

The
Free Presbyterian Magazine
and Monthly Record

Vol. 81

November 1976

No. 11

The Toleration of Evil

The toleration of evil is looked upon as a virtue in our day. The very suggestion that some limit should be set to the amount of evil which men are permitted to do, is enough to make those who are radicals in outlook hold up their hands in horror and complain about the filching away of people's liberties. This wrong attitude towards evil is in large measure responsible for the increase of all kinds of criminal activities and evil doing in the nation. A changed attitude towards evil is necessary, an attitude intolerant of evil, if the nation is not to sink in a mire of its own making.

How is this change of mind to come about? We cannot expect it to take place apart from a changed attitude to the Word of God. It is because men have ceased to give the Bible the place which it ought to have that evil has come to be tolerated more and more. As men's moral sensitiveness has decreased so evil has become more and more rampant. Lacking the knowledge which the Word of God gives, men have no standard by which they can judge objectively on moral or spiritual matters. They are left to subjective judgments which not only come far short of the truth but in many instances are diametrically opposed to it. The return of the objective standard of God's Word is loudly called for in a day of declining morals.

To bring men back to the Word of God is the work of God's Spirit. He alone can turn the minds and hearts of men to the Bible, and He alone can seal conviction of the truth of God's Word upon the souls and consciences of sinners. How greatly then is an outpouring of the Spirit of God needed in our day from one end of the land to the other and upon all classes of men from the highest to the lowest. Apart from a revival of true religion there appears little hope of a new attitude towards the evils so prevalent today.

The first effect of such a revival would be that men would be

convinced of the evil of sin. Evil actions would no longer be looked upon as mere aberrations from too strict a rule, or explained away psychologically, but would be regarded as violations of the divine law, and therefore sins against God. The law of God itself would appear in a new light. It would no longer be viewed as too unreasonable a standard to judge the actions of men by, but as the divinely-given measuring rule — the rule of Him by whom the actions and thoughts of men are weighed. The law would be regarded as holy and the commandment as holy, and just, and good; while the transgressor of that law would be viewed as guilty, as incurring the divine displeasure by his sin, and as worthy of the severest punishment. Instead of sin appearing as something of little account, the guilt of sin would be felt by the evildoer. Because God's law has been set aside there is little consciousness of guilt, but the restoration of the Word of God to its rightful place would restore to men's consciences a consciousness of guilt when they violated the divine law.

The present day toleration of evil involves a setting aside of the law of God and of the claims of the infinitely righteous and infinitely holy Jehovah. Were the true character and claims of God to be recognised once again, it would become apparent, yes, as clear as the noon-day sun, that whatever should be tolerated in a nation or amongst any people, evil should not be tolerated. Men would see that the toleration of evil not only brings misery and judgment upon those directly involved in evil doing, but also upon that nation or people which tolerates that evil.

To the present day generation of radical thinkers, the reforming zeal of a King Josiah would appear as the grossest affront to men's liberties, but not so if the Holy Spirit were to be poured out and men convinced of the rightful claims of the God of heaven. The need for such a reformer as Josiah is only too apparent today. The Lord, if He has a purpose of mercy towards our land — as we believe He has — is able to raise one up. Yes, He is able to raise up many 'Josiahs' to recall the people of the land to the ways of righteousness and truth. It will then be acknowledged that "righteousness alone exalteth a nation and that sin is a reproach to any people." May the time speedily come when many 'sons of Levi,' zealous for the glory of Jehovah, will be raised up to purge and purify the nation from its sin.

Toleration gives men a patent to sin.

Thomas Watson.

Christ the High Priest in Heaven

by Rev. Adolph Saphir

If Christ is in heaven, we must lift up our eyes and hearts to heaven. There *are* things above. The things above are the spiritual blessings in heavenly places. "Seek those things which are above;" faith and love, hope and patience, meekness, righteousness, and strength. The things above are also the future things for which we wait, seeing that our inheritance is not here upon earth. All that is pertaining unto the inheritance "incorruptible, and undefiled, and that fadeth not away," belongs unto those things which Christ has now to minister in the tabernacle which God has made, and not man. Our transfigured body, our perfectly enlightened mind, our soul entirely filled with the love of God, all the strength and gifts for government (for we shall be called to reign with Christ all those powers and blessings which we have now only by faith and in germ, are in the heavenly places with Christ, who shall bring them to us when He comes again at the command of the Father.

Let us pause here to examine the character of our faith and of our walk in the light of this truth. Our High Priest is in *Heaven*. The New Covenant Scripture explains to us that there are two kingdoms, two realms, two atmospheres or methods of life. The one shall pass away, and the other shall remain for ever. The one is the world and the earth in its present condition; the other is heavenly, and shall abide for evermore. The one belongs to the first creation, and the power of sin and death; the other belongs to the second creation, to the power of redemption and life through righteousness. To *believe* is to see the things which are unseen and eternal. It is to behold the land that is afar off, and to take possession of it. It is to enter into the kingdom prepared for us from the foundation of the world, existing at present, and ready to be manifested at the appearing of our Lord. It is to cherish the lively, animating, and purifying hope of the inheritance incorruptible, undefiled, and unfading, even the heavenly kingdom. It is to be transplanted into this unseen and yet most real world of blessing and of power. It is to mind no longer earthly things, and to have the affections set upon the things above. It is to be entrusted with the true riches. Such is the nature of faith. It is to prefer spiritual things to carnal; eternal things to temporal; real things to things which are mere shadows.

"Lay not up for yourselves treasure on earth; but lay up for yourselves

treasure in heaven." Hence, the whole aim and purpose of our existence here below, all our endeavour, all our works, all our diligence, ought to be given to this one thing, the kingdom of God, which remains for ever. So, while we are occupied with earthly duties, our great object should always be to lay up treasure for ourselves in heaven; to have our affections set upon the things which are above, that thus we may learn Christ in the occupations and discipline of our present life; to be filled with the mind which was in Christ Jesus, who humbled Himself, and obeyed the Father in love; to be heavenly-minded, as they who have a lively hope, and whose citizenship is in heaven. Such is the Christian life — other-worldly, heavenly.

