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The World in the Church

Satan resorts to many stratagems in his attempt to destroy the Church of God in the world. Sometimes we see him working in open outward attack by raising up forces to oppose and persecute the people of God. On other occasions he comes to tempt and to try the people of God in the hope that by the fall of any of them he may further the interests of his own kingdom. There is another way, however, and a more subtle way, by which Satan seeks to destroy the Church of God. This is by planting in the Church of God those who have never experienced the grace of God in their hearts. We know from Scripture that the visible Church of God in the world will always contain elements of the tares in her midst. Christ tells of the enemy, the devil, who sowed these tares, and how both wheat and tares must grow together until the harvest. We are thinking, however, more of the situation where in any church or denomination in the world, Satan so secures a place for those who still belong to his own kingdom that the world is exercising a considerable, or even a predominant influence in the Church.

When Satan succeeds in planting his own servants in the Church in this way the effect on the Church, whether it be in a congregation or in a denomination, is devastating. It means that men with unsubdued hearts, hearts still under the reigning power of sin and death, hearts still subject to Satan, are now exercising a considerable or even a predominant influence in that congregation or Church. Ostensibly such are engaged in advancing the kingdom of Christ, while in reality, whether known to themselves or not, they are advancing the kingdom of sin and Satan. Not being governed by the reigning power of divine grace, it cannot be expected that they are to be used in the building up of the Church of God in the world but in pulling it down. As pride has never been subdued in them it means that they are motivated by carnal ambition or false zeal as they actively engage in seeking to promote Christ's interests.

The situation where worldly men exercise a considerable influence in the Church of God will almost certainly lead to conflict. The true people of God in the Church, not being of one mind with those who, though in the Church of God and even in influential positions in it, are still in the kingdom of darkness, discern that things are not right and seek to oppose the carnal schemes of unconverted men in the Church for advancing Christ's kingdom. In opposing these schemes the true believers can expect to be exposed to the enmity of unregenerate hearts. Who is so sure that he has the Spirit and that he is far ahead of others in advancing the Lord's kingdom than the professing Christian who is still in Satan's kingdom? Only let the child of God oppose his schemes and he will soon see the self-righteous indignation which this arouses.

In situations of this kind, particularly in congregations but also in churches, what happens is that the true believer is soon made to feel a stranger in his own house. It is not the subverter of Christ's Cause who feels ashamed, but the child of God is made to feel ashamed because he will not join in with the worldling in breaking down the carved work or rather will not join in carnal schemes devised supposedly to build up the Church of God.

That the situation referred to is a rare one would be a dangerous conclusion to arrive at. In our view it is far more common that we might be ready to admit. Satan, a past master at deception, is more active today than ever, and we may readily conclude that if he was at this work in other days, he will be even more actively engaged in it today. Again it would be dangerous for any church in the world to conclude that they are free from this particular aspect of Satan's activity. Rather should we be very much on our guard lest Satan has succeeded in sowing these tares while we slept.

This is a matter which calls everyone to close searching and self-examination lest we ourselves are found having a name to live, yet being dead. It was said of another: "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isaiah 44:20. Will it turn out in the end, each one should ask himself, that I am just a tare which Satan has planted in the Church? Am I acting all the time against the interests of Christ's Cause and Kingdom while professing to be one of the builders on the walls of Zion? If we know anything of the deceit of our own hearts we will not lightly come to a conclusion in this matter whatever place we may occupy in Christ's Cause. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jeremiah 17:9. This being so, the more

responsible place we occupy in the Church of God in the world, the greater need for self-examination. If in reality we are not born again while occupying such a place, then we can do greater damage to the Church of God than if we occupied a less-responsible place. If we are honest in our searching we may conclude that the Lord will confirm our interest in Him if we are His. Where this takes place what humbleness of mind and brokenness of spirit this will create in us. On the other hand, if after all we have until now deceived ourselves then can we not expect that the Lord who is faithful will undeceive us and show us where we stand? May we be led each one to this searching in order that the Church may be purified from all that retards its work and witness. Let that person beware, however, who, whatever place he occupies in the Church of God or for whatever time he has occupied it, short or long, is unready to say: "Is it I."

The Delusion Before the Millennium

by Rev. Lachlan MacKenzie

(Continued from page 335)

My reasons for this opinion I shall briefly mention:

God is just. We are sure that the Judge of all the earth will do right. Our short-sighted reason may suggest such a thought as this — Why doth not the providence of God send the Gospel to the poor benighted heathen? Why did He permit the delusions of Mahometanism and Popery to overspread the greater part of the earth? But if God is just and good in permitting Pagans, Papists and Mahometans to be tainted with their delusions in consequence of the sins of their forefathers, who made a bad use of the light while they had it, God Almighty permits a wicked couple to have a numerous family, and to train up their children in sentiments and practices that will endanger their salvation; and yet God is holy and good. And as the Protestant makes a bad use of the Gospel, there is cause to fear that their posterity, for several years, will sit in darkness and the shadow of death. Again, this shall be for the glory of God. It is a Scripture doctrine that all things will terminate in His glory, though we do not know how. It may satisfy us that it will be so. Man's extremity is God's opportunity. To me it appears probable that there was never such darkness upon the face of the earth as there will be a few years before the dawn of the Millennium, from the resurrection of the witnesses. But before it appears, the darkness will be thick, and the

persecution severe. The faith of the Church will be at a low ebb. They will adopt the language of the Psalmist, "Will the Lord cast off for ever, and will He be angry evermore? Is His mercy clean gone for ever? Doth His promise fail for evermore?"

Lastly, this is His usual method with His Church. Let us consult Scripture and experience, and we will find that this is the case. A little before the plot of Haman was defeated, the Church was in extreme danger. A little before Jacob was made happy, he is brought to say, "All these things are against me." A little before the dawn is the darkest time of the night. The dawn of the Millennium will be the resurrection of the witnesses. A little before this the darkness will be very thick — the Protestant religion will be persecuted, and their interest very low. It is likely that many of them will receive the glorious crown of martyrdom during the three and a half prophetic days. Popery will reign triumphant. They will then rejoice and send presents to one another. They are happy that the men who galled their consciences and exposed their errors are removed out of the way. The courage and constancy of the martyrs will animate the rest of the Protestants to suffer the utmost effects of the rage of the Popish party. God will wonderfully secure their persons and hide them from their rage. The beast, however, and his adherents, are still uneasy; and, in order to make sure work, they enter into a plot. Very like themselves they are suspicious, and not without cause, that all their new converts are not sincere. The Pope and Cardinals, to promote the cause of the Church, engage a number of the most zealous Catholics in all his dominions, and bind them with an oath of secrecy to cut off in one night all the new Protestant converts; and with this view they are to engage men they can depend on, in every corner, and these are to be prepared for the bloody field. The miserable victims are to be invited to partake of the universal joy. No sooner do they get them within their power than a cruel carnage ensues. They spare neither friend nor brother. This is the cause of God and of the holy mother church; and therefore they think they do good service. They imagine it will be an easy matter for them to manage the few fugitives that are hiding themselves in caves and mountains. As for those half converts and others who did not turn, being protected by the favour and interest of great friends, they are all cut to pieces. The bloody butchers spare neither age nor sex, friend nor foe. All the Papal dominions are filled with woe and lamentation. The people of God are wonderfully protected by Him; they look as believing their temporal salvation to be nigh. They agree privately to appoint a night for watching, fasting and prayer. The night they appoint for wrestling with

