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Sabbath Opening of Public Houses

During an all-night sitting of the House of Commons towards the end of July approval was given to the opening of public houses in Scotland on the Sabbath day. It is expected that the decision will take effect next July. This lamentable decision, for which certain sections of the Press strongly campaigned, has received a warm welcome in the licensed trade. Members of Parliament who supported the proposal argued that it would lead to more civilised drinking habits, an argument which seems naive in the extreme.

So far as Scotland is concerned the increase in alcoholism in recent years and particularly the growth in teenage drinking ought to have been sufficient to deter Parliament from allowing any increased facilities for drinking. If the present situation warranted action, then surely it was action to decrease the number of hours for drinking that was called for. The effects of the new legislation, will be seen in increased alcoholism and an increase in all the evils which this brings in its train.

However, the most serious aspect of the matter is the legal sanction which the Government's legislation gives to this form of Sabbath-breaking. While Parliament has a right to legislate to maintain the law of the Sabbath, it has no authority to sanction departures from the Divine law. By its action the Government has once again set at nought God's holy law and is in the process of placing on the Statute Book of the land another law which is at variance with the law of God. The consequence of this for the nation will be very serious. God, who is a righteous and holy God, is not unaware of what is taking place and will surely require it of this guilty land of ours. It is sad to think that the day given by God for the spiritual good of men, and the day which marks the rising again from the dead of the Son of man, is to be given over more and more to the satisfying of the sensual lusts of man. If, as the Scriptures make clear, the blessings flowing from the right use of the Sabbath are incalculable,

what are we to say of the loss and damage resulting from its misuse? "Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" Jer. 9:9.

What need there is for a day of the outpouring of the Spirit of God on the land in repentance and of the raising up of righteous rulers in the nation who will rule the land in the fear of God. May the Lord in His mercy grant it to us as a people.

Lecture

by Rev. Jonathan Rankin Anderson

(Continued from page 288)

How great is the love of Christ, in making known to His people all which He has heard of the Father! To admit them to such friendly intercourse as is implied in this, evinces on His part, the deepest condescension and the richest grace. For what a disparity there is between them! It is usual among men, to enter into friendly communication only with those who are equal in rank, and talent, and character. But here the Lord of glory and the fountain of wisdom receives into His confidence those who by nature are the children of wrath, the enemies of God, and the workers of iniquity. It had been an unspeakable privilege if Christ had taken them into the rank of servants; and had never appeared to them except to issue His commands, and to require their obedience. And this in the time of lively conviction they are made to feel. And therefore they say with the prodigal, "I am no more worthy to be called thy son: make me as one of thy hired servants". But little do they know of the nature and extent of that love wherewith Christ loves them: for as by His death He laid a foundation for His uniting them unto Himself, in a manner most honourable unto divine justice; and as by the application of that death to them through faith, He takes them into this close relation, so in His love He proceeds to open to them His mind, and to declare to them things which are kept hidden from the wise of the world. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The love of Christ shines conspicuously in the extent of the communications which He makes to His disciples; He makes known to them all things which He has heard of the Father. To open one's mind at all to another on subjects that are most sacred and valuable is a solid proof of

friendship, but the proof gathers strength in proportion to the extent to which its communication is made. The Lord Christ tells His disciples all His mind. He keeps back nothing which He is commissioned to declare. And as in His word, He hath outwardly revealed all which is needful, so by His Spirit doth He gradually convey it into their understanding and hearts as He enables them to bear it. "I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me: and they have kept thy word."

Verse 16. "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." We have here another proof of the love of Christ to His disciples; and that too which forms the spring of all the rest. It is put last, because it is through the others, and them alone, that believers can come to a knowledge of it, and to taste its sweetness. The enemy, indeed, instigates men to reverse the order, and puts them upon enquiring first into the election of Christ, before they believe on Him, and seek communion with Him. But the stream of divine truth runs in another direction, and conducts us by faith in the death of Christ, as a priest, and fellowship with Him as a prophet, up to the fountain of His love in choosing them as a king. The Saviour reminds the disciples of a fact which they must have been quite ready to admit and which every true believer in every age has admitted. "Ye have not chosen me" that is primarily, and as the foundation of my choosing you: for we are sure every disciple does choose Christ: "Thou art my portion, O Lord; I have said that I would keep thy words". "To whom shall we go? Thou hast the words of eternal life". "Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head". But this is the fruit of Christ's choice, not the source and cause of it. A different doctrine is taught by many, and it is but too readily received by the carnal hearts of men, that men must choose Christ, before He chooses them. But how, I ask should sinners choose Christ? Is it from a perception of His beauty? They see Him only as a root out of a dry ground, having neither form nor comeliness". Is it from admiration of the great work which by His death He accomplished? The preaching of the cross is to them that perish foolishness. Is it from a sense of their need of Him, and the salvation wrought out by Him? They are whole, "and they that be whole need not a physician". Is it from a disposition to yield to His call, and thereby to submit to His authority? Their language is, "we will not have this man to rule over us". Is it because they are ready to receive His grace and rejoice in His Salvation? "Ye will not

come unto me that ye may have life". We defy any man to point out any one reason why natural men, I do not say should, for that is easy to do, but why they will choose Christ before He chooses them.

But, if we turn to true disciples, will they not at once and most fully admit, that they did not choose Christ? It may be that for years they never put themselves in the way of hearing His Word, or if they did, it was rather in obedience to early habits, and to general custom, than from any desire to find Christ. And then, when they did hear of His name, how often did they hear as if they heard not, neither understanding or laying to heart the solemn sound! And when their minds were somewhat impressed with divine things, and their consciences alarmed about their state of guilt, instead of choosing Christ, did they not choose self-righteous courses, hoping that by duties and sacrifices, they would be able to procure salvation; or it may be they ran away from the word altogether, and said of the preacher, "I hate the man; for he always prophesies evil of me". May they not, therefore, say that had it been left to them, they would forever have continued strangers to Christ and in opposition to His grace, and have utterly perished in their gainsaying.

But Christ chose them in His eternal love in which He is one with the Father. He chose them, too, by His effectual grace in conformity with the eternal purpose of the Father, and His own engagements in covenant.

"He ordained them". By His grace, He not only selected them from among the rest of mankind but He got them apart and appointed them to the work which He prescribed. He ordained the twelve to the holy ministry, but it is not of that He here speaks but of the ordination which is common to them with all believers. He ordained them authoritatively, graciously, efficiently. And to what did He thus ordain them? It was that they should go and bring forth fruit: that is that they should in spirit and in counsels and in conduct, forsake the world, and yield the fruits of righteousness, which are by Jesus Christ unto the praise and glory of God. We have a sublime description of this solemn act, and of Christ's qualifications to perform it in the prophesy of Isaiah, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek, He hath sent me to bind up the broken-hearted to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that

they might be called trees of righteousness, the planting of the Lord, that He might be glorified”.

Nor was it for a day or for a short season that their fruitfulness should continue, but that it should remain; and that to the accomplishment of a most important end, even that whatever they should ask in the name of the Father, the Father should give to them.

