

The
Free Presbyterian Magazine
and Monthly Record

Vol. 81

July 1976

No. 7

The Promise of Better Days

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

That the Church of God is to enjoy better days is most clearly revealed in the Scriptures; and yet, because of the darkness of men's hearts and through unbelief, it is too little considered. The contemplation of the future prosperity of Zion is a matter fitted to encourage the hearts of God's tried people in a dark day, as they look forward in faith to the fulfilment of the glorious things that are spoken of Zion. Unbelief questions the fulfilment of these promises, as of all other promises, but faith lays hold on them and draws from the promises the encouragement intended for the Church in them, being assured that all the promises of God are Yea and Amen in Christ Jesus.

That the Church of God is today passing through a dark day few will dispute. It has been the experience of the Church down through the ages of time to have some bright seasons, some of these particularly glorious, and at other times to have seasons of adversity and trial. That both times are necessary for the Church of God is certain as all things are in the Lord's hand who knows what is good for His Church. He is ordering and controlling all events with reference to the particular needs of His Church in every part of the world. We can be sure that the situation in which the Church finds itself at any particular point of time in history is not brought about merely through the will of man but ultimately by the will and purpose of Jehovah.

In the dark day the realisation that God is ordering all things for His own glory and for the good of His Cause in the world, should be a matter of rejoicing to His people and something to uplift their drooping hearts and spirits. They are to look beyond the dark and threatening clouds and see the bright shining of the glory of God behind all these things. He who has caused the dark clouds to interpose between His Church and their

sensible enjoyment of His favour, is the One who can, at His will, disperse the clouds and cause His glory to shine in His Church with the brightness of noonday. When the beams of His glory break through it is to scatter the dark clouds and to refresh and revivify the earth with the warmth of His favour and Presence. Let us not then be cast down in the dark day if our hope is in the Lord. The One in whom we have come to trust is the omnipotent Jehovah who is able to turn the shadow of death into the morning.

For the coming of better days the true Church of God longs and prays and waits. Long did the Old Testament Church wait for the breaking of that day long promised, when Messiah would appear. Though many of the Old Testament saints never saw that day literally, yet they saw it by faith and rejoiced in it. Christ could say: "Abraham rejoiced to see my day: and he saw it, and was glad." When, in the fulness of time, the Saviour did appear there were those who were there to welcome His appearing. Elizabeth, Mary herself, Zacharias, Simeon, and Anna, the prophetess, the shepherds, the wise men from the east, as well as the angels of glory, all welcomed the dawning of that day. So it shall be also with the coming of the Saviour in the power of the Holy Spirit to ingraft the Jews into their own olive tree and to revive the Gentile world. Some who long for those days may be away in glory before that time comes. They, like Abraham of old, rejoice in anticipation of these promised blessings. Others may be spared to see them and be brought, like Simeon and others, to rejoice in the actual fulfilment of them.

The breaking of Christ in millennial glory on His Church will be to His people a day of rejoicing and a day of the gladness of their heart. At that time, like the disciples on the Mount of Transfiguration, they will be eyewitnesses of the majesty of Zion's King. God's house will no longer be dark and desolate but full of light, and full to overflowing with souls seeking the way to Zion with their faces thitherward. The ordinances of God's sanctuary will be life-giving and refreshing to the souls of the people of God. The ways of Zion will no longer mourn. Come, each one will say, let us go up to the house of the Lord and to the Zion of the Holy One of Israel. The ways of sin and evil will be desolate. The multitudes who found their pleasure in the ways of sin and evil will find their pleasure there no longer. Iniquity will hide her face for very shame. Days will then be on earth such as were never on earth since the world began. Only the Pentecostal blessing given to the early Church through the ascension of Christ to the right hand of power, will be in any way comparable to these days.

Will we not, then, sigh and long and pray and weep for those promised days of blessing? Are we not encouraged to pray for them? "I will yet be enquired of by the house of Israel to do it for them." Let us humbly, believingly, perseveringly plead for those days and who knows but we may even see the dawn of them.

Notes of a Sermon

Rev. D. Beaton

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." — I Corinthians, I: 23, 24.

In addressing the Corinthian Church, the Apostle Paul, after the usual apostolic salutation, goes on to tell them that there are certain factions among them. This condition of things arose from their being under the natural wisdom of this world, and applying this wisdom to the affairs of the kingdom of heaven. Some said they were of Paul. They may have admired his great learning, his great reasoning powers, and this appealed to their understandings. Some were of Apollos. He was a very eloquent speaker, but one need not necessarily possess heavenly grace or spirituality to appreciate eloquence. Some were of Cephas. Cephas or Peter was a very energetic person, and this kind of disposition makes a tremendous appeal to some people. Another party said they were of Christ, which looked as if they were more spiritual than the others, as if they could get on very well without ministers at all. In this they were striking at a Divine procedure, for it was the infinite wisdom of Heaven that provided ministers with different gifts in order that they might be for the edifying of the body of Christ. "All things are yours, whether Paul, Apollos or Cephas."

It is not wrong to admire learning, eloquence or energy, but we must remember there are two worlds, the natural and the spiritual, and we are not to apply earthly wisdom to the spiritual sphere. This is what causes divisions. The natural eye hath not seen what belongs to the spiritual world, the natural ear hath not heard what belongs to the spiritual world, the natural heart hath not known what is prepared for them that love Him. Nothing can take the place of the Holy Spirit, and it is through the preaching of the Cross that God makes foolish the wisdom of this world.

"For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Power may be conveyed through an instrument not very attractive in itself, as we saw in the laying of the cables recently in this town. The cross, which was a tree of shame, was the mighty instrument God was to use, and through it was to come the mightiest power that sinners would ever feel. It was because the Apostle felt this that he says now, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." There is a great and drawing power in the cross of Christ. It has drawn the fierce men of the African forest; it has drawn the cultured men of the civilised nations; all kinds and conditions of men. It has drawn some from this congregation, men and women, and even children, and they are now in heaven singing the praises of their crucified and exalted Saviour who drew them by His mighty power, and if we asked the question, 'Is the cross of Christ foolishness? — they would answer, 'A thousand times ten thousand — No. It is the very wisdom of God.'

How does it stand with ourselves, friends? Do you feel there is a power in the preaching of the cross? Do we as preachers feel there is a power in it? Then is our preaching not in vain. In another epistle this very Apostle says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." What a tremendous effect it had on his mighty intellect! How it subdued every rebellious thought that had a lodgment there! When he went to Rome, he did not say that he must be very careful what he spoke to this cultured people. No, he said he was not ashamed of the gospel of Christ, and that would be my desire this evening. If by any means I could follow, even though afar off, in the footsteps of the great Apostle of the Gentiles, I would seek to hold forth before perishing men and women the great sacrificial death on Calvary, which alone gives a hope that will never perish world without end.