A spurious or superficial conversion dwells rather on the peace of God than on the God of peace, contemplates the cross of Christ and not the Christ of the cross, rejoices prematurely in deliverance from punishment, instead of cleaving in repentance and faith to Jesus, who delivers us from this present evil world, and raises us unto newness of life; heavenly in its character and hope. Wretched and fatal self-deception, to imagine that after a worldly, selfish, self-centered life upon earth we shall be transplanted into the kingdom of glory, into a blessedness of which we have had no foretaste, into an inheritance of which we have received no earnest in the gift of the indwelling Spirit.

Jesus, who died on the cross, is now in heaven; it is only from heaven that the blessings of redemption, forgiveness, and the eternal love of God, are now bestowed by Him; He never delivers from the wrath to come without drawing us unto Himself, without separating us by His cross from the dominion of sin and the tyranny of self, without sending into our hearts the Spirit, as the Spirit of life. If our life is now hid with Christ in God, then, when Christ, who is our life, shall appear, we also shall appear with Him in glory. Our citizenship is in heaven, and Jesus, whom we now love and serve, will come to receive us unto Himself.

From the lowest depth of sin and guilt, of weakness and fear, look up to heaven, and behold there the great High Priest. It is because He finished the transgression, and made an end of sins, and made reconciliation for iniquity, and brought in everlasting righteousness, that Jesus is on the throne of God. Behold in Him the forgiveness of sin, righteousness everlasting, perfect access to the Father, the fountain of renewing grace, of upholding strength, and of endless blessedness. Only believe! Our works and merit are of no avail. Into this height none can ascend. Jesus, who went to the Father, is the way. Faith beholds the great High Priest who died for sinners on the cross, and who as the sinner's righteousness

is now before God; faith beholds Jesus at the right hand of the Majesty on high; and faith can rest, and worship, and say, "The God and Father of the Lord Jesus Christ is *my* God and *my* Father."

Christ is All

by Dean Henry Law

18 THE FEAST OF PENTECOST

'Ye shall bring out of your habitations two wave-loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the First-fruits unto the Lord.' Leviticus 23:17

No sickle moved in Israel's land before the wave-sheaf had been brought. God's bounteous hand must be revered, before man's taking hand may work. Such was the ordinance. This was more than due worship. It was pure delight. There is no joy like gratitude. They most enjoy, who most perceive and bless the Giver. Reader, your earthly comforts should give wings to praise. Your daily blessings should uplift to heaven.

But when this holy service is discharged, alacrity pervades the fields. With cheerful heart — with animated look — with rapid step, the crowding reapers hasten forth. A rich abundance meets them, at each turn. All is busy joy. No hand is idle. Every sinew strains. Toil is delight, when toil is hallowed by God's smile. Labour is sweet, when labour is God's call.

Reader, come gaze now on this harvest-scene. Mark, idleness has here no place. This is a picture of what life should be. Now is our ingathering-day. So soon as every morning dawns, the ascending thought should fly to God. It is the time to reap. The crops are ripe. The gates are open. God calls. Who now may loiter or sit still?

Will any ask, where is my field, and what my crop? Whenever the true prayer is breathed, "Lord, what wilt Thou have me to do?" a beckoning hand will show the appointed task. But let these pages give a general hint.

There are the waving treasures of the Word. The Scripture-field is ever ready — ever ripe. How many stalks invite the gathering hand? Each hour should bring some golden riches to the garner of the heart. Reader, what have you gained this day from the rich Bible-page?

Next, there are peculiar duties growing at each door. Not one should

fall neglected to the ground. It is most true, that human doings wash no sin away. "By grace are ye saved through faith, and that, not of yourselves, it is the gift of God, not of works, lest any man should boast." Ephesians 2:8, 9. Christ and His worth — Christ and His merits — are our full salvation. No labour adds to this full cup. But works are surest proof of faith. Happy the life, which hives a plenteous store! O my soul, seek earnestly the praise, "She hath done what she could." Mark 14:8. An empty hand proclaims a graceless heart.

The world, too, is a wide-spread plain — thick-set with never-dying souls. These call for the ingathering. They must be severed from their earthly ties. They must be brought into the Gospel-garner. Will not labourers labour? Here every grain is an eternity. What! shall they perish through neglect? Forbid it all, who feel for souls, and love the Lord, and glory in His triumphs.

The reaping means are many. Some may go forth and bear the hot day's toil. Some may urge others to the God-like work. All can besiege the mercy-seat with prayer. These rapid thoughts suffice to show, that christian life should be a constant striving in a harvest-field.

But harvest-season lasts not long. Its end comes on apace. Time is allowed: but it has narrow limits. In a few weeks the fields are cleared: the sheaves are all laid up: work is concluded, and silence takes the place of noisy toil.

Reader, so all your opportunities expire. Your moments wave a rapid wing. Their flight is speedy. The ebbing tide cannot be checked. Death will soon close the working door. What you would do must then be quickly done. Say, do your garners evidence industrious life? Has faith been active? Has love never flagged? Where are your signs, that diligence has diligently toiled? Woe to the man, whose day is not a reaping-day! No idler clears a harvest-field — no idler rests in heavenly rest.

The Jewish harvest ran through seven weeks. The fiftieth day, or Pentecost, then came. This was a solemn feast. Now Israel's sons return to meet their God. Before their crops were felled, one sheaf alone was waved. But now their hands present a weightier gift. The grain is kneaded into two leavened loaves. These are devoutly brought, as a thank-offering from their collected wealth.

Thus gratitude expands. Each mercy should sow seed of larger thanks. As goodness falls in swelling showers, so adoration should ascend in higher flame. Our life should be an ever-deepening praise.