their God is the night the bloody Papists appoint for their cruel work. There will be a remarkable downpouring of the Spirit, and they are made to believe that God will work wonders for them, and they are not disappointed. He does so unknown to them. And next day they hear of the murder of their unhappy brethren. They see, however, the hand of God in their safety. The Papists think they have fixed Popery on an immortal basis. Instead of this they shall find to their cost that they have given it a most terrible blow. The bloody deed disgusts all the powers of Europe. They are shocked at the bloody spirit of Popery. Even Catholics of humanity shudder at the deed. They cause the blood-hounds who killed their friends and relatives to say that the people they murdered were Papists. In consequence of this, there is an edict in favour of Protestants to profess their own religion without molestation. The Gospel is preached with success, and the Church looks forward for better days. The resurrection of the witnesses is the morning of the Millennium and a prelude of that wonderful and glorious era. But it may be objected that there is a great degree of knowledge in the world — that there is a spirit of liberty extending among all ranks — that therefore such events are improbable: besides, we have the Gospel in Protestant Churches preached in its purity, and it is hoped the candlestick will never be entirely removed. But the darkness may overspread and be very thick, notwithstanding, in many places. The Romans were a learned people at the time when the Gospel was first preached to them, for it appeared soon after the Augustine age; but we know that in a few centuries the most fertile provinces were overrun with numbers of barbarians, who spread havoc and ignorance wherever they appeared. What people were ever fonder of liberty than the Romans? Yet they were first enslaved by their Emperors: then by the hands of Goths and Vandals, and last of all by the infallible head of their Church. The barbarians enslaved their bodies, and the Pope enslaved their minds.

As to our having the Gospel in purity among us, can we pretend to have it in greater purity than it was preached at Rome? It is acknowledged that we have the Gospel preached and the ordinances administered in great purity among us. But we must say that the Gospel was preached with greater purity to the Romans than it is to us. They had the personal presence of the Apostles, and they had this additional advantage over us, that they had the faith of the Gospel confirmed by miracles. They had ocular demonstration, which bore down all opposition. Notwithstanding all this, the Roman Church in process of time became a corrupt and idolatrous church. If they fell, so may we; "Let us not be high-minded,

but fear." Contempt of the Gospel and immorality provoked God to bring in barbarous nations among them to punish them for their sins. Ignorance overspread the empire, and this ignorance became the mother of Popish delusion. Our sins, in like manner, may bring similar punishment. We have lukewarmness in religion, and we know the express threatenings that are levelled at that particular sin. The Protestant Church is doubly infected with this sin. If God did not spare other Churches, what ground have we to expect that He will spare us? There is cause to fear that our contempt of the Gospel, our lukewarmness in religion, and the immorality of many false Protestants, will bring all but total darkness upon our posterity. From what has been said of the Pope's religion, some may be apt to suspect that we exclude all of that communion from salvation. It is answered, that if God reserved to Himself seven thousand souls in the kingdom of Israel, may He not reserve many thousands in the Church of Rome from the contagion of idolatry. Many might escape the plague if it visited the city or metropolis; but a man would advise his friend to leave it, because he believed it would be dangerous to stay. The words of Scripture to the people of that Church are — "Come out of her, that ye be not partakers of her plagues" — a proof that he has some in that idolatrous Church.

Letter

DELFT

February 1955

My dear friend,

How glad I was to get your letter of 17th Jan. It will not be so cold in Holland as with you. We have some snow and frost. We are both in good health. I am very busy at school, an extension of 4 classrooms gives much work and trouble.

Of late I have been reading Robert Bruce's sermons on the Sacraments — very solemn and searching. I liked the part in Bruce's sermon on No man can come to Me except the Father which hath sent Me draw him. Draw him — except we be drawn — except we be *compelled* (a godly man in Holland an experienced Christian spoke on his deathbed about "Compel them to come in"). Wonderful how Bruce describes how the Spirit banishes darkness, chases out vanity and blindness and places light in the mind and breaks and mollifies the heart, changes the affections and will, banishes the idols, erects a throne for Jesus. Oh! before obtaining this light how our minds lie drowned in blindness and darkness and our hearts so hard. Heart and mind conspire together to

set up an idol instead of God, some worldly, fleshly or even "religious" affection.

Mrs Docter is sending her kindest regards.

Your friend, A. DOCTER.

Obituaries

The late Mr James MacPherson, Elder, Daviot

The farm of Lairgandour in Strathnairn was the birthplace of our friend of whom we write. His father, John MacPherson, was a godly man who with his wife Barbara often entertained ministers and students of the church as well as others of the Lord's people. The couple had six sons and two daughters born to them, and James was the second oldest. He was born in August, 1890, and rapidly grew into a very tall, strapping lad in whom his father showed his confidence by putting him in charge of the farm of Drummore of Clava when he was only eighteen. Twelve years later, in 1920, James began to farm on his own behalf at Knockandhu in Strathdearn. He was there for fifty years, married Jean MacDonald of the same district, and they had one son and four daughters. His church connection for most of his life, therefore, was with the Tomatin Free Presbyterian congregation.

Yet he was over sixty years of age before he showed any sign of heart religion, and another fifteen years went by before he made an open profession of faith in Christ. This was in July, 1968 when he was seventy-seven years of age. Exactly when the change in his spiritual state took place, we cannot say. He was reticent regarding his own spiritual experiences, though not slow to speak of his own and others' need of having such experiences. What was evident from the time he became a communicant, however, was his familiarity with the language that it becomes a needy soul to employ at the throne of grace. His prayers were manifestly not borrowings from others, but the plain and free expression of his own clear and reverent thoughts on devotional matters. His public prayers were marked by great earnestness of manner, and a deep sense of fallen man's need, along with high views of the greatness and goodness of the God of salvation.

James MacPherson's venerable age and spiritual maturity made him an obvious candidate for the eldership when an election was held in the congregation early in 1970, and in February he was one of three elders ordained to the office. Lameness and failing health prevented him from

serving as a Presbytery elder, but he faithfully discharged his duties in the congregation.

Retirement in 1970 brought about a change of abode. Leaving the farm with his son, John, he moved to Inverness and thereafter attended the Daviot church. He loved the house of God, and despite his infirmities, was seldom absent from his place on Sabbath or prayer-meeting. In the spring of last year James was taken to hospital with an internal haemorrhage. In mid-September he took another, and his condition was judged so serious that only an operation could save his life. This was done, but he never regained strength. During the two months that he lay in great weakness, his mind was constantly running out to spiritual things. It seems that before he took ill he had a premonition that his end was approaching, and he gave many tokens that he felt ready in the strength of grace to exchange this world for a better. He often asked his likeminded wife (she had professed at the same time as himself) to read the twenty-first chapter of Revelation. "What a lovely place to be going to!" he would remark when she finished reading. Shortly before his death, which took place on the 15th November, 1975, he seriously addressed all his children on their need of being found in Christ.

