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Meeting of Synod — May 1991

The annual meeting of Synod took place on Tuesday, 21st May 1991 in the Free Presbyterian Church, Inverness, at 6.30 p.m. when the retiring Moderator, the Rev. Donald J. MacDonald, Uig, Lewis, preached a suitable sermon from the words in Revelation chapter two, verse twenty-five, "But that which ye have already hold fast till I come."

The members present from the various Presbyteries of the Church were as follows:

NORTHERN: Revs. A. F. MacKay, J. A. MacDonald, D. B. MacLeod, D. M. Boyd, J. Goldby and Messrs R. Ross, I. MacLeod, E. Fraser, E. Sutherland, I MacRae and R. MacLeod.

SOUTHERN: Revs. D. MacLean, L. MacLeod and G. Hutton and Messrs K. Gillies, A. MacLennan, D. MacSween, R. Campbell, J. MacDonald, I. MacKinnon, A. MacRae, and A. Gillies.

WESTERN: Revs. A. MacKay, A. MacDonald, D. Ross and N. Ross with Messrs H. MacLeod, A. MacKenzie, T. Maton, K. MacLeod, D. MacCuish, W. MacLeod and E. Ross.

SKYE: Revs. F. MacDonald, J. R. Tallach, A. M. Cattarach and D. Nicolson with Messrs D. MacKay, R. MacBeath, M. MacKay, J. Campbell, and J. Gillies.

OUTER ISLES: Revs. A. Morrison, J. MacDonald, D. J. MacDonald, K. D. MacLeod and J. MacLeod with Messrs R. MacLeod, A. Morrison, D. MacKenzie, J. Nicolson, N. Thomson, J. MacAskill and D. A. MacKay.

AUSTRALIAN AND NEW ZEALAND: no member present.

ZIMBABWE: Mr Neil Murray.

CANADIAN: Messrs G. Schuit and N. MacPherson.

LETTERS OF APOLOGY FOR ABSENCE were read by the Clerk of

Synod from the following: Rev. D. J. MacAskill, Harris; Mr A. Geuze, New Zealand; Rev. A. Ndebele, Zimbabwe.

It was reported that Rev. A. McPherson although absent from this meeting was expecting to be present at further sederunts. The Clerk of Synod added that he had received a letter of apology from Mr D. J. MacLeod, Portree.

The Officer of Court on this occasion was Mr Angus MacIntosh of the Inverness congregation.

The Rev. D. J. MacDonald, as Convener of the Training of the Ministry Committee, intimated that there were no students ready for licensing this year.

The Moderator then intimated that as his term of office had come to an end it was now the duty of the Synod to appoint a successor. Mr MacDonald thanked the Synod for their forbearance and for the help he had received from members of the Court.

The Clerk of Synod intimated that the Church Interests' Committee of the Church had decided that the name of the Rev. D. A. Ross, Laide, be put forward and the Clerk referred to the service which Mr Ross had given to the Church having served on the Foreign Mission for several years and now occupying the charge of the Laide congregation. Mr Ross, he added, had visited the Dominions and also Eastern Europe.

Rev. D. M. Boyd also spoke of the suitability of Mr Ross for the Chair saying that Mr Ross had shown himself willing in the service of his Master and Saviour, the Lord Jesus Christ. Rev. D. M. Boyd reminded the Synod of the stand made in this very building two years ago, for the advance of the gospel against idolatry.

Rev. D. Ross accepted the office and in taking the Chair he said — "Fathers and brethren I thank you for these kind words spoken. I certainly do not feel fit for this honour bestowed upon me. I hope I will be able to keep order by the Lord's help. When I was listening to Mr MacDonald preaching here tonight I felt it was a great privilege to belong to the Free Presbyterian Church. In reference to what took place two years ago, it is plain that the Lord was with us. The witness has been maintained by the Lord and this is a wonderful testimony of the Lord being mindful of us. So strong was the liberal element in our church at that time that some of us thought the witness would be lost. The world was mighty against us. The religious world was mighty against us. Our former brethren, whatever they may say, were mighty against us but the Lord was with us, as it is said in Psalm 115, 'The Lord hath been mindful of us: He will bless us.' Some think that the Church is finished but it is not

so, and it will not be finished so long as we hold fast to the Truth and are not carried away by the errors of the wicked.”

Reference was made to the members of Synod who had passed away since our last meeting namely, Rev. B. B. Dube, Zimbabwe; Mr Donald MacAskill, Portnalong (or rather Carbost Beag); Dr R. K. MacCuish; Mr Duncan MacLeod, S. Harris and Mr John Campbell, Auckland. Tributes would be presented to the Synod at a later Sederunt.

Rev. Fraser MacDonald made the proposal to have the Synod sermon inserted in the Church Magazine and in doing so said, ‘The sermon we listened to with pleasure and profit. There were notes of confession, of courage, and of confidence — polemical notes — notes of the evangel — of the glory of Christ as the one and only Saviour. We are living in very, very dangerous times but the necessity of our Biblical stand has been solemnly reinforced and were it not that we believed that the stand made was from above, we would be very low; but we are convinced that the stand was not of man and that therefore it will last. We fervently endorse what we heard in the sermon and we seek that prosperity may characterise our Synod in spite of our flouting and laughing. Our prayer is that the Lord will raise up, by the power of the Holy Spirit, men and women who would be like the men and women whom we knew and admired in other days of the Free Presbyterian Church of Scotland.’

This public meeting of Synod was brought to an end by prayer and praise.

The Synod met again in public on Wednesday 22nd May at 3 p.m. The Clerk of Synod intimated that acknowledgment of last year’s Synod address to Her Majesty the Queen had been received.

LOYAL ADDRESS FOR 1991

To the Queen’s Most Excellent Majesty. The Loyal and Dutiful Address of the Synod of the Free Presbyterian Church of Scotland.

We, the Synod of the Free Presbyterian Church of Scotland, convened at Inverness this 22nd day of May, 1991, desire to express once again to Your Majesty the loyalty and goodwill which we bear to Your Majesty’s Person and Throne.

We rejoice that Your Majesty enjoys good health and is able to perform the many onerous duties that fall to you as Queen of this realm. It is also a matter for thankfulness that Your Majesty stands so high in the esteem of your people, holding as you do to standards of conduct which, though neglected by many today, nevertheless appeal to the hearts and consciences of the majority as becoming and right. It is also matter

for gratification that Your Majesty habitually attends public worship on the Sabbath Day, and it is our earnest prayer that the vast numbers of your nominally Christian subjects who do not worship God publicly on His Holy Day, may be brought by the power of the Holy Spirit to regularly give homage as Your Majesty does, to the King of kings and Lord of lords.

As loyal, Christian subjects we, however, feel it is our duty to point out the inconsistency between Your Majesty's profession of the Christian Faith and your attendance once again at the Commonwealth Day Observance service. Muslims, Hindus, Bhuddists and Sikhs worship other gods than the God and Father of our Lord Jesus Christ, who being God alone has commanded, "Thou shalt have no other gods before me". We would respectfully urge Your Majesty, and Your Majesty's heir, the Prince of Wales, to give no support to the multi-faith movement which is just another of the perversions of Christian truth so prevalent today.

Your Majesty has no more loyal subjects than those who believe in Christ alone for salvation, and seek to obey Him as their divine Lord. We humbly claim to belong to that number, and assure you of our continued prayers for the highest wellbeing of Your Majesty, Your Majesty's Consort, and your family. We pray also that our beloved land may soon be visited by a notable outpouring of the Holy Spirit that would result in Your Majesty's subjects returning as a people to the reverent appreciation of God's Word, to saving faith in the Lord Jesus Christ, and to the keeping of His commandments. This above all things would minister to the peace and stability of Your Majesty's realm.

On behalf of the Synod of the Free Presbyterian Church of Scotland.
(Rev.) D. A. Ross, Moderator.

The LOYAL ADDRESS for 1991 was now presented to the Synod by Rev. A. McPherson and the Synod passed it. Rev. A. F. MacKay spoke of the faithfulness of the Committee that had drawn up the address, in particular in that the attention of Her Majesty had been drawn to the wrongness of Her Majesty's action in attending a multi-faith service.

The Welfare of Youth Report for the year was presented by Rev. D. A. Ross; the Training of Ministry Report was presented by Rev. D. J. MacDonald and the Ballifeary Home of Rest Report by the Clerk of Synod. In connection with the Report on the Leverburgh Home of Rest by the Rev. J. MacLeod, the Synod took note of the deficit in connection with the running of that Home. Rev. K. D. MacLeod informed the Synod that steps were being taken to get advice from the General Treasurer of the Church.

Rev. A. F. MacKay enquired as to whether there were any obligations laid upon our Church Homes in connection with the supplements paid by the DHSS. Rev. D. B. MacLeod replied that so long as the Homes were filled the DHSS would not interfere but Rev. A. F. MacKay replied that he had been informed to the contrary.

Rev. J. MacLeod stated that as far as the running of the Leverburgh Home was concerned everything was being done to make it as viable as possible. The Rev. D. MacLean gave in the Report of the Committee set up to investigate the situation in the Glasgow area for setting up a Home of Rest there. He stated that the Committee were looking for direction from the Synod as to the limit of money to be spent on such a Home.

Mr MacLean spoke of the cost being in the region of £800,000.

Mr R. A. Campbell stated that the Committee had only looked at the viability of such a project chiefly. Mr R. Middleton thought that it would be foolish to spend nearly one million pounds in purchasing such a Home.

The discussion was concluded when Rev. D. M. Boyd stated that the issue would have to be dealt with by the Finance Committee.

After the Rev. D. J. MacDonald presented the Outreach Committee Report, the Synod went into private. The Synod met again in the evening in public at 6.30 p.m.

The RELIGION AND MORALS COMMITTEE'S REPORT was presented by Rev. D. A. Ross.

While the Synod on the whole were satisfied with the Report the Rev. D. J. MacDonald did not think the emphasis on the evil of alcoholism was strong enough.

Rev. J. MacLeod warned that the European movement would have to be watched as it was going in the direction of Rome.

The Synod moved on to consider the Resolutions prepared by the Committee which were as follows:—

Resolution re Action of Churches Together in Scotland

Action of Churches Together in Scotland (ACTS) is the latest product of the ecumenical movement. It aims at stimulating more contact among worshippers at all levels. Nine Churches are in full membership of the new organisation, including the Roman Catholic Church, which had only observer status in the former Scottish Churches Council. ACTS has a Central Council consisting of representatives of the participating Churches. It is significant that the Convener of this Central Council is the Roman Catholic Bishop Mario Conti. The headquarters of the new Movement

is Scottish Churches House, Dunblane. This is a Conference and Retreat Centre, the Director of which is an Episcopalian, Rev. Dr Daniel O'Conner.

ACTS is described as "a movement which includes everything the Churches and Christian people do together in Scotland", and as "a Central National Body to enable this wider pilgrimage and action together". There is a plan to form Regional Ecumenical Teams throughout Scotland to give encouragement to ecumenical projects and generally foster an ecumenical spirit within each local community. Those supporting ACTS commit themselves to pray for the unity of all Christians in the spirit of the Pilgrim Prayer, which concludes: "We are strangers no longer but pilgrims together on the way to 'your' Kingdom".

Taking these things into consideration and particularly, the active part taken by the Roman Catholic Church in this new Movement, the Synod views this recently constituted organisation as another device of the enemy of souls to deceive the hearts of the simple, and as a further attempt to bring the Churches of Scotland into union with, and under the yoke of, the anti-christian and apostate Church of Rome. The unity sought by this new organisation is a perversion of true unity, which is unity in the truth. The specious unity of the ecumenical movement is wholly deceptive and its promoters are blind leaders of the blind. The Synod, therefore, would warn people everywhere against being caught up with it and reminds any believers entangled with it of the exhortation of God's Word: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty".

Resolution re the Billy Graham Mission Scotland 1991 Crusade

The Synod of the Free Presbyterian Church of Scotland met at Inverness, this 22nd day of May, 1991, desires to make clear what its position is *vis-a-vis* the Billy Graham MISSION SCOTLAND 1991 Crusade.

For the following reasons, among others, the Synod is unable to endorse the crusade or co-operate, in any way, with those responsible for promoting it.