O my soul, thus try your state. Each day comes laden with fresh tokens of your Father's grace. Each hour adds blessings to your store. Say, is

each evening's song a richer tribute of expanded love? Is your wave-sheaf augmented to two loaves?

But other increase marked the Pentecostal feast. When the sheaf was waved, a single lamb was slain. But now the word goes forth, "Ye shall offer with the bread, seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the Lord, with their meat-offering and their drink-offerings, even an offering made by fire unto the Lord. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first-year for a sacrifice of peace-offerings. Leviticus 23:18, 19. The altar seems to groan beneath this pile. A sea of blood flows, as a deluge, round. Here is clear proof, that faith's most happy act is to present redeeming blood.

These increased victims tell faith's story. It has its infancy — its gradual growth, and its maturer age. Its feeblest utterance pleads a Saviour's death. Its weakest effort clasps the cross. But as years glide, the death becomes more prized — its need more felt — its value more discerned. The aged pilgrim finds at every turn greater necessity to plead the blood.

Believer, is such your ripening state? More and more should be the motto of your life. Higher and higher should be your heavenward flight. Deeper and deeper should be your stream of love. Brighter and brighter should be your flame of faith. Louder and louder should be your song of praise. Fuller and fuller should be your offering hand. Wider and wider should be your fields of work. Larger and larger should be the produce of your toil. We are not straitened in our giving God. His kingdom's rule is to give more grace. James 4:6. And true grace ever grows.

Such are the lessons, which the solemnity directly gives. But Pentecost is more than pious offering for plenteous store. It is connected with most glorious scenes. The day recalls a grand event. Its date is on the fiftieth morning from the Paschal-sabbath. Let thought revert to the first Paschal-feast, and Israel's rapid flight from Egypt. Through fifty days they journey onward, and then Sinai's heights are reached. Instantly, what marvels meet them! Amid displays of terror and dismay, the glorious Law re-issues. The date displays it, as Pentecostal edict.

True it is, that Scripture marks not the coincidence. No voice from heaven shows the connecting link. But the fact is sure, and wants not meaning.

This truth lies on the surface. While God is blessed, as tender in His providential care, His moral excellence claims reverence. The Lord, who crowns our earth with fruitful beauty, is He, who sits on the pure throne

of righteousness. One voice commands luxuriant seasons, and the moral law. Thus, Sinai's code, and earth's rich plenty, are as converging rays to show Jehovah's brightness. Goodness is holy. Holiness is good. A finished harvest, and the given Law, are celebrated on the same fiftieth day.

One purport of the law is here, too, graphically shown. At Pentecost, the sickle has laid low the produce of the fields. It has performed its felling work. This leads the mind to contemplate the Law's effects. There is no instrument like this, to sever souls from earthly hopes. Many, who now rejoice in solid peace, bless God for His awakening Law. They slumbered long on pillars of delusion. They dreamed, that all was safe — that life was no polluted walk — that God looked on them with no angry frown — that death would land them on the shore of bliss — that heaven would surely be their home at last. Thus they were rooted in unstable ground. But when the Law applied its searching rule, then carnal confidence expired. It swept them quickly from all tottering props. It placed before them the pure mirror of God's will. This showed the startling image of their native vileness. They saw that penitence could wash no sin away — that reformation left them still unclean — that stricter walk still fell short of God's demands — that there could be no hope for sinful man in sinful self. The Law's keen scythe thus laid them in the dust.

Ye ministers of Christ, here is a mighty weapon for your use. Apply it fearlessly to every heart. It shakes the conscience. It tears veils away. It paves the way for Jesus to come in. You often mourn the apathy of men. They dread not death, nor hell. Careless they live. Careless they die. No anxious thought disturbs. No sense of sin alarms. How can this be? The case is clear. They never spiritually hear the Law's demands. They perish. You must give account. The reaper plies the sickle's point to gain the grain. You too must use the Law to burst the sinner's bands.

But Pentecost presents another view. True, on its earliest day the fiery Law went forth. But when God's purposes were fully ripe, a greater marvel signalized its end. Christ came, and died. Redemption's work was finished. Types vanished in His glorious light. Foreshadowing festivals waxed dim, and the last Pentecost arrived. On this same day, Jesus expands His hands, and pours the promised Spirit down. Cloven tongues of fire fall, and blaze on the Apostle's heads. New powers of speech proclaim His presence: and in all tongues the Gospel-truth is heard. A blessed harvest instantly is brought. The gifted heralds speak. They tell of Christ — His dying love — His resurrection-power. The present Spirit seals the word. Blind eyes are opened. Frozen feelings melt. Pride is laid

low. Strong prejudice gives place. Hearts open. Jesus enters. And on that day about three thousand souls were added to the church. Acts 2:41. Thrice blessed Pentecost! The church presents her First-fruit loaves. The reaping time of souls is come; and heaven's garner swells with immortal produce.

Reader, learn then from Pentecost, that souls are the grain — the Spirit the ingatherer. Without His aid no efforts prosper — no success ensues. His presence is the might of means. His hand alone unlocks the sin-bound heart. His voice alone can pierce the grave of sin. The Spirit's sword requires the Spirit's arm. He is the only car, in which truth rides to triumph. Without Him faith cannot live — nor Christ be seen. Without Him, preaching is an empty sound — and toil but beats the air.

Servants of Christ, would you be rich in harvests of saved souls? Then never strive in your own strength: and never speak or preach, but wrestling for this life-inspiring power. Seek more His help. Lean more upon His arm. Pray Him to give your every word. Pray Him to write it with His finger on the heart. Then will your ministry be a Pentecostal-day. Then when the end shall come, you will present your precious shocks to God — and wave your Pentecostal loaves — an evidence of good seed sown — of good work done.