And so, "in a good old age," James MacPherson "was gathered to his people," the dead in Christ whose spirits live in his presence. The respect in which he was held as a man in farming circles, and the regard had for him as a man of God in church circles, was evident from the large number who gathered to the funeral worship and burial. His remains were laid beside those of his brother John in the Daviot churchyard. John had died only eight months previously. And six months later, the body of Alex, the only remaining brother, was also laid beside the other two. "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

James MacPherson is greatly missed in the Straths congregation. To his impressive, venerable appearance was added a genial, friendly manner, but he will be remembered mainly for his true piety and real concern for the spiritual wellbeing of old and young. To his widow, his son and daughters, and grandchildren — to his sister Elizabeth also — we would extend our sympathy in their great loss, and wish for them all the same blessings as were so obviously possessed by the subject of this obituary.

A.McP.

The late Donald MacPhail, Deacon, St Jude's

Donald MacPhail was born in Greenock in the year 1916. He afterwards came to Glasgow, where he was educated, and graduated in

Glasgow University. He took up the teaching profession and, at the time of his death, was Principal Classics Teacher in Allen Glen's School. He was a man of considerable intellectual ability and this, combined with his fine Christian character, undoubtedly had a good effect on his pupils.

He enjoyed the privilege of a strict upbringing. Like other young people, he often cherished rebellious thoughts when seeing the "freedom" of other children, while he felt restricted. On one Sabbath evening, he was both surprised and solemnised on hearing Rev. Neil Cameron, in the course of preaching, refer to such thoughts and declare, "You are here tonight in whose mind are these thoughts." The death of his father, when he was 16 years of age, also made a deep impression on him. The Holy Spirit gave him to see that he was a sinner in the sight of God in need of that salvation, which is to be found in Christ alone. Christ in the gospel was made precious to him. He served in the Army from 1940 until 1946 and, while away there, he wrote saying, "Yet, I must confess that on several occasions I so enjoyed listening to the Word preached that I could have sat for hours and could wish that the week were 7 Sabbaths." He mentioned some truths with which he felt impressed as he heard sermons on them. Some of these were, "Who are these that fly as a cloud and as doves to their windows?" (Is.60:8): "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot." (1.Pet.1.18,19.); and, "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire, although he make it not to grow." (2.Sam.23;5).

"Faith cometh by hearing and hearing by the Word of God." In this way, Donald came to the light of the knowledge of the glory of God in the face of Jesus Christ. His consistent life, the savour of his public exercises and his humble walk with God all combined to show that Christ was indeed all his salvation and all his desire.

He was elected to the office of deacon in the St Jude's congregation and accepted this office but, although also elected to the eldership, he never saw his way to accept this. This was a matter of regret to his fellow-office-bearers and to his minister, with all of whom he maintained the most peaceful and harmonious relations. He acted as Congregational Treasurer and Superintendent of the Sabbath School for some years, in both of which spheres he discharged his duties with fidelity. He is still

warmly remembered by those whom he taught in the Sabbath School, all of them now grown up and some of them with children of their own in the Sabbath School.

Some years, ago, he developed heart trouble from which he suffered, on occasions, a great deal. Although he was not old, his friends could see that he was failing even although he was able to carry on teaching and to come to Church up until his last illness. He was taken to hospital with a heart attack but came home. On 26th April, 1974, his soul slipped gently away to be with the Saviour who loved him and gave himself for him. To his widow, son and sister, we extend our sincere sympathy.

A fortnight later, his aged mother, Mrs Rachel MacPhail, passed away to her eternal rest. She had been staying with her daughter in Achintraid, Kishorn but was a communicant in the St Jude's congregation. Mrs MacPhail was one of the meek of the earth. She felt deeply her need of being delivered from the deceitfulness of her own heart and from resting upon a false foundation for eternity. She was often concerned as to the reality of her faith in Jesus, Who was her only hope. Those who knew her did not share the doubts she had about herself, but rather felt assured that she was one to whom the words applied, "Unto you who believe, he is precious." Her meekness was wonderfully exemplified in the illnesses through which she was called upon to pass, in the process of which she lost both her legs. She had no complaints about the Lord's dealings with her, but many regrets over the unbelief she felt in her own heart. She delighted to be at the feet of Jesus as a poor and needy sinner. She proved thereby that, like Mary, she possessed the "one thing needful." "And Mary hath chosen that good part, which shall not be taken away from her." (Luke II;42).

To her daughter, Mary, we extend our sincere sympathy.

D. M., Glasgow

The late Mrs Margaret MacLeod, Larbert

Mrs Margaret MacLeod, the widow of the Late Rev. James MacLeod, Greenock, was born on 2nd October, 1886, at Vatten House, Dunvegan, Isle of Skye. She was the fourth child of Mr and Mrs William Porteous, whose Christian character and hospitality were well known to a former generation in that Island. Her father, who was a native of Glasgow, led a sea-faring life and then retired to Skye. It was here that he was effectually called by the grace of God, under the ministry of the Rev. Mr Ross, Bracadale — a pious minister in the then Free Church — the portion of divine truth made especially precious to his soul being, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

His wife, who was a native of Durness, Sutherland, also came to a saving knowledge of the Word of God in Skye when under the ministry of Rev. Alexander MacColl, then in Duirinish. This aimiable couple, both of whom were eminent in piety, had a clear and intelligent grasp of the great principles of the Cause of Christ. It was not difficult for them, therefore, to cast in their lot with the noble band who raised a witness on the side of the doctrine, worship and practice of the Reformed Church in Scotland, in 1893, when the passing of the Declaratory Act laid the then Free Church in ruins. They loved the Free Presbyterian Church, and communion seasons in Vatten were very precious to them both. They were careful, therefore, not only to instruct their family in the doctrines of the Word of God, but to ensure that they understood the necessity for the stand made in 1893, and the equal necessity for that stand to be maintained.

Their daughter, Margaret, when nine years of age, suffered a fall from a loft, leading to damage which so affected her hearing that she became deaf. Her disability meant that she stayed much at home with her parents and saw the piety which they practised, and the good example set before herself by them. It is likely that this made a great impression upon her, for, when she was sent to Edinburgh for the benefit of her education, she was deeply grieved at the Sabbath desecration and the ungodliness of the lives of those with whom she came into contact.

She became the wife of the Rev. James MacLeod in 1919 and, despite her disability, conducted the affairs of her household with competence, and in a way that showed her love for her husband and her care for her children. Her position in a Manse gave her the opportunity, which she highly prized, of serving the servants of Christ and His people and, in attending to their needs, she carried on the good work which she had seen in her own home in Vatten. She praised the Lord for His kindness in leaving her with her sight so that she could read extensively and gain spiritual comfort from sermons and books. She was much given to prayer and would often surprise one by the views she would express with regard to affairs affecting the Church. Since she bore the Church on her spirit at a Throne of Grace, the Lord would often give her His mind when those who thought they knew far more about the affair than she did were left in darkness.

After the lamented death of her husband in 1963, she went to live with her daughter in Larbert. In 1971, she had a severe illness and was not expected to live but, in the kindness of the Lord, she was spared for another two years and was able to follow her usual custom of going to the

Vatten communion. She had a memorable season there in 1970 when she enjoyed much of the Lord's presence at the Table. This refreshing time was followed by a period of darkness out of which she was delivered by the words in Is.41.10., "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness." She passed away to her eternal rest on 20th May, 1973. Her latter end was peace.