The Apostle saw in that accursed tree the very power of God in the marvellous effect it had upon men, operating in the hearts of sinners by the Holy Ghost, even the exceeding greatness of His power. It may be very silent like the rays of the sun. When they beat in all their fierceness on a mighty structure like the Forth Bridge, if adequate provision for its expansion were not made when building, it would soon become a crumpled piece of steel. No closed door can resist God's effectual call in

the gospel when accompanied by Divine power, and what an extraordinary power it is.

The Apostle not only said that Christ was the power of God, but also that He is the wisdom of God. If we were told that it was God's purpose to bring, through the death that took place on Calvary's accursed tree, life that should never end, even from the jaws of eternal death, we would say it was impossible. What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, produced the very thing the law told about and which it required. The Apostle sees the wisdom of God in that. He sees a righteousness as great, as perfect, and as high as God's holy law requires, being worked out on that accursed tree; he sees the redemption price of a countless multitude being paid in all its fulness, and as he looked on he said he was not ashamed of the gospel of Christ. It is a very encouraging message to perishing sinners, one fitted to cheer the preacher's heart and to cheer the hearts of all those who know the truth. The righteousness of God by faith and presented to faith, and faith feeding upon it and delighting in it, the very righteousness we are in need of, being wrought out on Calvary, when the Lord Jesus was held in derision, mocked at, jeered at, when He was carrying out His great Divine purposes, when He was lifted on high to draw men and women, boys and girls, down through the ages of time. There was never a place in the world where the Satanic enmity in the heart of man revealed itself as it did at the cross, but that was to be the place where enmity would be taken out of the hearts of a countless multitude. It is said concerning the Jews, "They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born." Mr Stewart, Cromarty, said that in that day the whole Gentile world will hear the weeping of the Jews. Here the Apostle says that Christ crucified is unto the Jews foolishness, but in that day He is the power of God, and the wisdom of God. This is what the cross of Christ is to every true believer here tonight, but to others it may be a stumblingblock and to others foolishness.

Some may say, like the Jews who were seeking after a sign, if God would work a great miracle I would be converted, but I feel nothing at all. Dear friend, the sign has already been given, God's eternal Son. The evidence has been sufficient for millions now in heaven, and it is and will be sufficient for millions more on their way to the Celestial City, and why should you think that, if the evidence were stronger, you would be

convinced then. It is not greater evidence you need, or more convincing than what is given. What is wrong with you is the carnal condition of your heart, and it must be changed by the Holy Spirit working in you so that all things may become new. He may say to us, "What could have been done more to my vineyard, that I have not done in it?"

Some may go a step further and speak of the cross of Christ as foolishness. It is sad to think that, in a gospel land, professing to be Christian, there are thousands inside the visible church to-day who say that blood theology should be cut out of the gospel altogether. The cross is despised in our day. It was said, "Let Him now come down from the cross and we will believe Him," but He could not come down if sinners were to be saved. There are deep mysteries in the taking away of sin, and without the shedding of blood there is no remission. Should the great Sacrifice of Calvary be cut out of the gospel, there is also taken away the hope that cheered and gladdened the heart of many a poor sinner on his way to his eternal home. But the Apostle in that cross saw the very power of God and the very wisdom of God. Things are very different in the spiritual world from what they are in the natural world, and if we are to understand things in the spiritual sphere, it is necessary that we be taught by the Divine Spirit.

Well, dear friends, this is likely the last time I will be preaching to you for a considerable time.* I am sure your prayers will follow me over sea and land, and I would seek to commit us, one and all, unto the Most High, who is able to keep us against that day.

*This sermon was preached by Rev. D. Beaton shortly before he left on a world-wide tour as the Church's Deputy.

Christ is All

by Dean Henry Law

16. The Sheaf of the First-fruits

"When ye be come into the land, which I give unto you, and shall reap the harvest thereof, then ye shall bring a Sheaf of the first-fruits of your harvest unto the priest: and he shall wave the Sheaf before the Lord, to be accepted for you." Lev. xxiii, 10, 11.

The book of nature is a fruitful study. That heart is dull indeed, which marks unmoved the varied beauties of recurring seasons. But they, who ascribe these lovely scenes to nature's course, pause at the threshold of

delight. The infidel's cold creed can thus praise verdant and luxuriant charms. He only gleans real joy, who everywhere beholds the hand, the care, the love, the power, the truth, the wise decree of God.

My soul, bring God into your every view: and then the view is elevating rapture. Trace God in all the produce of the soil, and then the produce is a step towards heaven.

Our tender Father knows, that happiness thrives not, where He is hid. Therefore in all His works He strives to fix attention on Himself. In feeding the body, He would show Himself unto the soul.

But goodness, as in nature's constant stream, may fail to impress. The regularity may rather lull than rouse. Hence in the case of harvest, a solemn rite is added to the Jewish code, to obviate the evil of indifference.

Reader, the teaching of this ordinance now claims your mind. Come listen to its voice. Mark well its apt solemnities. Receive its sanctifying moral.

When the season of the Paschal-feast returns, the appointed harvest tarries not. The early promise is fulfilled. Gen. viii. 22. The firstlings of the grain are ripe. The fields of barley wave their golden heads.

But shall the gatherers now heedlessly collect their treasure? Shall thoughtless hands now bear the riches to the garner? Oh! no. The Altar must unlock the reaping gate. Hence the first ears are bound, as holy, into a holy Sheaf. The priest with reverence receives, and heaves it aloft towards heaven. He waves it to and fro. A victim is next slain, and then the happy reapers hasten to the crops. Such is the rite. God is thus sought. Then man begins the blessed toil.

Reader, survey this rite more closely. The harvest's first act adores the harvest's Lord. The first grains feed the altar. The first sickle cuts an offering for God. The lesson is plain. The thought of God should precede every work.

Let morning dawn with Him — to Him — for Him. Let prayer be the foundation-stone of each design. Nothing is well done, except begun in God. All is disorder, unless the First be first.

The priest uplifts the Sheaf on high. The First-fruits represent the entire produce of the fields. This is confession, that all earth's yielding is the property of God. Without His will no seed takes root — no blade appears — no stalk ascends — no grains mature. Man's toil and care may be employed, but all the power is divine. Where then is foolishness like his, who fondly dreams, that he is lord of lands? The richest hands hold nothing but a loan. Let that, then, which is God's, and only His, be wholly His.