1. Billy Graham's theology is defective. Neither the man nor his message, in the Synod's view, exalts Christ as the alone Saviour and His finished work as the only foundation upon which a totally lost and ruined sinner may build his or her hope of eternal salvation. Arminianism, in essence the "partitioning of salvation" between Christ and the sinner, is at the very heart of his teaching and patently underlies his call for a deci-

sion at the end of his meetings. To give sinners the impression that it is in their own power to believe the gospel and that regeneration and adoption into the family of God follow as a matter of course, is to teach and practise what is unscriptural and highly dishonouring to the Holy Spirit, whose work it is to quicken the spiritually dead and bring them to faith in Christ.

2. Billy Graham is instrumental in promoting the ecumenical movement. He collaborates with Papists, Modernists, Infidels and others opposed to the basic tenets of the Christian faith and is prepared to accept their plaudits. Dr Graham was, in the past, happy to be associated with such as Bishop Hugh Montefiore and Dr Leslie Weatherhead, men who wrote and expressed views of the Saviour which were blasphemous in the extreme. That the present Pope should, as reported in the Press, take him by the coat lapels and say to him, "Listen, we are brothers", and that Dr Graham should be prepared to accept that as true, and, moreover, speak of the Roman Pontiff as "the world's greatest evangelist", indicate, the Synod fears, that he is devoid of spiritual discernment and confirms the view that he appears to be more interested in courting popularity than in faithfully upholding the Protestant faith.

3. The Crusade's policy of sending those who make a decision at their meetings back to their own churches without giving any consideration to the soundness of these churches is, in the eyes of the Synod, tantamount to trafficking in souls of men. Members find it particularly deplorable that an arrangement is entered into with the anti-Christian Church of Rome, whereby not only those who belong to its lapsed membership are, on signing a decision card, sent back to its fold, but one third of all those who intimate to counsellors that they have no church attachment are also allocated to it.

4. The form of worship practised at Crusade meetings is, in the Synod's view, unscriptural and, hence, God-dishonouring. This is especially true with regard to the use of soloists and choirs singing uninspired hymns, accompanied by instrumental music.

In adopting this attitude towards the Graham Crusade, the Synod recognises the fact that, among Scottish churches, the Free Presbyterian Church stands almost alone. This, however, is only to be expected in view of the unique testimony which it is called upon to maintain. In taking this stand the Synod believes that it has in view the glory of God and the eternal well-being of never-dying souls, who are in danger of being deceived and led astray by men who are perverting the Gospel of Christ. The Synod calls upon all within the bounds of the Free Presbyterian Church, and

also any outwith its bounds who may be prepared to listen, to shun these services and instead betake themselves to the throne of grace to plead for an outpouring of the Holy Spirit upon our beloved land.

Copies to: The Billy Graham Crusade Team, The Press.

Resolution re Multi-faith Services

The Synod of the Free Presbyterian Church of Scotland, convened at Inverness on Wednesday, 22nd May 1991, expresses its concern over Her Majesty the Queen's continued support of the multifaith worship in the annual Commonwealth Day observance ceremony in Westminster Abbey.

The Lord Jesus Christ, the Son of God in human nature, is the unique Saviour, being Himself God. His revelation of God is unique, and He is the only way to God the Father, for He said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6). His call to the nations of the world, including the Commonwealth nations, is: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isaiah 45: 22).

Her Majesty's spiritual advisers betray a serious lack of spiritual discernment in advising Her Majesty to support multifaith worship. We humbly and respectfully remind Her Majesty of the Lord's words to the potentates of the earth: "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." (Psalm 2: 10-12).

Copies to Her Majesty the Queen; Church of Scotland; Church of England; Press.

Resolution re Homosexuality

The Synod of the Free Presbyterian Church of Scotland, convened at Inverness on Wednesday, 22nd May 1991, reaffirms its unqualified opposition to, and abhorrence of, the vile and unnatural practices of sodomy and lesbianism, either within Church circles or without.

As a court of the Visible Church, the Synod make no apology for condemning those religious leaders, within the Church of England or elsewhere, who advocate the employment in the office of the holy ministry of persons who engage in these depraved practices. The Synod is absolutely convinced by the Word of God that such persons are totally unfit to occupy the holy office of the Christian ministry and that their involvement in the sins of sodomy or lesbianism, whether they admit it or not, can

only further provoke the wrath of the Holy God of Eternity, Who declares in His Word, "Because of these things cometh the wrath of God upon the children of disobedience." (Ephesians 5: 6; Romans 1 : 18-32).

As a Church we are resolved to pay heed to the God-given warnings of Scripture, believing that the plague of AIDS and its related illnesses are clear evidences of God's abhorrence of these vile deeds in our society; and, therefore, our position must be in keeping with the Biblical injunction: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." (Ephesians 5: 11, 12). Because a satanic conditioning process continues to mould social attitudes, so that even some professed evangelicals exercise a culpable tolerance toward homosexuality, we as a Church will continue, by God's grace, to raise our voice and to make our position unequivocally clear.

Copies to Home Secretary; Church of Scotland; Church of England; Methodist Church; Press; Mrs Mary Whitehouse; CARE.

Resolution re Obscenity in the Media

The Synod of the Free Presbyterian Church of Scotland, met at Inverness on Wednesday, 22nd May 1991, expresses its deep concern over the continued obscenities, moral filth, swearing, cursing, violence and low morality which are portrayed by television, video tapes, radio, and some sections of the press. While the Government has expressed its concern about this and has applied a degree of restriction, much has to be done yet before all that offends is eradicated.

We were pleased to hear the Home Secretary's view that pornography has "an insidious and dehumanising effect on attitudes to women and family relationships"; but we are disturbed by a study carried out for the Home Office which suggests that there is no clear evidence linking pornography to sex crimes.

We would point out how irrational it is to think that the portrayal of immorality does not corrupt the mind. It is accepted that advertising, for example, influences many to buy the product advertised. We do therefore believe that viewing violence, watching pornography, and listening to swearing, will have a pernicious effect on those who watch and listen.

Children are susceptible to evil as to good, and if the broadcasting of obscenity does not corrupt the mind what is the purpose of attempting to instil moral standards in our children? The fact is that a child's upbringing, of whatever sort, shapes him for the future. We are sure that

exposing children and young people to the portrayal of immorality will influence them in that direction.

It may be that adults are not as readily influenced by these obscenities as young people are, but we object strongly to the view that adults, by reason of their age, have some inherent right to view and read what is obscene. The end result of this conduct is that many will be influenced, more or less, to think, speak and, in some cases, even to practise the obscenities to which they have been exposed. Our final authority, the Word of God, assures us that "evil communications corrupt good manners."

We urge the Government therefore to take firmer steps to suppress obscene programmes, publications and videos. We are convinced that such action on the part of the Government will go a long way towards decreasing the incidence of crime in the nation, much of which is encouraged, we believe, by watching, hearing and reading what is contrary to, and subversive of, that moral rectitude which God requires.

Copies to: Home Secretary; Dept. Supt. Michael Hames; Press; BBC Complaints Dept.

Resolution re TV Series for Homosexuals

The Synod of the Free Presbyterian Church of Scotland met at Inverness on Wednesday 22nd May 1991, expresses its strong opposition to the planned showing by the BBC of a series of homosexuality programmes in the autumn.

Yet again we point out that marriage between husband and wife has been ordained by God, but that homosexuality is contrary to the Word of God, horribly unnatural, disgusting and vile. We are assured by the Scriptures that the wrath of God comes on nations and individuals because of this evil practice; the history of Sodom and Gomorrah and now the plague of Aids are clear evidences of this fact.

Some of the evils which result from this great sin are unhappiness, disease, blackmail, and the break up of stable marriages. It has a corrupting influence on society, leading those who were once free from homosexual inclinations to believe that a homosexual lifestyle should be developed.

Television can be a powerful influence for good. It is deplorable that it would be abused and turned into a powerful influence for evil by transmitting such programmes. We therefore ask the BBC to abandon this proposed series, which if transmitted will prove detrimental to society, and will bring wrath of Almighty God on the land.

Copies to: the Home Secretary; Complaints Department; BBC Television Centre, London W12 7RJ; Press; National VALA.

Resolution re Single Mother Artificial Conception

The Synod of the Free Presbyterian Church of Scotland, convened at Inverness on Wednesday, 22nd May 1991, condemns the practice of giving deliberate medical assistance to a single woman to conceive a child. By no stretch of reasoning can a single woman be considered to be suffering from infertility requiring medical treatment, especially when the unnatural intention of the mother is that the child should have no father.

The infertility service is being discredited by the evident lack of moral standards among those in control of it. A.I.D. was condemned by this Synod in 1959 as a violation of the seventh commandment, "Thou shalt not commit adultery", and recommended that A.I.D. should be a criminal offence. Since then, with the widespread use of contraceptives, the moral decline of the 1960s, the Abortion Act 1967, and the Human Fertilisation and Embryology Act 1990, we have seen an accelerating disregard for the value of each individual human life.

We repeat our call for the abolition of the Abortion Act 1967 and a moratorium on human embryo experimentation so that a reassessment of the I.V.F. programme and infertility services can be made in a healthier moral climate which respects each individual human life.

Copies to: Royal College of Obstetricians and Gynaecologists; Royal College of Midwives; Royal College of Nursing; British Medical Association (Ethics Committee); Home Office; Health Secretary; Scottish Office; Press; Lord Chancellor.

Resolution re Gulf War

The Synod of the Free Presbyterian Church of Scotland, convened at Inverness on Wednesday, 22nd May 1991, thankfully records the kindness of the Most High God in preserving the lives of so many of our soldiers, sailors and airmen, as well as the lives of so many civilians, while the liberation of Kuwait was secured from tyrannical annexation in the recent Gulf War.

We continue to pray for the peace of all nations through gospel submission to the Prince of Peace, the Lord Jesus Christ, Who is the King of nations as well as the King of the Church (Jeremiah 10: 7). Therefore we call on all Governments to submit to, and support, the Gospel of our Lord Jesus Christ, which brings spiritual liberty and peace to individuals and nations. "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 14); "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore,

and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28: 18-19).

Copies to Prime Minister; Press.

Resolution re Corporal Punishment and Parental Discipline

The Synod of the Free Presbyterian Church of Scotland, convened at Inverness on Wednesday, 22nd May 1991, supports the view that parents should be made more aware of their responsibilities for the behaviour of their children in society.

While the responsibility of parents towards their children is being highlighted by the Government's response to the appalling divorce rate with its evil consequences upon affected children, society is further realising the need of parents to bear more responsibility for their children's behaviour. Parental authority, the corollary of such responsibility, requires the use of sanctions, and the Scriptures concur that corporal punishment is a valid form of parental discipline when used at the correct time, with due restraint. Arguments against its misuse or abuse, highlighted by such pressure groups as EPOCH (End Physical Punishment of Children), by the "National No Spanking Week" campaign, and by the recent Discussion Paper, No 88, drawn up by the Scottish Law Commission, do not detract from its legitimate place. The recent campaign by EPOCH is ill-conceived and its ideals are far removed from reality; for example, the abolition of corporal punishment in the class-room has been attended by widespread disruption. To remove the defence in law of reasonable chastisement from parents, guardians and others having custody or control of a child or young person is certain to leave a legacy of ill-disciplined young people, and it is an unacceptable price to pay to sacrifice so many young lives upon the altar of humanistic ideology.

Scripture sets before us the manner of loving nurture of children, which includes admonition and the rod of correction when admonition fails. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6: 4). "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Proverbs 13: 24). "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." (Hebrews 12: 6-8).

Parental responsibilities and rights are not conferred by the state; they are conferred by God. The state may define and regulate them according

to the Word of God, but to do otherwise is to trespass upon an area of liberty that goes to the very heart of society.

We are worried by the violence done to the bodies and minds of young people who view adult-classified videos **through the absence** of parental control. The Government and responsible bodies should do all in their power to bring about a ban upon the sale and distribution of pornographic and violent videos, and parents should be made responsible for the video material that is shown in their homes to children.

Copies to Home Secretary; Scottish Office; Scottish Law Commissions; Law Commission; Church of Scotland; Church of England; Mrs Mary Whitehouse (National VALA); EPOCH; CARE; Press.

In connection with the Resolution re the Multi-Faith Service, Rev. A. F. MacKay gave it as his opinion that this Resolution should not be sent to Her Majesty the Queen as the matter was already raised in the Loyal Address. Some members of the Synod shared this view but the majority were of the contrary view and so the Synod decided to send a copy of it to Her Majesty the Queen.