We extend our sincere sympathy to all the members of her family, especially to her daughter, Jessie Russel, who nursed her so willingly and tenderly to the end. May they all be bound up in the bundle of life with the Lord God of their father and mother!

D. M., Glasgow

Earrannan Araidh o "Phearsa Chrìosd"

le Iain Omhainn, D.D.

Is e creidimh ann an Crìosd an gràs sin trid am bheil an eaglais air a h-aonadh ris ann an aon chorp dhlomhair. Is ann tre chreidimh a tha e 'chòmhnuidh annta, agus iadsan annsan. Is ann tre chreidimh a mhain a tha na h-uile coimh-leasachadh gràis air 'fhaotainn uaithe a dh' ionnsuidh a' chuirp dhlomhair gu léir. Uime sin, ma bhitheas a phearsa air 'àicheadh mar chuspair neo-mheadhonach agus iomchuidh a' chreidimh, tha na nithe so gu leir air an tilgeadh bun os ceann — eadhon, beatha spioradail agus slàinte shiorruidh na h-eaglais.

A thaobh a' chreidimh so, ma seadh, a's e bunait an urraim dhiadhaidh sin gu léir a bheirear dha ann an cleachdadh an aoraidh agus an asluchaidh naoimh, feudar a bheachdachadh dà rathad. **Air tùs**, Mar a tha e 'g amharc r'a phearsa dhiadhaidh gu h-iomlan ann féin a mhain; **A ris**, Mar a tha e air a bheachdachadh ann an cleachdadh a dhreuchd mar eadar-mheadhonair.

Anns a' cheud seadh, tha cleachdadh a' chreidimh a' crìochnachadh gu h-iomlan air pearsa Chrìosd coimh-ionann ri pearsa an Athar. Ann an so cha-n 'eil e 'ga mheas 'na reubainn e féin a bhi coimh-ionann ris an Athair. Agus is e an t-aobhar air son so, gur e nàdur an Diadhachd ann féin cuspair iomchuidh agus neo-mheadhonach a' chreidimh 'na uile chleachdaidhibh. Air do'n nadur so a bhi coimh-ionann ann am pearsaibh fa leth an Athar agus a' Mhic, agus mar an ceudna an Spioraid Naoimh, tha dà ni mar thoradh a' leantuinn so. 1. Gu bheil gach pearsa fa leth

coimh-ionann 'na chuspair ar creidimh, do bhrìgh gu bheil comh-pàirt coimh-ionann aig na pearsaibh de'n nàdur sin a's e prìomh reuson agus prìomh chuspair a' chreidimh. 2. Tha e mar an ceudna a' leanntuinn, 'nuair a tha creidimh air a chleachdadh air aon phearsa air bith, agus urram diadhaidh air a thoirt dha, nach 'eil na pearsachan eile air dhòigh sam bith air an dùnadh a mach; seadh, gur ann a tha iad uile air an gabhail a stigh ann. Oir do bhrìgh a' chomh-aonaidh shiorruidh a tha eadar pearsaibh na Diadhachd ann an aonachd an aoin nàduir, tha cuspair an aoraidh spioradail gu h-iomlan do-roinnte. Uaith so tha an dòigh-labhairt sin air a ghnàthachadh anns na Sgrìobtuiribh, "An ti a chunnaic am Mac, chunnaic e an t-Athair; an ti a tha 'toirt urraim do'n Mhac, tha e 'toirt urraim do'n Athair, oir esan agus an t-Athair is aon iad."

Agus, chum a bhi' cur soluis air ar rùn aig an àm, feudar trì nithe a thoirt fainear ann an coimh-cheangal ris an fhìrinn sin, — eadhon, gur e nàdur na Diadhachd, maille r'a bhuadhaibh shiorruidh gu léir, prìomh reuson agus aon bhunait a' chreidimh dhiadhaidh. Mar —

Anns a' cheud àit, — Nach e an Tighearn Iosa Crìosd **prìomh chuspair iomlan** ar creidimh, fo bheachd sam bith eile ach mar a tha comhpair aige de nàdur Dhé — mar a tha e ann an cruth Dhé, agus coimh-ionann ri Dia. As eigmhais so, bhitheadh e 'na reubainn agus 'na naomh-ghoid ar creidimh a shocrachadh air; mar a tha creidimh na muinntir sin gu léir a tha 'g àicheadh a phearsa dhiadhaidh.

Anns an dara àit, — Nach 'eil tomhas sam bith lughdachaidh air a dheanamh air urram agus glòir an Athar, no aon ghniomh àraidh dleasdanas anns a' chuid a's lugha air a thionndadh a thaobh uaith-san, no o'n Spiorad Naomh, le cleachdadh a' chreidimh a bhi air dhòigh àraidh air pearsa Chrìosd; oir tha gach uile urram diadhaidh air a thabhairt a mhain do nàdur na Diadhachd; agus do bhrìgh gu bheil an nàdur sin gu h-iomlan coimh-ionann anns gach pearsa fa leth, tha na pearsachan uile air an urramachadh ann an 'toirt urraim do gach pearsa fa leth. An ti a tha toirt urraim do'n Mhac, tha e 'toirt urraim do'n Athair mar an ceudna.

Anns an treas àit, — Uaith so feudar 'fhaicinn ciod e an cleachdadh àraidh creidimh sin air pearsa Chrìosd a tha sinn a' ciallachadh, agus a tha air a chur mar dhleasdanas oirnn anns an Sgrìobtuir, mar nì a tha neo-sheachanta d'ar slàinte. Agus tha trì nithe r'am beachdachadh ann:

An ceud nì, — Gur e nàdur a Dhiadhachd prìomh chuspair àraidh a' chreidimh so, agus sin a mhain a's a reuson a chleachdaidhean gu léir air. Ma dh' fheòraichear an reuson air son gu bheil mi 'creidsinn ann am

Mac Dhé — ma's iad na h-aobhairean a tha 'gam ghluasad d'a ionnsuidh a tha air a chiallachadh — freagram, Is ann do bhrìgh na rinn e air mo shon, air an labhair sinn'an déigh so. Is amhuil sin freagradh an abstoil, Gal. iii 20. Ach ma's e a dh' fheoraichear, Ciod e am prìomh reuson, agus an t-aobhar, agus am barantas air son a bhi mar so a' creidsinn ann, tha mi 'g ràdh gur e so a mhain e, eadhon, gur esan "Dia os ceann nan uile, beannaichte gu sìorruidh;" agus mur b'e sin a bhitheadh ann, cha b'urrainn dhomh-sa creidsinn ann. Oir is e 'bhi creidsinn ann an neach sam bith dòchas a bhi agam d'a thaobh gu'n dean e sin air mo shon nach comasach a bhi deanta ach le Dia féin.

An dara nì, — Gur e pearsa Chrìosd gu h-iomlan, mar Dhia agus mar dhuine, cuspair neo-mheadhonach ar creidimh anns an nì so. Is e nàdur na Diadhachd reuson a' chreidimh; ach is e a phearsa diadhaidh a chuspair. Ann a bhi cleachdadh creidimh air, tha sinn 'ga bheachdachadh mar Dhia agus mar dhuine anns an aon phearsa. Tha sinn a' creidsinn ann do bhrìgh gur Dia e; ach tha sinn a' creidsinn ann mar Dhia agus mar dhuine anns an aon phearsa.