Letter

by Mr A. Docter

DELFT
May 1961

My dear friend,

Last week I heard a beautiful sermon by a godly minister belonging to the Separists. That afternoon, he had buried a godly man at Rotterdam. The man died with a verse from Psalm 42: "All thy waves and thy billows are gone over me. Yet the Lord will command His loving kindness in the day time and in the night His song shall be with me." It is a wonder in these dark days that a living soul does not pass away in darkness.

Recently, I heard a fine story about Dr Kohlbrugge of Germany. In Holland we have his biography and sermons. One of his members — a godly man — was in great darkness. Twenty-five years before that, the Lord spoke to his soul the words "And I will betroth thee unto me for ever . . ." Hosea 2:19. But now on his deathbed he was in darkness. Dr Kohlbrugge was informed of this and went to see him, and heard of his sad condition. He said to the man, "We will read from the Bible." He

read Hosea, chapter 2, and when he came to verse 19, he read "And I will betroth thee unto me for 25 years." "STOP," said the man, "that's not in the Bible." "No," said Dr Kohlbrugge, "but that's what you told me yourself." That was used to clear the darkness and banish Satan's temptation.

Kindest regards,

A. DOCTER

Devout and Honourable Women, Not a Few

Henrietta Lindsay, Lady Campbell of Auchinbreck

Born in the winter of 1657-8, Henrietta Lindsay was the daughter of the First Earl of Balcarres and his wife, Lady Anne Mackenzie. Being deprived of her father by death before she was two years old, Henrietta received her first religious impressions from the instruction and example of her godly mother, and from some women servants of the family. The piety of the latter became the means of first stirring her up to prayer, which led to her making a public profession of Christ at the tender age of 13 years (such an early profession was by no means rare in the better days of the Church of Scotland). The step Henrietta had taken was not without its anxieties, and even dread, for only a few months later she began to fear that her early presence at the Lord's Table sprang more from 'faint wishes' and rashness than from personal experience of the life and power of godliness. These convictions were first produced on her mind after moving to Inverary Castle following her mother's second marriage, to the Earl of Argyll. It was a combination of the awakening sermons of Rev. Patrick Campbell and the weekly catechising class held in the family that were blessed to her, finally bringing her to see the danger of her natural state, to renounce her own righteousness as wholly insufficient to form the ground of her justification before God, and to place all her hope and confidence in the finished work of the blessed Mediator. This, she later thought, and not her earlier profession, was the 'time of love' for her, since it was only now that her heart was drawn out in ardent affection to the Saviour, enabling her to find great delight in the secret exercises of her soul. Shortly afterwards, finding her soul drawn out to God in much sweetness under the preaching of the ejected ministers, she entered into personal covenant with the Lord, to dedicate herself to Him for ever. In the solitude of Balcarres, and also at Stirling,

where she attended the secret services of the Covenanting ministers, she was greatly strengthened in the faith. About this time, Henrietta made the long journey to Camusnethan, where "that shining light," Rev. William Violant administered the Lord's Supper to those who would not enslave their consciences to the evil laws then in operation. A season in Edinburgh, where the persecution was most severe, brought her many "bitter, silent Sabbaths," though the enjoyment of "sweet Gospel days" at private meetings were precious to her. There the ministrations of Alexander Moncrieff and John Carstairs were blessed to her.

Upon her marriage to Sir Duncan Campbell of Auchinbrech, Henrietta moved into the family home at Lochgair, remote from the centres of nonconformity, and having an episcopal curate for the parish minister. Here, she secretly entertained dissenting ministers at the risk of great loss to herself. One such minister, Robert Muir, was unexpectedly directed in providence to the Campbell's home, where he stayed at Sir Duncan's request for several weeks, during which period he became the means of both conviction and comfort to several who attended his lectures and family exercises. Some time after, Muir was enabled to return their hospitality, for on the growth of persecution, the Campbells and their young son were forced to flee their home, and coming to Edinburgh, were directed to his lodgings, where they found him "a dear sympathising friend" in their difficulties. "And what was I," she exclaimed, "that the Lord should thus regard me, that in most of my greatest troubles, He hath been pleased to favour me with His people's society and company? But He is gracious, and His compassions fail not."

While in Edinburgh, Lady Campbell visited the Earl of Argyll, awaiting execution. In the Council House, on the day of his death, she obtained an interview with him. His composure and edifying conversation greatly comforted her. After addressing many affectionate remarks to her, whom he loved as though she had been his own daughter, the Earl said: "We must not part like those not to meet again." He then went to the place of execution "with the greatest assurance." A letter, written to her the same day, reads as follows:

Dear Lady Henrietta,

June 30th, 1685

I pray God sanctify this lot to you. Our concerns are strangely mixed; the Lord look on them; I know all shall turn to good to them that fear God and hope in His mercy. So I know you do, and that you may still do it more and more is my wish for you. The Lord comfort you.

I am, Your loving father and servant,
Argyll.

Following the Earl's execution, a price was put on Sir Duncan's head, whereupon they fled Scotland, he to Holland, she to London with a view to securing from James II an act of indemnity by which her husband's life and estates, over which a deed of forfeiture was impending, would be spared. Being at Durham on a Sabbath, amongst strangers and away from the means of grace, she received much strength from the comforting application to her soul of Romans 8:35 — "Neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, shall separate us from the love of God which is in Christ Jesus our Lord."

From the cruel and bigotted King, however, Lady Campbell received no assurances, despite several months' importunity. The cold reception she met with from the men in power is touchingly contrasted with the sinner's welcome at the court of heaven: "Among sweet hours then," she writes, "though in a very troublesome attendance at Windsor, where great ones of the world were solicited and waited on with no little painfulness and charge, O how did it give occasion to commend the preferableness of His matchless service, who is King of Kings and Lord of Lords, who does not scare at petitioners because of their blemishes and importunity, there being no want of leisure at His blessed throne; no destitute case is slighted by Him; no wilderness condition in a solitary way doth make petitions burdensome to Him; but He satisfies the longing soul, and filleth the hungry with good things."