The Sheaf is then waved to and fro. It floats from east to west — from north to south — as traversing the globe. This motion warns, that every spot, in every clime, is God's. His is an universal sway. In every land one sovereign owner reigns.

In this solemnity the offering is small. He, who might justly claim the whole, takes but one Sheaf. The large abundance remains for man's supply.

Thus, while a bounteous hand fills our garner; while valleys bend with corn; and clouds distil their fatness; the Giver makes His small demand. All must not be consumed on self. The poor need food. The shivering cry for raiment. The famine of the Word must be relieved. The heathen perish for the bread of life. Such are the claims on our First-fruits. Will any rush to copious crops, and grudgingly withhold God's Sheaf?

Reader, mark next, the Paschal sacrifice introduces the Wave-sheaf. A firstling of the flock, too, without blemish, accompanies the offering. A Gospel-truth here shows its light. The hand, which would bring gifts to God, must first be washed in the atoning stream. In every service God's eye looks for His Son's blood. If this be present, sure acceptance smiles. If this be absent, stern rejection frowns. The worldling's heart may throb a grateful throb. But it cannot approach in nature's filth. He must be cleansed, or he can gain no access. And nothing cleanses, but the blood of Christ. Cain would not live without some homage. But Cain despised the victim. He and his offering were cast out. Reader, let the sweet savour of the cross perfume your thanksgiving. Let this clear mark distinguish your thanks-giving. Then all your gifts, and all your life will mount, as welcome fragrance, to your God.

Already we have found rich teaching. But faith asks more. It has an eye, which ever searches for one object. It has a thirst, which Gospel-wells alone assuage. But here Christ's person quickly meets the seeking heart. The name of First-fruits—the day of offering—lead by straight paths to Him. The Spirit's voice is very clear. "Now is Christ risen from the dead, and become the First-fruits of them that slept." "Christ the First-fruits: afterwards they, that are Christ's, at His coming." 1 Cor. xv. 20, 23. These First-fruits, then, distinctly picture Christ.

The day of offering next seals this truth. On the morning, which succeeds the Paschal Sabbath, the Sheaf is waved. On this same dawn Jesus arose, avowing himself the antitype. Faith, then, has solid ground, when here it chiefly sees the Lord.

Following this clue, let us now gaze on Jesus in this type. The Sheaf relates a tale of triumph. It brings back thought to a seed cast into the

ground. To view, it was a dry and worthless husk. Earth's tomb then buried it. Mighty hindrances assailed it. The frost retained it with iron grasp, and many storms repressed it. At last it raised a living head. Here life gains victory over death.

Thus Christ descended to the grave. Life seemed to be extinct. Corruption threatened to devour its prey. The grave made fast its bars. But every foe is foiled. Death and hell yield. The tomb throws back its portal. The mighty conqueror strides forth alive. He shows himself to God — the First-fruits from the dead.

Believer, now in this Sheaf discern redemption finished by your rising Lord. It was an anxious moment, when the dying Jesus bowed His head. Justice had seized Him. To the prison He was dragged. In the conflict Satan was strong, while He expired. The anxious heart would anxiously enquire, will He now suffice to pay the countless debts of countless souls? He came — He died — to save: but may He not have failed? But ere the question can be fully asked, behold, He rises: He lives: He comes forth again to God. All claims then must be satisfied: all enemies must be subdued. His resurrection manifests, that all hell's worst is now a broken reed.

Clap then the hands of joy. Raise high the voice of your ecstatic praise. Exult and glory in your waving Sheaf. The book of justice has no charge against you. The dying Lamb has washed the pages clean. Can the stern jailer now detain you? His sceptre lies the shadow of a shade. Jesus, appearing on the third day, is full assurance of redemption finished, and Satan's empire spoiled.

Again behold the Sheaf. It stands alone — but it is not alone. It enters first, but a long train will surely follow. It is the earnest of the coming crop. It tells, that countless grains will soon succeed. Thus Christ is waved, the Head of His blood-purchased flock. His many members all gain life in His life, and triumph in His triumph. The Spirit sees this harvest, when He cries, God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. ii. 6.

Believer, this mystic-resurrection is long passed. When the Redeemer burst the bands, you rose arrayed in raiment of eternal life. God's eye beams on you, as brought back in Jesus to His home.

Know, too, that the reality is near. Doubt not. Death is to you a conquered foe. It will indeed approach. It will extend an icy hand. It will take down your tottering house. It will consign you to a narrow cell. It will call worms to do their work. Your body is sin-soiled: let it then be dissolved. But cast away all fears. Death's seeming triumph is a real

defeat. It lays you low, that you may rise the higher. It wounds to heal. It weakens to give strength. It mars to bring in fresher beauty. The grave must part asunder. A clarion note will wake the sleeping clay. They, that are Christ's, will rise as portions of His body. But, oh! how changed! The crumbling dust will then shine brighter than the mid-day sun. Decay will bloom into unfading youth. The mortal will be robed in immortality. The fleshy clog will be all spirit.

Reader, our present thought cannot conceive such state. — But it is true, and it is near. The trumpet is prepared to sound. The Lord of life is at the door. Hear these sure tidings in the First-sheaf's voice, and glory in your resurrection-hopes.

But there is more than future rising — there is constant presentation here. This is one marvel of all the Bible-types: each form gives multiform instruction: each ray will split into a variety of colour. So here a changing view reveals the never-failing work of Christ above. The great High-priest is ever standing before God. He there presents — not blood alone — He shows the Sheaf of First-fruits. He displays the many members, who compose His body. Upon His shoulders and His breast the names of all His Israel appear. He pleads, that they are gathered from the world. He offers them, as consecrated for His Father's use. If there is rapturous joy, it is when we look up, and see a Saviour's hands waving our persons and our work to God. If, too, there is glorious prospect, it is the thought, that a great day is flying onward, when the whole mass shall really be reaped from earth's wide field, holy as God — and fit for the eternal throne.

Another thought remains. They, who make boast of Gospel-joys, confirm their right by Gospel-signs. They, who are safe in Jesu's hands, display His mind. They, who rise in Him to a resurrection-state, rise with Him to a resurrection-walk. They move in this world, as "begotten with the word of truth, to be a kind of First-fruits of His creatures." James i. 18. They are no more their own. If God is theirs — they, too, are God's. They love and seek His glory. They wear His livery, and do His service. Ye, who profess, that you are First-fruits unto God, have you these First-fruit marks?

This offering sanctified the crop. "If the First-fruit be holy, the lump is also holy." Rom. xi. 16. Thus the little handful of Christ's band leavens the mass of human race. Believer, see your calling. You are blessed above men, and you must be a blessing unto men. Your family, your friends, your country, the world, must be the better for your being. Your light must lighten — your salt must sprinkle savour — your grace

must scatter grace.