Now, look at the election of true disciples by the Lord Jesus in its origin, not in any act on their part, but in His own spontaneous love, and in its consequences, ordination or solemn appointment to a proper qualification for the most noble work, and in order to the most valuable end: and do we not see another striking proof of the greatness of His love to His people? With what power, therefore, does the repetition of the command occur in verse 17, “These things I command you, that ye love one another”. If a reason is asked for this command, it is to be found in the love which we have attempted to unfold. If proper nourishment is required for this love it is to be gathered from the same source. If a pattern for exercising brotherly love is needed, it is proposed in the love of Christ; for if He lay down His life for sinners, ought not His people to lay down their lives for saints? If He treated them not as servants but as friends, does it not become His followers to treat one another in the same way. And if He chose them to this very end that they should bring forth fruit, and amongst other things the fruit of brotherly love, ought they not to fall in with and seek to accomplish this great design, more especially since His choice of them originated in His sovereign love, not in any goodness of theirs.

Application

1. We learn how it is that believers are to grow in brotherly love; by being much occupied with the love of Christ.
2. We see how it is they ought to manifest brotherly love: — in a way similar to that in which the love of Christ manifested itself to them.
3. We see the root of all fruitfulness — the election of Christ, and the close connection between duty and privilege.

“According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love”.

Christ is All

by Dean Henry Law

17. THE DRINK-OFFERING

"The Drink-offering thereof shall be of wine." Lev. xxiii. 13.

What a changed scene would earth become, if every heart yielded its throne to Christ! His smile is life. His lips drop grace. His sway is purity and peace. To realise — I am the Lord's — the Lord is mine — is remedy for every care.

That there is true happiness in piety is among the lessons of the Tabernacle-rites. On most occasions wine is outpoured, within these courts: and a Drink-offering completes the worship. This seems intended to express, that gladness thrills throughout the soul, which renders homage to a reconciled God.

Eternal Spirit, grant Thy revealing rays, that so the Drink-offering may shed enlivening savour round!

Reader, begin by viewing well the offering now brought. There is a cup produced. The contents of this are wine. Can faith hear this, and not fly swiftly to the last Paschal-feast? Oh! wondrous sight! The time is fully come for shadows to recede. The mighty substance brightly shines. He, to whom all types point, at this grand moment, takes a cup full of the juice of vine. Ponder His action — feast upon His words. He uplifts thanks, then gives the vessel to His little flock. "This is my blood of the New Testament, which is shed for many for the remission of sins." Matt. xxvi. 28.

At this hallowed feast we safely reach one eminence of truth. Wine is here chosen as a Gospel-sign. It henceforth bears divine inscription. It takes its place among the holiest symbols. "This is my blood." Our hands thus find a key, which opens the mystic treasure-house of the Drink-offering. The vessel holds the choicest emblem of redeeming grace. We may no more behold it, without the prominent remembrance of blood.

Reader, mark the Drink-offering now, and let deep reverence deepen. Its fluid shows that stream from Calvary, which is exceeding preciousness in heaven and earth. Jesus has blood, or else He is not man. Without it, He is no kinsman to our race. He must be man, if He will be man's surety. He must have blood, if He will verily be man. But He assumes it

without ceasing to be God. His blood is man's, and yet divine. His blood is God's, and yet human. Mystery of grace! Angels marvel, while they view it. Saints in heaven record its power. Saints on earth plead it, and are saved. My soul, rejoice in it! Love, praise, and use it more. The wine within the cup touches at once these strings of thought.

Next, what is the offerer's act? More is here seen than a cup brought. It is poured out for a sweet savour unto the Lord. Num. xv. 7.

We thus advance to see Christ pouring forth the blood, which he adopts. Until it flows, remission is not bought. Heb. ix. 22. But it is not withheld. See in the garden, how it falls in showers. Behold the sufferer on the cross. His brow — His hands — His feet — His side — His heart, weep as an open torrent. Oh! blessed proof of full atonement made! Without this sight the trembling heart can find no peace. But in these drops we read Salvation finished. The trickling stream sends forth its voice: the Son of God thus dies — a death divine is thus endured — the Lamb from all eternity ordained is thus vicariously slain.

Children of men, none perish, because Jesus bowed not the head. Myriads rush hell-ward trampling on His cross. Take heed. The blood is shed, that souls may live. But its neglect is all despair. The outpoured wine thus preaches the atoning death.

We now approach the peculiar instruction from this offerer's cup. Wine is the sign of gladness. It speaks of lively, happy feeling. It is not an unmeaning word, "Wine, which cheereth God and man." Judges ix. 13. Thus this one symbol connects blood and joy.

We now are led to the delights, which flow from the redeeming cross. It is expansive joy in heaven and earth.

In heaven — because it clears the way for grace to execute its plans. From all eternity, God willed to people heaven with exulting souls. Before man was, salvation was decreed. But mighty barriers interposed. How can they disappear? Sin sank a fathomless abyss. How can sin-fettered spirits pass? God's council-chamber heard conflicting claims. While mercy wept: stern justice frowned. Truth closed the door, which love would fain expand. But Jesus smooths each hindrance. He brings all attributes to one consent. God now beholds His chosen race complete in Christ, all ready for admission to His throne. His heart desires no more. His banished ones are all brought back. His loved ones are all fully saved. He sits a glorious Father, at a crowded board. Each seat is occupied. The chorus lacks no voice. This is the noble triumph of the cross. God is well pleased. The word is true. The Drink-offering of redeeming blood cheers God.

And do not angels find their share of joy? Their tender hearts yearn tenderly for man. When but one sinner turns to God, there is loud swell in the celestial song. Luke xv. 10. How must the praise roll on, when, one by one, a countless multitude flocks to the cross? This blessedness come all through Christ. Without His death — without His work — Satan retains his sway. Angels might pity, but they could not help. If they should all consent do die, their suffering would leave man lost. But where they fail, Christ gloriously prevails. He saves fully — wholly — everlastingly — a world of souls. Deep is the rapture, then when heaven's bright inmates shout, "Worthy is the Lamb that was slain." O my soul, it will be sweet to hear that song. It will be sweeter to respond, Amen. Thus Christ is heaven's delight.

The Drink-offering next shows, that here is man's unfathomable flood of bliss. But where are words to testify the joy of faith? The Spirit pauses, and exclaims, "Unspeakable." 1 Pet. i. 8. What lips, then, will essay to speak it? It is far easier to count earth's flowers, than the rich jewel of this diadem. But gratitude will strive, where power must fail. God himself is the believer's overflowing cup. The great Creator — the sovereign Lord of all — becomes the portion of the family of faith. At all times there is access to His smile. The weary head may always rest upon a loving breast. When the lips plead, My Father and my God — my God and Father, — then the full heart can throb no happier throb.

Jesus is in this cup. He invites us to read all His heart. It is a volume of firm love. He loved before the worlds were made. He loves, when worlds have ceased to be. He loves so largely, that He gladly gives Himself. He loves so fervently, that heaven seems vacant, till the redeemed sit enthroned beside Him. The soul, assured of interest in this love, is on a solid pedestal of joy.

The Holy Spirit is not absent. He is sent forth to bless. He finds the heart dead — cold — vile — rank with nature's weeds. The eyes now open to discern self's filth, and to adore the beauties of the Lord. Faith springs to being, and bounds rapidly to Christ. It nestles in the willing arms. It washes in the streaming side. Each day now dawns a grand reality of bliss. Life is not life, unless thus Spirit-born, and Spirit-taught, and Spirit-led, and Spirit-fed.