In connection with the Resolution re Single Mother Artificial Conception Rev. D. M. Boyd observed that this was yet another evidence that morality has broken down and he noted that the Synod's Resolution of 1969 set the proper moral tone when it recommended that A.I.D. should be a criminal offence.

Rev. F. MacDonald now moved the following motion in connection with a day of Prayer. He stated "The call for a Day of Prayer is, at least, in part, occasioned by the wide ranging issues set before us tonight. The Resolutions are drawn up and circulated to the offending parties, indicating not only our deep concern but our determination to take what steps we can to expose, and at the same time seek to repress the wrongs of our corrupt and corrupting society. What is specially before my mind is the deliterious effect of legislation which adapts itself to the carnal tastes of men. This is the corruption of the fountain, rather than the streams, and is very serious indeed. Along then with the remedial measures we suggest and seek to implement we have recourse to the best weapon of all — Prayer. Therefore I beg to move that Wednesday, 11th December 1991 or Thursday 12th December 1991 be observed as as Day of Humiliation and prayer to confess our national and personal guilt and pray for the outpouring of the Divine Spirit as the only solution for the crises and problems of the age."

Rev. D. A. Ross submitted his report on the situation in Eastern Europe.

At this stage the Rev. A. McPherson rose to speak about the danger of dissipating our energies, being such a small body but he was informed that the matter would be discussed at a later meeting of Synod. The Synod did take up the matter at a later meeting in private and it was agreed that henceforth matters concerning Eastern Europe would be dealt with by the Dominions and Overseas Committee and that there would be a separate Fund for Eastern Europe to which people could contribute and leaving the Dominions and Overseas Fund for the sole use of the Dominions.

The Report of the Sabbath Observance Committee was presented by Rev Neil Ross. Rev. K. D. MacLeod noted that some success had been achieved in connection with the proposed Sabbath Caledonian MacBrayne ferries.

The Financial Report was given in by Rev. A. E. W. MacDonald while the accounts were presented and commented on by Mr R. A. Campbell.

A motion of thanks to the General Treasurer and to the Auditors was passed by the Synod. The Synod then moved into private session.

At the private session of Synod, the Synod resolved to accept a recommendation from the Australian and New Zealand Presbytery in connection with a certain Rev. G. Bancroft who had applied to be admitted into the Church as a minister of the Church. The recommendation was that Mr Bancroft be allowed to preach in the church during the next year and then at the next Synod, the Synod decide as to his application. The Synod agreed that Mr Bancroft be heard by all the ministers of the Church. After discussion with Mr Bancroft it was agreed that he stay in this country for three months at present and then return to be under the supervision of our ministers in the Australian and New Zealand Presbytery for a period of six months before returning here for a further three months prior to the meeting of Synod next year. Deacons Courts will be responsible for the travelling expenses involved in bringing Mr Bancroft to their respective places.

Another matter discussed at the private session of Synod was the tendered resignation of the Church's General Treasurer, Mr Donald MacDonald. Mr MacDonald had sought to combine the work of the General Treasurer with his own engagements as a banker and had found it too much. The Synod agreed to accept the resignation and to thank Mr MacDonald for his services rendered and his help given at a juncture when the church was in great need.

The Finance Committee recommended to the Synod that they appoint Mr R. A. Campbell an Executive Officer with the Inland Revenue, resident in Glasgow, and an elder of the St. Jude's Congregation. The Synod

agreed to this and appointed Mr Campbell to be General Treasurer of the Church with effect from 1st July 1991 and noted their appreciation of Mr Campbell's willingness to relinquish his very high place in the Inland Revenue Department. The Synod sought for him the blessing of the Lord in the work of the Lord.

At this private session of Synod it was agreed that the following changes be authorised:

1. Shielraig and Applecross joined to form one congregation;
2. Bracadale and Broadford joined to form one congregation;
3. Lairg, Bonar, Dornoch, Rogart, Helmsdale, Tain and Fearn joined to form one congregation;
4. Dundee, Perth and Stirling joined to form one extension charge.

The Synod met again in public at 3 pm on Thursday 23 May 1991. Reports in connection with the Church's Free Presbyterian Magazine and The Young People's Magazine were adopted by the Synod and the Editors were thanked for their work.

The matter of joining the Proceedings of Synod with the Reports was discussed but no decision was arrived at.

The Publication Committee Report was presented by Rev. D. B. MacLeod and the Bookroom Committee Report by the Rev. D. J. MacDonald. In connection with this report Rev. D. J. MacDonald stated that he had received a letter from one as far away as in Singapore stating appreciation of the publication of the Westminster Confession of Faith. Mr MacDonald also remarked that the hand of the Most High should be acknowledged in the recovery of the book Manager to a good state of health.

The Centenary Committee report was given in by Rev. D. B. MacLeod. The Clerk of Synod then read letters of acknowledgment as follows:

1. From Mrs MacLachlan, Glasgow acknowledging the Synod's Tribute to her late husband.
2. From Mrs MacLean, Port of Ness, acknowledging the Synod's Tribute to her late husband.
3. Letter of acknowledgment of donation to Ockenden Venture. The Synod agreed to repeat the donation of £500.
4. Letter of acknowledgment of donation from Reformation Translation Fellowship. The Synod agreed to give £400 from the China Fund.
5. A second letter from the Reformation Translation Fellowship indicating that the Fellowship were engaged in publishing in Chinese, the Shorter Catechism.

6. A letter from CARE acknowledging donation. After discussion it was agreed not to give a donation this year.

7. A letter of acknowledgment from the Lord's Day Observance Society, London. It was agreed to give £500.

8. A letter of acknowledgment from Christian Witness to Israel. It was agreed to give £750 from the Jewish and Foreign Mission Fund.

9. A letter of acknowledgment from the Russian Reformation Foundation for donation of £500. This was for a specific project so was not repeated.

10. A letter from the Trinitarian Bible Society acknowledging the £500 given last year for Russian Bibles and asking the Clerk of Synod to pass on thanks to the individual congregations of the Church for their continued support.

Rev. D. MacLean suggested that some of the letters could go into the pages of the Church's magazine.

The following Tributes were agreed upon by the Synod.

The late Donald MacAskill, Elder, Portnalong.

The late Donald MacAskill, elder, Portnalong, was for many years a worthy member of this Venerable court. He did not frequently participate with eloquence in debate or discussion, but when occasion demanded it, speak he did, and that with authority and integrity. His contribution to the Court was possibly of a higher order than that of many others. Who can calculate the value of his earnest fervent prayers for the purity and prosperity of Sion among us or assess how much these prayers contributed to steering our discussion in the right direction. His love for and loyalty to the noble witness of the Free Presbyterian Church never faltered. Alike in adversity and prosperity, he was a genuine friend and willing servant of our Cause. Men of his stamp are rare indeed. He evidently lived for Christ and His Cause. We cannot but pray, 'Help Lord, because the godly man doth daily fade away.'

In presenting this Tribute Rev. F. MacDonald observed that Donald MacAskill's name was synonymous with godliness in the parish.

Tribute to the Rev. B. B. Dube

On 5th February, 1991, aged 58, and after a short illness, the Rev. B. B. Dube passed away, to be forever with his Lord. Bekithemba Dube's mother was a godly woman and he was brought up in a Christian atmosphere. This continued as he passed through our schools at Zenka and Ingwenga. However it was not until he was at Mbumba at the teacher train-

ing college there and under the preaching of the late Rev. James Fraser that he was brought to a saving knowledge of the truth. He taught at Zenka until his call to the ministry in 1978. Zenka has a large population and the Mission station has several outstations reached only over difficult roads. Mr Dube was pastor to this substantial though scattered flock for 13 years. From his home in Zenka he was called to assist at communions, deputise in Malawi/Kenya, and represent the Presbytery in Scotland. In all his labours Mr Dube showed himself an earnest and zealous preacher of the word. It was ever the aim of our missionary work in Zimbabwe to establish an indigenous church. We pray that the Lord who gave and who has now taken away and whose name is blessed still will raise up pastors after His own heart who will feed His sheep.

To Mrs Dube and the family we extend our sympathy and hope that the consolations of the word will be theirs.

Synod Tribute to the late Dr. Roderick Kenneth MacCuish, Elder, London.

The Synod of the Free Presbyterian Church of Scotland, convened at Inverness this 23rd day of May 1991, would place on record its sense of profound loss at the death on the 2nd January 1991 of Dr. R. K. MacCuish, a member of this court on many occasions.

Born in Shildaig on the 20th June, 1919, he graduated in Medicine from Aberdeen University in the early years of the Second World War. From 1943 to 1946 he served as a doctor with the 1st Tank Regiment. His medical career took him to Bolton, Southampton, Newcastle and finally to St. Luke's Hospital, Bradford, where he became Consultant Geriatrician in 1958.

Whilst in Southampton he went frequently to London with the dual purpose of attending the lectures that led to his becoming a Member of the Royal College of Physicians, and attending on the ministry of the Rev. J. P. MacQueen, whom he held in high regard. In the early seventies, as a consequence of his work in Bradford, he was elected a Fellow of the Royal College of Physicians.

Though his perception of spiritual change was gradual, two sermons appear to have had a decisive effect. One was by Charles Haddon Spurgeon, contained in Volume 34 of the Metropolitan Tabernacle Pulpit, from the text in Romans 5: 20, "But where sin abounded, grace did much more abound". The other was a sermon delivered at a Communion by the Rev. Lachlan MacLeod, Greenock, while he was Interim Moderator of the London Congregation, on Song of Solomon 1: 4, "Draw me, we will run after thee."

Dr MacCuish became a communicant on the 21st April, 1973, and was made an elder of the London Congregation on the 20th March, 1977. He was appointed an Assessor Elder of both the Barnoldswick and Larne Congregations at the time of their reception into the Church. He had a major influence on the Barnoldswick congregation in its growing appreciation of the witness of the Free Presbyterian Church. He was a loyal and zealous defender of the principles of the Free Presbyterian Church, and took an intense interest in the events leading up to the separation of 1989. Dr MacCuish regarded that separation as Divine intervention on behalf of his Church, and a delivering of the Free Presbyterian Church from forces that were taking it away from its historic moorings and the witness raised for truth in 1893.

Dr MacCuish was a most acceptable speaker, and for the last thirteen years conducted the Sabbath morning service in the Barnoldswick Congregation. He is sorely missed, especially in the two English Congregations. It is with sorrow that this Court records the passing of a man of this stamp from our midst. Our prayer is that God would raise up others of the same calibre to stand in the breach and adorn the doctrine of God their Saviour. To his widow and their family the Synod extend their prayerful and deepest sympathy.

The late Mr Duncan MacLeod, Elder, South Harris

The Synod of the Free Presbyterian Church of Scotland met at Inverness this 23rd day of May 1991 wish to record their sorrow over the death on the 11th of this month of Mr Duncan MacLeod, Leverburgh, where he served as an elder from 1971. He belonged to the small island of Bernaray, Harris, where, it is interesting to note, his grandmother followed the newly formed Free Presbyterian Church in 1893. However, because so few others were of the same mind and because of supply difficulties she had to resume worshipping in the Free Church. Duncan MacLeod left home for service at sea during World War II a strong healthy man, but the severe hardships he experienced as a prisoner of war in North Africa left his health seriously impaired for the rest of his days. However, it was during this time that he was awakened to a knowledge of his sinful state before God. He was brought to the liberty of the gospel under a sermon from the text "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

It was after coming to work in Inverness that he found the Free Presbyterian Church. When he was received by the Inverness Kirk Session in 1954 by disjunction certificate from the Church of Scotland he

explained that he and his wife had attended a number of churches in the town but had not been satisfied with what they had heard. He was ordained to the eldership in 1959 and served as an elder while he lived in Stornoway also.

He was always willing to take services when necessary until failing health took its toll. He had a marked gift for leading the praise as a Gaelic precen-tor. He was particularly appreciated for the conscientious way he went about congregational visitation.

At a time when we are painfully conscious of the blanks left when God's children are removed to glory we ought to cry to the Lord: "Revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3: 2.

The Synod would extend its sympathy to his surviving brother and other members of the family.

The late John Campbell, Elder, Auckland

The Synod of the Free Presbyterian Church of Scotland met at Inverness this 23rd day of May 1991, desires to place on record its sincere sense of sorrow and loss occasioned by the death of Mr John Campbell, Elder, Auckland, New Zealand.