Reader, are you these First-fruits unto God?

Letter

Delft, Dec. 1954

My Dear friend,

Many thanks for your most welcome letter of 2nd Nov. I know from experience that Scottish people are slow in writing; but what means much more, they are often thinking of friends. I always remember how the late George Mackenzie used to remember me at the throne of grace during the war. I was astonished to hear this from the old blind woman at Tarbet. Such information should humble us instead of making us proud, as human nature is inclined to do.

How truly it could be said to me what I read about Rowland Hill, visiting a home in his congregation and seeing a child on a rocking horse he said, "How wondrously like some Christians — there is a motion but no progress."

This year in Glasgow it pleased the Lord to melt my heart and to grant me some fellowship with the saints above and the members of the Church militant below. I was drawn to a certain Mr Roe a minister in England whom I had never met before, but heard much about him. On my way to London, I got out of the bus at Stamford, and called on him at 9 o'clock in the morning. I stayed for the weekend at St Ives near Huntingdon, and walked on the Sabbath to Feustanton to hear him preach. As it was early — an hour before the service commenced I went to see the church of England. The minister began by glorifying the Virgin Mary, so I rose to leave the building. The door was closed — I rattled at it and made a noise. The minister stopped and looked at the disturber — not too friendly. I said, "I want to get out" so the door was opened.

Mr Roe is an able preacher. He was in London and used to meet and hear many of your ministers at the London communions.

Kindest regards.

A. Docter

Obituary

Angus Macleod Elder. Ullapool

Very few in this day leave behind them such a sweet fragrance of a life of deep spiritual piety, but Angus MacLeod was such a one. It was plain

that he had followed the Lord from early years and that grace had steadily grown in him making him a man of the deepest humility and a man of very quick understanding in the things of God. Angus was born in the year 1899 and had the inestimable blessing of having truly godly parents. However, his father died when Angus was but four years of age and thus it was left to his mother to bring him up. As a youth Angus was preserved from evil, had a high natural respect for the things of God and attended regularly upon the duties of religion. In speaking to the question, he would refer frequently to this blessing of the common work of the Spirit of God restraining him but he would add that he came to realise that he had to be born again, if he were to be saved for eternity. When he went to Glasgow to learn his trade, he was attending the ministry of the revered late Rev. Neil Cameron of St Jude's, Glasgow — this soul-awakening ministry was not without effect upon Angus. He returned to Ullapool upon completion of his training and his concern for his soul's salvation was great. Shortly afterwards, at a communion season, from the words, in John I verse 29, "Behold the Lamb of God which taketh away the sin of the world," Angus received the liberty of the gospel. He professed the Lord publicly in 1928 and that same year was elected to the office of deacon. Later, he was ordained an elder in the Lochbroom congregation.

In his public duties, Angus made it very clear that his eye was upon the Lord and not upon man. In prayer, he approached the Lord with deep reverence and with an obvious felt sense of his own utter unworthiness. When he would quote such passages as the portion already mentioned by which he obtained the blessing of the gospel and the passage in Isaiah 43: 25 "I, even I, am He that blotteth out thy transgressions for mine own name's sake and will not remember thy sins," one could not but feel that the reality of the words was touching Angus' own soul. The reverence which pervaded all his spiritual duties was manifest to the very end and even when his body was weakened by much prolonged sickness, he would not address the Lord without making much effort to have a posture indicating the inward frame of his heart; and in this respect, he reminded us of the patriarch Jacob, who likewise would not call upon the Lord on his bed without 'leaning upon his staff.'

In his rule over the affairs of the church he was not rigid, but rather showed a deep concern for the good of the souls over whom he ruled and for whom he was conscious that he would have to give an account. His services to the church were rendered most willingly and freely.

In his home, he was most hospitable and warmly received the friends

of the Lord. There was nothing morose or severe in him but much to draw others to him. His conversation was most edifying and interesting as he was so familiar with the Word of God and with the works of the divines. The calm and peace of soul which he inwardly enjoyed seemed to reflect itself on his very countenance. Like all others of the Lord's people, he knew what it was to be tempted by Satan. On his death bed, he was for a while sorely tried. On being told to resist the devil, his answer was, 'It is not so easy.'

On October 27th, 1975 he died. It was truly a case of the Lord saying, "Gather my saints unto me." Angus had shown himself to be of those who are "more than conquerors," and who have gone to that place where it is asked concerning them, "What are these which are arrayed in white robes?"

He was left a witness to true godliness which must lie on the consciences of all with whom he came into contact. Although he was spared long to the church we have to mourn his loss.

Alfred E. W. MacDonald

Mbuma Missionary Society Meeting, 1976

by Rev. Donald MacLean, Glasgow

The Meeting of this Society was held on this occasion in Leiden on 30th April.

That particular day turned out to be a very fine, warm and sunny day and a very large crowd of people gathered at this Meeting in support of the Rhodesian Mission of the Free Presbyterian Church of Scotland. The proceedings were opened at 10.30 by Ds. C. Smits, the Chairman of the Mbuma Missionary Society Committee by the singing of a Psalm and the reading of the same. Mr Smits gave an address from Habakkuk, Chapter III, verse 2, "Oh Lord, I have heard thy speech, and was afraid: Oh Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

On the conclusion of his address, Ds. Smits extended a welcome to the Convener and Clerk of the Jewish and Foreign Missions Committee who were present on this occasion expressing the pleasure that the meeting felt at the presence of these two ministers. The Clerk of the Committee, Rev. D. MacLean addressed the meeting which was translated and read in Dutch by Ds. C. Smits. On the conclusion of this address part of Ps.89

was read and sung and the first collection was taken. Thereafter, Ds. Joh v.d. Poel addressed the meeting from Psalm 117 and upon the conclusion of his address, Ps.123:2,3 were sung and Lunch was taken.

The meeting again opened at 2 p.m. with an address from Ds. P. J. Dorsman who took as the basis of his address, Zechariah, Chap. 2:4. "And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Ps. 102:19,22 were sung at the conclusion of his address, and a further collection taken.

Mr L. M. P. Scholten then addressed the meeting from Isaiah Chap. 18:1,2. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled." Mr Scholten stressed the fact that for all they knew this might be the last meeting of the Mbema Missionary Society if circumstances in Rhodesia brought about the closing of the Mission there. He exhorted the people to be prayerful in their concern for the mission as well as generous in their giving. Thereafter Ps.68:31,32 were sung.