Agus is ann fo'n bheachd so de phearsa Chrìosd — eadhon, mar Dhia agus mar dhuine — a tha cleachdadh ar creidimh air 'na chleachdadh àraidh, agus a tha 'g amharc air mhodh sonruichte r'a phearsa-san a mhain, do bhrìgh gur esan a mhain aig am bheil an dà nàdur so; — cha-n 'eil so aig an Athair, no aig an Spiorad Naomh. An creidimh sin d' an cuspair am pearsa diadhaidh ann an nàdur an duine, tha e air a chleachdadh air dhòigh àraidh agus gu h-eadar-dhealaichte air Crìosd.

1. . . . An creidimh sin a tha sinn a cleachdadh air pearsa Chrìosd agus an t-urram a tha sinn tre chreidimh a' toirt dha, air a chleachdadh agus air a thabhairt air a' mhodh cheudna do phearsaibh eile an Athar agus an Spioraid Naoimh, agus sin do bhrìgh nàduir sin na Diadhachd a's e prìomh reuson agus aobhar a' chreidimh agus an urraim dhiadhaidh gu léir. Gidheadh tha so air a shocrachadh ann an rathad àraidh air Crìosd, a thaobh a phearsa mar Dhia agus mar dhuine, agus a thaobh nan aobhairean-brosnachaidh d'a ionnsuidh a tha 'g eirigh o ghnìomharaibh agus o shochairibh 'eadar-mheadhonaireachd. 2. Tha **Crìosd gu h-iomlan** air a bheachdachadh agus air a ghlòrachadh ann an cleachdadh so a' chreidimh air; — **nàdur a Dhiadhachd**, mar phrìomh aobhar a' chreidimh; **a phearsa dhiadhaidh gu léir, mar Dhia agus mar dhuine**, mar chuspair iomchuidh a' chreidimh; agus **sochairean 'eadar-mheadhonaireachd**, mar na h-aobhairibh àraidh a tha 'gar gluasad ann.

Is e creidimh so, ma seadh, ann am pearsa Chrìosd freumh agus tobar ar beatha spioradail. Tha sinn beò tre chreidimh Mhic Dhé. Is ann tre

chleachdaibhibh a' chreidimh a tha a' bheatha so air a gleidheadh, air a leasachadh, agus air a neartachadh. "Oir is esan ar beatha-ne;" Col. iii. 5; agus tha gach uile leasachadh na beatha so air 'fhaotainn uaith tre chleachdaidhibh a' chreidimh air. Tha sinn a' faotainn maitheanais pheacaidhean, agus oighreachd maille ris a' mhuinntir sin a ta air an naomh-achadh, "tr'n chreidimh a ta ann-san," Gniomh. xxvi. 18. Is ann tre chreidimh a tha sinn a' fantuinn ann-san, as eugmhais nach urrainn sinn ni sam bith a dheanamh, Eoin. xv. 5. Is ann d'a thrìd a tha ar sìth ri Dia air a cumail suas — "Oir is esan ar sìthne," Eph. ii. 14; agus annsan tha sìth againn, a réir a' gheallaidh, Eoin xvi. 33. Tha ar neart gu léir air son a bhi marbhadh a' pheacaidh, agus air son a bhi 'faotainn na buaidhe os ceann arn-uile bhuairidhean — tha ar fàs gu léir ann an gràs — an crochadh air cleachdaidhibh so a' chreidimh a ghnàth air.

Book Reviews

The Christian and the State in Revolutionary Times, being papers read at the Westminster Conference for 1975 — pages 110, price 70p

The Westminster Conference which met in London in December 1975 had before it a subject of particular relevance for the present day, the position of the Christian in relation to certain well defined periods of important, historic change. The papers read at the Conference are given in these six studies in this booklet.

The first paper by Graham S. Harrison on Luther and Calvin states in its opening words: "With hindsight we can see in the era of the Reformation the origins of the modern world". Though so diverse in their characters and methods of working, it was nevertheless the great concern of Luther and Calvin to preserve the work of the Reformation. In a later paper, the just remark is made: "Luther and Calvin probably saved the Protestant Reformation". The next paper on the Anabaptists by Alan F. Kreider considers the radical and often violent views of the Anabaptists which threatened the existing order of the Europe of the 16th century. This is followed by a careful and well informed treatment of the Scottish Covenanters by Prof. G. N. M. Collins. Puritan England is the subject of the paper by Peter Lewis, which estimates the strength and weaknesses of Puritanism in England in the 17th century. The next paper on Christian Thought and Action during the American Revolution sees the inspiration behind the American struggle for independence, as neither evangelical nor even religious, but a 'national religion' as a blend of unitarianism and fervid nationalism. As in past Conferences, the

concluding paper on the French Revolution is given by Dr Martin Lloyd Jones and in a wide survey of that terrible catastrophe and its aftermath brings us into the modern age.

Of these Conference Papers, perhaps those of greatest interest for our readers are the papers on the Scottish Covenanters and the French Revolution. Prof. Collins recounts once again the most important events of the Covenancing struggle and shows that the contendings of these godly men and women who suffered for their faith were founded upon the absolute inerrancy of God's Holy Word. It is refreshing to have once again the account of this important period of Scottish Church History in this concise form.

Dr Martin Lloyd Jones in his paper covers the large period from the 18th century French Revolution to the present day. "The French Revolution", he says, "was in reality a new religion and not a political theory". He quotes the words of Stahl: "The liberty of England and of America is permeated with the breath of the Puritans, the liberty of France is permeated with the breath of the Encyclopaedists and the Jacobins". Not all, however, will endorse some of the views expressed in this paper. The Church-State relation, so fiercely attacked by Dr Lloyd Jones, may not have worked out well in actual practice, but is nonetheless a scriptural doctrine. The view that the coming of Christ will alone produce the perfect society needs qualifying and fuller definition. The pessimism of the concluding paragraphs, no doubt induced by the bleak prospect that faces the modern world, is however belied by the hopes held out to the believer in the predictions of the glorious millennial age of the Church which still lies in the future. Dr Martin Lloyd Jones gives a clear and most helpful estimate of the political and religious forces which are at work in Britain today which we consider the most valuable part of the whole of these conference studies. These papers are well prepared and documented, and will repay careful study.

A.F.M.

Fede Viva

In August I told readers a little about the Reformation Study Centre which we hope will be established in the not-too-distant future in Italy. This month I would like to put some flesh and blood on the bare bones which were handed out in that last article.

It was on Wednesday the 10th of March that I arrived at Spotorno, where the first meetings of the Committee 'Fede Viva' (Living Faith) were scheduled for the following day. I made my way along to Franco

Maggiotto's flat and found it full to overflowing with visitors. Of the Italians present, some were there for the committee meetings: some were not. Also present was the Rev. H. Hegger, along with another Dutch minister who is a member of the Rev. Hegger's Missionary Board. One kent face was a member of Franco's congregation — Mario. I remembered him and his wife Ida from my visit of the previous September. After a little while it transpired that I was in fact to stay in Mario's home, and after a time of talking we came away, bundled into the little Fiat six hundred and set off for Mario's home. Borgio Verezzi is not far along the coast, and for this we could be thankful as the accommodation in the little car was somewhat cramped. Not that Mario, my case and I were all. There was also Luigi and his case.

