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The Darkest Hour Before the Dawn

The prospect of the dawn of better days religiously in our land and in the world has often-times encouraged the hearts of the tried people of God. It is also true, however, that many of the Lord's people have had sad forebodings of the dark days which might intervene before the Lord was pleased to pour forth His Spirit. Some of the godly were of the view that the period immediately before the breaking of the dawn of better days would be a period of sharp trial and even open persecution of the Church of God. If this view is correct, and if it should be the purpose of the Lord to pour out His Spirit upon the nations of the world around the close of this millenium, then it may well be that we are on the threshold of one of the darkest hours the Church has ever known.

Certainly there are many signs indicative of dark days ahead for our own nation — a nation that has cast off the fear of God. As a nation we are surely ripening for judgment as we continue in our course of open defiance of the Most High. We see many of the godly taken away from time to eternity. In Scripture we read: "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Isaiah 57:1. Also, as far as can be seen, men in high estate and in low are being left to themselves more and more. Restraints are being removed. The Lord's Spirit is being withdrawn. Are not these ominous signs? What dark days may be at hand for the Church of God in our land if it should be the Lord's purpose to come out against us as a nation. True it is that the Lord will never give over His own, yet they may be called to share in the judgments inflicted upon an ungodly nation — not that these afflictions will come upon the people of God as judgments, but rather as a trial of their faith and as chastisements for their many backslidings and for their unfaithfulness.

How do we view the prospect of such dark days in our land — and

especially in view of the fact that they may be imminent? Can we view them with equanimity? If we have any consciousness of our own helplessness and weakness it will not be in carnal vain self-confident boasting that we will consider the prospect of such a season of trial. It may well be that the judgments poured out will be short and severe. If the Lord should permit the unleashing of nuclear attack even on a limited scale on any part of the world — and where is this more likely to fall than on those who have turned their back on Him — its effect would be catastrophic. Millions of souls, not in four or five years as in the First and Second World Wars, but in a moment of time could suddenly be ushered into eternity. What devastation would ensue were the Lord to permit Britain to be visited with such terrible judgments. In such a case what Alexander Peden the Covenanter foresaw of people coming out of holes in the earth after the Lord's judgments and looking round and seeing nothing but desolation, and hearing nothing, not even the sound of a cock crowing, would be amply fulfilled.

What is the message of the Lord to His people as the shadows of the darkness of night fall? He is saying, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:20, 21. On their part they can say: "Yea, in the way of thy judgments, O Lord, have we waited for thee:", and again: "When thy judgements are in the earth, the inhabitants of the world will learn righteousness."

What need the people of God have of grace to stand in the time of trial. Only grace will be sufficient to meet their need then. "My grace is sufficient for you for my strength is made perfect in weakness." It is only by confiding in the Lord and abiding in Him that they can hope to pass through the fiery trial. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4: 12, 13. When faith and patience are to be tried to the utmost what need for them to heed the exhortation of Scripture: "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Ephesians 6:13. May we be found faithful in that day.

Lecture

by Rev. Jonathan Rankin Anderson

(Delivered in Kirkfield Church of Scotland, Glasgow, on 28th April, 1838)

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of the Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit and that your fruit should remain; that whatsoever ye should ask of the Father in my name he may give it you. These things I command you that ye love one another." John 15: 17.

The soul of man was originally endowed with a capacity to love God supremely, and to love his fellow-men as himself; and this formed an essential feature of that righteousness in which he was created. To keep alive this pure and noble affection, he was admitted to the closest intercourse with Him who is the fountain of life, and so long as he remained in the enjoyment of this privilege, so long did his heart abide in love. But the act of apostacy, which severed him from God, extinguished the flame of brotherly love, and by no effort of which creatures are capable, can it be revived. But this is done by "God manifest in the flesh", who now creates those that are dead in sin, unites them to Himself by His Spirit, and thus restores them, as to the possession of brotherly love, so to that divine communion by which it is nourished. The Lord Jesus, addressing persons who are in this condition, enjoins them to love one another, and expresses His injunction, by opening up to them the nature, and evidence of His love to them. We made some progress in the illustration of His discourse on this subject, in our last lecture; and now we desire to proceed, as the Lord may be pleased to direct to the words, "Henceforth I call you not servants".

To be able to receive these words, as addressed unto you, it is necessary that you be in the condition of the disciples of our Lord: for it were to plunge into the greatest confusion, to take them up and apply them to yourselves, whatever be the character you possess. And do you ask, what was the condition of the disciples? We find a brief but comprehensive answer in the preceding verse, "Ye are my friends, if ye do whatsoever I command you." The arguments which Christ adduces, and the point to which they are directed, can neither be understood nor felt by others than the friends of Christ. He first appeals to His death, as a proof of His love to His people; and affirms that a greater proof could

not be given: "Greater love hath no man than this that a man lay down his life for his friends". "Hereby perceive we the love of God, because He laid down his life for us".

The next proof which he adduces of His love is taken from the intimate converse which He condescends to hold with them: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth". The Lord Jesus does not treat His people as masters usually treat their servants or slaves.

We have found, that to cultivate brotherly love, it is necessary to abide in Christ. Of course, it is supposed that men are in Christ, by vital union to Him through the Spirit; for else they cannot abide in Him. But to abide in Him requires, that He give out to the soul in the light of divine truth views of Himself, His work and salvation; and that the soul by faith receive these and feed upon them: just as if a branch abides in a tree, the vegetable juice must be communicated by the stock and received by the branch. Now, brotherly love is a grace of the Spirit, a constituent element in every branch of the true Vine, an essential property of every member of the body of Christ; and therefore if it is to be nourished and preserved, it must be by suitable communications from Christ. The subject of this communication is in general the love of Christ, at once the spring of the love which true believers bear to the brethren, the food by which it is sustained, the mould after which it is fashioned, and the argument by which it is enforced: "This is my commandment, that ye love one another, as I have loved you".

To render the love of Christ effectual, however, in producing the grace of brotherly love, it must be revealed and applied. And this is done in the word of the truth of the gospel, and by the saving work of the Spirit of God. To see how this is brought about, let it be observed, that brotherly love is what we may call a secondary grace, flowing from the love which a believer has to Christ Himself, which, therefore, may be called a primary affection.

Now, the effect of the revelation and application of the love of Christ is, to produce love to Him. Because the same grace by which this is done, renews the heart into a capability of this affection. But how, it will be asked, is the love of Christ revealed? It is by His work as a Saviour. It is by no means an uncommon thing for people to take up this notion, that Christ loves them, though they cannot tell on what grounds they rest this opinion. They have an impression to that effect, and they find it comfortable to cherish it, and therefore they easily persuade themselves, that it is just. If they are closely pressed on the subject, they will perhaps

argue that Christ loves them, because He has been very good to them in His providence, preserving their lives, giving them food to eat and raiment to put on, and bestowing on them manifold favours. But, brethren, this is not the way in which true believers come to love Him in return. The love of Christ is exhibited in the scheme of redemption, and throughout the whole of that amazing work is its light seen brightly to shine. Now, it is when the soul is quickened by the Spirit of God into a susceptibility of divine impressions, and is enlightened to perceive the love of which those are made, it is then, and then only, that it learns to love Christ. "We love Him because He first loved us." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins".

