev. J. A. McDonald.

**Tain and Fearn** — Anon., £10 per K.R.; Anon., £1,000 per Rev. J.N.; Anon., £10 per K.R.; In memory of Mr A. Robertson, £5 per K.R. and all for Manse Fund.

**Aberdeen** — Friend of the Cause, £2 for Manse Building Fund and per RWMM.

**Ingwenya** — Friends, Edmonton, \$50; \$39; \$35; Winnipeg Sabbath School, per Miss Steedman, \$100; In Memory of Mrs Steedman, \$100; Winnipeg Congregation, \$303; Vancouver Congregation Ladies Group, \$100; \$125; \$150; Toronto Congregation Ladies Group, \$30; \$35; \$45.

**North Harris** — £5, Mrs Morrison, Rockview, Tarbert for minister's car expenses; £5, Mr Donald John Gillies (Greece), Leacklea, Stockinish, for manse new kitchenette; £1, Friend, Kyles Scalpay, for manse kitchenette; £2, Friends, Tarbert for manse kitchenette; £5 (£3 for manse kitchenette and £2 for minister's car expenses) from friends, Stockinish; £5 (£3 for manse kitchenette and £2 for minister's car expenses) from Mrs Macleod, 6 Leacklea, Stockinish; £5 (£3 for manse kitchenette and £2 for minister's car expenses) from friend, Leacklea, Stockinish; £5 from Mr Roderick Macleod, Scrote, Stockinish (£3 for manse kitchenette and £2 for minister's car expenses); £2 from friends, Stockinish for communion collection; £10 from Niall Ian Macleod, Dereclete, Tarbert for Sustentation Fund; £2 from Mr Angus Macleod, 7 Leacklea, Stockinish for minister's car expenses; £5 for manse kitchenette from Mr Angus Macleod, Collam, Stockinish; £2 for minister's car expenses and £2 for communion expenses (collection plate); £5 for communion expenses (collection plate); £2 from friends, Leacklea, Stockinish, for minister's car expenses; £5 from Mrs Fraser, Carrigrich, for communion expenses (all per Rev. A. McK.).

**General** — Mrs Christina Macdonald, Cuaig, £4 for Sustentation Fund and per RWMM; Gillanders, Arrina, £5 for Sustentation Fund per R. Gillanders; Mrs Mary Livingstone, Cuaig (postumously), £100 for Congregational Purposes per Rev. A. Murray.