Angels hover round. They count it honour to subserve God's blood-bought flock. They shelter with their ministering wings. They cease not guardian-service, till they escort the liberated spirit in its upward flight. Let them exult, who are surrounded by this host of God.

Heaven super-adds its prospects of delight. It is a purchased home.

From all eternity it was prepared. Jesus still works to make each mansion fit. As flesh and blood cannot inherit; so mortal mind cannot conceive the awaiting bliss. But there are thrones, and crowns, and robes of white, and palms of victory, and songs of triumph. There is the tree of life, and living fountains, and hidden manna, and no more going out. Faith holds the keys of glory's palace. Shall it not pour out the Drink-offering of joy?

Providence contributes daily peace. To many eyes this is a misty whirl. All seems confusion, without aim, or cause, or purport. Such thought is vanity's fond dream. No sparrow falls without our Father's hand. Each incident acts out a wise decree. Prosperity awakens praise, and brings God nearer to the view. Adversity shows earth's poor emptiness, and self's dependence, and so deepens filial trust. Wealth gives ability to glorify the Giver. Contracted means endear the heavenly prize. Life is the season to gain grace. Death lands on the eternal shore. Thus all events sow seed of good. Such is faith's Drink-offering cup. It holds all this — and more — much more.

Believer, your Gospel-right is joy like this. God opens wide the gate, and calls you to your heritage. Nay, He commands you to partake. Hark! it is His voice, "Rejoice in the Lord alway, and again I say rejoice." Phil. iv. 4. If then your head sinks down, when thus enjoined to lift it up, you scorn the Word, and wrong your soul.

The Drink-offering was duly brought by Israel's sons. To have refused, would have been bold rebellion. Is it less evil to go mourning, when God invites to gladness? Would not the angels raise triumphant songs, if Gospel-hopes were placed within their reach? Would they be sad, if called to your estate?

But may not cases be, when joy hangs withered in the Christian hand? It is so, when erring steps stray from the Gospel-path. Joys are luxuriant flowers beside the way of life. But if forbidden ground is sought, the feet are pierced by thorns, and gathering clouds obscure the cheering light. If Satan gain advantage, through prayer checked, or means of grace forsaken, or evil thoughts retained, then gloom and darkness follow.

But there may be return. Child of God, if you have entered evil climate, marvel not, that flowers fade. But still give thanks, that yet you live to mourn. Utter the prayer — which never can go forth in vain — "Restore unto me, the joy of Thy Salvation, and uphold me with Thy free Spirit." — Ps. li. 12.

Reader, you thus see the truth, that joys walk closely by the side of Christ. But they walk only there. We cannot breathe without air. We

cannot see without the light. Fruits ripen not without the sun. The soul is joyless, if it deserts joy's only home.

We see much misery, and hear sad moans. The cause is evident. Christ dwells not in the heart, and therefore sorrow holds it as its own. Learn, that all search for happiness is vain, except in Christ. Apart from Him, God gives it not. He then is a consuming fire. Heaven cannot grant it, for out of Christ there is no channel of conveyance. Some dig for it in the Law's mine. Nothing but curse can thence be brought. So, too, self is a stream, whence bitter waters flow. The world allures to disappoint. Riches bring cares, and often stretch departing wings. Health, friends, and honours, drop the mask, and show a mocking skeleton.

Who can read this, and turn again to vain pursuits? Ye, who know Christ, and long to drive distress and anguish from our earth, the means are ready. Use them — use them. Diffuse the knowledge of Christ's saving name. Open a door, that God's word may have freer course. Enlarge the Missionary-band. Convey glad tidings to the lost at home — abroad. Let your one effort be to expel sorrow by admitting Christ.

The Delusion before the Millennium

by **Rev. Lachlan MacKenzie, Minister at Lochcarron***

God Almighty shall always have a Church to serve Him while the world remains; but the Church, as to her outward appearance, has been often like the moon, sometimes increasing and sometimes decreasing. For some little time before the change, the face of the moon cannot be seen. It has been thus with the Church formerly, and it is probable it will be so for a little time before her most glorious appearance upon earth. I shall give my reasons for this opinion, and then answer any objections that may be formed against it.

1. As to Pagans and Mahometans, they must remain naturally in the state they are in, and proceed from bad to worse till the time appointed for their conversion appears. That time is not yet come; there must be such a spirit of grace and supplication in the Church that would find missionaries to convert them, as shall convince them that God is with them of a truth. The superstition, idolatry and immorality of many who call themselves Christians is an invincible bar in the way of such an event, so that any attempt to convert them would only bind them faster in their chains of error and delusion than ever; the darkness shall only increase more and more.

**See note at end of article*

2. As to Popery, there is no appearance of a reformation among its adherents; all the trials and afflictions that idolaters meet with send them only to their idols. Instead of forsaking the gods of silver and gold, brass and stone, when the chastening hand of God is upon them, we hear only of a multitude of processions and masses, of so many prayers to saints and angels, and such trumpery as would excite the laughter of infidels and the pity of pious Christians. Though their errors and delusions have been exposed ten thousand times, we may adopt the words of the prophet concerning them, "Ephraim is joined to his idols, let him alone." It is no wonder though Popery should spread far and wide; they have a pompous parade of worship, to bewitch and captivate the eyes of the vulgar. The honours and riches with which their higher clergy are endowed are a bait to men of birth, of learning, and of *eclat*. And though they must see when they open their eyes on the Word of God that their religion is a system of lies and falsehood, it is no greater wonder to see them support such a false religion than it is to see in every country where the Old and New Testaments are to be found, men of learning, of power, and parts, steal, murder, commit adultery, though they see these sins forbidden in the Word of God. Popery is calculated to make the common people perfectly superstitious, and to make the learned people mere infidels. To prove this, we have only to cast our eyes upon France, and if these infidels will not embrace the pure and genuine precepts of Christianity, they shall return to their own religion again, or establish a new king of Paganism, That Popery shall greatly prevail before the Millennium, appears from this — that it is said, a certain great enemy who would appear against the Church would build his palace in the glorious high mountain between the seas. This cannot apply to Antiochus Epiphanus; it must apply to the great persecutor, of whom he was only a type. Mount Zion has been always called the holy mountain; and if it be said by some that by the glorious high mountain is meant the Church, it may be asked what place has been built in the holy mountain between the seas. Perhaps it will be said the Vatican. We acknowledge that the Vatican is the mount of 'His Holiness', and a good Catholic will acknowledge that it is accordingly the holy mountain. Even some of the followers of the beast are of opinion that, after the destruction of Rome, the Pope shall dwell at Jerusalem; and as mankind are often very ready to go from one false opinion to another, what should hinder many of the Mahometans to transfer their veneration from the false prophet to the beast, or from one false prophet to another? A train of circumstances may make the transition very easy, and instead of going a pilgrimage to Medina or