Now, from this noble affection branches off the love which their Lord required disciples to bear to their fellow-disciples: for this secondary affection rests upon a common relationship to Christ, a common interest in His salvation — a common participation of His benefits, and a common reflection of His moral image. And where these essential properties of disciples are wanting, there is no foundation laid for brotherly love: for do not imagine, that this is a blind instinct, which you can at your pleasure form out of your hearts. No: it is an intelligent and holy principle, which must be awakened and sustained, and regulated by a suitable object, and by sufficient motives. But, if there be no relation to Christ, no interest in Him, no likeness to Him, there is no object for Christian love. Be it, however, that there is an object, there must be on the side of the person loving a capacity to appreciate the properties which it possesses: for what avails it to hold out the most fragrant flowers to a man who has no sense of smell, or to exhibit the most splendid pictures to a man who has not the sense of sight? And what avails it, to hold out the most excellent christian character, or the clearest evidence of union to Christ, if there be no spiritual perception or holy affection to apprehend it? And, what is the affection which is capable of appreciating christian excellence and union to Christ, if there be no spiritual perception or holy affection to apprehend it? And, what is the affection which is capable of appreciating christian excellence and union to Christ? It is love to Christ Himself: "And this commandment have we from Him, that he who loveth God love his brother also."

He that has no love to Christ cannot love his brother: for the first element in brotherly love respects their union unto Christ. But, how is it possible for a man to love an individual, because of union to one for whom he has no regard whatever? Nay, when we remember that he who

does not love Christ hates Him, then union to Christ will lead to hatred of the person united. If you saw a man joining himself to your bitterest enemy, and uniting with him in his opposition to you, would he not from this very circumstance come in for a share of your hatred? So it is with those that are one with Christ. But, on the other hand, he who loves Christ cannot but love the brethren; and his love to the brethren may be taken as a fair criterion of his love to Christ. "For he that loveth not his brother whom he has seen, how can he love God whom he hath not seen?" For why is it that believers love Christ? Is it because of His relation as mediator to the Father? His people are one with Him in this relation. Is it because of His perfect righteousness? His people are one with Him in that righteousness. Is it because of His fulness of grace? His people are one with Him in that fulness.

Now, love to Christ, we have shown, is produced by the revelation and application of His love to His people. We go on to observe, that by the same means it is sustained, and carried forward to maturity. And when with this, we take into account the fact, that brotherly love grows out of love to Christ, we shall see how it is, that to enforce the cultivation of that affection, our Lord dwells so long on the evidence of His love to His people. In our last lecture, we considered the first proof which He adduces, namely that He laid down his life for them; and in every view it was suitable that this should come first: for though it be the crowning act of His eternal love, it is the first that is apprehended by the returning prodigal: for as we have already remarked, sinners come to know the love of Christ by His work, as a Saviour. And we know that His work as a Saviour was legally completed in His death. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us." By this gate, must men enter into the mysteries of Christ's love, and into fellowship with Him in it; and any attempt to attain these objects by another course, will prove as abortive as they are presumptive. And let it be remembered, that Christ crucified is held forth for salvation to the ends of the earth. We know, and we shall immediately show that there are blessings enjoyed only by the chosen seed, but the offer of salvation by the death of Christ is common to all to whom the gospel is preached; and the man that will not enter this common ground at the outset never will get a step further. And it is of importance to remark, that as this is the way which you are at first to enter the King's chambers, and into all the honour and happiness which are there to be tasted, so it is the way by which you are to enter them at all times, when through temptation, or carnality, or sin you have wandered from them. Those of you, therefore,

that complain you have no love to Christ and the brethren at all, and those who complain that your love has waxed cold, are invited this day to behold the Lamb of God that taketh away the sin of the world, and if that call be obeyed, and if you are living under the fruits of what that death hath procured, then you may pass on to the next proof of His love which the Saviour adduces, namely the familiar intercourse to which He admits His disciples.

“He does not call them servants, for the servant knoweth not what his lord doeth: but I have called you friends, for all things that I have heard of the Father I have made known unto you.” The condition of a slave with his master is one of distance and fear, and the duty which he owes is that of receiving and executing his commands. In the early stages of the Christian life, there is a good deal of this spirit manifested, even by true believers. And hence the Old Testament economy was one in which the spirit of bondage reigned to a very considerable extent. The Apostle Paul, accordingly, in his epistle to the Galatians represents the children of Israel, as having been like an heir under tutors or governors, and differing in nothing from a slave, though he were lord of all. In allusion to this state of things, as well as to the character of their experience in the early part of their course, the Saviour says to them, “Henceforth I call you not servants, for the servant knoweth not what his lord doeth.” A servant hears his master’s orders, but what are his secret counsels and designs, or what may be the purpose of the orders he receives, he knows not. We need hardly say, that though this condition be most suitable to the relation which subsists between master and servant, it is one which lays the servant under certain disadvantages. But these, observe, are incident to his condition, and to require that a servant should know all about his master’s affairs, is in affect to say that he should not be a servant at all, but an equal.

Now, had Christ placed His disciples in this situation, they would have no cause of complaint, for may not He do with His own what He will? And an honour ought they to have esteemed it to be allowed to serve Him, though they had been kept in entire ignorance of His counsels and operations. But see, brethren, the greatness of His love: He calls them friends. He admits them to a relation to Him of a far more honourable and comfortable nature than that of a servant: and the manner in which He deals with them in this relation corresponds to its nature. “For all things that I have heard of my Father, I have made known unto you”. The things which Christ hears of the Father are such as relate to the salvation of sinners by His mediation. To repeat them in detail would be

to rehearse the substance of the whole Scriptures, and more especially the discourses of the Lord Jesus to His disciples. And neither may we dwell on the nature and importance of the communications which are there made, but may simply remark, that the Person from whom they are heard, the Father, and the Person by whom they are declared — the Lord Christ, may convince us that they are intensely interesting in themselves, and unspeakably valuable unto men. The condition of man in time and eternity hangs upon the sovereign pleasure of the Father, the Representative in the government of the world of the three-fold God — and were we but duly awake to this solemn truth, we should enquire with the deepest anxiety, what it is that He saith unto men. Now, the Lord Christ appears as a messenger from heaven, charged with all the counsels of God, for the salvation of men. "The Father loveth the Son, and sheweth Him all things that Himself doeth". But to whom doth Christ make these counsels known? To His friends. It is no doubt true that He hath given a revelation of them in the Holy Scriptures, and that revelation is open to men of every condition; but with all this, He holds the effectual and saving revelation of them in His own hand, just as if this Book had not been given, or as though it were sealed within and without with seven seals. Let men break them if they can, and get a saving knowledge of its contents independently of Christ? It cannot be: "The only Begotten Son who is in the bosom of the Father, He hath declared Him."