John Campbell was born in Ness in 1927 and passed away in Auckland on 25th November 1990. It was as a seaman that he first came to New Zealand and made the acquaintance of our people there. In later years, he, for some time, worked ashore and became well known in both the Gisborne and Auckland congregations. It was, however, in Ness, after Rev. William MacLean's resumption of his ministry there, that he made first a public profession. This was in 1976. Not long afterwards he was elected and ordained as a Deacon.

In 1980 he emigrated to New Zealand with his wife and children and set up home in Auckland. Some years before his death he was ordained to the eldership in that congregation and was present as a representative elder at the 1989 meeting of Synod. His attachment to the Church on that occasion and at all times was unwavering.

The Synod would express its sympathy with his like-minded wife, his son and two daughters and commends them to the Father of mercies and the God of all grace.

The Synod then went into private session.

In the evening the Synod met again in public at 6.30 p.m.

Rev. J. MacLeod presented the Jewish and Foreign Mission Commit-

tee's Report. He informed the Synod that Miss MacCuish was going out to teach for a period of three months and that Mr Murray was returning to Zimbabwe to be stationed in Bulawayo and work in the Binga area. He referred to his day in Holland at the Mbumba Zending Meeting when over seven thousand persons assembled and the collection on that one day reached the figure of £70,000.

He then introduced to the Synod the friends of the Mbumba Zending Committee Rev. T. J. de Jong, Mr H. van Vliet and Mr Viers who were welcomed to the Synod by the Moderator. Rev. de Jong addressed the Synod thus: "We are glad to be here and that God has in providence given us this opportunity to meet with you and He is giving us the heart to do for the Mission whatever we are doing. It is not of ourselves. We are tools in His hand. We do what we can do and pray to the Lord that He will bless the efforts through the blood of the Lord Jesus Christ. It is of the One Spirit who is the Spirit of the Father and of the Lord Jesus Christ. He is using human beings. We regret the passing away of Rev. B. B. Dube whom we met last year in Holland. We are not praying enough. We bring a good sum of money but it is prayer that is needed and if we are not praying we are to blame that ministers are not provided for the promise is: 'He shall see of the travail of His soul.' Isaiah chap 53. Blood theology will be blamed for lack of success but this blood of the Lord Jesus Christ is precious to us who have true faith. We see your land — it is lovely; we see your buildings; we see something of your church history; we see the place where Mr MacDonald was preaching in 1893 but what we think of is the blood of the Lord Jesus Christ."

The Moderator of the Synod thanked Mr de Jong for his address and agreed that what we need is prayer for the "effectual fervent prayer of the righteous man availeth much."

The Rev. D. B. MacLeod then presented the following Mission Reports:— Ingwenya, Zenka, New Canaan, Bulawayo, Kenya and Malawi together with his Report as a Deputy to Zimbabwe. In doing this Mr MacLeod said "Mr de Jong has referred to the blood that was shed in Scotland to maintain the testimony of Truth in the land. But not only in Scotland was the testimony to be known but from Scotland the gospel was to go forth to other lands."

Mr MacLeod referring to his visit drew the attention of the Synod to the condition of the Mozambiquans who were living as refugees in Malawi but would probably soon be returning to their own land and had indicated the desire that they would hear the truth again.

Mr MacLeod informed the Synod that in Malawi there had been over

registration of churches to such a degree that the authorities had closed the door against any further registration of churches.

He called upon all to pray the Lord of the harvest to send forth labourers into the harvest.

The Rev. J. MacLeod presented the following reports — The John Tallach Secondary School Report; The Building and Transport Report and the Report of the Zimbabwe Mission Treasurer.

Mr MacLeod informed the Synod that Mr Vermeulen was at present in New Zealand but that he hoped to return to the Mission Field.

Mr Neil Murray presented the Mbumba Church Report and the Mbumba Mission Hospital Report. He referred to his visit to Binga and indicated that the people there were giving a good reception to the Missionaries.

THE ZIMBABWE MISSION ACCOUNTS were laid before the Synod and Rev. A. MacDonald observed the qualified nature of the accountant's docquet. Dr Tallach sought to explain the matter by referring to previous auditor's reports always having a similar strain but the Synod did not accept the explanation and only moved the adoption of the accounts with a proviso that the Foreign Mission Committee would look further into the matter.

The Synod now moved on to consider the work done in the Dominions and Overseas.

Rev. D. B. MacLeod presented the Report of the Committee overseeing the work of the Dominions and Overseas. He referred to the many signs of dissatisfaction among the members of the Evangelical Presbyterian Church of Australia.

Rev. D. MacLean gave in his report his visit to Canada. He referred to the visit he made years ago when the Toronto Church joined with the Free Presbyterian Church and there seemed then to be a euphoria among the people but events had shown how superficial this euphoria was for these same people made it clear that they did not appreciate the stand of our Church. With the exception of Mr and Mrs Scambler the congregation had proved unfaithful. On the other hand the Chesley congregation had remained firm although they had passed through a very painful experience. Mr MacLean said that he welcomed the fact and the Synod welcomed the fact that this congregation stood faithful on the side of truth.

Mr Schuit replied for the Chesley congregation and expressed the hope that the Lord would keep them faithful. He spoke of the attachment the people of the Chesley congregation have to the Free Presbyterian Church of Scotland. Mr Schuit further observed that there was in Vancouver some who remained faithful to the Church. Their strength is in God the Lord.

Mr Schuit hoped that there would be a visit by deputies to encourage the Church in Canada.

Reference was made then by Rev. J. MacLeod to Mr John MacLeod of the Vancouver congregation and to whom the Church owed a great deal for his action to hold church property there.

Rev. D. B. MacLeod thanked the deputies and hoped that members of Synod would take heed to the words of Mr Schuit.

The Moderator of Synod thanked the Inverness minister and the Inverness congregation for the use of the church and the provision made for members of Synod and the Synod continued to meet in private.

At this meeting Committees for the year were appointed as follows:
FINANCE: Revs. D. MacLean, J. Tallach, J. Macleod and A. MacDonald, Convener, with Messrs I. MacLean, I Macrae, R. Middleton, R. Annand, D. MacKenzie and W. MacLeod. General Treasurer to act as Clerk.

RELIGION AND MORALS: Revs. D. Boyd, G. Hutton, D. A. Ross, Convener and K. MacLeod with Messrs A. Gillies, K. Gillies, D. McSween and J. MacAskill.

DOMINIONS AND OVERSEAS: Rev. D. B. MacLeod, Convener, L. MacLeod, A. MacKay, D. A. Ross and J. MacLeod with R. Ross.

JEWISH AND FOREIGN MISSION: Revs. D. B. MacLeod, D. A. Ross, J. Tallach and J. MacLeod, Convener, with Mr I. MacLeod.

TRAINING OF MINISTRY: Rev. D. B. Macleod, A. MacDonald, F. MacDonald and D. J. MacDonald, Convener, with Messrs D. R. McSween, A. McPherson and A. Gillies.

MAGAZINE: Clerks of Synod and Clerks of Home Presbyteries, Rev. N. Ross, Convener.

PUBLICATIONS: Revs. D. B. MacLeod, Convener, N. Ross and K. MacLeod with Mr R. Middleton and Manager of Bookroom associated.

WELFARE OF YOUTH: Revs. D. Boyd, G. Hutton, D. Ross (Convener) and N. Ross with Mr J. MacAskill.

BALLIFEARY HOME OF REST: Revs. D. B. MacLeod, Convener, N. Ross, J. Tallach and D. M. Boyd with Messrs I. Macrae and R. Dickie.

BOOKROOM: Rev. D. J. MacDonald, Convener and Rev. L. MacLeod with Messrs D. R. McSween, A. Gillies and K. Gillies.

HARRIS HOME OF REST: Rev. J. MacLeod, Convener, and Rev. K.

MacLeod and Rev. A. Morrison with Dr R. Dickie and Mr D. MacKenzie.

SABBATH OBSERVANCE: Rev. N. Ross, Convener, and Rev. K. MacLeod with Messrs E. Fraser and A. Gillies.

CHURCH CENTENARY: Revs. D. B. MacLeod, Convener, and F. MacDonald with Messrs A. Gillies, R. Middleton, D. McSween and J. MacAskill.

OUTREACH: Revs. D. Boyd, G. Hutton, D. Ross and D. J. MacDonald, Convener, with Mr A. MacRae.

Collections for the year:

Foreign Mission	March and August
General Building	April
Home Mission	May and October
Dominions and Overseas	September
Publications	November
College Library and Bookroom	December

"Except the Lord build the house . . ."

The Psalmist had to say: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." David desired to build a house for the Lord but was not permitted to do so. Solomon was to build that house but David gave him instructions concerning it and prepared much material for it. Yet it was the Lord who built it, for He gave the pattern for it so Solomon and the builders were but instruments in His hand.

But the Lord is building a far greater house for Himself, that is, the Church of God. It is to be fashioned according to His ordering. Every stone in that temple is to be prepared and polished and set in the building. Every stone is to be a living stone. Who can do this but the Lord Himself? He does it by His Holy Spirit. He it is who is the great Builder and Fashioner of the temple of God. It is the work of the Spirit of God to take a dead stone and give life to it. He alone can reveal Christ to the needy soul in order that it may be delivered from the power of sin and Satan and be brought into the kingdom of God's dear Son. It is the Spirit of God who begins a good work in the soul that is to be carried on until the day of Jesus Christ. It is the Spirit of God alone who can impart Christlikeness to the soul so that it may be fitted for the everlasting kingdom of our Lord Jesus Christ.

The Lord, then, is building the house though men are used as instru-

ments in connection with the building of it — instruments in the hand of God. Left to themselves they could only mar the house but the Lord is their guide. In themselves they are unprofitable servants, yet they look to the Lord for grace and strength for the work to which He has called them. They will never attribute any of the glory of the house to themselves or any man but only to the Lord. All their labour would be in vain apart from Him. He alone can bless His Word by His Spirit to the good of souls in this world. In this way He builds His Church by adding daily to it such as shall be saved.

The protection of His people and of His Church is also in His hands. It is true that He has set watchmen on the walls of Zion yet they cannot keep the city. The Lord is the Keeper of Israel who slumbers not nor sleeps. The watchmen may grow weary but the eye of the Lord is ever on His Cause. He knows every effort of the enemy of souls to overthrow it. The watchman may stay awake but his alertness would not save the city unless the Lord was keeping it from all danger and harm. How secure the Church of God is then. The Psalmist understood this when he said:

“Walk about Sion, and go round;
the high tow'rs thereof tell;
Consider ye her palaces,
and mark her bulwarks well;
That ye may tell posterity
For this God doth abide
Our God for evermore; He will
ev'n unto death us guide.”

Psalm 48: 12-14 (Met. Psalms)

Notes of a Sermon

Preached by the Late Rev. D. Macfarlane, Dingwall

“For I will pour water upon him that is thirsty and floods upon the dry ground: I will pour my Spirit upon thy seed and my blessing upon thy offspring: and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.” (Isaiah, 44: 3-5.)

In the end of the preceding chapter the Lord charges the people addressed, with sin, and reminds them of how He dealt with their ancestors for their transgressions — Thy first father hath sinned and thy teachers have transgressed against Me. Therefore, I have profaned the princes of the sanctuary and have given Jacob to the curse and Israel to reproaches (verses 27-28), and now He is to deal favourably with them. He introduces

the subject of discourse by the word "Yet", as if He had said: "Notwithstanding all this I will do you good." He calls their attention to what He is now to declare to them for their comfort: "Yet, now hear O Jacob, my servant, and Israel whom I have chosen: thus saith the Lord that made thee and formed thee from the womb which will help thee. Fear not O Jacob, my servant, and thou Jeshurun whom I have chosen." The reason of these encouraging words is declared in our text, which may be divided into the following heads:—

I. The objects of the promise.

II. The promise itself.

III. The effect of the promise.

I. The objects of the promise. There are two classes included in the objects of the promise. The first is described as thirsty, the Lord's people who were quickened to life by the Holy Spirit. It is living men that thirst, not the dead. The Lord's people were by nature spiritually dead like others, but God quickened them (Eph. 2: 1). The first indication of life was that they became conscious of their sinful and lost condition, and that they began to thirst for salvation. "What must I do to be saved" (Acts 16: 30) was the earnest cry of each to them. But having believed in the Lord Jesus Christ, as the jailor did, they tasted that the Lord is gracious (1 Peter 2: 3). Their thirst now rose a step higher. They thirst for the living God (Ps. 52: 1-2). They thirst after His fellowship and communion and conformity to His holy image which they, in common with all the fallen race of Adam, lost by sin and the fall. They thirst for spiritual nourishment; for now, as living, they cannot do without food and drink for their souls. They thirst for the coming of the Kingdom of God in the world and for the destruction of the Kingdom of Satan and for this end they labour according to their ability in gifts and opportunities, for they believe, that although it is God that can do these things He effects them through the means and instruments He has appointed and prescribed in His Word. By the dry ground we understand sinners in a state of nature, who are to be brought out of that state in God's good time, and brought into a state of grace. These are like the dry ground, upon which no shower of rain ever came. Such ground must be dry indeed. But sinners in a state of nature are even drier and harder for they are as possessed of a heart of stone (Ex. 11: 19). Although it is true that the Lord's people are often in their own experience like the "dry ground" yet we shall show when we come to speak of the effect of the promise that it is not they that are meant here but sinners in a state of nature who are to be converted in due time.