Mecca, they many be encouraged to come to Jerusalem, not from a spirit of devotion, but the spirit of superstition. A good Christian may have a holy curiosity to see the holy sepulchre, but we may believe that the beast will convert it to one of the worst of purposes — that of promoting idolatry. It may be to him, while he has possession of it, a source of great riches; and if he allows and commands his followers to worship their little crucifixes, and what they call the images of Christ, is it not still more likely they will worship the spot where the sacred body lay? During the few years that he shall have possession of the holy city, the grossest idolatry will prevail. The most spiritual Christians and the most remote from idolatry would have a veneration for the place where the Saviour of the world was laid; and oh, how will the Pope rejoice to have such a rich mine to fill his coffers! And whereas the poor have the blessings of the Gospel freely offered to them, on the contrary the richest will have here the best chance of pardon and acceptance. Miracles, without doubt, will be multiplied, and cures performed without number at this holy place. A dissipated rich man, by paying a round sum, will have permission to kiss the stone that was at the door of the sepulchre, and to kneel at the place. He will then obtain the remission of his sins and a Papal indulgence to commit as many more as he shall pay for; and if he be a very great man, he may obtain a piece of the stone to carry home with him as a relic. They will very likely have an enclosure about the sepulchre, and the earth in this sacred enclosure will be made to work miracles; and as thousands will make a demand for a bit of the stone, miracles will be alleged to make the stone last; and instead of discouraging a superstitious and idolatrous attachment to what cannot profit their souls, this spiritual adultery shall be promoted by all the arts and ingenuity of priestcraft. Instead of worshipping the Saviour Himself, they shall worship the place where He was buried. By this time the Pope shall seem in a great measure to forget his old patron, the Apostle Peter; idolatry shall be so gross and the darkness so thick that Papists themselves shall but seldom pray to the queen of heaven; they shall worship towards the holy sepulchre. Prints and paintings of the holy sepulchre will be sent into all quarters of his dominions.

The veneration that was once paid to Rome shall now be paid to Jerusalem. All the relics of the saints shall be carried by a miracle to the holy city. The destruction of Rome shall, perhaps be imputed to their want of zeal in persecuting heretics, or to some other cause which the time will suggest to the Pope. As all the saints and angels will go to Jerusalem, with the head of the Church, some holy virgins will see visions, intimating to the faithful that they must now transfer their

veneration from Rome to Jerusalem. The Pope will easily discern what spirit of idolatry the bulk of his followers like best, and he will avail himself of this; and it is more than probable that a new kind of idolatry not yet thought of, and not discovered till then, will be the religion of the Pope. The darkness shall be more than Egyptian darkness — a darkness that may be felt. The Pope never reigned with such triumph as he shall then reign. He shall be the head of the Greek and Latin Churches. Perhaps Persia shall conquer the Grand Signior, and the Pope may assist him in so doing; and to reward his services, the Emperor of Russia may cause his clergy to submit to the Pope as head of the universal Church. But it may be asked, will this darkness overspread even the Protestant Churches? I fear it will, in a great measure. My reason follows: if the spirit of Popery and the doctrines of Popery will prevade the Protestant Churches, may it not be said that the darkness will overspread them, whether they retain the name or not. What is the spirit of Popery? Persecution, intolerance and tyranny. And are Protestants free of this spirit? They are not. Even good men themselves have not so much zeal in appearing against the sins and corruptions of the times as they ought. If they had, they would see that Protestants can persecute as well as Papists. Let a man in England or Scotland preach against the corruptions of the times and see if he can escape persecution. The Saviour preached against the sins of all ranks, and what was the consequence? They impeached Him for treason, in that He called Himself Christ or King. The prophet Nathan said to his sovereign, "Thou art the man." In a word, let a man tell plain truth, and he will meet with rough persecution even from a smooth, plain Protestant. The Popish Church rules over the conscience: but was ever the head of their communion guilty of greater tyranny than forcing people to submit to a man whom they cannot in conscience hear? He is settled, perhaps, with a party of soldiers at his ordination or admission, and perhaps not a soul of his parish waits in church; and he very solemnly takes the charge of the souls of the people whom he knows will never hear him; and though the people complain they get no redress. If they complain they cannot get good to their souls, their arguments are laughed at, and they are looked on as a set of enthusiasts who ought to be crushed. The consequence is clear. Is this, or such like tyranny, in any Protestant Church? Let us mention some of the Popish doctrines and practices, viz., idolatry, justification by works, free will, etc.

1. The idolatry: this practice and darkness we are pretty clear of. We have another kind of darkness: many Protestants worship nothing.

Whether is he the more respectable character who bows to the image of Christ or one of the saints — or the pretended Protestant who rises in the morning, passes the whole day, and goes to bed at night without discovering the least symptom of worship to any supreme being? It is even alleged of several clergymen in Protestant Churches that they have no prayer, no worship in their families; and it is clear that such men would not worship God on the Sabbath but for the sake of a bit of bread.

Bad as idolatry is, men cannot deny but it is better than to be without worship of any kind. The idolater is in darkness. The man who worships no being is in gross darkness. The clergyman who does not worship God in his family is but mocking God in the pulpit; he worships he knows not what; he is in midnight darkness: may God awaken him in mercy. And if the clergyman does not worship in his family, is it not probable that a great number of his parishioners will follow his example? He may be a social, good-hearted, honest fellow and a good countryman, and his people will be unwilling to believe that he shall be condemned though he does not pray in his family or show them a good example. They love him because he accommodates himself to their humours and does not frighten them with wild doctrines that might put people out of their wits. He has a sweet salve for their consciences by telling them they have as good a claim for heaven as your hypocrites who can pray; and yet their neighbours and he believe, for their part, that all your pretenders to religion are of a fanatic spirit, but cannot deny that some of these enthusiasts are honest men. The plague is in them: they are so censorious, so bigotted in their opinions that they do not believe any will go to heaven but themselves. He makes them, therefore, the butt of his ridicule, laughs at their absurdity, and looks upon them as men who have their heads turned with a religious frenzy. When such a man is the spiritual guide of souls, what can be expected but that he will lead his people to perdition with himself? If the blind lead the blind, both will fall into the ditch; and if there are already numbers of such characters in the Church, I fear they will increase. A succession of such men, for a number of years, will introduce the darkness of Deism, and the darkness of Deism will pave the way for the darkness of Popery; and the ruling powers would establish a new religion, and threaten the clergy that would rebel, with the loss of their stipend. They would find men of such low principles very pliable. And as no religion is so much calculated for tyranny in Church and State as Popery, it is probable the attempt will be made, and that the clergy will yield; but as it would be dangerous to make the attempt till a spirit of lukewarmness, moderation and

indifference shall universally prevail in Protestant countries, the time is yet at some distance. When it arrives, the most of the clergy will turn their coats. The few that will not, will be turned out of their livings, and thus the Protestant religion be without a legal establishment. The persecution shall, however, be short. The resurrection of the witnesses shall be the dawn of the morning previous to the sun-rising Millennium. Another Popish doctrine is justification by works. We know what is the doctrine contained in the Protestant Confession of Faith: but what is the doctrine preached in many Protestant pulpits, and what are the doctrines given in several modern compositions of Protestants? The very reverse; they laugh down such a foundation for Christianity, as a heathen would have done before the Gospel appeared, with this difference, that some slight compliments are paid to the Saviour. Instead of preaching salvation by Christ, and the peculiar doctrines of the Gospel, we are taught to be good neighbours, good servants, good members of society. There is not a word of our need of Christ, our misery and corruption by nature. Instead of this, we hear the joyful doctrines of free will, virtue — virtue is the great word: that is the Diana of the Ephesians. They do not believe we are born without some virtue. This virtue must be the work of a man's own right hand, for many Protestant divines laugh at the doctrine of the work of the Spirit of God upon the soul. In this, however, they do not imitate their heathen masters, for they acknowledge that this must come from heaven. Regeneration, spiritual poverty, and being indebted to our Lord Jesus Christ for everything they do not believe or understand; and doctrine that is lamentably worse than any of the doctrines of Popery is tolerated in the Protestant Church: and it is to be feared that the Protestant Churches will be greatly eclipsed, for "Darkness shall cover the earth, and gross darkness the people."