Obituary

Mrs. Joanna MacEwan, Inverness

The subject of this short sketch was born in Swiney, Lybster, Caithness in 1887, one of a family of 5 children who in early childhood were deprived of their God-fearing parents, the father, Donald Watt being a chemist and their mother, a daughter of the well known Capt. Robt. Ross, Wick. The children, however, were not cast in their helplessness upon the world. He who provides for the widow, gives the assurance: "Leave thy fatherless children, I will preserve them alive". Capt. Ross some time before had suffered the loss of his godly wife and a manly son, Capt. Hugh Ross. He received the children into his home where his unmarried daughter, Joanna gave them the care and affection which they might have received from their own parents. They enjoyed the great blessing of a godly home where they came under the loving discipline and

saintly influence of the head of the home who had by this time retired from an honourable career at sea. Capt. Ross had established his reputation in sea faring circles as an intrepid, experienced ship's master, winning the greatest respect from the crews which manned his ships as a man of high religious principle and transparently godly life, as fearless in contending for the faith as he was when facing the stormy seas around the coast. Though a man of plain speech, the somewhat forbidding exterior concealed a warm heart capable of the tenderest affection. The children while under his roof came into contact with the life and example of true godliness and when they went south to follow their calling in life, they carried with them precious memories of their early days and retained some of his more impressive sayings. They were especially made to feel the great importance of spiritual religion, that the fear of God is something more than the traditional custom or the formal observance of religious duty, of which Capt. Ross showed his dread as when at family worship he pled at a throne of grace: "Leave us not content with forms without life or power from heaven". Capt. Ross kept an open house for the pious people who came to the Wick communion and the children came to know some of the choice people of the Church. It was a time of warm fellowship when the early ministers of our Church, such as Rev. D. MacDonald, Shildaig and Rev. N. Cameron, Glasgow enjoyed great liberty in proclaiming the Gospel and the people found equal enjoyment in the spiritual conversation of the brethren in the home. The people among whom were some of the most eminent for piety in the north had long been dissatisfied with what they saw was taking place in the Free Church and in 1893 when the Declaratory Act was passed into a binding part of the Church's Constitution they renounced their connection with the Free Church and were now able to hear ministers of their own choice in whom they had confidence.

As a young girl Joanna Watt served in the Free Presbyterian Manse at Inverness where Rev. J. R. MacKay was minister to whom she formed a strong attachment and derived great help from his public ministry as well as from the life in the manse and always afterwards referred to the sermons she heard in those years. She had already firmly adopted those views on Church matters which she retained through life and was grieved when Mr. MacKay chose to return to the Free Church from which as a student he had separated and had thrown in his lot with the Free Presbyterian Church. It was while in Inverness that she made the acquaintance of Mr. J. B. Radasi while a student attending Rev. J. R. MacKay's divinity classes at Inverness. Later when Rev. J. B. Radasi

returned to his native Africa and opened the mission station in Rhodesia, she followed with deep interest the progress of our Rhodesian mission to which she gave warm support and even in her last years when able to do so attended the Ladies' Mission meetings at Inverness.

Although as a young girl she loved the Lord's people and regularly attended the Lord's house, she was not as yet a partaker of the grace of salvation. The time of favour now drew near, the time which the Lord had set. From Inverness she went south to live with her sister, Netta, in London and here in 1911 they had the painful experience of seeing their brother, Frank who came to live with them sicken and die at the early age of 33 years. They had the consolation which sustained them in their grief of knowing that he gave evidence of having undergone a saving change but they felt keenly his death. In this time of distress Joanna found comfort from the words of Jeremiah, chapter xxxi, verse 3: "Yea, I have loved thee with an everlasting love and with loving kindness have I drawn thee". These means seem to have been effective in turning her heart to the Lord, for the next year at the London communion she was received by the Kirk Session into full communion. On that same day Rev. N. Cameron preached from the words in Exodus, chapter xii, verse 13: "When I see the blood I will pass over you", a sermon full of consolation to which she listened with great enjoyment.

In 1920 Joanna who had by this time returned to the North of Scotland was united in marriage with our highly esteemed missionary Malcolm MacEwan who at the time was stationed in Stratherrick. They moved to Tain where the missionary and his wife soon gained a warm place in the affections of the Tain and Fearn people. Their marriage unhappily was cut short with the death of her husband after a brief illness and the widow was left with a young daughter to care for. She returned to Caithness and settled down at Halkirk where she renewed the friendship of the early London days by sitting under the ministry of Rev. Wm. Grant, who had given up a business career in London and was now pastor of our Halkirk congregation. Here she spent the next 30 years with her sister, Netta from whom she was not to be parted again till the time of her death, in the Halkirk home where she entertained so many of the Lord's people and where a warm welcome awaited her friends, often from all over the world. In 1963 she came to Inverness to be near her daughter, Mrs. Janette Campbell, when her health began to fail. Some years later in 1973 she sustained a broken leg as the result of a fall and was taken to Raigmore Hospital. In the ambulance she said to her daughter: "Don't you be grieving about this — it was in the cup for me

— seek grace to say, 'Thy will be done'." For 6 weeks she lingered on but visibly the tabernacle was gently coming down. To friends who visited her she spoke of her Saviour, quoting the words: "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" — Rev. v, verse 9. She loved to hear the 14th chapter of the Gospel according to John read to her, often joining in at the more familiar passages, and on 22nd November she passed from this world of pain and suffering to be for ever, we believe, with the Lord.

The main characteristic of Mrs. MacEwan's Christianity was a cheerful, practical godliness which gave her patient endurance in times of trouble and made her a sympathetic and helpful friend to the afflicted. She loved the Lord's people and entertained them with great hospitality in her home. Of a discerning mind, she was strong in faith and adhered to the Testimony raised by the Free Presbyterian Church to purity of doctrine and practice which though despised so greatly today, she could see is so greatly needed in the present time when the professing Church has departed from the "Faith which was once delivered unto the saints". She finished her course with joy and has now entered into rest in the presence of the Saviour whom she loved. May the Lord give the consolations of the Spirit and be a present help to her daughter, Mrs. Janette Campbell, Inverness, who tended her mother with the utmost devotion in her last illness.

A.F.M.

A Mano Mano Communion

On a visit to our mission in Rhodesia last year I had the opportunity of attending a communion season at Mano Mano. This outstation is part of the Zenka circuit. There is no Church building there and services are normally held in the school buildings.

My journey to the communion began on Friday at Bulawayo where I left Rev. Donald Ross and his family. At Ingwenya I saw the two ton truck which I was to drive to Mano Mano. David Ndlovu was in process of welding a part underneath. The truck was then loaded up with all the necessities for a "bush" communion including food, water, beds, blankets. Several women got on the truck at Ingwenya. Outside the mission compound we went along the narrow bushy track leading to the Ingwenya Dam where we picked up several more women and their baggage. We then followed the truck driven by James Mpofu, the house master at Ingwenya, who was to show us the way to Zenka.