II. The promise — “I will pour water upon him that is thirsty and floods upon the dry ground.” That it is the Spirit that is signified by water is evident by the latter part of the promise — “I will pour my Spirit upon thy seed and my blessing upon thy offspring.” In Scripture water is often used as an emblem of the Holy Spirit (John 4: 19). As it is the Spirit that communicates the blessings of salvation to believers it is added: “and my blessing upon thine offspring.” It is to be observed that the promise is entailed — made sure to the heirs of promise and limited to them. As an earthly inheritance that is entailed belongs according to the law of entail, to the first born son during his lifetime and then descends by right to the next and so on from generation to generation; so it is spiritually. As all believers are reckoned as first born (Heb. 12: 23) the heavenly inheritance belongs to them equally, to the new born babe as well as to the matured Christian — “The promise is to you and your children.” And so it is in our text — “I will pour my Spirit upon thy seed, and my blessing upon thy offspring.” We may see from God’s Word that this was fulfilled in the past. Abraham received the Spirit and the blessing, and the blessing descended to his seed and offspring — to Isaac, Jacob, and many others. This entail continued in the line of Abraham till the coming of the Messiah, who was according to the flesh of the seed of Abraham in whom all the nations of the world were to be blessed and the entail is still going on unbroken, and on a larger scale as it extends to the Gentiles, and will go on without a break to the end of the world, till all the spiritual Israel are saved. Although grace does not run in the blood, yet it runs in tribes and families. It has been observed that in the land of the Gospel in New Testament times a succession of godly people, some of whom were eminent ministers of Christ, sprang from godly parents and that unto the third and fourth generation according to the promise (Ex. 20: 6). While on the other hand the seed and offspring of unbelievers and ungodly parents who were born and brought up in the land of the Bible continued in spiritual darkness and become either atheists or idolaters. The former are characterised as “loving God and keeping His commands,” the latter as hating Him and no doubt disregarding His commandments. It is to be noted that these things are spoken of in Scripture in connection with the command: “Thou shalt not make unto thee any graven image of any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to serve them, for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children (who follow the evil example of their fathers) unto the third and fourth generation of them that hate me

and showing mercy unto thousands of them that love me and keep my commandments.” (Ex. 20: 4-6.)

It is evident that the most of professing Christians in our day who have repudiated the doctrines of God’s Word and adopted instead “the commandments of men”, are in the category of those whose iniquity shall be visited by God unto the third and fourth generation for there is no appearance of them returning to these doctrines. Ah, how many shall perish for eternity out of this generation! But as there is in the worst of ages a small remnant who love God and keep His commandments, the entail continues intact.

We shall now consider the promise in relation to the dry ground — “And floods on the dry ground.” We have already pointed out that by the dry ground we are to understand sinners in a state of nature. These require a greater measure of the work of the Spirit than the Lord’s people who are in a state of grace. Therefore the promise runs thus: “I will pour,” not showers, but “floods upon them”. It requires more power to restore a dead man to life than to feed and nourish him when he is living. Sinners are quickened by the same almighty power that raised Christ from the dead (Eph. 2: 1). They are made a new creation in Christ, they are given a new spiritual being, which they had not before. All this together with conviction of sin and its misery, which is the work of the Spirit, accounts for the form of the promise: “I will pour floods upon the dry ground.”

III. The effect of the promise. (1) Its effect on the Lord’s people — “And they shall spring up as among the grass.” Growth is the effect when water is poured upon them. When the Spirit is poured upon them they grow up. They are already planted and rooted in Christ, but as they are not yet perfect they need to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (11 Peter 3: 18). In order to their growing the Spirit, like water or rain, is to be poured upon them and before the Spirit is poured upon them they thirst — they ask that they may receive, and the Spirit is poured upon them in answer to prayer. “They shall grow” — this growth is compared to the growth of grass, “And they shall spring up as among the grass,” or like the grass. The grass grows quickly when the rain comes upon it. It grows plentifully also. So do believers when the Spirit is poured upon them. They grow quickly, and in all the graces. Their growth is also compared to the growth of the willow. “As willows by the watercourses.” Perhaps there is no tree that grows so quickly as the willow. It grows best when planted near water or a river. The watercourses are the means of grace. Believer, if you would grow, and you must grow before you can get to heaven, be often at the Bible, at secret and

public prayer, at family worship or at the preaching of the Gospel, and at Communion to which the Lord's people gather from various parts of the country, and where many of them had to say: "Master, it is good for us to be here." You are not like the heath — the dead sinner — that does not know when the blessing comes. (2) Its effect on sinners in a state of nature when they are called effectually. The Gospel is preached not only that the flock of God might be fed and edified, but also that sinners might be converted. The Lord was adding to the Church such as should be saved, and He will continue to do so to the end of time. Sinners added to the Church are the effect of floods poured upon the dry ground. This is good news — "One shall say I am the Lord's." Whose were you before? I was Satan's. I was the world's. I was by nature a child of wrath even as others, but now, by grace, I am the Lord's. Here is one convert and others will follow. "And another shall call himself by the name of Jacob." "Thy Kingdom come," yea, His Kingdom will come, for it is a growing Kingdom. "And another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." Here are three representing many others — added to the Church as the effect of pouring floods upon the dry, very dry, ground. It was observing the different effects of the promise on the thirsty and the dry ground that convinced me that the thirsty and the dry ground signified two classes of men as already pointed out, although it is true that the Lord's people often feel themselves like the dry ground, a dry parched land in which there is no water.

It is to be observed that there is some difference in degree but not in kind in the faith of the new converts added to the Church. The first said: "I am the Lord's." Here is the assurance of faith as the Church said: "My beloved is mine and I am His" (Song 2: 16). The second could not speak with such assurance, but although he could not say, "Thy God is my God," he could sincerely say, "Thy people are my people." He called himself by "the name of Jacob." The third went further than the second, though he did not come up to the first. He subscribed with his hand unto the Lord and called himself by the name of "Israel". Israel was Jacob before he was called by the name Israel. It was when Jacob wrestled with the Angel of the Covenant and prevailed that his name was changed to Israel — a prince with God. We may observe from these cases the order of Church membership. We must first give ourselves to the Lord — "I am the Lord's" before we offer ourselves to the Church as members. This is in accord with what Paul said about believers: "They first gave themselves to the Lord and then to us (or to the Church) by the will of God" (2 Cor. 8: 5). In the Church of Rome the order is reversed. In their

opinion, to be members of the Church is necessary in order to be members of Christ's mystical body. In other Churches, too, of which better things might be expected, this order is reversed. Church membership is the general rule in these Churches, without examining applicants as to whether they give evidence of union with Christ by faith or not.

In conclusion, the end for which the Gospel is preached is twofold, namely, the conversion of sinners and the edification of saints, which end is spoken of in our text. Not only that the Lord's people grow in grace under the influence of the Holy Spirit, but some others are added to the Church by pouring floods upon the dry ground. In the days of the Apostles the Lord was adding to the Church daily such as should be saved. If we saw, even, one sinner added to the Church yearly, it would be a great comfort to us, but in this evil age few conversions take place, though we believe that the Lord's people are fed with the best of the wheat and with the honey from the rock when the Gospel is preached to them, so that the Lord would continue the preaching of the Gospel in a congregation so long as there was one of His own people there. The fewer there are of these the more they are like the weeping willow, whose branches bow down towards the earth. It was this that caused the prophet Micah to utter the following lamentation: — "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit. The good man is perished from the earth: and there is none upright among men," etc. Where he could at one time see clusters of the Lord's people, he sees now so few that he is indeed like the weeping willow, and this must be the experience of the Lord's people now. But there is a time coming when they shall be very numerous throughout the world, and then the weeping willow shall rejoice when they meet the godly in large numbers in families, congregations, and kingdoms. Then Christ's Kingdom shall come and His will shall be done on earth as it is done in heaven. Amen, so let it be.

The Lord our Righteousness

by Robert Gordon

(Continued from Page 170)

Jeremiah 23: 5, 6

How far Jeremiah himself, and the Church in his day, understood the character of the person here described, we cannot tell. The description was, assuredly, a very wonderful one. It began by comparing the promised

Deliverer to a bud or tender shoot from a tree that had been cut down, and, apparently, dried up and dead; and it ended with ascribing to Him the great and fearful name of Jehovah. Such a description could not fail to astonish them. While it awakened their admiration, it must also have filled them with reverence. But it was eminently calculated, also, to command their confidence, notwithstanding the mystery which, to their eye, hung over the person and character of the promised King. His being the offspring of David gave them the assurance of His tenderest sympathy in all that concerned the well-being of Israel and Judah; and His being Jehovah gave them a stronger assurance still, that nothing could be too difficult for Him to accomplish, and that nothing would be left undone that was necessary for the wellbeing of His covenant people. They were, moreover, assured that the righteousness, power, and wisdom of this glorious person would be made available for securing the peace and prosperity of His people, inasmuch as He was to be their Righteousness, — or, in other words, He would make over to them all the benefits and blessings which, in virtue of His righteousness, were placed at His disposal.

We cannot easily conceive what were the ideas which the Church in Jeremiah's day, and for ages after, entertained of the glorious person whose character, as here described, presented such a marvellous combination of humility and grandeur, of lowliness and of majesty. But we can conceive, — and it is delightful to dwell on the thought, — that in the midst of their tribulation, the promise must have brought to them great lightening of spirit and enlargement of heart. We can easily understand that, in the darkness which overwhelmed them, when they were carried captive into a foreign land, and sat disconsolate there, hanging their harps on the willows by the rivers of Babylon, this promise would be to them like the dawn of the morning, which, though distant, was to bring them light and liberty. We can conceive, that while they beheld the house of David sinking into decay, — while they saw the goodly tree, which God's own hand had planted, cut down, withering and dying, — yet the promise would keep alive the hope that it would revive again, and that the tender shoot which was to spring from it would become a righteous Branch, even the Branch which God made strong for Himself.

Nor was there any state of weakness and depression to which the Church might be reduced, where this promise was not fitted to keep alive their faith and hope, inasmuch as, from the very nature of the promise, it was in a time of great depression and weakness that its fulfilment was to take place. With what admiration, then, should we contemplate the provision which was thus made for sustaining the faith and ministering to the con-

solation of the people of God, during the long period that elapsed between the captivity of Judah and the coming of Christ, — a period of much disaster and suffering to the Church! And how delightful the thought, that during the dark and cloudy day, the hearts of God's people were comforted and refreshed by the assurance, that the days would come when the Lord would "raise unto David a righteous Branch," and a King should "reign and prosper", and should "execute judgment and justice in the earth;" that in his days Judah should be saved, and Israel should dwell safely; and that "this is His name whereby He should be called, THE LORD, or JEHOVAH, OUR RIGHTEOUSNESS."

And if we can thus enter into and sympathise with the feelings of the Church, the people of God in the old time, while they called to remembrance and pondered this precious promise, and prayed for its fulfilment, and felt their spirits refreshed and their hearts re-assured toward God in the sure hope that it would be fulfilled, — what should be our feeling in regard to it, when we reflect that it concerns us personally, as directly and as deeply as it concerned God's ancient covenant people! And how greatly have we the advantage over them! Not only has the promise been fulfilled, but, in the very fulfilment of it, its meaning has been unfolded, as it was not and could not be to the Church of old.