The story of Luigi is rather an interesting one, and as he and I spent several hours together in Borgio Verezzi I had a chance to hear about it. It goes somewhat as follows.

'When I was in seminary, training as a priest, perhaps I gave the appearance of a person seeking the truth more than of someone looking for a place in an institution. Even at that stage I felt watched, even persecuted. The authorities must have suspected that I had discovered their lie, but I had not then discovered their lie.

'I was persecuted as a priest, but not till 1966 did I have this experience. One of the passages read at the mass was from 2 Thessalonians, where Paul describes the mystery of iniquity. I had read it many times, but as I read it that time I was suddenly illuminated to see that this was their real basic reason for their persecuting me, because they were anti-Christ. I did not leave suddenly, but by 1971 I had completely cut off relations with the Church. I knew the name of a Waldensian pastor in the north and I went to find him. When I arrived I looked through the telephone directory and found his name and address, and went to see him. I stayed with him for a little while, and then he gave me the address of another Waldensian pastor at Geneva. When I went to see him I found that he was an Italian whom I had known previously in the Roman Catholic Church. How wonderful God's guidance is! This pastor then telephoned to Rev. Hegger in Holland and he said that I could go and stay with him, and so I did.

'When Paul says that the mystery of iniquity doth already work, I think he meant that that process had already begun by which men were changing the gospel from being God-centred to something centred on man. The R.C. Church sets tradition on an equal footing with Scripture. But all churches are in constant danger of falling into the same mistake.

God has revealed His will objectively in the Scriptures, and the church must continually go back to the Bible to restudy it. There is always the danger of drawing back from the simple revelation of God's will and building up something around ourselves which is not in the Bible.'

Luigi was not a member of the Committee about to be set up, and I do not remember where he went the next day. As far as I was concerned, I had to get to Franco's flat, and Mario kindly ran me there in the morning.

Franco opened the discussion, and explained the aims of the meeting. He and his friends did not wish to set up a sect. They were only wishing to practice Christianity as directed in the Bible. Their aim in setting up this committee was to seek by all possible means to present the pure gospel to their people, a thing which had never yet been done. For other countries, as Holland and Scotland, the Reformation took place in history. For Italy, it is yet to come.

After a little preliminary talk we got down to discussing a draft document in which the constitution of the proposed committee was outlined.

These discussions were lively, and the whole exercise was a short-cut to an acquaintance with the personalities and views of the Committee members. One change in the draft document may serve to illustrate their approach. As originally sketched, Aim I of the Committee was, 'To make known the pure gospel as it was rediscovered at the Reformation and by the reformers'. If you compare this with what was printed in the July magazine you will see that it was eventually changed to, 'To make known the pure gospel as set out in Article 2' (The Westminster Confession of Faith). Dr Ottimo, a medical doctor from Sicily, argued vehemently for this change. He said that Franco and others had read the works of the reformers and that it was all right for them to define the pure gospel as that which was 'rediscovered at the Reformation and by the reformers'. But he could not do that; he had not read these books. And in any case he did not like holding up mere men to others, as if they were the standard. For himself, he believed in the rule 'Christ alone, grace alone, Scripture alone', but not because the reformers said so. Others thought the reference to the reformers should be retained, but in the end it went.

In further discussions, this Dr Ottimo showed himself to be a lively character and a radical thinker. Whenever there was a chance he would champion the Bible against all other books. He was not keen on publishing commentaries. He thought the Bible explained itself. Before leaving Dr Ottimo, perhaps I should say that he leads a small group, I

think on the west side of Sicily. He has wealth, and knows how to use it. For example, he arranges the running of summer camps where children can come for a holiday, and he makes sure that they get Bible instruction at the same time.

Another member of the committee who is not an office bearer is Alberto Dressino. He is an attractive young man, a doctor of Geology. He more than once expressed the view that the group should address itself to working out the Biblical teaching in various practical problems facing the nation. He felt that there was a danger of becoming locked up in theological concepts. The intelligent sort of comments that Alberto would make impressed me with the fact that, though Franco does not yet have many with him, their quality is very high.

Another gifted young man is Emiglio Bolla, appointed treasurer of the Committee. I understood him to be head of the cash department of a very big firm, so he is apparently suited to handling the financial aspect of things.

When Emiglio got started on his experience I am afraid I lost the track at times. He spoke very fast, but so far as I could gather the first two couples to associate with Franco about five years ago were Mario and Ida, along with Alberto Dressino's parents. Alberto's father (Achile) spoke to Pier-Luigi when he came to do some job about the house. (This Pier-Luigi was referred to in an account of my visit last Sept./Oct.). Then Achile came in contact with Emiglio. Emiglio was then President of Catholic Action for that area, and he knew that Achile was a protestant. When Achile spoke, Emiglio had some sense that what he said was the truth, but he did not want to receive it. Achile continued to seek after him, and he came to see clearly with his mind that he was speaking the truth. Then Emiglio's wife fell ill, and he had time to think when she was in hospital, and he at home alone. He read the Bible, then he began to attend meetings along with Pier-Luigi.

In every committee it is good to have members of differing personalities. The extremities of one may be cancelled out by those of another. The President of Fede Viva is certainly a different type of man from the Secretary. Dr Mesas was in the Argentine, and also in France before coming to Italy. He is the pastor of a small congregation in Milan.

During discussions about the work of Fede Viva, Dr Mesas wondered how the committee was going to relate to other bodies professedly Protestant. If people came to meetings, was the doctrine of election to be preached to them right at the start? He spoke of referring to Franco in conversation with some people, and finding that the name produced a

violent reaction: 'That missionary who thinks himself elect'. Another point which Dr Mesas made was, the danger of becoming rigid and unhuman in doctrine. They could become devoted to orthodoxy as an end in itself, and this would involve self-righteousness. Also, to be in such a state of mind would involve practical uselessness. If people came to them for help and they launched into a theological battle as to which came first, regeneration or conversion, then the people who came for help would just go away.

Another remark of Dr Mesas' which I remember was, 'To leave the matter of salvation on the basis of your choice is to leave it completely unsettled. Because to feel like accepting Christ today while the preacher is saying, 'Come forward, come forward', is one thing. But what of the choice of every day? What will happen tomorrow? But if God intervenes today, He will intervene tomorrow and every day'.

So readers are now acquainted with the Secretary, the Treasurer and the President of 'Fede Viva'. They have also met Dr Ottimo, Alberto Dressino and Pier-Luigi. The last member of the Committee to whom I would like to introduce them is Piero Lorefice. Like Franco, Piero works for the European Missionary Fellowship, and like Dr Ottimo, he lives in Sicily. He has three groups between which he has to divide his time. I heard Piero's experience because, like Luigi, he stayed in the house of Mario and Ida, so there was an opportunity to talk.

'I was training as a monk in a monastery near Rome. One day, when I was working in the garden, I found a Gospel of John lying on the ground. I began to read it, and at once I found something in it which was different from anything I had been taught. I went to the head of the monastery to discuss it with him, but he took the Gospel from me. In fact he burnt it because it did not have the stamp of the Pope's approval.