Disgusted by the vanity of court life, and seeing her quest to be fruitless, Lady Campbell rejoined her husband, sailing to Briel, where Sir Duncan met her. They then settled in Amsterdam, where refreshing Gospel means were available to them.

In June, 1686, Lady Campbell made a brief visit home, in order to take their only child, who had been temporarily left in the care of friends, over to Holland. Disembarking in Rotterdam after surviving a great storm in the North Sea, she attended the ministry in the Scots Church there of Rev. Robert Fleming, who preached the first Sabbath from John 11:40 — "Said I not unto thee, that if thou wouldest believe, thou should see the glory of God?" From this time, Sir Duncan and Lady Campbell resided in Rotterdam. Thomas Halyburton later described the spiritual privileges enjoyed there during the Covenanting Persecution: "On the Lord's Day, we had three sermons and two lectures in the Scots' Church, on Thursday a sermon there likewise. On Tuesday, one of the suffering ministers by turns preached. There was a meeting for prayer on Wednesday. On Monday and Friday nights Mr James Kirkton commonly lectured to

his family. On Saturday, he catechised the children of Scots sufferers who came to him." It was also customary for the Scots and English exiled ministers to meet once a week for prayer on account of the distress of their countries. Lady Campbell and her husband regularly attended these meetings.

In July, 1688, when James II's tyranny had become intolerable to the majority of his subjects and William of Orange was preparing to invade Britain, the Campbells were invited to attend the Dutch court for several days, as Sir Duncan enjoyed the confidences of the future King. The enthusiasm and believing expectation with which both British refugees and William's Dutch subjects supported this project are recorded in Lady Campbell's diary: "The Lord did marvellously appear, in animating of hearts to a joint concurrence with this project, so that more than ordinary concern might have been read in the generality of persons who were well-wishers to the Protestant interest, and after preparation made, and joint supplication appointed to be through all the churches in the Seven Provinces . . . there was a wonderful resoluteness and forwardness that possessed in general all who were honoured with this undertaking, as if the Lord had endued them with more than ordinary resoluteness and courage, which must be ascribed to His doing only, who moved this design and carried it on for our deliverance; for which O to be helped forever to bless His Name."

After Prince William's project had been crowned with success and James driven from the throne, the Campbells returned from the land of their exile. The prospect of having their forfeited freedom and estates restored was, however, not without deep feelings of regret at leaving Rev. Robert Fleming, whom Lady Campbell regarded as "a great shining light in his day." The preciousness of his ministry was such that she described their parting as that of a "child bereaved of the breast."

The newly-gained liberty enjoyed by Dissenters had changed the whole aspect of things by the time of their arrival in London. Formerly, sermons could only be heard by stealth and the Lord's Supper celebrated in private houses, by night, but "now, Dissenters could assemble to conduct religious worship in the most public manner without any to make them afraid." The Scottish capital presented a similar view: "Our arrival in Edinburgh," she writes, "had its own mixture of great mercy, and of that crowning mercy of being welcomed with access to the purity of Gospel ordinances; being the sweeter on our calling to mind the restraint and difficulty that formerly had been seen there in later years when made the seat of bloodshed and oppression."

With the restoration of their family estates by the Revolution Settlement, the Campbells could now return to Lochgair. In view of the deprivations he had suffered under James II, it appears passing strange that in his last days, Sir Duncan should become a Papist. His wife's diary records the belief that on his death-bed he underwent a saving change. She expected, through encouragement in prayer, to "go to the grave mourning for what was wrong in him, and yet not to mourn as those who have no hope." Only the Great Day will declare the truth.

Lady Campbell survived the Revolution by thirty years, dying in 1721. While we are deprived of any account of her last days and dying testimony, we are left with the evidences of the gracious change she underwent in her youth. Casting in her lot in the morning of her days with the persecuted Covenanters, she suffered many hardships for religious and civil liberty. Out of love to God, she devoted much time to secret prayer and study of the Scriptures. The Sabbath, which she accounted a delight, was profitably spent in diligent attendance on the public means of grace and secret meditation. To observe the Lord's death in the sacrament of the Supper was her most delightful exercise. Carefully observing Divine providence, she saw both trials and comforts as proceeding from the Lord's hand; and having by grace chosen Christ as her portion, the whole world, when compared with Him, paled into utter insignificance.

Such are a few of the leading characteristics of Lady Campbell, on whom the Lord conferred great grace, and entitled her to a place among those pious women of Scotland, who in the face of persecution kept the commandment of God and the testimony of Jesus Christ.

Dearbhaidhean an aghaidh Teagasg nam Baisteach

(Air a chodh-bhualadh ann an 1824)

Leis an Urr. A. Beith, D.D. Ministear Eaglais na h-Alba 's an Oban.

A CHEUD EARRANN — Mu-n Dream sin d'an còir am Baisteadh a Fhrithealadh.

Tha ughdar an leabhair so a làn chreidsinn gu bheil muthadh barailean dhaoine mu-n Bhaisteadh, a sruthadh ann an cuid mhòr o mhearachdan, agus o aineolas a thaobh na ceisde so, "Co d'an còir am Baisteadh a fhrithealadh?" Nis tha fhios againn gu lan mhaith, gur ann o na Scriobtuirean a mhain a tha cheisd sin ri bhi air a fuasgladh. Ach ged is

ann, feudaidh e bhi chum buannachd, ma ghabhas sinn, 's an àite so gearr bheachd air tùs air teisteis nan Scriobtuir uime so, a reir mineachaidh Eaglais na h-Alba.