The meeting was then addressed by Ds. A de Ward from Zechariah, Chap. 4:7. "Who art thou, O great mountain? before Zerrubabel, thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." On the conclusion of his address Ps. 103:19 was sung and the final address delivered by Ds. F. Mallan from Deuteronomy 32:43 "Rejoice O ye nations with his people: for he will avenge the blood of his servants and will render vengeance to his adversaries and will be merciful to his land and to his people." The singing of Ps. 47:1,2,3 brought the meeting to a conclusion.

The estimated number of people present exceeded that of any other occasion, numbering 7,500. The collection likewise was greater than any previous missionary meeting and amounted to the very large sum of £36,000.

This was the thirteenth meeting of this Society. Many of the original Committee are now at their everlasting rest, yet the work continues. Once more the people of Holland have demonstrated their unfailing prayerful interest in the Cause of Christ in Rhodesia. They have indicated this not only by their prayers and their interest but by their generous giving and the Free Presbyterian Church and the Jewish and Foreign Missions

Committee are deeply indebted to the Lord for raising up friends so prayerful and liberal in support of the Mission in Rhodesia. We hope and earnestly pray that the Lord will be pleased to preserve the Mission and thus to keep a light shining in that dark Continent surrounded as it is by such powerful enemies to Christ, the glorified King of Sion.

Address to Mbuma Missionary Society. 30th April 1976

The wrath of God lies heavily on this generation. On every hand we see clear evidences of His displeasure. The world is in a state of confusion, and its leaders have no real solution for its problems. False religion of every kind grows and brings sinners into the captivity of its delusions. Communism increases in power, and is spreading its dark wings over the earth. Its desire is that the name of God should be no more remembered, and that His worship and His Church would be obliterated.

At the present time the land of Rhodesia is threatened as never before with this powerful and active expression of enmity to God. Communism has obtained victories in Angola and Mozambique under the pretence of bringing liberty to the unfortunate people of these countries. We can be sure that every effort will be made to blot out the worship of God from these places if, indeed, such worship did exist where popery held such a complete sway. In Rhodesia we know that the Church of God exists, planted there by His mighty hand. Loud calls are made from all sides for the military invasion of Rhodesia, and we can be sure that the Devil will do all he can to ensure that this will take place, and the Church of God be destroyed in Rhodesia. The Lord, who is King in Sion, can prevent such a calamity taking place.

On another occasion, and in the midst of threatening judgments coming upon the land of Judah He said, "Destroy it not: for a blessing is in it." (Isaiah 65,8). There is a blessing in the true Church of God because the Lord Himself delights to dwell there. "For the Lord hath chosen Zion: he hath desired it for His habitation. This is my rest for ever: here will I dwell: for I have desired it" (Psalm 132:13,14). He dwells in His Church in the revelation He has given of Himself in His Word — in the glorious gospel of the blessed God. Here He is made known through the Person and work of His beloved Son. "No man hath seen God at any time: the only begotten Son who is in the bosom of the Father, He hath revealed Him." (John I, 18). In the Son of God in the nature of man, Immanuel, God with us, Jehovah has revealed Himself as a just God and a Saviour. His justice shines forth in its claims that the soul that sinneth must die. Eternal death is the penalty due to sin, and

divine justice must be satisfied or the glory of God will be tarnished. When the Lord Jesus took the place of His people, bearing their sins in His own body on the tree, divine justice dealt with their sins in Him. Though He had no sin of His own, He bore the sin of many, and the death due to these sins He must die. Therefore His body was broken and His blood was shed for the remission of the sins of many. "He was wounded for our transgressions," says the Church, "He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed." (Isaiah 53:5). "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Ephesians 1:8).

Jehovah also dwells in His Church by the power and presence of the Holy Spirit. Because we are dead in trespasses and sins we cannot come to a saving knowledge of Christ until the Holy Spirit, the third Person of the Godhead, blesses the Word to our souls. It is then that sinners begin to learn the exceeding evil of sin, and to discover that they are the children of wrath even as others. Through the gospel and by the power of the Spirit, faith is wrought in their hearts to embrace Christ in the gospel as all their salvation and all their desire. "My beloved," says the Church, as she views Christ by faith, "is white and ruddy, the chiefest among ten thousand." (Song of Solomon 5:10). No one is so fair as Christ is to the eye of faith. There was an old elder in the Scottish Highlands who said once: "The Lord's people will never forget to the Holy Spirit how glorious He made Christ in the gospel to them." "He shall glorify Me: for He shall receive of mine and show it unto you." (John 16:14).

It is in the Church that Christ feeds and strengthens His people. "I am the bread of life: he that cometh to Me shall never hunger: and he that believeth in Me shall never thirst". (John 6:35). It is true that when the Lord's people are under the power of unbelief they feel that they are getting nothing for their souls, but when faith is in living exercise they do taste and see that God is good. "Thou openest Thine hand, and satisfiest the desire of every living thing." (Psalm 145:16). When their fainting souls are encouraged by the promises of the gospel they feel strengthened to come up through the wilderness of this world leaning upon the Beloved. On such occasions they can truly say, "His mouth is most sweet: yea, He is altogether lovely. This is my beloved and this is my friend, O daughters of Jerusalem." (Song 5:16). Even in their dark seasons He has a word for them, for He will never leave them nor forsake them. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the name of

the Lord and stay upon his God." (Isaiah 50:10). Is His mouth not sweet even in these circumstances?

There is a blessing then where the Church of the living God is; where His Word and Spirit are; where sinners are converted and the people of God fed and sustained on their way to everlasting glory. "Blessed are they that dwell in Thy house: they will be still praising Thee. Selah. (Ps. 84:4). "Blessed is the man whom Thou choolest and causedst to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy House, even of Thy holy temple. (Psalm 65:4).

We are assured that there is a blessing in the Mission in Rhodesia. In the Church there, souls have been united to Christ by the faith which is of the operation of God, the Holy Ghost. Many have gone from Rhodesia to heaven and are at this very moment singing the praises of the Lamb in the midst of the throne. Others of them are now living a life of faith upon the Son of God, Who loved them and gave Himself for them. "Destroy it not, for a blessing is in it." May this be our earnest cry and prayer to the God of eternity in this hour of Rhodesia's crisis. May the Lord grant us our prayers. "When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer." (Psalm 102:16,17).

Once more I wish, on behalf of the Church in Rhodesia and Scotland to thank the members of the Committee of the Mbuma Missionary Society and their supporters in Holland for the wonderful and generous way you have helped the Mission in Rhodesia. "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified." (2 Thes. 3,1).