To them there must have been something dark and mysterious in the person and character of the promised Deliverer, when He was represented as clothed in the condition of humanity, and, at the same time, as inherently possessed of the attributes and majesty of the Godhead. The prophets themselves diligently sought to understand the meaning of their own predictions, when, moved by the Holy Ghost, they testified beforehand the sufferings of Christ, and the glory that should follow. And the Church at large, therefore, must have, in like manner, longed to know when and how such a wonderful combination of lowliness and majesty should appear in the same person, — how a shoot from the stem of Jesse should, at the same time, be Jehovah the righteousness of His people. To us the mystery has been revealed, so far as it can be to our limited understanding. The first part of the prediction has been fulfilled and explained in the history of the Saviour's birth, as the son of Mary, the humble and lowly descendant of the royal house of David; and what is all that we find recorded in the New Testament concerning the person, and character, and mediatorial work of the Lord Jesus Christ, but just one great commentary on the concluding clause of this verse, "And this is His name whereby He shall be called, THE LORD, or JEHOVAH, OUR RIGHTEOUSNESS?"

This passage, then, contains a very concise, but a very comprehensive summary of the whole scheme of redemption, — and a summary which the New Testament Scriptures have rendered as clear as it is comprehensive. It states, in a very definite and emphatic manner, the great principle on which that scheme rests, — namely, righteousness. It declares, what the whole tenor of Scripture testifies, that the only ground on which God can pass sentence of approbation on any of His intelligent creatures is perfect righteousness. As the Lawgiver and Judge, He must assert and vindicate the authority of His law, without concession and without compromise.

If an intelligent creature, therefore, transgresses that law, he must fall under its condemnation; and, for any thing that he can do, under that condemnation he must remain. And herein lay the apparent impossibility of fallen man ever being restored again to the favour and fellowship of God. To the highest and holiest of God's intelligent creatures, it must have appeared absolutely impossible. Indeed, the higher and holier that they were, the more hopeless must the condition of fallen man have appeared to them; for the more that they understood and revered the divine character, the more clearly would they see the inseparable connection between sin and punishment. If sinners of mankind think it an easy thing for God to pardon the guilty, it is only because they know nothing of God, and see little of the true character of sin as rebellion against Him. It is very different with unfallen angels. They see wonders in the plan of man's redemption, into which they desire to look. Indeed, it is an unfathomable depth of love, and grace, and wisdom. If it be only on the ground of a perfect righteousness, — an unsinning obedience, — that God can look on an intelligent creature with approbation and favour, then, on this principle alone, man, having sinned, was for ever shut out from that favour and approbation. Nor would the obstacle that stood in the way of his restoration have been removed, even if he had been both able and willing to turn from sin, and, from the moment of his so turning, to yield a perfect and unsinning obedience. He was, in fact, neither willing nor able to do so; for he fell under the power as well as the condemnation of sin. But even if he had, it would not have availed, inasmuch as the authority of the law required to be asserted, and its honour vindicated, on account of sin already committed.

Two conditions, then, required to be fulfilled, to place fallen man on the ground of a perfect righteousness, — the only ground on which God can treat him with favour and approbation. The one of these conditions was the bearing of the punishment due to sin already committed, — the

other was a perfect compliance with the demands of the law, in the way of obedience. The latter was impossible on the part of man himself; for, in consequence of his fall, he had become carnal, sold under sin. The former, — that is, bearing the punishment of sin, — would have been to give him over to the endless endurance of the divine displeasure. Man's condition, therefore, was helpless, hopeless, desperate, for any thing that created power could do. No man could save himself, or by any means redeem his brother. And it is in providing for the accomplishment of the seemingly impossible object of restoring guilty, sinful men to favour and communion with God, that the plan of redemption has made known, even to principalities and powers in heavenly places, the manifold wisdom of God.

The ground of man's acceptance, as we have already seen, and the only ground, is a perfect righteousness; and that he could ever stand on such ground was to all appearance an inconceivable, an impossible thing. But it has been accomplished. In the covenant of grace between God the Father and God the Son, it was provided, on the one hand, that the Son should work out a perfect righteousness, in the name and on behalf of as many as the Father should give to Him; and, on the other hand, that the Father, as Lawgiver and Judge, should accept the righteousness thus wrought out, as a satisfaction to the demands of His law, and should give to those for whom it was wrought out the benefit of it, as if it were their own. The Son of God, the second Person of the Godhead, thus undertook to fulfil the conditions necessary to place men again on the ground of a perfect righteousness before God, — that is to say, He undertook to bear the punishment due to sin already committed; and He undertook, moreover, to satisfy the demands of the divine law in the way of perfect obedience.

But in order to fulfil these conditions, it behoved Him to be made under the law. As God, He was infinitely removed beyond the reach of suffering; and to become a sufferer, as man was condemned to suffer, it was necessary that He should assume man's nature, with its sinless infirmities and its sensibility to pain. Nor was it less necessary for Him to assume human nature, in order to yield the perfect obedience which He undertook to yield in the name and on behalf of those for whom He agreed to suffer. His own inherent righteousness as God, the infinite purity, and holiness of His nature as a divine person, could not be available to men, or reckoned to their account as their own. The obedience which was to profit them behoved to be a perfect obedience to the law which they had violated and dishonoured; and to yield this obedience, it was necessary that the Son of God should place himself in circumstances where He was

required to fulfil all righteousness, in compliance with the demands of that law.

It was thus needful, in every point of view, that He should become man, that He might satisfy the law, both by suffering what was due to the guilty, and, at the same time, yielding such an obedience as the law would pronounce perfect. And this He accordingly undertook and accomplished; for He was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He bare the sins of His people "in His own body on the tree," and "suffered for sins, the just for the unjust, that He might bring them to God." He was dealt with as if He had been the guiltiest, and in the eye of the law was reckoned such — God having made to meet on Him the iniquities of all His people; while, at the same time, He was "holy, harmless, undefiled, and separate from sinners." And having done and endured all this in the room and as the substitute of His people, He has thus become "the end of the law for righteousness to every one that believeth;" or as the apostle, speaking in the name of believers, expresses it, He was made "sin for us, who knew no sin, that we might be made the righteousness of God in Him;" or as it is still more comprehensively expressed in the passage before us, "And this is His name whereby He shall be called, Jehovah our Righteousness."

"Let us Hold Fast Our Profession"

by Rev. J. C. Ryle

(Continued from page 174)

I conclude by addressing a few words of direct practical exhortation to every reader.

(a) Do you belong to that huge class of so-called *Christians who make no profession of religion at all?* Alas! it is a pity this class should be so large; but it is vain to shut our eyes to the fact that it is very large. These of whom I speak are not atheists, or infidels; they would not for a moment like to be told they are not Christians. They go to places of worship, they think Christianity a very proper thing for baptisms, weddings and funerals. They say grace before and after dinner; they like their children to have some religion in their education. But they never seem to get any further; they shrink from making a "profession". It is useless to tell them to "hold fast", because they have nothing to hold.

I ask such persons, in all affection and kindness, to consider how unreasonable and inconsistent their position is. Most of them believe there

is a God, and a world to come after death, and a resurrection, and a judgment, and a life everlasting. But what can be more senseless than to believe all these vast realities, and yet to travel on towards the grave without any preparation for the great future? You will not deny that you will have to meet the Lord Jesus Christ, the Judge of all, when the last trumpet sounds, and you will stand before the great white throne. But where will you be in that awful day, if you have never professed faith, love, and obedience to that Judge during the time of your life upon earth? How can you possibly expect Him to confess and own you in that hour, if you have been afraid or ashamed to confess Him, and to declare yourself boldly upon His side while you are upon earth?

Think of these things, I beseech you, and change your plan of life. Cast aside vain excuses and petty reasons for delay. Resolve by the grace of God to lay firm hold on Jesus Christ, and to enlist like a man under His banners. That blessed Saviour will receive you just as you are, however unworthy you may feel yourself. Wait for nothing, and wait for nobody. Begin to pray this very day, and to pray real, lively, fervent prayers, such as the penitent thief prayed upon the Cross. Take down your long neglected Bible, and begin to read it. Break off every known bad habit. Seek the company and friendship of thoroughgoing Christians. Give up going to places where your soul can get nothing but harm. In one word, begin to make "a profession", fearing neither the laughter nor the scorn of man. The word of the Lord Jesus is for you as well as another: "Him that cometh to me I will in no wise cast out" (John 6: 37). I have seen many people on their death-beds, but I never met with one who said he was sorry he had made a "profession" of religion.

(b) In the last place, do you belong to that much smaller class of persons who *really profess Christian faith and Christian obedience*, and are trying, however weakly, to follow Christ in the midst of an evil world? I think I know something of what goes on in your hearts. You sometimes feel that you will never persevere to the end, and will be obliged some day to give up your profession. You are sometimes tempted to write bitter things against yourself, and to fancy you have got no grace at all. I am afraid there are myriads of true Christians in this condition, who go trembling and doubting toward heaven, with Despondency, and Much-Afraid, and Fearing in *Pilgrim's Progress*, and fear they will never get to the Celestial City at all. But oddly enough, in spite of all their groans and doubts and fears, they do not turn back to the city from which they came. (Heb. 11: 15). They press on, though faint, yet pursuing, and, as John Wesley used to say of his people, "they end well".

Now my advice to all such persons is very simple. Say every morning and evening of your life, "Lord, increase my faith." Cultivate the habit of fixing your eye more simply on Jesus Christ, and try to know more of the fulness there is laid up in Him for every one of His believing people. Do not be always poring down over the imperfections of your own heart, and dissecting your own besetting sins. Look up. Look more to your risen Head in heaven, and try to realise more than you do that the Lord Jesus not only died for you, but that He also rose again, and that He is ever living at God's right hand as your Priest, your Advocate and your Almighty Friend. When the Apostle Peter "walked upon the waters to go to Jesus," he got on very well as long as his eye was fixed upon his Almighty Master and Saviour. But when he looked away to the winds and waves, and reasoned, and considered his own strength, and the weight of his body, he soon began to sink, and cried, "Lord, save me." No wonder that our gracious Lord, while grasping his hand and delivering him from a watery grave, said, "O thou of little faith, wherefore didst thou doubt?" Alas! many of us are very like Peter — we look away from Jesus, and then our own hearts faint, and we feel sinking. (Matt. 14: 28,31).

Think, last of all, how many millions of men and women like yourself have got safe home during the last eighteen hundred years. Like you, they have had their battles and their conflicts, their doubts and their fears. Some of them have had very little "joy and peace in believing", and were almost surprised when they awoke up in Paradise. Some of them enjoyed full assurance, and strong consolation, and have entered the haven of eternal life, like a gallant ship in full sail. And who are these last that have done so? Those who have not only held their profession between finger and thumb, but have grasped it firmly with both hands, and have been ready to die for Christ, rather than not confess Him before men. Take courage, believer. The bolder and more decided you are, the more comfort you will have in Christ. You cannot have two heavens, one here, and the other hereafter. You are yet in the world, and you have a body, and there is always near you a busy devil. But great faith shall always have great peace. The happiest person in religion will always be that man or woman who can say, with a true heart, like St. Paul, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." In myself I see nothing, but I keep ever looking to Jesus, and by His grace I hold fast my profession (Gal. 2: 20).

And now I cannot leave this great and solemn subject without offering to all who read it a parting word of warning about the times in which we live. I will try to explain briefly what I mean.

I believe then that for three centuries there has not been an age in which it has been so needful to urge professing Christians to "hold fast" as it is at this time. No doubt there is plenty of religion of a certain sort in these days. There are many more attendants on public worship all over the land than there were fifty years ago. But it may well be doubted whether there is any increase of vital Christianity. I am greatly mistaken if there is not a growing tendency to "hold fast" nothing in religion, and a disposition to hold everything as loosely as possible. "Nothing fast! Everything loose!" seems the order of the day.