"Mr Lachlan", as he was affectionately known, was an eminent minister of the gospel of the glory of the blessed God. He was born in 1754 and died in 1819, in the 37th year of his ministry. He was a most spiritually minded man and being given much of the spirit of prayer was not only wonderfully led in connection with spiritual matters but often obtained great light on the providential dealings of the God whom he served. The above piece was Part I of a treatise written by him on this particular subject. It was not preached by him as a sermon, although he did attach a text to it. The text was Is. 60:2. "For behold, the darkness shall cover the earth, and gross darkness the people: But the Lord shall arise upon thee, and His glory shall be seen upon thee." It is interesting and instructive to compare his thoughts with much of what we see in the 20th century. D. M., Glasgow.

Obituary

The late Mr John Martin, Elder, Oban

Born at 5 High Street, Oban, Mr Martin had the inestimable privilege of parents that feared the Lord. His mother's name was Flora MacPherson from Isleornsay, Skye, and his father's name was Donald Martin from Camuscross, Skye. His father, who was a tailor, died at the age of 48 years. His last words to John were:— "Give your heart to the Lord in the days of your youth." He was one of the Committee who formed the Free Presbyterian Congregation at Oban in 1893.

John was but a young man when he was awakened to a sense of his lost state under a sermon preached by the late Rev. James MacLeod, at that time a Divinity Student. John often said he remembered the time when he used to carry his little Bible on his rounds, delivering coal, as he was a coal merchant. He read his Bible at every opportunity. The word was precious to him. When the First World War broke out in 1914, John was sent to France in the Royal Field Artillery. One day while out alone and reading Psalm 121, the portion was blessed to his soul and he was greatly comforted in the Saviour, the Lord Jesus Christ. However, he did not make a public profession until 1934, being received as a member in full communion by Oban Kirk Session on 3rd November of that year, after a period of sore trials and the death of his mother. In 1935 he was ordained a Deacon, and in 1942 as an Elder. As Congregational Treasurer, he faithfully discharged the duties of that office with unflagging interest for almost 37 years. Appointed Clerk of Kirk Session and Deacons' Court on 1st October, 1957, he gave valuable service to our Congregation in Oban in that capacity.

In 1932 he was married to Miss Janie MacDougall from the congregation of St Jude's Church, Glasgow. The Rev. D. Beaton performed the marriage. In Mrs Martin, her husband received a help-meet indeed. John Martin was a man of a humble, Nathaniel-like spirit although of a naturally somewhat ardent disposition. He adorned the doctrine of God his Saviour, being an example of the beautifying effect of heavenly grace. The depth of his views and the ardour of his piety gave a remarkable tone and power to his prayers. His confessions of sin in himself and in the people, evidently uttered in the felt presence of God, of whose holiness he entertained an awful sense, were often melting. The need in which all stood of the Atonement and of the righteousness, intercession and Spirit of Christ was dwelt upon with singular emphasis. His supplications for the Holy Spirit were constant and most imploring. Indeed, the

effect of his whole service and life was to convey a humbling sense of the depravity and weakness of our fallen nature, of the holiness and justice of God's government, of the sovereignty as well as the richness and grace of that salvation which comes to sinners by the Lord Jesus Christ.

He often spoke with appreciation and affection of the Lord's people, especially of those in whose company he lived — among others, the Rev. D. Beaton, who was his minister for 18 years, and Mr John MacDonald, Mossfield, his hard-working and talented brother elder for 15 years. His conversation was mainly of things that are above, and of the preciousness of having a good hope through grace. He was often to be found in John, Chapter 3, and Romans, Chapter 7. He had a serious illness in 1937 which left him handicapped to the end. His chief joy was the House of God and it could truly be said of him, "I joyed when to the House of God, Go up they said to me." Psalm 122, v. 1. He was unable for a period to attend Church, but his heart was there. Although he became deaf and his eyesight failed, he used to say — "What would I not give to hear the preaching of the Gospel, and to sing the Psalms in the Congregation?" He gradually failed in the winter of 1975, and one felt he was being prepared for Glory. Portions very often quoted by him were the following:— "Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit:" John, Chapter 3, vv. 7 and 8: and, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Philippians, Chapter I, v. 6. His main theme was "to be ready when the call would come".

He often said, "Those who have found Christ are happy, happy born." He passed away on Tuesday, 23rd March, 1976, in the Oban County Chest Hospital, where he had been for ten days. He was laid to rest in Pennyfuir Cemetery, Oban, there to await a glorious resurrection. To his sorrowing widow and family friends we extend sincere sympathy in their great loss. "The memory of the just is blessed." Proverbs 10, v. 7.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Revelations 14:13

Earrannan Araidh o "Phearsa Chrìosd"

le Iain Omhainn, D.D.

Is e pearsa Chrìosd Ìomhaigh an Dé neo-fhaicsinnich". Tha so ag amharc, anns a' cheud àit, ri pearsa dhiadhaidh a' Mhic air a bheachdachadh gu h-iomlan ann féin, mar Ìomhaigh shìorruidh an Athar; air am feum sinn labhairt gu h-aithghearr.

1. Theirear air uairibh gu bheil am Mac "anns an Athair", agus an t-Athair anns a' Mhac: "Nach 'eil thu creidsinn gu bheil mise anns an Athair, agus an t-Athair annam-sa?" Eoin xiv 10. Tha so o aonachd no o ionannachd an nàdur — oir esan agus an t-Athair is aon iad, Eoin x.30. Uime sin na h-uile nithe a tha aig an Athair, is leis-san iad, caib.xvi.15, do bhrìgh ionannachd an nàdur. A thaobh **bith** na Diadhachd, air a bheachd-achadh gu h-iomlan ann féin, anns am bheil an t-Athair anns a' Mhac, agus am Mac anns an Athair, cha-n urrainnear a ràdh gu bheil an dara aon 'na Ìomhaigh an aoin eile. Oir esan agus an t-Athair is aon iad; agus cha-n urrainn an t-aon ni ceudna a bhi 'na Ìomhaigh dheth féin, anns an ni sin anns am bheil e 'na aon.

2. Theirear gu bheil cha-n e mhain am Mac "anns an Athair", ann an aonachd an aoin bhith; ach mar an ceudna gu bheil e "maille ris an Athair," no "maille ri Dia," 'na phearsantachd eadar-dhealaichte: "Bha am Focal maille ri Dia, agus b' e am Focal Dia," Eoin i.1. "B' e am Focal Dia," ann an aonachd bith na Diadhachd — agus "bha am Focal maille ri Dia," 'na phearsantachd eadar-dhealaichte. Bha "am Focal" — is e sin, pears' a' Mhic, mar a tha e eadar-dhealaichte o'n Athair — "maille ri Dia," no maille ris an Athair. Agus anns an t-seadh so is e am Mac Ìomhaigh shìorruidh an Athar, mar a theirear uime anns an àite so, agus ann an Eabh. i. 3; agus sin do bhrìgh comh-roinn a bhi aige a dh'uile bhuadhaibh na Diadhachd coimh-ionann ris an Athair.