'However I did not forget about the Gospel, and I began to wish that I could have a whole Bible. Then one day, when travelling in the train I found myself sitting opposite a man who was reading a Bible. He was an evangelist and he spoke to me. He asked me questions which I could not answer, though I had been studying in a monastery for three years. I did not know then who he was, and I do not know to this day. But that encounter with him made me want a Bible more than ever before. I began to search for one, and eventually I found one through a friend of mine. He said that there was an old copy of the Bible in his home. His father had gone to the States at the beginning of the century and when he had come home he had brought this Bible with him. It lay in some dark corner of the house; his family did not read it, and if I wanted it I

could have it. I took it willingly, and read it. In that way I found peace in the gospel without discussing it with anyone'.

'Did you understand the gospel then in the same way as you understand it now?'

'No: it was a gradual growth. I studied at a Bible College which was Arminian, and even while there I had doubts. I had been saved from salvation by works: but it seemed to me that if salvation were by a faith which we produce within ourselves, it too was a salvation by works, and I could not see the difference. The first time that I came to see the truth clearly was when I met Franco at our Mission Conference in Switzerland in 1971. It was a revelation for me'.

That is the story of some of the men whom I met in Italy. Next month I hope to tell about some of the women. In the meantime readers are reminded that the Synod unanimously approved proposals for supporting this missionary work, specifically the project to provide a Centre where ex-priests and others will be able to come to study the Reformed Faith.

J.T.

Notes and Comments

Death of Mao Tse-Tung

Mao Tse-Tung, or Chairman Mao as he has been called, the revolutionary leader of Communist China, is dead. Mao, the undisputed head of China's 800 million people, had to give way before the inexorable arm of death, for death is no respecter of persons. He has gone to his account and to appear at the bar of the God of all the earth, the One whose very existence he discounted.

To Mao, as one of the prophets of the revolutionary struggle for the establishment of Communism, belongs the unenviable distinction of having enslaved the people of China soul and body under Communist ideology and practice. The sayings of Chairman Mao became the 'Bible' of the enslaved people and Chairman Mao himself was given the place of a demi-god. Regarded as a saviour of his people, he was in effect one of the anti-Christes which have arisen at different times in the history of the world. Under his allegedly beneficent rule, the Christian Church suffered severe persecution and indeed after the Cultural Revolution of 1966-69, which Mao unleashed, was practically wiped out as an organised body.

The conflict of the Cultural Revolution in which thousands perished was, in Mao's philosophy, a necessary process in the eventual establishment of a world-wide classless Utopia. This dream of a better world

through the establishment of Communism was Mao's justification for the unrelenting class struggle which he waged. That struggle will, no doubt, be carried on by others until the time comes for the Lord to bring down that anti-christian system with the brightness of His Coming. Then will the eyes of the people of China, rulers and ruled alike, be opened to behold the Lamb of God, the Lord Jesus Christ, the true Saviour of China and the only Prince of Peace.

A Blasphemous Film

The proposal by a Danish film producer, Jens Jorgen Thorsen, to make a blasphemous film called 'The Many Faces of Christ' has evoked a storm of protest throughout the country and letters have been pouring in to the Government and to Members of Parliament calling for the project to be stopped and for Thorsen to be banned from entering Britain. Our own Church, along with other Churches, have protested vigorously to the Prime Minister and Home Secretary in the matter and it is to be hoped from remarks made by the Prime Minister that the project will be stopped. The blasphemous and pornographical nature of the projected film shows the depths to which men will descend if left to themselves. The enmity of the carnal heart to Christ is such that no insult is too low to cast in His teeth. How like the generation of His own day in the world that said: He casteth out devils through the Prince of the devils.

While it is gratifying to know that Christians and others have been aroused by this blasphemous proposal to protest so loudly that there is every reason to believe that the project will not be allowed to go ahead, yet on the other hand it is sad that it takes something so vile as this film to call forth that protest. Satan has been slowly carrying on his schemes for the undermining of religion and morals in our country yet how muted have protests been. Had the same indignation been aroused when grossly anti-christian legislation was being passed in Parliament and when the place religious instruction occupied in the schools was slowly being eroded, we would have reason to hope that many of these evils would have been halted and the nation preserved, at least to some extent, from the moral and spiritual decay which has overtaken it. Let us hope that even at this late date the Christian conscience of the nation will be aroused to oppose not only this evil but the many evils which are flooding in upon us.

The Pope's Authority Challenged

In recent times the authority of the Pope has been widely challenged within the Roman Catholic Church. This challenge has come mainly from radicals within the Church who are beginning to question the Pope's headship over the Church. The most recent challenge, however, has come not from the liberals but from the traditionalists. In France, Archbishop Marcel Lefebure has claimed the right to continue to celebrate the traditional Latin Tridentine Mass which had been displaced after the Second Vatican Council by the Normative Mass. The Normative Mass has considerable changes in detail from the old rite and also omits much of the ceremonial. In this country Father Oswald Baker and many other R.C. priests continue to use the old rite in defiance of the Pope's ruling. It is strange indeed that priests and dignitaries of the R.C. Church who are more traditional than the Pope himself are now exposing themselves by their action to ecclesiastical censure.

One good result of the controversy may be that Roman Catholics will be forced to look again at the doctrine of the Pope's unchallenged authority within the Church. A happier result, however, would be that the eyes of Roman Catholics would be opened to see the blasphemous nature of the Mass whatever rite is used, because it calls in question that one offering made for ever by Christ on Calvary's accursed tree. On this one sacrifice for sin hangs the hope of the true Church, not on some re-enactment of the sacrifice of Calvary made by a priest of the Church of Rome

Church Notes

Laide Manse

The Church people will be interested to know that the small congregation at Laide have commenced the building of a Manse in the hope that they will soon be able to have a settled ministry. The Laide congregation throughout the years have done much to advance the Cause of Christ and deserve all encouragement.

A.E.W. MacDonald, Interim Moderator.

Additional Communion at Shildaig

The Kirk Session of the Shildaig Congregation has decided that there should be two communions held each year in Shildaig. The second communion will be held on the 4th Sabbath of November (D.V.).

Alex. MacLennan, Session Clerk.

Book Review

In the July issue, *His Great Goodness*, the life of Pastor Fred Windridge of Providence Strict Baptist Chapel, London, was reviewed. The price was omitted. It costs £3.50 postage included, and is obtainable from Mrs Olive Perks, 12 Grosvenor Road, Watford, Herts. WD1 2QT.

Call to Grafton, N.S.W., Australia

At a meeting of the Northern Presbytery held at Dingwall on 31st August 1976, Rev. E. A. Rayner, Aberdeen, accepted a call from the Grafton-Brushgrove Congregation in New South Wales, Australia.

Presbytery Meetings (D.V.)

Northern — At Dingwall on 26th October at 2.30 p.m.

Skye — At Portree on 19th October at 11 a.m.

Western — At Ullapool on 26th October at 5 p.m.

Blythswood Tract Society Magazine

From January 1977 the Blythswood Tract Society Magazine will no longer be sent out with the Free Presbyterian Magazine but will be sent out to congregations separately by the Society. Anyone unable to obtain the B.T.S. Magazine through their congregation should contact the Society at their office at 114 West Campbell Street, Glasgow G2 4UA.