The Worship of Saints

by Rev. I. R. Tallach

The recent beatification by the Pope of the 17th century Scottish Jesuit, John Ogilvy, should come as a sharp reminder to Scotland that the Church of Rome is *semper eadem* — always the same. Despite the pleas of some Protestants that the canonisation will set back the cause of unity, the Church of Rome is obviously determined to maintain her distinctive teaching in regard to the veneration of saints, and to proceed with the canonisation. Now that her determination is known, embarrassed ecumenists are prepared to view the canonisation as merely a 'peripheral matter', and not one that seriously affects the promotion of unity.

It is, indeed, sad and solemn that the deep detestation with which our Protestant country once viewed the Harlot of Rome has so mellowed that our Church leaders are prepared in the interests of ecumenism to wink at, and almost excuse, her blasphemous doctrines and practices. Were the Bible loved, and the principles and liberties of our Protestant Reformation prized as they once were, these fresh encroachments of Rome would be abominated and opposed. As it is, the weakness of Protestantism is the strength of Romanism. Those of us who *are* concerned about the encroachments upon our Protestant and Reformed heritage, should seek to be informed in our opposition to them. Mere anti-Romish feeling and prejudice, mere sentimental antagonism, is not enough. We do not oppose Roman doctrine simply because it belongs to a different tradition from ours, but because it is anti-Christian and anti-Scriptural.

No one who studies the *Westminster Confession of Faith* can fail to see that its formulators had in view the Protestant Reformed doctrine *as opposed to the Roman*. This is true of the document all the way through. Hence, when one turns to Chapter XXI: 'Of Religious Worship' etc., Sect. II, one finds that 'Religious worship is to be given to God the Father, Son and Holy Ghost, and to Him *alone*; not to angels, *saints*, or any other creature: and since the fall, not without a Mediator; *nor in the mediation of any other but Christ alone*'.

In contrast and in opposition to our Confession's statement, the Creed of Pope Pius IV (1564) states: 'Likewise that saints reigning with Christ are to be honoured and invocated, that they offer prayers to God for us, and their relics are to be venerated'. This doctrine — the veneration and invocation of saints — propounded by Pius IV, is decreed by the Council of Trent, and presented in its *Catechism*. The last of these declares: 'The veneration and invocation of angels and saints, who enjoy the glory of heaven and the honour which the (Roman) Catholic Church has always paid, even to the bodies and ashes of the saints, are not forbidden by the first commandment. Their intercession, therefore, we invoke, because they always see the face of God, and are constituted by him the willing advocates of our salvation. To honour the saints who sleep in the Lord, to invoke their intercession, and to venerate their sacred relics and ashes, far from diminishing, tends considerably to increase, the glory of God; in proportion as the Christian's hope is thus animated and fortified, and he himself excited to the imitation of their virtues. True, there is but one Mediator, Christ the Lord, who alone has reconciled us through his blood; and who, having accomplished our redemption, and having once

entered into the holy of holies, ceases not to intercede for us; but it by no means follows, that it is therefore unlawful to have recourse to the intercession of the saints.'

The above authoritative statements are sufficient to show that the Church of Rome ascribes to saints the honour that is due to God alone. However Roman apologists may attempt to defend their doctrine of the veneration of saints it cannot be denied but that God is not the exclusive object of their worship. Ferraris, who supports his explanations with the highest authorities of his Church, writes: 'Of sacred and religious adoration, there are three kinds; namely, *latria*, *hyperdulia*, and *dulia*. The adoration termed *latria* is that which is due to God alone, and is given on account of his uncreated supremacy and infinite excellency. The adoration or worship of *hyperdulia* is that which is due and rendered to the blessed Virgin on account of the maternity of God, and other excellent gifts, and her special supereminent sanctity beyond others. The adoration or worship of *dulia* is that which is due and given to the saints on account of the supernatural excellence of their sanctity and glory. These are common opinions'. Bagot's *Protestant Catechism* may well ask: 'Is there any warrant for these distinctions?' and answer: 'None whatever; for the nature of worship will not admit of such nice distinctions; nor can the people understand them, nor could they have such command over their feelings, as to attend to them: so that however plausible they may appear *in theory*, they are distinctions without a difference *in practice*'. As has been stated above, God is not the sole and exclusive object of Roman Catholic worship. This solemn act is divided between the Almighty, the Virgin, the angels and the saints. (See *Exodus* 20, 3, 4 and 5).

Readers may be interested in the actual process of beatification and canonisation. According to Romish teaching no one may be venerated as a saint without Papal sanction. Hence, only such as are duly canonised by the Pope (i.e. enrolled in the canon or register of saints) may be publicly honoured and prayed to. He or she only is strictly a saint who is solemnly and canonically entered in the 'number and catalogue of the saints', and declared and defined to be such by a published decree, 'that he may be esteemed and worshipped by all' (Ferraris). In his *Romish Rites and Ceremonies* Foye takes the reader through the intricacies of beatification and canonisation. When the name of a candidate for sainthood is presented to the Congregation of Rites, the writings of the proposed saint are examined. If there is nothing in the writings to arrest the progress of inquiry, it moves to the next stage when letters are sent to

three bishops in the neighbourhood of the place, ordering them to present proofs that the candidate possesses a reputation for sanctity and miracles. The first question is about the virtues of the candidate, and whether he possessed them in a heroic degree. If the Pope is satisfied that he did, he then proceeds to examine his miracles. If these qualify him for sainthood, a day is appointed for the '*beatification of the servant of God*', who then receives the title of *Beatus* (Blessed). Soon after this, the process which leads to canonisation is set in motion. The actual ceremony is lengthy and complex. It ends with the Pope's 'definitive sentence': 'We declare the blessed . . . to be a saint, and enrol him in the catalogue of the saints, enjoining the universal Church to worship his memory yearly, upon his natal day . . .'. The enrolment of the saint is followed by the singing of the *Te Deum*, the sound of trumpets and the ringing of bells. Thus the 'joyous intelligence' of the solemn advancement of the new saint is announced to the city and to the world. (John Ogilvy was pronounced 'Beatus' on 24th May; he is to be canonised on 17th October).