Tha an Eaglais sin, ma ta, a' freagradh na ceisd' ud ann an Leabhar Ath ghear nan Ceisd's na briathraibh so a leanas (Ceisd 95. Freagr.) "Cha chòir am baisteadh," deir an leabhair so, "a fhrithealadh do neach air bith a tha'n taobh a muigh do'n eaglais fhaicsinnich, gus an aidich e a chreidimh ann an Criosd, agus umhlachd dha; ach is còir naoidheanan na muinntir a ta nam buill do'n eaglais fhaicsinnich a bhaisteadh." Feudair a thoirt fanear, ann an briathraibh ath-ghoiread gu bheil an "eaglais faicsinneach" a' cialluchadh uile luchd admheil an fhìor chreidimh cia air bith àit 's am bheil iad.

Anns a ghealladh a thug Dia seachad an deigh an leagaidh, 'tra thubhairt e gu-m bruthadh siol na mnà ceann nan nathrach, tha an gealladh so eile (mar a dh-fhèudas a bhith air a dhearbhadh) air fhilleadh a steach, nach fhàgadh Dia e fein aig am air bith gun fhianuis air an talamh; — gu-n cumadh e suas eolas air ainm, a dh'aindeoin air ceannairc dhaoineibh; -seadh gu-m bitheadh aidmheil air a dheanamh air, fhad is a mhaireadh a' ghrian 's a' ghealach, gus am bitheadh a rùintean gu h-iomlan mu chloinn nan daoine air an co-lionadh.

Cha'n'eil e air innseadh gu soilleir cia mar a bha a chùis ro-n tuil, ged tha dearbhadh gu leoir nach do dhi-chuimhnich an Tighearn a ghealladh: ach an deigh na tuil, 'nuair a bha daoine a' claonadh uaidh mar a rinn iad roimhe, chaidh Abraham a ghairm. — Leis-san dhaighnich Dia a cho-cheangal air dha a shliochd a thaghadh gu bhi 'n am pobull dha fein, agus ag cur sgarachdain eadar iad, agus an saoghal gu h-iomlan. Cha'n'eil so a cialluchadh gu-n robh iad uile gu bhi air an sabhaladh, oir "Cha'n Israelich iadsan uile a ta o Israel;" ach gu-m bitheadh eolas air an fhìor chreidimh air a chumail beo 'n am measg, agus gu-m bitheadh iad 'n an luchd aidmheil air an Dia bheo.

Mar so fuidh fhrithealadh an t-Seann Tiomnaidh bha an eaglais fhaicsinneach air a deanamh suas do chloinn Israeil, agus do gach neach am measg nan Cinneach leis am b'àill comhroinn fhaotainn ann an sochairibh chloinn Israeil.

Ach feudaidh a cheist so a bhi air a cur, "Ciod e uime sin barrachd an Iudhaich?" — Ni a ta air a fhreagradh leis an Abstol: "Is mor sin air gach dòigh: air tùs do bhrìgh gur ann rìusan a dh' earbadh briathran Dhè." B'i so an t-sochair mhòr a rinn an t-eadar dhealuchadh eadar na h-Iudhaich agus na Cinnich.

Ach co dheth a tha an Eaglais fhaicsinneach fuidh 'n Tiomnadh

Nuadh air a deanamh suas? — Dhuibhsan d am dlighe cheudna air a buileachadh — dhuibhsan ris “an d’earbadh briathra Dhè,” am measg am bheil eolas air an Dia fhior — dhuibhsan a ta deanamh admheil air, agus a ta faotainn, mar na h-Iudhaich, comharadh na h-aidmheil so.

Dearbhaidh mi, fuidh na tri chinn-theagaisg so a leanas, gur coir naoidheana luchd aidmheil a bhi air am baisteadh. Anns a chèud àit, O chleachdadh na h-Eaglais fhaicsinnich fuidh an t-Seann Tiomnadh. — Anns an dara àit, o chleachdadh na h-Eaglais fhaicsinnich fuidh ’n Tiomnadh Nuadh, a reir mar a tha è soilleir o bhriathraibh ar Slànuigh-fhir, agus o bhriathraibh, agus ghnàthachadh nan Abstol. — Agus anns an treas àit, o chleachdadh na h-Eaglais ’anns na linnibh na dheigh sin.

Book Reviews

The Axminster Ecclesiastica. (1660-1698). Gospel Tidings Publications £3.80.

This beautifully-bound book is unique in being originally a hand-written narrative, respecting the Independent Church Congregation in and around Axminster throughout the above period. The resolution to compile a “Book of Remembrance,” as it was at first named, was made in 1687. Who the compilers were is not definitely known. The first edition in book form was published in 1874. In this edition of 1975, many illustrations relating to the narrative are inserted, with excellent maps. There are in addition, a number of appendixes. Much labour was given in supplying the many annotations in smaller print than that of the manuscript. They are highly valuable for reference. All the work entailed was a labour of love.

As regards the main narrative, it is here briefly viewed in a two-fold way. In the first portion, we have the history of the Congregation, with its experiences and severe persecutions. The second portion bears upon their Church Order and Discipline. The matter of the first part is largely taken up with what pertained to Mr Bartholemew Ashford as the pastor of the Independent Church in and around Axminster. At the time of the re-establishment of the monarchy, Mr B. Ashford was a vicar having a charge in the Church of England, but of the “Puritanical” persuasion in his doctrinal views. He discerned that there would inevitably be trouble, unless those cherishing in evangelical love the truth of the Gospel as he did, would submit to be in line with the views of the Erastian King and Bishops, who desired to get rid of puritanical principles. Sad to relate, there was a statute of Queen Elizabeth’s reign which demanded