Arriving at Zenka we found many more women and some men waiting to be transported to Mano Mano. The scene was one of great activity — loading cases on to roof racks, filling up with petrol, greeting old friends and new. Rev. A. Ndebele had arrived before our convoy at Zenka and he was trying to repair some technical fault in his Peugeot. When our truck was loaded we set off without our intended guide — James Mpofu — whose truck was also immobile for the moment. Our guide for the rest of the way was Miss Margaret MacKenzie who had accompanied us from Ingwenya and who had been to Mano Mano before.

The afternoon service on the Friday of the communion was to be at 2 p.m. Our heavily laden truck with its singing occupants bumped into the school enclosure at 1.50 p.m. We immediately saw the unique vegetation at Mano Mano. Palm trees are a common sight and there are other trees of great height which were beautifully green when we saw them although the area had had no rain for 9 months.

We had scarcely time to take our breath and to greet Rev. P. Mzamo who had travelled from Mbumba when the bell was rung indicating the start of the service. On one side of the school below some tall trees the school benches were laid out and the school children were sitting row upon row waiting for the service to begin. We took our seats in the shade at the rear of the congregation and joined in the singing of the Psalms in the Sindebele language. This can be done quite easily as the translation into Sindebele was made phonetically and the words may easily be read and sung even if not understood. Rev. P. Mzamo preached in English and the sermon was interpreted into Sindebele. The text was "It is the Spirit that quickeneth, the flesh profiteth nothing". We were made very much aware of the fact that such communions seasons would only be blessed where and when the Holy Spirit was working. The flesh is indeed unprofitable and it was a timeous reminder that the Lord's people should be pleading with the Lord for his Spirit to be poured forth.

After the service the benches were taken back into the school by the children and the various trucks were unloaded. Beds were set up, water was fetched from a barrel at the school and a log fire was lit. The huts assigned to the Europeans for the week-end were used in the past as teachers' houses. They were made entirely of mud bricks with thatched roofs. We had the pleasure of Rev. P. Mzamo and Rev. A. Ndebele's company at our evening meal. It was a privilege we thought to be with two of the Lord's servants who labour amongst their loved Amandebele people. They are fully aware of the many problems — spiritual and otherwise — that confront them and they are quite convinced that the

only solution to these problems is an outpouring of the Spirit throughout their land.

That evening we wended our way up to the school class room where at 8 p.m. in the evening and 8 a.m. in the morning a combined worship and prayer meeting was held throughout the week-end. These meetings were held in Sindebele. That first evening a dog came in through the open door and sat beside one of the benches until the end of the worship when it left with the company. There were quite a few children at these meetings. Their bright smiling faces were a cheering sight and they sang heartily the Sindebele Psalms. A chapter was read with light from a Tilley lamp and that evening we heard Paul Magaya Ncube pray. He it was who first evangelized this part with his Bible and bicycle. He was glad to be back again and to see old friends once more.

The preparation day service on Saturday was held at 2 p.m. Rev. A. Ndebele preached on Psalm 45: 2. "Thou art fairer than the children of men: grace is poured into thy lips. Therefore God hath blessed thee for ever." The interpreter on this occasion was Bekethemba B. Dube. He is a student of the Church and lives at Zenka. We were directed to Christ that afternoon and compelled to agree with the many reasons alluded to by the preacher proving that the Saviour Jesus is fairer than the children of men. He is indeed the "friend that sticketh closer than a brother".

After the evening Prayer Meeting, we talked with the Mission Staff and friends, including Miss Graham who had arrived at midday, Yantiene Van Saane — nurse at Mbuma who had arrived with Rev. Mzamo, and Truce Ringleberg who works with Jan Van Woerden in his Orphanage at Bulawayo. We discussed what preparation for a communion Sabbath would include if properly engaged in. As we spoke sitting outside beside a log fire we could see lightning in the distant sky. This we were told was a sign of rain and we thought of the great need the people of that community had for rain to fall as the ground was very dry after 9 months without rain. This made us think of the great need there was for God's Spirit to be poured forth in Rhodesia and throughout the world, for the present spiritual state is one of great barrenness and drought.

On Sabbath morning as we breakfasted in the open air after the Prayer Meeting, we could see the elders making ready the tables for the service. All the benches from the school were laid out in a clearing below the trees. People began to gather slowly for the service to be held at 11.30 a.m. They came from all directions out of the bush into the clearing. At 11 a.m. the bell was struck to tell us and the local people that there was half an hour to go before the service. When we assembled for the service

the seats were by no means full, but already there were over one hundred present.

Rev. P. Mzamo took the service preaching from Hebrews 5:8. His three heads were: 1. Though he were a son; 2. Yet learned He obedience; 3. By the things which he suffered. Half way through that service there was a light refreshing sprinkle of rain and we believe that there were drops from on High poured forth for poor sinners' souls that morning. With such wonderful subject matter the Gospel message was clearly delivered that morning and a declaration was made of the wonders of God's love to poor sinners shown forth in His Son Jesus Christ. As the preacher's voice rose and fell so did the interpreter's and we felt that he was at one with the preacher in his love for souls and for the only Saviour for them — Jesus. Fencing of tables was conducted in the usual way but of course was interpreted. The text used for fencing the tables was John 3:33 "He that hath received His testimony *hath set to his seal that God is true.*"

As the service progressed the numbers increased. A cyclist would appear from one side while from another a number of mothers with babes on their backs. By the time the tables were being served there were about 200 adults there with many children. Most of the boys who arrived late sat on the ground to the right of the packed benches while the girls who arrived late were at the other side also sitting on the ground. The table address was from Psalm 107:9 "For He satisfieth the longing soul and filleth the hungry soul with goodness." There was only one table, most of the communicants being women. It was a privilege to partake of the Lord's supper in this far off part of our mission and we believe the Master was there.

The first service of the day having concluded there was a half hour break before the next service. We went for a refreshing cup of tea. The rest of the people at the service who had come that day all stood in the shade of the trees near the benches for the whole of the time and then sat down again when the bell was struck for the next service to begin. Rev. A. Ndebele preached from the text Ephesians 5:14. The heads of his sermon were: 1. Those that were sleeping and were dead; 2. They were to *awake* and *arise* from the dead; 3. Christ shall give thee light. Solemn warnings were sounded against those who were dead and sleeping. We were warned that we cannot and ought not to trust in ourselves, our works, our religion, our baptism, or going to the Lord's table for our salvation. It is Christ alone that will save us and give us light. We were exhorted from the truth to redeem the time for the days are evil. In

Rhodesia the days are evil. The Political situation is serious — it was compared to two bulls with horns who are going to gash each other to death. Witchcraft abounds and is still believed in by the majority, beer gardens are to be found everywhere, ancestor worship is still practised and some countenance such activities and mingle these practices with Christianity. For poor sinners who are caught up in such practices the call was made to look to Christ and He shall give light.