Ellicot, in his massive *Delineation of Roman Catholicism*, presents and disproves many of the Romish arguments for the invocation of saints. Among these are: 'that because the saints possess supernatural excellence, and are the friends of God, it is not unreasonable to worship them . . . that Christ is too exalted to be affected by our miseries; but we may flee to the saints, who are more ready to hear, because they have been fellow-sufferers, and are experienced in our sorrows . . . that the honour ascribed to the saints is ultimately referred to Christ . . .' and so on. In combating these arguments, it is carefully pointed out that there is no foundation in Scripture for the Romish system of saint-worship; that worship is to be offered to God alone; that 'the invocation of saints is a pure absurdity for unless they are omnipresent and omniscient, they cannot hear us; and in many cases, unless they are omnipotent, they cannot help us' (Hodge on the *Confession*); that the worship of saints is expressly forbidden in Scripture. When Cornelius fell down at Peter's feet to worship him, the apostle forbade him (Acts 10.25). Paul and Barnabas prevented the citizens of Lystra from paying them divine homage (Acts 14.15). Above all, the invocation of saints is an ugly slander on the mediatorial office and function of the Lord Jesus Christ, to whom 'all power in heaven and in earth' is committed (Heb. 4. 15, 16). The notion that Christ, who is a Saviour and Intercessor deficient in nothing, must be supplemented by saints is a blasphemy. Paul affirms: 'For there is one

God, and one Mediator between God and man, the man Christ Jesus' (1 Tim. 2.5).

There is, therefore, one word only that may be fitly written across the entire Romish system of saint and angel worship. It is: *IDOLATRY*. That many in our country should so easily accept the beatification and canonisation of John Ogilvy, is a sad indication of the gross darkness that covers our people. It has been well said that 'the only atmosphere in which Popery can flourish is composed of uninquiring ignorance, and a passive subjection to human authority'. Enlightened Protestants must continue to pray for the downfall of Romanism, and the freeing of those who are under its thrall.

We need not trouble ourselves with the circumstances of John Ogilvy's death; nor need we enter into his supposed virtues which qualify him for sainthood; nor need we concern ourselves about a hypothetical miracle said to have resulted from his intercession. In the light of Scripture, we may dismiss the whole business as a theological impossibility, and therefore a huge lie. We turn away from the absurdities of saint-veneration to the One who sits upon the throne of supreme and universal power: 'Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin. Let us therefore come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time of need' (Heb. 4. 15, 16).

Book Reviews

Meditations on the Sacred Humanity of the Blessed Redeemer by J. C. Philpot. Published by O. G. Pearce, 15a Park Ave. South, Harpenden, Herts (137 pages).

Those who are familiar with Philpot and who enjoy his writings will not be disappointed with his "Meditations". One of the impressive features is the scope of the book which acquaints the reader with a wide range of aspects relating to the humanity of Christ, from the virgin birth, life, death, resurrection, ascension and on to His work as Great High Priest and Intercessor to conclude with His Second Coming.

This work follows his able defence of the eternal sonship of Christ, written to expose contrary views expressed by some in his day and which are still held to the present time. There has, throughout the history of the

professing Church, been much confusion concerning the Person of Christ. Among those views which plagued the early Church was the Nestorian heresy which asserted that Christ's human nature was a Person, so making two Persons, and the Eutychian error which held there was but one nature. Philpot has much insight into these sacred mysteries of the Person and natures of the Lord Jesus Christ.

In writing upon them he avoids a cold, abstract theological approach. He warms the heart of the exercised believer, showing clearly how all that pertains to the human nature of Christ is a blessed revelation of the grace and wisdom of God, which calls for devotion and admiration of the precious Saviour. As a master of experimental application he says in a chapter dealing with the effects of the Redeemer's resurrection that the "sweet revival, gracious renewal, soft word, melting touch, comforting look, heavenly smile, encouraging testimony or blessed manifestation from the risen Lord of life and glory . . . and to experience it in the soul, is to experience it in the power of His resurrection."

E.A.R.

Big MacRae by G. N. M. Collins. Knox Press Paperback. 124 pp. Price 80p.

Professor Collins has written this popular account of the noted Rev. John MacRae, better known as MacRath Mor, who was successively minister of Cross in Lewis, Knockbain in Easter Ross, Greenock, and finally in two parishes in Lewis, Lochs and Carloway. Many interesting anecdotes are given in the book relating to his ministry in those places.

Brought up under the preaching of the eminent Dr John Macdonald, the Apostle of the North, John MacRae was led himself to take up the work of the ministry. He became an outstanding preacher of the Gospel and his ministry was greatly blessed of the Lord. Readers, we are sure, will welcome the opportunity of recalling those days of the Gospel granted a century ago. They will also be reminded of the controversial times through which the Church had to pass in those days. Professor Collins refers to the Union negotiations which troubled the Church at that time and how Mr MacRae opposed them but on the grounds of expediency only and not of principle.

The last 30 pages contain sermon notes of Mr MacRae.

D. B. M.

His Great Goodness — the life of Pastor Fred Windridge of Providence Strict Baptist Chapel, London. Compiled by his daughter, Mrs Olive Perks, 12 Grosvenor Road, Watford, Herts, WD1 2QT.

This interesting and edifying account of the life of Pastor Windridge, who was for 45 years Pastor of Providence Strict Baptist Chapel, London, contains much autobiographical material. After the early loss of his mother and a varied and wild youth, it pleased God to call Fred Windridge by His grace. From that time the Word of God became his meat and drink and the Throne of grace his delight. His baptism followed almost immediately after. In due time the joys which he had experienced in conversion evaporated and a time of decay ensued and continued for a considerable period. During this time he went through great anguish of soul and he relates his soul experiences at this time. Eventually he obtained deliverance. The exercises of his soul over a long period of time in connection with the work of the ministry are very fully told. At length the Lord opened the door for him to preach as a supply in various congregations which continued for 8 years. In January 1917, after a year's probation, he was called to Providence Strict Baptist Chapel, Ponsard Road, where he was to carry on a gracious Gospel ministry for 45 years until his death on 3rd May 1961 at the age of 94 years. An account of these years, taken mainly from his diaries, is given in the book.

In addition the book contains notes of 7 or 8 sermons by Pastor Windridge, while the last hundred pages or so contain poetry on spiritual themes which he composed.

We warmly recommend this book to our readers and we are sure that exercised readers will find it encouraging and edifying.

D.B.M.

Notes and Comments

Immigration

It is now clear that the influx of immigrants into this country, over the last twenty years or more, has been on such a scale as to change the very face of the nation. While it is true that Christianity remains as the predominant religion in the land, it is evident also that alien religions are beginning to make themselves felt in various quarters. The de-christianising process, which already had made great strides through the upsurge of atheism and materialism, has been greatly accelerated through wholesale immigration. The final outcome of this process, if not arrested, is likely to be serious for the nation. The post-war Governments which

permitted this state of affairs to come about bear great responsibility for what has happened.