How is it in matters of faith and doctrine? It used to be thought important to hold clear and distinct views about such points as the inspiration of the Scriptures, the atonement, the work of the Spirit, the personality of the devil, the reality of future punishment. It is not thought so now. The old order of things has passed away. You may believe anything or nothing on these subjects, so long as you are earnest and sincere. *Holding fast has given way to holding loose.*

How is it in the matter of holy living? It used to be thought important to "renounce the pomp and vanities of this wicked world," and to keep clear of races, theatre-going, balls, card-playing, and the like. It is not thought so now. You may do anything and go anywhere you please, so long as you keep Lent, and occasionally attend early Communion! You must not be so very strict and particular! Once more I say, *holding fast has given way to holding loose.*

This state of things, to say the least, is not satisfactory. It is full of peril. It shows a condition of Christianity which, I am certain, would not have satisfied St. Paul or St. John. The world was not turned upside down by such vague, loose doctrine and practice eighteen centuries ago. The souls of men in the present day will never receive much benefit from such loose Christianity either in England or anywhere else. Decision in teaching and living is the only Christianity which God has blessed in the ages that are past, or will continue to bless in our own time. Loose, vague, misty, broad Christianity may avoid offence and please people in health and prosperity, but it will not convert souls, or supply solid comfort in the hour of sorrow or sickness, or on the bed of death.

The plain truth is, that "sincerity and earnestness" are becoming the idol of many English Christians in these latter days. People seem to think it matters little what opinions a man holds in religion, so long as he is "earnest and sincere"; and you are thought uncharitable if you doubt his soundness in the faith! Against this idolatry of mere "earnestness" I enter my solemn protest. I charge every reader of this paper to remember that

God's written Word is the only rule of faith, and to believe nothing to be true and soul-saving in religion which cannot be proved by plain texts of Scripture. I entreat him to read the Bible, and make it his only test of truth and error, right and wrong. And for the last time I say, "Hold fast and not loose, — hold fast your profession."

1991 Mboma Zending Meeting

by Rev. John MacLeod

The annual mission-day meeting organised by the Mboma Zending Committee in Holland was held this year, on the thirtieth day of April, in Geldermalsen, a small town located about ten miles south of Utrecht and, more or less, at the geographical centre of the country. In view of the fact that those attending travelled from all parts, the venue was most suitable and convenient. A large building, normally used as a fruit market, was fitted out with platform, chairs and amplifiers and about 7500 souls were gathered underneath its roof when the day's proceedings commenced at 10.30 am. The organisation of the meeting, both within and without the hall, was most efficient and all the volunteer stewards and traffic wardens performed their duties in a way that was altogether admirable. Our friends in Holland were assembled to show their interest in, and support for, our mission work in Africa. By the end of the day, at 4.30 pm, £70,000 had been collected.

The Rev. W. Verhoeks, the vice-Chairman, presided throughout. It was gratifying to see the Rev. C. Smits, the Chairman, who has for long been a true friend of the Free Presbyterian Church of Scotland and its African mission, present during the forenoon session. He is now in his nineties, frail, and not able to take as active a part in proceedings as he was wont to do in the past, but he did very briefly address the gathering. It was very obvious that he is held in great affection by the people. The addresses, apart from those of the two deputies, were delivered in Dutch. The singing was truly grave and sweet — the fruit of seven and a half thousand lips. Many present, we believe, were at the same time making melody in their hearts to the Lord. The sight of so many people and the volume of sound produced by their combined voices, remains etched on the memory. When shall we see such a sight in Scotland?

On Saturday, 27th April, I was met at Amsterdam Airport by Mr Joh. Freeke and his son Kees and it was at their home in the Hague that I was to be staying over the weekend. Mr and Mrs Freeke and their son were very kind and hospitable and I feel much indebted to them. On Monday

Mr van Vliet met me at the railway station and took me by train to his home at Dordrecht. After being very kindly entertained by himself and his wife, they took me by car to Mr and Mrs Leo Jansen's hospitable home at Alblasserdam. The following day they, in turn, took me to Geldermalsen and I remained with them until Wednesday morning when, again, Mr van Vliet collected me, conveyed me to Dordrecht, and then accompanied me to the Airport at Amsterdam. In the Lord's kind providence I arrived home in Stornoway that afternoon. Mr and Mrs Neil Murray stayed with the Rev. T. J. and Mrs de Jong. They join me in thanking all those friends for all their kindness. We would also like to thank the Mbuma Zending Committee for inviting us to attend the meeting. Among the thousands present we were happy to meet Miss Peta van de-Ridder who, for some years, served her Master well as a nurse at Mbuma. Also Miss Joh. Crum from the staff of the Ballifeary Home of Rest and other friends who visit Scotland from time to time and whose faces were therefore familiar.

We deeply appreciate the support given to our mission work by our friends in Holland. Without it our activities would be much curtailed. We value, above all, the prayerful interest of the Lord's people among them.

ADDRESSES

Rev. W. Verhoeks: "On behalf of the Board and all the friends of the Mbuma Mission, we give you a hearty welcome on our annual Mission-day Meeting.

It rejoices us that you have found time and opportunity to be able to be present here today; you, Mr MacLeod, after six years for the second time as deputy of the home-front, the Foreign Mission Committee of the Free Presbyterian Church of Scotland; and you, Mr Murray, for the first time as deputy of the mission-field, the Presbytery of Zimbabwe, in which you and your wife are labouring already so many years. Therefore it does good to us that your wife is also in our midst today. It is a wonder, and may it be or become a wonder to us personally that the Lord grants it to us in the midst of all the tumult of the people, to be together today. May it be in His favour, for 'except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain'. That applies also to all the activities for the sake of the Mission. The Lord bless the mission-work of the Free Presbyterian Church of Scotland to the extension of His kingdom.

We do hope that you, Mr MacLeod, and Mr and Mrs Murray, may have a pleasant and blessed day with us and that you will feel yourselves at home in the midst of us, notwithstanding it will be a little bit difficult

for you to follow all the addresses because of the barrier of language. Thank you."

Rev. John MacLeod: "I would like to base my address on the words: 'Not by might, nor by power, but by my spirit, saith the Lord of Hosts.' The title given to God here — "the Lord of Hosts" — directs attention to the fact that He is sovereign — that He reigns supreme — doing what is "according to His will in the army of Heaven, and among the inhabitants of the earth". Zechariah was raised up and sent forth at a particular time and for a particular purpose. He was to be instrumental in stirring up the people to give their support to the Lord's cause in their midst and he was, especially, to encourage Joshua, the High Priest, and Zerrubabel, the Governor, to continue the re-building of the temple. This was necessary in order that God might be glorified in their midst and worshipped in the manner appointed by Himself. It was thus that sinners would be enabled to draw nigh to the one living and true God Who had placed His testimony and law in Israel. Those who laboured — in whatever capacity — to advance the interests of Christ's Cause and kingdom — as we may express it — were to ever bear in mind that their God, however great the difficulties which confronted them, and however conscious they might be of their own weakness and insufficiency, would prove to be an unfailing source of strength to them, and the work, being His, would surely be brought to completion. They were, with all their heart, to put their hands to the Lord's work but they were to do so in the knowledge that without Him they could do nothing.

It is no literal temple that is now in process of building but a "spiritual house" of which Christ Himself is the "chief corner stone" and upon which "lively stones" (that is, regenerated sinners of Adam's lost and ruined race) are built up. They are brought into union with Him by that faith which is Spirit-wrought — that faith which "cometh by hearing and hearing by the Word of God".

What we are endeavouring to do in Africa — above everything else — is to bring the Word of God — the Gospel — to the ears of sinners. We do so in the hope that the Lord will bless it and that it may thus come to them "not in word only, but also in power, and in the Holy Ghost, and in much assurance" — just as in Thessalonica long ago. Our desire is that many would "turn to God from idols to serve the living and true God" and be delivered from "the wrath to come". That is the work to which we believe the Lord has called us and it is just as it pleases the Holy Spirit to bless the Word that sinners "dead in trespasses and sins" are quickened and as "lively stones" come to be part of the spiritual temple.

Without the blessing of the Holy Spirit our labours in Africa, on Sabbath and weekday, will all be in vain for it is "not by might, nor by power but by my Spirit, saith the Lord of Hosts."

Human might and power are excluded. The weapons of our warfare are not carnal but mighty of God to the pulling down of strongholds. The Gospel is the power of God unto salvation unto everyone that believeth and it is vain for men, however gifted, to think that they are able by their own eloquence and learning to convert sinners. Nor is it going to be done by outward physical constraint and coercion. If that were to be attempted, it would be to follow the evil example of the Spanish Inquisition. No! The means to be used are the means which have been divinely appointed. Paul planted in Corinth and Apollos watered but it was God who "gave the increase". Paul's planting and Apollos's watering consisted in preaching Christ crucified. It pleased God by the "foolishness" of such preaching to save them that believed.

We are most grateful to you — to all of you — young, old and middle-aged — on the platform and on the floor of this hall — for the wonderful support you continue to give, year after year, to our mission work in Zimbabwe, Malawi and Kenya. Our Foreign Missions Committee in Scotland would desire me to convey to you their deep appreciation. Without your help our activities would be very much curtailed. We assure you that the Free Presbyterian Church of Scotland continues, by the grace of God, to contend earnestly for "the faith once delivered to the saints". That means that it still holds fast the foundation truth that the Bible is the inspired, infallible and inerrant Word of God and that it subscribes to the Westminster Confession of Faith, in its entirety, and without reservation. We continue, as in the past, to bear witness against the evils of Roman Catholicism, Arminianism and Modernism.

Our great need is that the Holy Spirit would come in quickening, reviving power. For that we are earnestly to pray. Nothing short of another mighty Reformation, wrought by the Spirit of God, will quicken the dead and revive the living in Africa, in Europe and throughout the world. All power in heaven and in earth is given to Him who died triumphantly at Calvary. That is what is to encourage us to be "steadfast, unmoveable, always abounding in the work of the Lord". That is what will encourage us all the more earnestly to pray: 'Thy kingdom come. Thy will be done in earth, as it is in heaven.'

'His large and great dominion shall
from sea to sea extend:
It from the river shall reach forth
unto earth's utmost end.'

Mr Neil Murray: It gives me great pleasure to be with you on this occasion. I have heard and read about this meeting over the years. And now to be here with you is indeed great cause of thankfulness to the Most High, and I do wish to thank the Mbuma Zending Committee for inviting me. Also we thank you for giving us Dr Hak to work at Mbuma.

I sincerely wish to convey to you greetings and thanks from our church in Zimbabwe. It gives us great encouragement when you remember us at the Throne of Grace and give of your liberality towards the work of the Mission. We owe a deep measure of gratitude to you, but especially to the Most High who has given us a mind to labour in that far off land. "Paul may plant, Apollos may water, but it is God Who gives the increase." May we look to Him for the increase. For in ourselves we are weak vessels.

We need the power of the Holy Spirit to bless the Truth to sinners, The Lord Jesus Christ is the Way, the Truth, and the Life. No man cometh unto the Father, but by Him.

We are saddened by the death of Rev. Dube, Zenka. He was present with you here last year. His death is a great loss to the Cause in Zimbabwe. But we believe it is his eternal gain.

There is much work to be done not only in Zimbabwe, but also in Malawi and Kenya. We must work while it is day. The night cometh when no man can work. In Zimbabwe it is encouraging to see so many attending the means of grace, but we need the power of the Holy Spirit to make us all new creatures in Christ Jesus. May our prayer and desire be that the Lord will send forth labourers into His vineyard. The harvest truly is plenteous but the labourers are few. May we each plead this great promise, that Ethiopia to God shall soon stretch out her hand.

Societies' Acknowledgements of Synod Donations

The following are replies received from the Secretaries of some of the Societies to which the Synod gave donations in 1990 and which were read at the Synod in May 1991:—

Trinitarian Bible Society

"As the time of the Synod of the Free Presbyterian Church of Scotland approaches, I write on behalf of the Committee of the Trinitarian Bible Society to express our sincere appreciation of the support received by our Society from the Congregations during the year. We shall be grateful if

you will kindly convey to the ministers and representative elders our warmest thanks for their help in this work, and ask them to pass on our thanks to the individual congregations for upholding us with their prayers and generous gifts. We trust that under God's blessing you will all be favoured with a sense of His presence and guidance during the Synod proceedings.

In the good providence of God, more than 560,000 Bibles and 4,370,000 New Testaments have been distributed during the past year, and we trust that under God's blessing there will be spiritual fruit where the precious Seed is sown."

Russian Reformation Foundation

We would like to thank you for the \$935.00 contribution from the Free Presbyterian Church of Scotland.

We are very grateful that your Synod has recognised the need for such work to continue and has acted in a most generous way. We thank our God for your support and encouragement.