At the conclusion of this service Rev. A. Ndebele gave an exhortation in Sindebele to the people present that they should come to the services as often as they could — not just on the communion Sabbath Day. How necessary this exhortation was may be gauged from the fact that the normal congregation at Mano Mano on a Sabbath consists of 5 women, 2 men and children. The congregation then dispersed. Some were taken on the trucks that had come for the communion and they could be heard trundling away into the bush with the people inside singing Psalms. Others got on their bicycles while the most part lingered a little while to speak to friends and then walked off through the trees.

On Monday morning everyone was ready to go and the cars and lorries all packed up before the concluding service of the communion at 8 a.m. Rev. P. Mzamo preached from Hebrews 3:14. "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end".

Jesus is the beginning of the confidence of the believer and so it should be, that we should be continually beginners in that way that, as we go on fighting the good fight of faith, we should continually have our eyes set on Christ. We should be earnest, diligent beginners setting out energetically and prayerfully for Christ and for God's glory, holding, by God's grace, this beginning of our confidence, steadfast unto the end. We were asked the question that day "What think ye of Christ?" Are we tied up in the world or are we holding on to Jesus and witnessing a good profession? It was a solemn note on which to end the communion services.

H. M. M.

Christ gives last knocks. When your heart becomes hard and careless, then fear lest Christ may have given a last knock.

R. M. McCheyne

Coir a' Pheacaich air Criosd

The Urr. Ralph Erskine ag radh, "Na dùnadh peacach 's am bith e fhein a mach o ullachadh an t-soisgeil, le bhi ag radh, air an aon laimh, cha-n'eil fhios agam am bheil mi dheth an taghadh, no air an laimh eile, cha-n'eil fios agam an e creidmheach a tha annam, no d'fhuair Criosd bàs air mo shonsa. Tha an neach tha reusonachadh air a mhodh sin a' dol cearr co-cheangailte ri bonn is cuspair a' chreideamh. Cha-n e tearnadh ann an rùn Dhé do'n an taghadh, bonn is bunait creideamh, is cha mho is e tearnadh ann an seilbh a' chreidmheach, ach tearnadh ann am Focal Dhé is ann an cuireadh saor an t-soisgeil. Is e so an deadh sgeul tha teachd gu cluasan a' pheacaich air am faod e a chreideamh is a dhochas a bhonntachadh airson teanaidh anama. Mar sin is e a' cheisd cha-n e am bheil thu na do chreutair a tha air do thaghadh no nach eil, is cha mho is e a' cheisd am bheil thu na do chreidmeach no nach eil, ach is e a' cheisd am bheil thu 'n a do pheacach a tha a' cur feum air Fear-Saoraidh? Cha-n e Criosd ann an rùn an taghaidh ris am faod thu thu a bhi ag amharc, fhad 's nach'eil fios agad am bheil thu air do thaghadh. Tha thu a' dol mar sin ro fhad air ais. Is cha-n e Criosd anns a' chridhe, no ann an seilbh, fhad's nach'eil thu na do chreidmheach, tha thu mar sin a' dol ro fhad air thoiseach, ach is e Criosd anns an Fhocal, far am bheil E dha fhoillseachadh Fhein mar an Ti a tha ag radh, "Seallaibh rium-sa, agus bithibh air bhur tearnadh, uile iomalla na talmhainn, oir is mise Dia, agus cha-n'eil atharrach ann."

Tha an teagasg ceudna air a thoirt fa'r comhair ann an "Suim an Eolais Shlainteil". "Agus is e so 'aithne-san, gu'n creideamaid ann an ainm Mhic Iosa Criosd" (I Eoin III 23). Ma ni duine 's am bith dimeas air an àithne so, mar a chleachd e a dheanamh roimh so air àitheantaibh an lagha, 's fhaodar dha thoirt fainear, gur ann do àitheantaibh an t-soisgeil an àithne so, air a toirt seachad an deigh an lagha, chum feum a dheanamh do'n leigheas a dh'ullaicheadh airson nan uile pheacaidh; agus mur bi ùmhlachd air a toirt dhi cha'n eil àithne eile ri teachd 'n a deigh ach so, "Imichibh uam a shluagh malluichte, chum teine siorraidh ifrinn"; Oir "is i so aithne-sa, agus tha umhlachd dhi ro thaitneach 'n a lathair, rann 22, agus a dh'easbhuidh umhlachd a thoirt do'n aithne so, cha-n'eil e comasach esan a thoileachadh. Eabh XI 6."

Gheibhear an aon teagasg ann an da rann o "Obair an Spioraid ann an Sluagh Dhe" le Dr. Domhnullach na Toiseachd.

"Tha rùintean Dhé 'n an diomhaireachd;
'S cha-n iognadh leinn an sgeul;

Dha fein a mhàin is riaghailt iad,
'N a ghriomhairaibh gu leir.
Ach O, cha b'iad na rùintean ud,
Bha dùint' 'n a uchd o chein
Thug e mar riaghailt umhlachd dhuinn
Ach 'Fhocal cubhraidh fein.

An sud, tha gairm an t-soisgeil dhuinn,
— 'S gun cheisd, o chridhe Dhe —
Gun dàil, air bonn a theisteach-sa
Bhi teicheadh dh'ionnsuidh Chrìosd.
Tha'n soisgeul teachd le ughdarras,
D'am buin dhuinn lubadh sìos;
'S e sud a 's riaghailt umhlachd dhuinn,
'S cha-n e na ruintean sìor."

Ann a bhi co-dhùnadh, togaidh sinn an crìochnachadh a tha aig an t-Urr Iain Domhnullach a bha ann an Calcutta (Mac an Dr. Domhnullaich) air "Earail gu Dunadh ri Crìosd".

Tha an soisgeul air a chur do d'ionnsuidh mar tha thu nis — cha-n ann mar a bha thu aon uair no mar a dh'fheudas thu bhi fhathast. 'S e an aon chumha gu'n gabh thu ris, gu'n gabh thu ris saor, gu'n thu ris air ball, gu'n gabh thu ris gu pearsanta, gu'n gabh thu ris gu toileach. "Eisdibh agus mairidh 'ur anam beo". 'S ann ris an ni a tha thu a tha suil aig a t-soisgeul annad. An ni air am bheil feum agad, 's e sin a tha an soisgeul a tairgseadh. Ma s'e, mar sin, 's gu'm fuirich thu a' cumail a mach nach'eil thu math gu leor no ag iarraidh fàs na's fearr an toiseach, cha-n'eil ann ach fein mhealladh, agus breug an aghaidh an t-soisgeil. 'S e an obair a's fearr a's urrainn dhuit a bhi agad gu'n creid thu nis 's gu'm pill thu nis, oir as eugmhais so cha-n'eil ach an tuilleadh ditidh anns na h-uile ullachadh ma's fìor a tha thu deanamh. Seadh an aite thu bhi 'cosnadh agus a' fàs ni's fearr le bhi a' deanamh dàil, tha thu call agus a' fàs ni's miosa. Tha do chridhe a' dol ni's cruaidhe, d' inntinn a' fàs ni's duirche, do pheacadh a' meudachadh, d'uine a' giorrachadh, d'ullach a' dol ni's truime, do ghradh a' lughdachadh, d'eagal a' fàs, neamh ni's faide as, ifrinn ni's faisge, Dia ni's feargaiche agus an Spioraid ni's mo air a bhrosnachadh, Satan ni's cumhachdaiche agus suain chodail an dara bàis, eadhon am bàs sìorruidh a tha faisg air laimh, a' fàs ni's trice agus ni's buadhaiche. An sin bi am focal sin air a choinhlionadh, math dh'fhaoidte, "Ni mise gaire ri ùr sgrios, ni mi fanaid 'N uair thig ur-n eagal oirbh. Gairmidh sibh orm, ach cha fhreagair mi". A leughadair,