We must, however, look to a higher Hand in all this. God, in judgment upon a backsliding nation, has permitted it — we trust for our chastisement and correction, and not for our destruction. "Your land, strangers devour it in your presence," was said to backsliding Israel and Judah. So it can be said of our land. Satan, we believe, has had his own hand in the de-christianising process which is at work, intending to blot out Christ's Name from the nation. We hope that in this, as in so many other matters, that Satan has outwitted himself and that when the Lord in mercy will pour out His Spirit upon Great Britain again, these immigrants will be as rich partakers of our spiritual blessings as they have been of our temporal ones, and many of them be instrumental in carrying the glorious tidings of the Gospel to those parts of the world from which they have come. Let us pray for such a day of the Lord's power, for only thus can nations and races and peoples be reconciled to one another and partake, in Christian harmony and unity, of the blessings which are in Christ Jesus.

Rhodesia

In May the Rhodesian Government ordered a national day of prayer in view of the serious situation facing the nation through guerilla incursions from the neighbouring countries. This action by Mr Ian Smith's Government is a measure of the seriousness with which his Government views the present plight of the nation. It is clear that only divine intervention can preserve Rhodesia at this time, exposed as it is to hostility from within and without. Should the Smith Government fall and an extreme nationalist Government replace it, it is almost certain that Mission activity would soon have to cease and Christians would suffer persecution.

Whether the Smith Government will stand or fall does not depend primarily on the strength of her forces or the strength of the enemy but rather on the purposes of God concerning His Church in that part of the world. Consequently the calling of a day of prayer in which Rhodesia acknowledged her dependence on Divine help was an appropriate response in her time of danger. It has become unfashionable among modern civilised governments to call upon God in this way. Few governments would be ready to follow Rhodesia's example in calling a day of prayer though their need is no less great. Let us wait, then, and see whether God will favour the nation which owns publicly its dependence on Him or those nations which trust in their own strength.

Juvenile Crime

Sgt. Leslie Male, Chairman of the Police Federation, in addressing the federation's annual Conference in May, claimed that psychiatrists and reformers have sown the seeds of a crime harvest among the young such as Britain has never seen before. He also exposed the 1969 Children and Young Person's Act whose basic philosophy, he said, was that there was no such thing as a juvenile criminal, only a child with problems.

The police, well aware of the seriousness of the situation at present, and conscious of how inadequate present measures are to combat increasing juvenile delinquency, are seeking to warn the public of their danger. It is all too evident that men in positions of authority today who are humanistic in outlook, are destroying the effectiveness of the police and of the courts in combating crime. Only a return to effective deterrents will restore the police and the courts to their proper role as punishers of those who do evil and supporters of those who do well.

Church Note

Staff for Rhodesia

As Miss M. MacKenzie and Mrs Tallach are due home in August (DV) two teachers are required to take their place in the John Tallach Secondary School at Ingwenya. Such teachers must be University Graduates and be qualified to teach English, Maths and Needlework. Two nurses are also required for Mbuma Mission Hospital.

The Committee hope that the Lord will give a mind to some of our young people to come forward to fill these posts. In view of the present situation, the Committee would be prepared in certain circumstances to consider shortening the length of the contract from three to two years.

Applications should be sent to the Clerk of this Committee from whom all other information can be obtained.

(Rev.) Donald MacLean,
Clerk,
13 Kingsborough Gardens,
Glasgow G12 9NH.

Acknowledgment of Donations

The General Treasurer, Mr W. D. Fraser, FCMA, 20 Daleview Avenue, Glasgow G12 0HE, acknowledges the following donations with sincere thanks:—

Jewish and Foreign Mission Fund: A. Forgie, Redding, £25.

Dominions and Overseas Fund: Mrs Zeigler, Houston, Texas, £54.94 for work in Italy.

Trinitarian Bible Society: Anon, Arivruach postmark, £15.

Home of Rest Fund: Resident, Anon, £10; £10; £10; £10; £20; £5; Mrs M. Morrison, North Tolsta, £5; Friend, £2; Friend, Glasgow, £2.

Ingwenya: Toronto Ladies (May 1975-April 1976), \$240 Rh.; Vancouver Ladies (July 1975-Feb. 1976), \$193 Rh.; Misses Beaton, Calgary, \$30 Rh.; Miss Steadman, Winnipeg, \$50.50 Rh.; Inverness Ladies, per Miss Steadman, £200; Inverness Ladies, per Rev. A. F. MacKay, £17.50; Mr and Mrs H. MacKenzie, Balintore, \$31 Rh.; Two Friends, Achmore, £60; Two Friends, Glasgow, £100; Inverness Sabbath School, £125 and £155; Dingwall Sabbath School, £20.

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

Aberdeen: J. MacPh., Aviemore, £1 for Communion Expenses per WHMM.

Dumbarton: Friends "K," £5; Friends, Edinburgh, £5; Friend, Dingwall, £5; Friend, Edinburgh, £1, all for Manse Fund and last three per Thos. MacRae.

Fort William: Mrs C., Onich, £1 for Sustentation Fund; D. MacD., Tyndrum, £1 for Church Funds, both per Rev. J. A. MacDonald; £5 found among Sustentation envelope in porch.

Glasgow: E.M.M., £2 for Dr Tallach, Taiwan.

Kyle/Plockton: Envelope in plate, £4; Envelope in plate, £8; both for Manse Building Fund.

Lochinver: Mrs B., Elphin, £5 for Sustentation Fund per Rev. A. MacAskill.

Portree: Miss M.M., £200 for Sustentation Fund per F.M.

Raasay: J. M. MacL., £2 per J. Nicolson; Friend, Staffin, £5, both for Sustentation Fund; Two Friends, Inverarish, £5 for Congregational Purposes.

Stirling, Perth and Dundee: Lover of the Cause, £2; Friend, Home of Rest, Inverness, £2; Friend, Lochcarron, £2; Friend, Oban, £5; Friend, Inverness, £2 (P.O.); Friend, Glasgow, £10; Friend, Thurso, £10, all for Perth Manse; Anon., Ullapool, £10 for Extension Work.

Stoer: Anon., Aberdeen, £5 for Communion Expenses per Rev. Alex. MacAskill.

Strath: Anon., £10 (in plate); Anon., £5 (in plate), both for Manse Communion Expenses; Kyle Friends, £5 for Church Funds per M. MacLean.

Wick: Anon., Lingreby, Harris, £5 for Congregational Fund per Rev. R. R. Sinclair.

Auckland, New Zealand: Anon., \$100; Friend, Pap., \$50; A. deM., Papatoetoe, \$100; Anonymous, \$100; Mrs MacKenzie, Wellington, \$100; M&D. MacG., Wanganui, \$50; Stornoway Friend of the Cause, £5; Mrs Batcheldor, Rotorua, \$5.