The *Shorter Catechism* is now at the typesetter. We plan to print at least 4000 copies. They will be sent immediately to the new Christian school which opened in Moscow this past fall, to be used in their curriculum! We praise God for this great victory and continue to pray for the advancement of His Kingdom there.

Christian Witness to Israel

It was a considerable encouragement to us to receive the kind gift of the Synod towards the work of the Gospel amongst the Jewish people. The interest of the church in Scotland in seeking the lost sheep of the house of Israel has always been a matter for admiration by the church here in England.

It has just been drawn to my attention that the first action of the General Assembly after the Disruption was authorising a collection for Jewish evangelism. That historic perspective is honourably maintained by the Synod and I am sure that the Psalmist's prayer for those who seek the good of Israel shall be your portion: "Pray for the peace of Jerusalem: they shall prosper that love thee." Psalm 122: 6.

Lord's Day Observance Society, London

Thank you very much indeed for your letter of the 1st June enclosing a most generous gift towards the Society's ministry as we seek to uphold the sanctity of the Lord's Day throughout Britain.

I would, once again, ask you to convey my warm appreciation to the Synod for remembering our work in this particular way. I enclose our official receipt with this letter.

The battle for the preservation of the Lord's Day continues unabated both in the area of trading and entertainment. We do thank Almighty God for the encouragements we have received, especially in the defeat of a further 'Sunday' Trading Bill in April of this year. We are also encouraged by the Local Authorities who are now prosecuting illegal traders and we continue to put pressure in this direction.

However, one of our main concerns is the lack of teaching in many of our churches throughout Britain regarding the Lord's Day. It is so grievous to see standards falling amongst Christian people and this is the reason why we continue to produce literature to bring Biblical teaching to those who are in darkness. We are most thankful for the support that we receive from the friends of the Free Presbyterian Church of Scotland. It has been my privilege to have fellowship with many during the past twelve months. Your faithful support for our work is a great encouragement to us.

Reformation Translation Fellowship

The Reformation Translation Fellowship wishes to express gratitude to the Synod for their continued generosity to the work of translating the literature of the Reformed faith into the language of the Chinese people.

It is hoped that the autobiography of the esteemed Rev. Charles Chao will be published in the United Kingdom during the course of the ensuing year, and it is believed that this book will further stimulate interest and support for the work in this country.

The Fellowship is also intending to reprint the Chinese translation of the Shorter Catechism, which has ever proved of inestimable value in the promulgation of the truth of the Gospel.

With every good wish for the furtherance of the Gospel.

Book Reviews

Ears from Harvested Sheaves by Rev. J. C. Philpot, Gospel Standard Publications. 364 pp. £7.50.

This attractively produced hardback consists of daily portions taken from the sermons of J. C. Philpot. These portions were selected by his daughters. It is a reprint of an earlier edition. J. C. Philpot left the Church of England in 1935 and became a Strict Baptist pastor at Stamford and Oakham. He was also Editor of the Gospel Standard for many years. His

sermons, which are pre-eminently experimental, are well known. These selections from them are choice and are very suitable as daily portions to be read throughout the whole year.

D.B.M.

Spurgeon's Sermons. Spurgeon Publications, 6 Close Quane, Peel, Isle of Man.

Spurgeon Publications are issuing monthly a sermon by C. H. Spurgeon. The sermons are issued in small and large print, the larger print being most suitable for elderly people. This venture is being carried on by Grace Baptist Church, Peel, Isle of Man, the pastor of which is Rev. Matthew F. Else. The publication of these sermons will be maintained by free will offerings and no charge is made. The publishers request the names of any who would benefit from them so that their names can be placed on the mailing list, and to indicate whether it is the large or small print edition which is requested. The sermons of Spurgeon have been blessed to souls all over the world so that this is a very commendable venture and worthy of support.

D.B.M.

Mission News

About 114 miles east of Bulawayo the Rev. Z. Mazvabo and his elders work among the Shona people at New Canaan and in the surrounding countryside.

There are eight different locations where services are held — New Canaan, Chiedza, Akori, Zungwi, Matobere, Zvishavane and a resettlement area where a few local people gather. There is an eighth place also. Mr Mazvabo has two elders, Mr Fanuel Sibanda, and Mr Naison Siziba who attended the 1990 Synod. It must take a great deal of self-denying effort to hold services in these diverse places. Small churches are being built in some locations, and there is a great need for the prayer of friends that a rich blessing would follow such earnest endeavours to spread the Word of God in that part of the country.

For some years there was ill-feeling and prejudice among the local people against the church, but this seems to have melted away and the congregation continues to increase. One great problem there is the scarcity of water. There have been years of drought with the exception of '89-'90 when there was a heavy rainfall; but again this year the rain has been very scanty, and the prospect of a good harvest is remote. For this reason it has been decided to move the centre of the work from New Canaan to Chiedza,

a distance of ten miles, where there is also a large congregation, and the water is more plentiful.

While the Rev. B. B. Dube was ill in hospital in Bulawayo, Mr Mazvabo's Mother was seriously ill in his own home. After Mr Dube's death Mr Mazvabo went to Bulawayo to sympathise with Mrs Dube. The following day his own dear Mother passed away, and she was buried on the same day as the Rev. B. B. Dube. As Mr Mazvabo wrote, "We had sorrow upon sorrow". His Mother had been blind for some years and lived in the family home.

Mr Mazvabo's sight has been causing a great deal of anxiety, as most of us know, and has continued to deteriorate. This is undoubtedly a great handicap for a young, devoted minister, but with the help of a driver, his wife and family Mr Mazvabo continues his work as usual. Surely we should support him with our prayers.

Miss MacCuish who taught very successfully at Ingwenya for sixteen years is returning for a period of three months to give much needed assistance in the John Tallach School, at the request of the School Staff. Miss Graham has returned to her post as Head Mistress, and Miss Macaulay is at home in Lewis enjoying a much needed rest.

Mention has been made before now of Margaret Maturure who arrived at the John Tallach School about ten years ago to begin Four One. Margaret is severely disabled and uses a wheelchair. Margaret continued with her education elsewhere until she entered Harare University where she has now graduated in Social Administration. Over the years Margaret kept in close touch with the Mission and on several occasions helped in the School Library while on vacation. While at home in Bulawayo she was "collected" by car to take her to Lobengula Church. She is currently teaching in the John Tallach School while awaiting a post.

The 1990 Form Four results have arrived in the school office and they are exceptionally good. One boy gained eight "A" grades, and Paris, one of the visually handicapped boys, gained seven "A's" and one "B". The blind boys who sat the examination got an excellent mixture of "A's" and "B's". A total of 89% of the 112 pupils received five passes. So they can continue elsewhere to Form 5 and 6, or they can start another Course.

There were 1000 applicants for 150 places in Form One. All had to be tested. Local children are now being accepted as day-scholars. It is worth mentioning that owing to the generosity and interest of friends, far and near, our blind and visually handicapped pupils are better equipped than are most of those in other schools, and in illustration of this Miss Macaulay has just sent out two more tape-recorders by Miss MacCuish. **J.N.**

Notes and Comments

Crime Statistics

Press reports indicate that crime in Scotland has risen by nine per cent during the past year. These figures are alarming. The Home Affairs Minister, Lord James Douglas-Hamilton declared: "The police are in the front line, but they cannot win the battle against crime alone. We must all support their efforts if there is to be any success in reducing these figures."

How clear it is that these figures give evidence of the low moral state of the nation. The abandonment, by a large percentage of the people of the land, of the Bible and the law of the Ten Commandments as the standard of moral conduct, has resulted in the abandonment of Christian values, every man becoming a law to himself. More police and more jails for criminals will never improve the state of the country, however necessary these may be to restrain evil men, but a return by the people of the land to the Word of God which is the only rule to direct mankind. If the leaders of the nation are sincere in their desire for a real improvement in the moral condition of the land, then let them set an example to the nation, by returning themselves to the precepts of God's Word.

Famines, and Pestilences and Earthquakes in divers places.

The Saviour declared while He was in this world that the time would come when there would be wars and rumours of wars and that there would be famines, and pestilences, and earthquakes, in divers places. Our day seems such a time as we hear of wars and famines and pestilences (AIDS being one of these), and earthquakes. At the beginning of May the newspapers were reporting the number of the dead in an earthquake in the Soviet republic of Georgia and in the cyclone which hit Bangladesh. Famines, as we well know, are endemic in some parts of Africa. What desolations there are in the earth. Yet the Lord is ruling over all, and sits King upon His throne. What reason men have to tremble before Him when they hear these whisperings of His power. What need there is for the children of men to hear the voice of Jehovah speaking in these desolating judgments which He is bringing upon the earth. How few have ears to hear it? How few regard it as a call to the sons of men to repent of their evil ways and turn from them unto God. He is the One who makes plain in His Word that sin shall not go unpunished. While it is right for us to sympathise with those who are affected by what men call "natural" disasters, yet we are to recognise the Hand that afflicts. There is no ground

for complacency because we are not likewise afflicted. We ought to remind ourselves of what the Saviour said: "Suppose ye that these Galileans (whose blood Pilate had mingled with their sacrifices) were sinners above all Galileans because they suffered such things? I tell you, Nay: but, except ye repent ye shall all likewise perish."

Church Notes

Presbytery Meetings (D.V.)

Skye: At Bracadale Church on 16th July at 6.30 p.m. for the Induction of Rev. George Hutton.

Southern: At Glasgow on 10th September at 6 p.m.

Zimbabwe: At Bulawayo on 8th October at 2 p.m.

Australia and New Zealand: At Gisborne on 25th October at 2.30 p.m.

Acknowledgment of Donations

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

Breasclete: Friend of the Cause £20 for Collection; Wellwisher £30 for Sust. Fd. and £40 for Collection; Friend of the Cause £30 for Collections.

Dingwall: Mrs M., Strathpeffer £8; Mr and Mrs D. MacL., Strathpeffer £2, both for Church Fds.

Dundee: Miss J. MacD. £100, where most needed.

Edinburgh: Envelope in plate, former Adherent £10 for Congr. Purposes; M., Inverness £100 for Congr. Purposes; A Friend £50 for Church Fund and £50 for Manse Fd., per Mrs E. Nicolson.

Glasgow: Where most needed £100; Matth. 6: 3 £10; Anon., £5, all for Bus. Fund; Anon., £100; Anon., £30; Anon., £30; Anon., £20; Anon., £20, all for Sust. Fd.; Anon., £20 for Jewish and Foreign Mission Fd.; Aberdeen Friends £20 for Tape Fund.

Inverness: Anon., £25; M. M. £20, both for Ingwenya Blind Children's Fund; Anon., £2; Anon., £45, both for Sust. Fd.; Anon., £5 for Gen. Bdg. Fund, all per envelopes in plate.

Kames: Miss M. T. D. £20; Legacy bequeathed under the Will of the late Mrs C. T. D. MacPherson, £500 per Corrigall, Ritchie and McLean, Solicitors, Dunoon.

Laide: Correction of June issue: "Bryn Srion Church, Cynheidre, Liaaeli, £100 per Rev. N. M. Ross" should have read: "Literature for Eastern Europe — Bryn Seion Church, Cynheidre, Llanelli, per Rev. N. R., £100."

Lochcarron: Friend, Lochcarron £600 for Jewish Mission per E. R.; Friend, Carnoustie £50 where most needed per C. McRae; Friend, Skye £10, where most needed per E.R.

North Harris: Anon., £5 (envelope in plate); Anon., Cluer £10, per J. M. L., both for Bus Fund; K.M., Harris Home £7; K. & J., Tarbert £2, both by envelope in plate, both for Door Coll; Friend, Cluer £10; Friend, Cluer "A" £10, both per J. M. L.; envelope in plate £10 for Leverburgh Comm. Exps.; Anon., £20 (envelope in plate), all for Bus. Fd.; Friend, Stockinish £10; Friend, Stockinish £10; Friend, Stockinish £1, all for Sust. Fd. all per Rev. K. D. McL.

Portree: Anon., £4 for Church Bus. (envelope in plate); Friend, £100 per S.Y.M., Friend £10, both where most needed; Friend £20 for Sust. Fd., last two per F.M.

Shieldaig: Anon., Inverness £25 for Cong. Fds.; in memory of a dear husband and father, £100 for Sust. Fd.

Stirling: Anon., £20 for Comm. Exps.

Stornoway: Anon., Harris £30; Miss K. A. MacLeod, The Cottage, Callanish £60 for Sust. Fund, both per Rev. J. MacLeod.