"bheil sin air a chiallachadh dhiutsa? Ciod am fios a th'agadsa nach fheud e bhi?"

Eirich, teich, tha an t-slighe romhad, cum dìreach romhad, ach dean cabhag, O! dean cabhag, dean cabhag. Feuch caithir nan gras an sin. Feuch an t-Eadar mheadhonair sin fa comhair le fuil a' chrathaidh, Seall, 's e Fear-tagraidh a tha ann ag eadar-ghuidhe airson luchd-eusontais. Cuir aireamh do pheacaidhean na laimh. Seall mar a tha E 'gad fhailteachadh, le gradh nach gabh bhi air a chur an cainnt, gabh ri crathadh 'fhola air do choguis. Nis tog suas do shuilean, an Ti a tha na shuidhe air an rìgh-chaithir, do-fhaicsinneach, 's e an t-Athair sìorruidh. An Ti a threoraich thu gus an rìghchaithir so, 's e an Spioraid beannaichte an comfhurtair. An Ti aig am bheil greim fear-daimh air do laimh an lathair na caithreach, 's e Iosa an Slanuighear, a dh' fhuiling; agus am beannachd a tha nis a' sruthadh a mach do d' ionnsuidh o'n rìgh-chaithir, 's e ann slainte shaor iomlan air ball agus gu sìorruidh.

Book Review

Commentary on Romans 8, 17-39. The Final Perseverance of the Saints.
By Dr. D. Martyn Lloyd Jones. Banner of Truth. £3.

When even the inspired Apostle Peter states in a singular way that there are in Paul's Epistles 'some things hard to be understood', we should therefore recognise and accept the peculiar difficulties to be encountered in attempting to interpret 'these things'. If these things refer specifically to the long suffering of God and the final consummation of all things, as both the context and marginal references in Peter would seem to indicate, it becomes us to tread with special caution, diffidence, charity and humility. These 'things hard to be understood' are at least included in this volume by Dr. Martyn Lloyd-Jones, on Romans 8, 17-38.

This portion of Scripture covers a wide area of subjects, parts of which are handled in a scriptural and helpful manner. The various doctrines or topics are closely related, and the necessity of understanding their relationship is rightly emphasised by the author. It is well known however, that the precise interpretation of certain parts of this wonderful portion of Scripture has been a matter of controversy among commentators and expositors. While making due allowance for the influence exerted by the consideration of that fact, there are, in this sizeable volume, statements, doctrines and deductions which we cannot endorse. Some of these are disturbing and greatly depreciate from the work as a whole. To enumerate and comment critically on all of these is outwith

the scope of this brief review. It may be much better to state that, in our view, the Doctor's insistence on his erroneous interpretation of Romans 7, 24 lies at the root of other unorthodox and confusing remarks. In dealing with 'the ultimate redemption of the body' and 'the new heavens and the new earth', we can hardly expect accuracy of interpretation from one who says — "So then . . . there is nothing in common between the groanings of Romans 8, 23, and that of the wretched man of Romans 7, 24 . . . This groaning is the result of certainty, that wretchedness was the result of uncertainty which cries out — 'Who shall deliver me?' " Surely the rhapsody of gratitude which follows immediately, rings out with confidence and certainty — 'I thank God.' Other ambiguous statements of a similar nature, the reader will find particularly on the exercise of the believer relative to the final redemption of the body, as distinct from the soul, the future destiny of the Jews and the nature of the new heavens and the new earth.

On the main subject of the Final Perseverance of the Saints, there is much that is of a comforting, strengthening and edifying nature. This work is most readable, but ought to be perused with care by the discerning Christian.

F.M.

Notes and Comments

Attack by Judge on Age of Consent

The attack by Judge Neil MacKinnon, Q.C., on the age of consent, which presently stands at 16 for girls, has come as a shock to right thinking people. It seems strange in an age of increasing relaxation of moral restraint that a judge of the realm would advocate a lowering of the age of consent. Because this particular law is being increasingly violated and has thereby become less effective than would be desirable is no reason for abandoning it. On the same grounds the law against theft which, particularly in some categories of theft, is very ineffective would have to be relaxed too. The end would finally be a relaxation of all moral restraints and men left to their own will.

It is to be hoped that the judge's plea will go unheeded and that girls under the age of 16 will continue to receive the protection of the law.

Religious Education in Schools

A report being circulated by the Free Church Federal Council advocates a change in religious education in schools to meet the changing situation in the country through immigration. The Report states that we are living in a multi-religious country and suggests that agreed syllabuses of religious education should be revised and expanded in relation to the new situation. The Report also wishes to abolish Christian worship from school assemblies.

It is surely sad in the extreme that Christian organisations should be advocating a policy which, until recent times, only humanists would be prepared to put forward. What a surrender there is in all this to the spirit of the age which is so decidedly anti-Christian. What hope are the young to have of acquainting themselves with Christian teaching if Christianity is to be equated in the school curriculum with the religions of heathendom. May the Lord in His mercy deliver the rising generation from modern religious education policies which would set aside the Christian Faith.

Reformation Study Centre

Readers of the magazine may remember that a number of articles appeared some months ago, telling about my visit to Italy last September. It was during that visit that I first met Franco Maggiotto and heard from himself about the gospel work he is seeking to do among his own people. What struck me particularly was the number of contacts he had made with men who were still in office in the Roman Catholic Church. Perhaps I should say, contacts made by others with him. Last year he had thirty-two such priests actually staying with him at different times in his small flat. He is delighted to have them: such contacts are the object of his practical labours and his prayers. But the situation is almost impossible. How can he carry on his work in his little congregation, how can he maintain an orderly domestic life, when his time is continually interrupted, with days and weeks at a time taken over by such visitors?

Thinking about the visit afterwards, one thing seemed obvious. Franco needed a centre built, where priests could be accommodated and where

they could receive instruction in the Reformed Faith. It was difficult to see how such an ambitious project could be got under way, and one particular avenue of approach to it was closed. Then, in February, news came of a committee which Franco hoped to bring together for the furtherance of the Reformed Faith in Italy. I attended this meeting in March, when the Committee 'Fede Viva' (living faith) was set up. The president is a Dr. Mesas, missionary in Milan, the treasurer is a member of Franco's congregation, and the secretary is Franco himself.