Ach, air an làimh eile, ged a tha comhpàirt aig an Athair ann an uile bhuadhaibh diadhaidh agus sìorruidh a' Mhic, gidheadh cha-n abrar gur esan Ìomhaigh a' Mhic. Oir tha an Ìomhaigh, mar bhuaidh, ag éirigh, cha-n ann o nàdur nan nithe annta féin, ach o'n dòigh anns am bheil comh-roinn air 'fhaotainn dhiubh. A nis tha am Mac a' faotainn nan uile nithe o'n Athair, gun an t-Athair a bhi 'faotainn ni sam bith o'n Mhac. Cia b'e air bith ni a bhuineas do phears' a' Mhic, mar phears' a' Mhic, tha e 'ga fhaotainn uile o'n Athair tre ghineamhuinn shìorruidh: Oir mar a tha aig an Athair beatha ann féin, is amhuil sin a thug e do'n Mhac beatha a bhi aig ann féin," Eoin v. 26. Is e am Mac uime sin Ìomhaigh shìorruidh an Athar, do bhrìgh uile bhuadhan nàdur na

Diadhachd maille r'a phearsantachd eadar-dhealaichte a bhi air an comhpàirteachadh ris o'n Athair.

3. Ann an gabhail ar nàduir, rinneadh am Mac 'na **ìomhaigh thaisbeanta** Dhé dhuinne — mar a bha e, 'na phearsa féin 'na ìomhaigh shiorruidh an Athar, tre ghineamhuinn shiorruidh. Ann-san tha an Dia neo-fhaicsinneach — neach, 'na nàdur agus 'na oir-dheirceis diadhaidh, 'dh' ionnsuidh nach fheud ar tuigse teachd — 'ga fhoillseachadh, 'ga thaisbeanadh, no 'ga thoirt féin 'am fagus d'ar creidimh, agus d'ar mothachadh spioradail, ann an uile iomlanachdaibh glòrmhor a nàduir.

Uime sin, tha trì dòighean anns am feudar ar Tighearn Iosa Criosd, Mac Dhe, a bheachdachadh.

1. A thaobh **nàduir a Dhiadhachd** a mhain. Tha so anns na h-uile seadh coimh-ionann ri nàdur an Athar. Agus anns an t-seadh so cha-n'eil an dara h-aon 'na ìomhaigh an aoin eile, oir tha iad araon coimh-ionann.

2. A thaobh a **phearsa dhiadhaidh** mar Mhac an Athar, an t-aon-ghin, Mac shiorruidh Dhé. Fo'n bheachd so, **mar** a tha e 'faotainn a phearsantachd, is **amhuil** a tha e' faotainn uile òirdheirceas na Diadhachd, o'n Athair; agus anns an t-seadh so, is e am Mac ìomhaigh shiorruidh pears' an Athar.

3. Mar a **ghabh e ar nàdur** a dh'ionnsuidh aonaidh phearsanta ris féin, chum oibre na h-eadar-mheadhonaireachd a choimhlionadh. Anns an t-seadh so is e am Mac aon ìomhaigh thaisbeanta Dhé dhuinne — an neach sin a mhain anns am bheil sinn a' faicinn, agus ag aithneachadh, agus a' fòghlum nan òirdheirceas diadhaidh gu léir — ionnus gu'm bitheamaid beò do Dhia, agus air ar treòrachadh gu bhi 'ga mhealtuinn. Na nithe so gu léir tha e féin a' teagasg dhuinn.

Tha e tilgeadh air na Phairisich, mar thoradh an doille agus an an-eòlais, nach cuala iad riamh guth Dhé, agus nach fhac iad a choslas, Eoin v. 37. Agus mu choinneamh so, tha e 'g innseadh d'a dheisciobluibh, gu'm b' aithne dhoibhsan an t-Athair, agus gu'm fac iad e, caib. xiv. 7. Agus tha e 'toirt an aobhair so seachad air a shon, do bhrìgh an neach aig an robh aithne air-san, gu'n robh aithne aig air an Athair mar an ceudna. Agus an uair a fhreagair a h-aon d'a dheisciobluibh, nach robh fathast air a theagasg na's leòir anns an dlomhaireachd so, "A Thighearn, foillsich an t-Athair dhuinne, agus is leòir leinn e", rann 8, is e a thubhairt e, "Am bheil mise ùinè co fada maille ribh, agus nach aithne dhuit fathast mi? an ti a chunnaic mise, chunnaic e an t-Athair," rann 9.

Tha trì nithe a dh'fheumadh a bhi fìor mu'm b'urrainn an Tighearn so a ràdh:

1. Gu bheil an t-aon nàdur agus an t-aon bhith aig an Athair agus aige féin. Air sheòl sam bith eile, cha b'urrainn an ti a chitheadh esan an t-Athair 'fhaicinn mar an ceudna. Tha aobhar so na firinn a labhair e air a chur 'an céill leis anns an rann 'na dhéigh sin, "Tha mise anns an Athair, agus an t-Athair annam-sa," — is e sin, do bhrìgh gu'm b'aon iad ann an nàdur agus ann am bith. Oir air do nàdur na Diadhachd a bhi coimh-ionann annta uile, tha na pearsa diadhaidh ann an aon a chéile, do bhrìgh aonachd an aoin nàduir sin.

2. Gu bheil e eadar-dhealaichte uaithe. Oir mur bitheadh eadar-dhealachadh ann, cha b'urrainn an t-Athair a bhi air fhaicinn le bhi 'ga fhaicinn-san. Tha e air 'fhaicinn anns a' Mhac, mar air a thaisbeanadh leis — mar ìomhaigh an Athar — am Focal — Mac an Athar, mar a bha e maille ri Dia. Is e ionannachd an nàduir agus eadar-dhealachadh nam pearsa stéidh na firinn sin a labhair ar Slànuighear, "An ti a chunnaic mise, chunnaic e an t-Athair mar an ceudna."

3. Ach, os bàrr, tha seadh nam briathar a' comharachadh an Tighearna Iosa Crìosd 'na phearsa iomlan féin ann an nàdur an duine, agus ann an coimhlionadh oibre na h-eadar-mheadhonaireachd anns a' phearsa sin. "Am bheil mise ùine co fad maille ribh, agus nach aithne dhuit fathast mi?" Am feadh a bha e maille riu, a' gabhail còmhnuidh 'n am measg, agus a' comh-labhairt riu, b'e fear-taisbeanaidh mòr glòire Dhé dhoibh e. Agus ged a chaidh iad ceum iomrall aig an àm so, chunnaic iad d'a rìreadh a ghlòir, "mar ghlòir aoin-ghin Mhic an Athair," Eoin i. 14. Agus annsan bha glòir an Athar air a foillseachadh. Is esan "ìomhaigh an Dé neo-fhaicsinnich." Annsan bha Dia, annsan bha e 'chòmhnuidh, annsan tha eòlas r'a fhaotainn air, annsan tha aoradh air a thoirt dha a réir'inntinn féin, annsan tha nàdur na Diadhachd air teachd ni's dlùithe dhuinn na b'urrainn cridhe duine gu bràth a smuain-eachadh. Ann an comh-shuidheachadh a phearsa, ann an da nàdur, cho neo-chrìochnach eadar-dhealaichte annta féin, agus anns an obair sin chum an do shònruicheadh e, tha gliocas, agus cumhachd, agus maitheas, agus gràdh, agus gràs, agus tròcair, agus naomhachd, agus dliseachd Dhé, air am foillseachadh dhuinn. Is e so aon ìomhaigh bheannaichte sin "An Dé neo-fhaicsinnich," anns am feud sinn uile iomlanachdan glòrmhor a nàduir 'fhòghluim, agus a bheachdachadh, agus a mholadh.