Church Extension Charge Communion

As was intimated in an earlier issue of this magazine, a communion was to be held at Perth on 29th September. The communion has now come and gone, and perhaps it is not out of place to give some details of it to those who may be interested. What invests this item of news with special interest is that this is the first time that our Church has held a communion in Perth.

Rev. John W. Ross, Lochcarron, preached on the following texts and subjects: on Thursday evening, we heard about Jacob and God's recalling him to Bethel (Gen. 35. 1,2). The theme was that the goodness of God should lead us to repentance. On Friday, we heard a sermon giving 'marks' of those who are believers and who are not. The discourse was based on Matthew 7:24-27 — the two houses, one built on sand, the other on a rock. On Saturday the sermon was on Peter's following the Lord 'afar off', and the subsequent difficulties his conduct brought on him. The action sermon on the Lord's Day was based on the evil desire of the Jews to 'destroy Jesus' (Matt. 27. 20). The message was that though the Christian Faith is beset with violent enemies, its triumph is secure. The

evening service was taken by Rev. M. Radcliff. He addressed the congregation on the words of Psalm 14.1: 'The fool hath said in his heart, There is no God'. This service, like Saturday's, was followed by a short prayer-meeting. On Monday morning, Mr Ross preached an encouraging sermon on Zech. 4. 7: 'Who art thou, O great mountain?' etc. We were told of the obstacles which impede the progress of the gospel, and how we are to fix our eyes upon God who is able to make them a plain.

The number of visitors to our communion was a very encouraging feature of the season. Friends came from Aberdeen, Glasgow, Edinburgh and Inverness. On Sabbath morning, there was a congregation of over forty, of whom twenty-nine were communicants. At the evening service, there were over fifty persons present. From the remarks of several who attended the services, one would gather that, over all, it was a very pleasant season of fellowship in the gospel.

The above are the details of the communion. The most important matter is, however, that the gospel was preached, and that the death of our Saviour was remembered according to His wish and command: 'This do in remembrance of me'. It was at Dundee (about 20 miles away) that Wishart began to administer the Lord's Supper according to the Genevan pattern. It is good that, though our day is dark and dismal, there are still those who adhere to the Word of God and the administration of the sacraments in their purity. Perth itself is one of those spots where Christ has won some of His signal victories — we refer to the preaching of Knox, and the nineteenth century revivals. We trust that the same Spirit who worked powerfully and effectually in the past will visit us again. We seek the prayers of the friends of Zion: that the Word preached amongst us, and the setting forth of Christ crucified in the sacrament, will be blessed to us, and that though our beginning be small yet may our latter end greatly increase.

I.R.T.

Church Deputies to Canada

Rev. D. MacLean, Glasgow, returned to this country on 21st September after his visit to Ontario. We extend our sympathy to him on the loss of his mother while he was abroad. Rev. Fraser Talloch expects to go as Deputy to Canada on 22nd October, D.V. We trust that the Lord will bless the labours of the Deputies in that part of the world.

Acknowledgment of Donations

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

Sustentation Fund: Anon., Inverness Postmark, £30.

Home Mission Fund: Anon., Inverness postmark, £30.

Jewish & Foreign Mission Fund: Collection taken at lecture on the Mission given by Rev. J. MacLeod and Nurse Turner, in Stornoway, £102; Anon., Inverness postmark, £30 for Bulawayo Church; A Friend, Delhi, Ontario postmark, for Mission in Rhodesia, £8.50.

College & Library Fund: Anon., Inverness postmark, £30.

China Mission Fund: Anon., Inverness postmark, £30; Dr J. Runcie, Dunfermline, £20; Anon., Lairg, £15, last two for work in Taiwan.

Dominions & Overseas Fund: Well-wisher, Harris, £10; R. A. Kidd, Grafton, Australia, £68.95; Stornoway Friend, John 10 v. 7, £10; Well-wisher, Lairg, £10; Rev. 2 v. 13, Inverness postmark, £3, all for Reformation Study Centre, Italy.

Home of Rest Fund: Resident, £4; Friend, Gairloch, £10; Anon., £10; Resident, £9; Resident, £1 for petrol; Anon., North Uist, £20; Resident, £20; Resident, £12; Resident, £10; Anon., per Rev. A. F. M., £1; Anon., North Uist, £20; Visitor, Applecross, £2; Resident, £5; Visitor, £5; Legacy from late I. Angus, £100.

The Treasurers of the following congregations acknowledge the following donations:—
Dumbarton: A.E.A., £50; Anon., Inverness, £20, per W. D. Fraser, both for Manse Purchase.

Dunoon: Anon., Inverness postmark, £20, for Congregational Purposes, per W.D.F.

Edinburgh: Envelope in Plate, \$200, from Dr John W. Creech and Ruth N. Creech, U.S.A., for Congregational Funds.

Fort William: Friend, Tarbert, £5; Friend, Harris, £5; Friend, Uig, Lewis, £3; Friend, Druimshadder, £1; Friend, Harris, £3; Friend, Harris, for Car Fund, £3; Tolsta Friend, for Manse Fund, £5; C.G.S., for Sustentation Fund, £10, all per Rev. J. A. Macdonald.

Greenock: Anon., Envelope in Church Plate, £200 (£100 for Sustentation Fund and £100 for Congregational Purposes).

Inverness: In Collection Plate, for Sustentation Fund, In remembrance of dear ones, £30.

Kyle/Plockton: E. & D. MacK., £5; Donation, £1; Envelopes in Kyle Plate, £3, £5; Kilburn Lochcarron, £3; J. & A. MacK., £6, all for Kyle Building Fund; J. & A. MacK., £6, for Sustentation Fund; Envelope in Kyle Plate, £5, for Church Door Collection; Envelope in Kyle Plate, £10, for Kyle Building Fund.

Portree: A.M.P., £1, for Church Door Collection, per A.McD; Anon., £3, Church Property Main. Fund; Anon., £40; Anon., £10, both for Communion Expenses; Friend, Harris, £2, for Church Repairs, last four in Church Plate; Old Friend, £4, for Communion Collection; Old Friend, £2, for petrol, last two per F.M.

Raasay: A Friend, Inverarish, £2; A. MacL., Glasgow, £3, both per J. M. Macleod; In memory of a loving mother from John Macleod £6; In memory of late Mrs Catherine Gillies, £6, both per M. D. MacKay, all four for Sustentation Fund; A. Friend, Inverarish, £1; A Friend, of the Cause, £2; A. MacL., Glasgow, £2; A Friend, £3, all four for Congregational Purposes and per J. M. Macleod; Friend, Raasay, £1; Envelope in Plate, £5; Friend, Raasay, £1, all three for Congregational Purposes; Raasay Friend, £15, for Blythswood Tract Society, per Rev. D. Nicolson.

Shieldalg: Anon., £10, for Car Fund; Anon., First Earnings, £2, for Sustentation Fund.

Strath: M.M.L., Kyleakin, £5, per Rev. S. F. Tallach; M.M.L., Glasgow, £2, per D. MacKay, both for Sustentation Fund.

Uig: M. & E., Edinburgh, £20; Friend, Skye, £5, both for Manse Repair Fund.

Ullapool: Friend of the Cause, £5.

Watendlash: In loving memory of my parents, £5; M.M.L., £2, both for Congregational Fund, per W. Macleod.