In a further article I would like to give some details about these men and others whom I met, but for the present, readers will no doubt be interested in the aims of this Committee. The first two sections of the Committee's constitution could be translated as follows:

1. Statement of the Aims of the Committee

- a To make known the pure gospel as set out in Article 2.
- b To give moral, spiritual and financial help to those who, for differences of faith with the Roman Catholic Church, have need of such help.
- c To publish and disseminate literature that is genuinely Biblical, especially the classical literature of the Reformation.
- d To publish books, periodicals, longer and shorter articles and other pieces of writing which may serve the purposes indicated above.
- e To engage in other activities in accordance with the aims indicated above — for example, setting up a 'Reformation Centre' in Italy.

2 Basis of Faith. The Westminster Confession of Faith.

In May the Synod heard the above details, when the Dominions and Overseas Committee presented the following recommendation:

"The Dominions and Overseas Committee, having given careful consideration to reports presented in connection with the setting up of the Committee 'Fede Viva' in Italy, and considering that the prospering of the work of that Committee is likely to be of the greatest importance for the Cause of Christ in Italy, recommend to the Synod as follows:

1. That the Synod Committee be authorised to contribute substantially towards the work of the Committee in Italy.
2. That the Synod agree to set up a Special Fund for one year for the support of this work, and also authorise the Dominions and Overseas Committee to organise a special appeal to our people on behalf of this Fund."

This recommendation was unanimously accepted by the Synod, so that the project to construct this Reformation Study Centre in Italy has the Church's full support. Any contributions to this Special Fund should

either be sent to the General Treasurer, Mr. William Fraser, or handed to the local congregational treasurer. They will be most gratefully received.

J.T.

Church Notes

Extension of Divorce Law

The Secretary of State for Scotland,
St Andrew's House,
Edinburgh

Dear Sir,

The Presbytery wish to draw your attention to the fact that extending divorce laws to Scotland which permit divorce to take place on grounds not allowed in the Word of God as valid, sets the law of this land at variance with the law of God.

Marriage was instituted by God for the mutual good of men and women in this world. The laws which govern this institution are laid down by God Who alone knows what is good for His creatures. Marriage is for life between those who take the vows apart from these conditions which are described in the Word of God as grounds for the breaking of the marriage tie. These grounds are adultery and desertion and all other grounds for breaking the marriage union render those who marry again guilty of the sin of adultery in the eyes of God. This is a very solemn matter for the Word of God declares, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

The other grounds of divorce introduced by recent laws into this Country may appear very attractive to men and women but they are the production of human corruption and a rejection of Divine wisdom. As such, they cannot but have the most serious and damaging consequences in the family life of the Nation and in the moral life of individuals.

The Presbytery would earnestly call upon you to do all in your power to restore the Laws governing divorce in this Country to the standards of Scripture. Otherwise, the sad decay in family life will not only continue but accelerate. "What God hath joined together let not man put asunder."

With kind regards,

Yours faithfully,

Donald MacLean,

Clerk of Southern Presbytery.

Opening of Public Houses on the Lord's Day

The Secretary of State for Scotland,
St Andrew's House,
Edinburgh

Dear Sir,

I have been instructed to inform you that this Presbytery is seriously concerned over the intention to open Public Houses on the Lord's Day in Scotland.

The evils of drunkenness are well known, especially in Scotland. The misery caused to families, the ruination effected in the bodies and souls of men, together with the violence invariably bound up with excessive drinking should cause all with a real concern for their fellow countrymen to endeavour to restrain such an evil. The extending of drinking hours is an invitation to temptation. The notion that so-called social drinking will help to lessen alcoholism is an irresponsible fallacy.

To extend the hours of drinking to the Lord's Day is only to add the sin of Sabbath-breaking to that of possible drunkenness. "Remember the Sabbath Day to keep it holy" is a Divine command and the thought of men and women on their way to the judgment-seat of Christ spending the hallowed hours of that sacred Day drinking in a Public House is appalling in the extreme.

The Presbytery hope that you will exercise all your powers to prevent such a calamity befalling our Nation.

With kind regards,
Yours sincerely,
Donald MacLean,
Clerk of Southern Presbytery.

Southern Presbytery Resolution on Ministerial Dress

"The Presbytery consider that it cannot be shown that there is anything inconsistent with the Word of God or with the practice of Presbyterian Churches for a minister to dress according to his profession in the carrying out of his ministerial duties and in his conduct in his congregation. The Presbytery note that the wearing of such dress has no sacerdotal significance nor is it a component part of the worship of God. It serves to distinguish ministers from laymen and, as such, is considered appropriate, and calculated to secure respect for such a high and responsible office.

Since 1893, ministerial dress in the United Kingdom has had as its distinguishing feature the clerical collar either in the shape of a white collar and bow-tie or the round collar. Ministers belonging to this Church in other lands have worn the round collar or, in cases where climatic conditions made this inappropriate, a white collar and black tie have been worn.

The Presbytery see no reason why this useful custom should be changed, as a minister of the gospel is ordained and set apart to a distinctive office and he should be willing to be seen as such and his conduct observed as a minister of Christ. A splendid example has been set by the godly fathers in this Church and their example should be followed by those who are now in the ministry.

In those days of lowering standards, and when a tremendous attempt is being made to obliterate the distinction between the Church and the World, the Presbytery disapproves of the conduct of any minister who dispenses with his ministerial dress and appears dressed as a layman. The Presbytery expect that its ministerial members will conform to the practice which has prevailed among us hitherto."

Presbytery Meetings (D.V.)

Northern: At Dingwall on 10th August at 2.30 p.m.

Magazine Acknowledgment

An acknowledgment of donations form was sent in some time ago without the name of the Congregation. It included the acknowledgment of a bequest for £344.06 of the late Mrs I. Maclean. Would the Treasurer of the Congregation please contact the Editor of the Magazine.

Communion in Perth

We are pleased to announce that we hope (D.V.) to hold a communion for the first time in Perth on Sabbath, 29th August. The address of the meeting place is: The Forteviot Hall, Pomarium, off St. Leonard's Street. The times of the services will be as follows: Thurs. 7.30 p.m.; Friday 7.30 p.m.; Sat. 3 p.m.; Sab. 11 a.m. and 6.30 p.m.; Mon. 11 a.m.

I.R.T.

Church Bookroom Worker

Free Presbyterian Church Bookroom,
133 Woodlands Road, Glasgow G3 6LE

We require a full time worker (male or female) in the Bookroom. The

work consists of direct selling to the public, packaging of books to retail outlets at home and abroad, and sending out of invoices, etc. Hours and salary negotiable. Anyone interested in this work should apply in the first place to the Convener of the Publications Committee, Rev. J. W. Ross, Free Presbyterian Manse, Lochcarron. Telephone Lochcarron 337.