conformity to the erastian view-point. This was left dormant on the Statute-book during the time of the Commonwealth, and now that the King was enthroned, it could be invoked at any time. Mr B. Ashford resigned from his charge, and a full account is given of how he became a pastor of an Independent Church. The congregation was small at first, consisting of about a dozen members. But persons hearing of him and of his preaching "gathered in" from many towns and villages as they were able. He himself, owing to the above-mentioned statute, got into trouble. He was sentenced to a period of imprisonment in Exeter gaol. When freed, despite difficulties, he continued to minister to the congregation. Persons attended from a wide area, as, in their circumstances, they were able. Owing to Acts against Nonconformists being passed, and put into execution as far as possible, they were sorely harassed by Government troops and by informers. These informers reported what they saw to justices of the peace. Religious services were held for the sake of safety in barns, caves, and in thickly-wooded places. Hours of service were frequently changed to outwit such as were on the outlook for their places of meeting. The narrative is worthy of perusal for a reader to know how generally Mr B. Ashford and his congregation were able to keep together and from time to time renew their covenant with the Lord and devote themselves anew to his service. Mr B. Ashford was evidently a laborious faithful servant of the Lord. A copy of a pastoral letter, dictated to be read publicly, when he lay ill is included in the contents of the manuscript. He was the author of a few books — one having the title "The Heavenly Trade", and another — "The Best Treasure". He died in 1678.

His successor was Mr Stephen Towgood, who was evangelically-minded like himself. There was much persecution in his time also. During this period the Rebellion of the Duke of Monmouth was followed by what became notorious in English history — the "Bloody Assizes" of Judge Jeffreys. Eventually Prince William of Orange landed, and the Revolution Settlement was established in the kindness and holy providence of the Lord.

Part of the book is concerned with Church Order and Discipline. It is, of course, the Independent view-point which is presented. The compilers of the manuscript stated that in the matter of Churchmanship, their church acted "according as they apprehended, the mind of the Lord". We would like to point to two reliable authorities on Church Government — Dr James Bannerman in his two volumes, "The Church of Christ", and Dr James Witherow, author of "The Apostolic Church — Which is it?" Witherow states that the Apostolic church had six leading

principles of church order. He holds that the Church of England had none of these six principles; the Independents had three of the six in their church order, and the system of Presbyterianism had all six.

The book is described as fascinating and instructive, and with this we cordially agree.

D.A. Macf.

Thoughts on Preaching by J. W. Alexander. Banner of Truth Trust. £1.95.

Sermonisers in possession of this volume will have at hand a most useful manual of instruction due attention to which cannot fail to make them more proficient in the art. As one who was himself an outstandingly able, experienced Gospel minister, teacher and pastor of souls, Dr Alexander was well qualified to advise others following him in his high calling as to how they ought to behave themselves in the house of God.

Wherever the book is opened the reader may meet with what is arresting and thought-provoking and there is a wealth of practical instruction within its covers. While giving its own place to the reading of the works of the Puritan divines and other sound Biblical expositors, the great preparation for preaching recommended so earnestly by Dr Alexander is the constant reading and study of the Scriptures. "When Scripture is let alone", he tells us, "the wheels of duty roll heavily". Among other things, emphasis is very much laid on the fact that honesty and sincerity are to be marked features of the preacher's character both in the study and in the pulpit. His advice is: "Be simple, be natural, be moderate, and use no tricks of voice or gesture to express emotion which you do not experience". That preacher, he says, "who begins his discourse on an ordinary topic, with the elevated voice and manner of great emotion, convinces every just critic that he is acting a part".

Even in his own day Dr Alexander was far above ordinary stature as far as spiritual and intellectual eminence was concerned. If we find ourselves coming far short of the standard set by him, at least the way to attempt reaching it is here plainly enough set before us.

J. McL.

In the Beginning by E. J. Young. Banner of Truth Trust. 117pp. Price 60p.

This Banner of Truth paperback consists of a series of addresses delivered by the late Professor E. J. Young of Westminster Seminary to students at Toronto Baptist Seminary. The subject with which Professor Young deals is chiefly the reliability and historicity of the opening

chapters of the book of Genesis. Professor Young's aim is to show the untenableness of the view held by modern critics and evolutionists of these chapters. In these addresses he holds firmly that these opening chapters of the Bible, being part of the God-breathed Scriptures, give an historical account of the creation of the world and of the Fall of man. Strange to relate, Professor Young, while accepting that the framework given in the account of creation is that of six days followed by a seventh, does not see his way to accept these periods as 24-hour days. This apart we gladly recommend the book to students who, we are sure, will find this study of Genesis I-III most helpful.

D.B.M.

Notes and Comments

Princess Alexandra at Canonisation

Protestants throughout the nation will be deeply grieved over Princess Alexandra's attendance, along with her husband, Mr Angus Ogilvy, at the canonisation in Rome of the 17th century Jesuit priest, John Ogilvie. It is extremely sad that a Princess of the Royal House would countenance in any way this tom-foolery of the Roman Catholic Church. It is well known, however, how diligent the Roman Catholic Church is in seeking to ensnare members of the Royal Family by persuading them to countenance in one way or another the worship and ritual of that apostate church. May the Lord in His mercy open the eyes of the Royal Family to the true nature of that false system lest they be ensnared by it.

Television Film

The refusal of the BBC to withdraw the showing of the controversial film "Rosemary's Baby", notwithstanding the protests it has received, is indicative of the outlook presently to be found at Broadcasting House. Though the BBC claims that this film will not extend the boundaries of what is, or is not, permissible on television, it is all too evident that the boundary of what is permissible is a creeping one, moving further and further into the realms of evil and depravity. Witchcraft and diabolical possession, it would seem from the BBC's point of view, are subjects suitable for presentation to the public. What handmaids for good might radio and television be if they were used to instruct the people in right conduct instead of that which is evil.

Harold Macmillan's Comment

Mr Wm. Deedes in reviewing Lord Home's Autobiography in the *Daily Telegraph* mentions how Lord Home once asked Harold Macmillan if he

could put his finger on the point in time when the slide in our values (as a nation) began. Macmillan's unhesitating reply was: "The day when people stopped going to church regularly on 'Sunday' morning."