Book Reviews

The Life of John Knox by Thomas McCrie, D.D., 290pp. Price £1.80.

The Apostolic Church by Prof. Thomas Witherow. 91pp. Price 60p.

Gospel Gleanings for Young People. 128pp. Price 90p.

The Mother's Catechism by Rev. John Willison, Dundee. Price 20p.

Our Church's Publications Committee have recently reprinted the above books and issued them in paperback form. The first two are suitable for older readers while the second two are intended especially for children.

The Life of John Knox is a standard work by the noted Scottish Church historian, Thomas McCrie. The book is really a history of the Reformation in Scotland while it traces particularly the conspicuous part which Knox played in it. For all who would desire a greater acquaintance with the most important period in Scotland's religious history, here is a book to meet their need. This reprint contains a foreword by John M. Simpson, M.A., of the Department of Scottish History at Edinburgh University, in which Mr. Simpson indicates the work done in this field since Thomas McCrie's day.

The Apostolic Church is an enquiry to establish the Scriptural form of Church Government written by a Professor of Church History at Londonderry in the last century. Professor Witherow first searches out the principles relating to Church government which were operative in the Apostolic Church. He traces out six such principles:

- 1 That office-bearers were chosen by the people;
- 2 That the office of bishop and elder was identical;
- 3 That there was a plurality of elders in each church;
- 4 That ordination was an act of a presbytery — that is, of a plurality of elders;
- 5 That there was the privilege of appeal to the Assembly of elders; and the power of government was exercised by them in their associate capacity;
- 6 That the only Head of the Church was the Lord Jesus Christ.

Witherow then goes on to examine which of the three forms of Church Government — Prelacy, Independency or Presbytery — contains these principles. His final conclusion is that Prelacy contains none of these six principles, Independency contains three, but Presbytery contains all six, and that therefore the Presbyterian is, in point of Government, the only Apostolic Church. At the same time he states that he is "very far from maintaining that any Church on earth is *in everything* an exact model of the pattern presented in the primitive age," holding as he does that the Apostolic Church of the Scriptures is altogether unique — one that in *all its parts* is never to be realised in this world again.

It is interesting to notice that Witherow is careful to clear the office of the eldership of one common misrepresentation. "It is not uncommon," he says, "to hear people speak of the advantages that accrue to the Presbyterian system from the admittance of the *lay* element into the Church courts. This must be a misunderstanding altogether. None but elders — teaching and ruling elders — are competent to sit in any Presbyterian Church Court, from the session of a congregation up to the General Assembly, and, as we have already seen, all elders are equal in point of official standing, for though their departments of duty are in some respects different, yet the office is one and the same. No elder of any kind is a *layman*, but an ecclesiastical office-bearer, ordained with the laying on of the hands of the presbytery,* and appointed to the oversight of the flock and to the discharge of spiritual duties. Nor does an elder sit in our Church courts to represent the laity. He represents the laity in no sense different from that in which the minister represents them; both are chosen by the people, and both fill the one office in the Church, the only difference between them being one of education, of labour, and of reward."

Gospel Gleanings for Young People contains many interesting anecdotes and also brief sketches of Christian lives. This paperback in large black type makes suitable reading for children.

The Mother's Catechism is intended to be a preparatory help for the young to their easier understanding the Shorter Catechism. In brief and simple question and answer form, children are instructed in the basic doctrines of God's Word. Terms which children will meet with in the Shorter Catechism and which might create difficulty are here explained.

* This is not practised among us as a church so far as ruling elders are concerned.

Besides doctrinal questions the Catechism also contains a section of historical questions out of the Bible as well.

We are glad to warmly recommend these four well known books to our readers.

D.B.M.

Church Notes

Induction to Vancouver

The Southern Presbytery met within St Jude's Church, Glasgow, on Thursday, 22nd July, 1976, for the purpose of inducting Rev. D. Beattie to the pastoral charge of the Vancouver Congregation. When intimation was made in the usual way at the Church door that an opportunity would be given to anyone having any objection to the life and doctrine of the Pastor-elect, an objection was made and considered by the Presbytery. After hearing explanations from Rev. D. Beattie with regard to the incident objected to, the Presbytery found the objection irrelevant and proceeded with the induction.

The Moderator, Rev. M. MacSween, M.A., conducted public worship and preached an appropriate sermon from II.Cor.4:7., "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The subject was divided into the following three heads:

- I. This treasure — the gospel of the grace of God.
- II. The earthen vessels — ministers of the gospel.
- III. The reason for this dispensation — that the excellency of the power may be of God.

The sermon being concluded, the Clerk read the Narrative of Proceedings leading up to this Induction. He then at the request of the Moderator, addressed to Mr Beattie the questions usually put to ministers about to be inducted into a Charge. Mr Beattie answered these satisfactorily and then signed the formula in the presence of the congregation. The Moderator then engaged in prayer and did then induct Rev. D. Beattie to the pastoral charge of the Vancouver Congregation by the authority of the Lord Jesus Christ and in the name of the Southern Presbytery. He then, in token of his having inducted Mr Beattie, gave him the right hand of fellowship, in which he was joined by the other members of the Presbytery. Rev. D. Campbell then addressed the newly inducted pastor on his duties. Rev. L. MacLeod likewise addressed the congregation. The proceedings were closed with the singing of Ps.122vv.6

to the end. An opportunity was given to the congregation to shake hands with Mr Beattie at the door of the Church.

It is to be hoped that the ministry to be commenced in Vancouver will be to the glory of God and the good of the congregation in that part of Canada.

(Rev.) Donald MacLean,
Clerk of Presbytery

Which Donald MacMaster?

Replies to the query in the Church Notes of the March issue have confirmed that Rev. Neil MacIntyre's mother was a sister of Donald MacMaster, Corpach, and not the other Christian worthy of the same name who belonged to Strontian. Thanks are due to those who communicated with Rev. A. McPherson on the subject. The line on page 235 of the Church History should read, therefore, "was the sister of the godly Donald MacMaster, Corpach."

St Jude's Development Fund

The Deacons' Court of St Jude's Congregation, Glasgow, wish to intimate that the St Jude's Development Fund has now been closed and that the balance remaining in the fund has been transferred to a new account, known as the St Jude's Reserve Fund.