Church Conference

The Theological Conference of the Free Presbyterian Church will be held, the Lord Willing, on 7th and 8th September in the Inverness Church. As formerly the Conference is for ministers, office-bearers, male-communicants and congregational treasurers.

The following papers will be given and discussion will follow each paper.

Tuesday 7th September:

1 The Doctrinal Content of the Gospel — Rev. D. B. Macleod, M.A., Dingwall.

2 The Preaching of the Gospel — Rev. J. Tallach, M.A., Kinlochbervie.

Wednesday 8th September:

1 The Person and Work of the Holy Spirit in connection with the Gospel — Rev. A. MacPherson, Stratherrick.

2 Forces against the Gospel — Exorcism — Mr. Wm. Byers.

3 Aspects of National need for the Gospel — Rev. R. R. Sinclair, Wick.

The last paper will be given in public at 7 p.m. Wed. 8th Sept., D.V.

E.A. Rayner, Conference Secretary.

Acknowledgment of Donations

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

China Mission Fund: R. Kershaw, Keighly, Yorks., £20.

Home of Rest Fund: Anon, N. Uist, £20; Dr W. J. MacKenzie, Idaho, £20; Anon, Resident, £10; Anon., Resident, £10; Anon., Resident, £5.

The Publications Treasurer acknowledges with sincere thanks:—

Welfare of Youth Fund: Miss M. MacI., £10.

Free Distribution Fund: A Friend, Delhi, Ontario, £5; Anon., £4; A Friend, £10.

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

Bracadale: M.G. Glasgow, per Rev. D. J. McD., £5; A Friend, Portree, £5, per D. McA., both for Church Renovation; A Portree F.P., £5, for Portnalong Sustentation Fund, per

Rev. D. J. McD.; Two Friends, £20; A Friend, Glendale, £5; A Friend, Raasay, £5, last three per D. McA., and all for Congregational Purposes.

Dornoch: Anon., £5, for Congregational Purposes.

Dumbarton: E. MacL., £5; R. MacC., £5; D. MacL., £5, all for Manse Fund.

Fearn: Anon., Glendale, £20, for Congregational Purposes, per Rev. J.N.

Fort William: D. C., Lochaline, £20; A Friend, £5; Mrs MacD., Tyndrum, £1, all per Rev. J. A. Macdonald; D. MacPh., Corpach, £1, all four for Manse Fund; Mrs C., Drimuin, £5, for Sustentation Fund, per Rev. J. A. MacDonald.

Glasgow: Anon., £5, for Benevolent Fund; Anon. (April 1976), £20; E.M.M., £2, both for Dr Tallach, Taiwan; Anon., £1 for Bus Fund; Adherent, £10, for Sustentation Fund; Adherent, £10, for Home Mission Fund, last two per W.D.F.

Glendale: The late Mrs K. MacSween, £300, for Congregational Purposes; The late Mr W. MacKinnon, £100, for Foreign Missions.

Greenock: Mr E. MacD., Stockinish, Harris, £3, for Congregational Purposes, per Rev. L. MacLeod; Mr R. H. C., Bangor, N.I., £5 for Congregational Purposes.

Inverness: Donations towards cost of Sabbath School Outing, £10 and £2.

Kinlochbervie: Inverness Post Mark, £10, for Car Fund per Rev. J. Tallach.

Kyle/Plockton: E. & D. MacK., £8; Envelope in Plate, £8, both for Kyle Building Fund.

London: Anon., £5, for London Church and Manse Building Fund.

Portree: Anon., £5 (Envelope in Church Plate); Anon., £3, Congregational Property Fund, for May (Envelope in Church Plate); Anon., £20; Glendale Friends, £10, last two per F.M. and both for Congregational Purposes.

Raasay: Friend, Inverarish, £2; M. MacL., Inverness, £3, both per J. M MacLeod; In memory of old friends, £10, all for Sustentation Fund; Psalm 136:23, 26, Sustentation Fund, £10; Home Mission Fund, £10; Jewish and Foreign Missions, £10; Home of Rest Fund, £10; Trinitarian Bible Society, £10; Friend, Inverarish £2; M. MacL., Inverness, £2, both per J. M. MacLeod; Friend, Inverarish £1, last three for Manse Extension.

Shieldaig: Raasay Friend, £5; Diabaig Friend, £5, both for Church Decorating; Stornoway Friend, £5, for Sustentation Fund; Inverness Friends, £5; Anon, Shieldaig, £10, last two for Car Fund; In memory of the late Miss M. MacRae, Diabaig, £100; Miss C. MacK., Inverness, £1; In May Magazine, "From the Estate of the late Miss I. MacKenzie" should read £600 not £100.

Stirling, Perth and Dundee: Glasgow Friends, £4 (Envelope in Plate); MacK., Dundee Rd., Perth, £5 (Envelope in Plate); Aberdeen Friend, £20; Glasgow Friend, £5; London Friend, £15; Friend, Stirling, £16; Friend, Stirling, £5; St Jude's Collection Plate, £4; Friend, Fort William, £5; A Friend, Thurso, £10, last eight per Rev. I. R. Tallach; J. & E. MacL., Lochbroom, £10; Anon., Portree, £20; Anon., Waternish, Skye, £1; J.N.S., Dearness, Orkney, £25; Anon, Oban, in memory of late Rev. J. Tallach, £10; D.F.R. Northampton, £10; Miss J. MacK., Geocrab, Harris, £5; Wellwisher, £10; W. MacB., Arrina, £10; Harris exile and his wife, £10; Interested F.P., £2; Anon., Inverness, £5, all for Perth Manse Fund; Friend, Fort William, £5; Friend, Dunkeld, £5, for Admin. Fund, per Rev. I.R.T.; Two Friends, Inverness, £10; C. A. McL., £5; Widow's Mite, Glasgow, £1; Anon., Glasgow, £20; Raasay Friend, In memory of Rev. J. Tallach, £10; Anon., U.S.A., \$100; Anon., £5; Tolsta Friend, £5; Mrs A. B. Zeigler, U.S.A., £27.47, per Mr W. Fraser, last nine for Perth Manse Fund.

Stornoway: Friend, Stornoway, £10; Two Friends, Inverness, £15; Friend, Glasgow, £100, all for Congregational Fund, last two per Rev. J. MacLeod; Friend Coulnegrein, £45 (Sustentation Fund, £30; Mini-bus, £10; Home Mission Fund, £5), per Rev. J. MacLeod.

South Harris: Friend, Northton, £20, for Sustentation Fund; Mrs A. MacL., Ardvie, £5, for Congregational Fund.

Ulg: Passerby, £3; Mrs J. MacK., £5; Friend, Uig, £5, all for Manse Repair; A.B.M., £6; D. MacL., £1.50, both for Communion Expenses; Mrs MacL., Stornoway, £5, per M. Smith for Congregational Purposes.