New Editor of Gospel Magazine

Rev. John Tallach, Kinlochbervie, has been appointed Editor of the Gospel Magazine. This periodical, which has been edited for the last twelve years by Rev. H. M. Carson, has had a long history and is well known to many of our people. In taking over editorship of the Gospel Magazine Mr Tallach has been set a difficult task in view of the high standard set by previous editors. We would wish Mr Tallach well in this new undertaking.

Day of Prayer

The Synod appointed Wednesday, 13th October, 1976, to be observed as a Day of Prayer throughout the Church, that we may pray that the Spirit of true repentance be poured out on ourselves as a church, that our witness would be maintained and blessed, that we may glorify God by a meek, holy, consistent Christian life, that opportunities would be afforded us for the extension of our witness and the ingathering of many to be true believers in Christ, and that our nation and generation would

be turned to the Lord their God, and that those who are oppressed for holding truly religious views would be delivered from oppression.

Committee Meetings (D.V.)

The following Committees will meet (D.V.) in the Free Presbyterian Church, Inverness.

Tuesday, 5th October

10-11.30 a.m. Publications

11.30-1 p.m. Religion and Morals

2.30 — 4.30 p.m. Finance Committee

4.30 — 5.30 p.m. Dominions and Overseas

7 — 9 p.m. Jewish and Foreign Missions

Wednesday, 6th October

10 — 11 a.m. Church Extension

11 — 12 noon Church Magazines

12 noon — 1 p.m. Church Interests

Church Deputies

Rev. A. Morrison, North Uist, and family returned from Canada at the beginning of August after Mr Morrison's period of supply in Toronto and Chesley. Rev. D. MacLean, Glasgow, along with some members of his family, left the same week to supply in both these congregations. We trust that the Deputies labours in that part of the Lord's vineyard may be blessed, and we acknowledge His good hand upon them in their safe-keeping during their journeys.

Acknowledgment of Donations

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

China Mission Fund: N. MacL., Harris Postmark, £10.

The Publications Treasurer acknowledges with sincere thanks:—

Welfare of Youth Fund: Anon per W.D.F., £100.

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

Achmore: Friend, Coulregrein, £3 for Communion Collection per Rev. J. MacLeod.

Applecross: Mrs C. MacD., Cuaig, £5, for Foreign Missions; In Memory of Anne (Dolly) Dixon and the Rev. Dr R. MacDonald for Congregational Purposes from Mr L. B. Dixon per Rev. A. Murray, £100; In Memory of Loved Ones, 50 Dollars (Canadian) from Mrs K. MacLeod, Vancouver per Rev. A. Murray.

Fort William: Portree Friend, £10, for Manse Fund per Rev. J. A. MacDonald.

Glasgow: J. D. McD., £5, for Bus Fund per Rev. D. McL.; Ubiquis, £17; Anon, £5, both for Dr Tallach, Taiwan; Anon, £1, for Jewish and Foreign Mission; Anon, £5, for Underground Evangelism; I.G.B. (Dumbarton), £5, for Trinitarian Bible Society; Mrs MacKay (Kilsyth), £5, for Sustentation Fund per W.D.F.

Laide: Two Friends, Skye, £20; Two Friends, Skye, £5; Friend, Glasgow, £10; Friend, £25; Anon, Poolewe, £10; Friend, Glasgow, £4; Inverasdale Friend, £5; Anon, £2, all for Laide Manse Building Fund.

North Harris: Friend, Drimishadder, £3; Friend, Leacklee, £5; Friend, Leacklee, £1; Friend Leacklee, £1, all for door Collection; A Friend, Kyles Scalpay, £10, for Congregational Purposes; A Friend, Tarbert, £5, (£2 for Minister's Car Expenses and £3 for Church and Manse property) per Rev. A. McK.; A Friend; Tarbert £10.77 for Congregational Funds per Wm D. Fraser.

North Tolsta: In loving memory of a dear husband and father, £10; To the memory of a dear mother, £5, both in Church Plate and both for Congregational Purposes.

North Uist: Anon, In Memory of a dear Sister, £15; Anon, £23, both for Congregational Purposes; Aged Friend, £1, for Sustentation Fund; A Friend, £20, for Car Maintenance and £20, for Decorating Church, all per Rev. A. Morrison; Envelope in plate, £10, £5, £5, all for Communion expenses.

Plockton/Kyle: E. & D. MacK., £2, for Church door Collections; E. & D. MacK., £5, for Manse Building Fund; Envelope in Kyle plate, £10, for Kyle Building Fund; Envelope in Plockton plate, £5, for Communion Expenses; G. & C. H., Blantyre, £5, for Manse Building Fund.

Portree: Anon for Organisations Collection £1; Anon, £5, for Braes Church Bus; Anon, £5, for Church Bus, all in Church plate; J.N.D., £30, for Sustentation Fund.

Raasay: Raasay Friend, £3; Friend, Skelmorlie, £5; Raasay Friend, £8, all for Sustentation Fund and all per Rev. D. Nicolson; Friend at Communion £3 for Sustentation Fund per J. M. MacLeod; Friend, £3; Friend, Inverness, £1; both for Communion Expenses and both per Rev. D. Nicolson; M. A. MacL., Raasay, £3; Mr & Mrs MacL., Glasgow, £5, both for Communion Expenses; J.F., £5, for Congregational Purposes per Rev. D. Nicolson; Friend at Communion, £2, for Manse Extension per J.M. MacLeod.

South Harris: Anon, £100 per N. MacKay, Geograb; R.M., Lingerbay, £5 per A. MacLennan, both for Congregational Fund.

Staffin: Friend of the Cause, £10 per M.N.I.; Aged Friend, Edinburgh, £1 per Rev. J. McD.; Anon, £2, per M.M.I.; Portree Friend, £10, per M.M.; Friend of the Cause, £5, per M.M.I., all for Sustentation Fund; Laggan Road, Inverness, £10; Two friends £5, both for Communion Collection; Friend, Staffin, £5, for painting Church and Manse; Two Friends, £5, for Minister's Car Expenses; Friend, Edinbane, £5, for Minister's Expenses; Two Friends, £5; Friend Staffin, £2, last two for Manse Expenses, last seven per Rev. J. MacD.

Stirling Perth and Dundee: Halkirk Friend, £10; Inverness Friend, £10; Halkirk Friend, £6; Fort Augustus Friend, £5, all for Manse per I.R.T.; Inverness Friend, £5; Ft Augustus Friend, £10, for Church Extension per I.R.T.

Stornoway: Mrs McK., £3, for Church Carpet; Mrs McK., £7, for Bulawayo Church, both per Rev. J. MacLeod; Executors of the late Mrs M. A. MacKenzie, Gladstone House, Church Street, Stornoway, per Bird Semple & Crawford Herron, £500, for Congregational Funds per Rev. J. MacLeod; Anon Genesis 41:55 £50 for Congregational Fund per Rev. J. MacLeod.

Strath: Friend, Waternish, £10; Friend, Kyle, £5; Friend, Kyleakin, £5, all for Sustentation Fund and all per Rev. F. Tallach.

Uig: Friend, Uig, £5, for Congregational Funds; Friend, Uig, £5; Friend, Stornoway, £10, both for Car Fund; first two per M. Smith, other per Rev. D. A. MacLennan.

Waternish: Anon, £10, for Jewish and Foreign Mission; A Friend, £5, for Congregational Fund.