It is good to know that Harold Macmillan recognised the connection between declining church attendance and declining morality. How good it would be if the leaders of our nation at the present perilous time in our history were to recognise the connection between our economic decline and our forsaking of the living and true God. If they did so, they would be nearer to a solution of our problems.

Rhodesia

Prime Minister Ian Smith has accepted the proposals of Dr Kissinger, the American Secretary of State, for a solution of the Rhodesian situation. What the eventual outcome of these proposals will be, whether it will mean continued responsible government in Rhodesia, albeit under majority African rule, or a slide to Marxist rule, is difficult to see at present. It is likely that Mr Ian Smith will require firm safeguards before he relinquishes the reins of government. Indeed, it seems likely that he has already received assurance of these before he consented to the proposals. If so, we do hope that these assurances will be honoured and responsible government continued in that land. This would prove most advantageous for the continuance of the work of our Mission in Rhodesia.

Help Those Women

When Christ was bearing away the sins of His church in His body on the tree, Matthew tells us that 'many women were there' (Matt. 27:55). They were there, though others were marked by their absence. The cause of Christ was at its lowest point, yet 'many women were there'.

In the Philippian church as well, women were there who showed their devotion to Christ. Paul noted it, and recorded his indebtedness to them when he wrote: "Help those women who laboured with me in the gospel" (Phil. 4:3).

The case of the Philippian church is perhaps of particular interest as that church was in a missionary situation. The church in Italy too is a mission church, and in the last article I spoke of some of the men involved in the church's work. As in Philippi, there are women there, and here I would like to introduce some of the women of the Italian church.

Erna is actually Dutch, though she is one of the group at Spotorno, on

the Italian Riviera. She came to Italy about three years ago, and worked for a time in the South in a Home for children. The Home was run by Pentecostals, and difficulties arose because she could not agree with their views. She left that Home, and, not finding other work, she returned to Holland after an absence of a year and a half. Erna said that it was during this time at home that she was converted. She was then praying about where God would have her go, and after a little time it transpired that the Rev. Hegger, who runs a Home for ex-priests in Holland, wanted to employ a secretary to help Franco Maggiotto in his growing missionary work. Erna felt that this must be God's will for her, and so she took on the work. As one who speaks Dutch and Italian fluently, she is a link between the work in Italy and those who support it in Holland.

Ida is the wife of Mario. It is with them that I stayed while attending the committee meetings at Spotorno in March. She was with another group of Protestants before she met Franco, and she said that at this time she felt unsure of her salvation. The teaching was that man believed in his own strength, but the effect this had on her was that she said, "If it is up to me, how can I be sure that I am really saved? Others have said they were saved, and now they have gone back." She went on, "It was a bondage, but when the sovereignty of grace was explained it was a deliverance from bondage." Ida said that when she and her husband had been with the first group they joined after leaving the R.C. Church, there had been the strictest rules of do's and don't's. Their son became disgusted with this religion because, for all the rigorous rules about what to do, the lives of many did not really commend their professed Lord. The result was that he is not now interested in religion of any kind. Ida concluded: "We used to try to force him before, when we were with the others, but now we do not do that. We only pray to God." There are other incidents which could be recounted, giving the picture of a spiritually-minded woman and a practical Christian. Commenting, for example, on an incident in which one man became upset at what another had done, she said, "Achille got angry for nothing. He was looking to man, and men make mistakes always. He should look instead to God. When he looks only to God he will not worry any more."

Aurora is Franco's wife. When I saw her again in March she did not look so well as she had done the previous September. There was an explanation. Apparently she became very ill at the end of last year. In the opinion of the doctors her condition was very serious and Franco was

told to tell the other relatives about it. All the members of the little church were praying. Even the children in the Sabbath School remembered Aurora in their prayers when they went to bed. One day the sadness of what seemed to lie ahead came over Franco, and then his little daughter Tabitha tried to comfort him, saying that Jesus would look after him. Aurora went into hospital, but immediately it seemed as if her condition began to improve. The doctors were surprised, and postponed the operation. In the end she came out of hospital without undergoing surgery, the medical men mystified as to how she had improved.

Speaking of her illness, Aurora said, "When we are well, we do not think of it, but when we are in such a situation we realise that our health as well as everything else is in the hands of God. We realise that we are nothing, that we are like the flower that fades in a moment. I do not know why I had that illness, but God knows why."

While we talked about more general things Aurora said, "Nothing will do for Italy but the gospel and to preach anything but the pure gospel is to waste time. Many are wasting time, burying themselves in social concerns, but what is the use of that without preaching God? There is not much time; our society is on the way to ruin.

"Of course, Franco is encouraged by meeting others, by the setting up of this Committee now. It is wonderful because when we came here a few years ago there was nobody. Now there is at least a small group."

About a fortnight before I was out in March, Alberto Dressino had gone with Franco to visit those with whom we have had a longer association in Fornaci di Barga. What were his impressions? Speaking of Emilia, Alberto said,

"I was moved to tears. It made me wonder what we were doing, who hear the word of God explained so often. It was a pure marvel, seeing how she had learned better than I, without having meetings and the preaching of the Word. It was a work of God."

Having heard such a report from the Spotorno side, I was looking forward to hearing Emilia's account of the visit. And here it is:

"I was not very well at the time, and was off my sleep. But I was able to bear it well, for the joy that I had at the time. Not that the joy was limited to the time Franco was here; I had had experiences before that too. Of course we do not always feel the same: there are times of going down and times of rising again, are there not?"

Then Emilia told me about one day in February in which she had received great encouragement.

She went down to Lucca to have a little change, and to get a little peace. There was a carnival on, with a street procession, and she thought that she might get an opportunity to speak to someone. She was sitting on a park bench in a quiet spot when two women passed and a conversation began which turned quite easily to spiritual things. She gave them some leaflets written by Franco and told them a little about his work. The older lady was not very interested, but the younger one was more attentive and accepted the leaflets willingly. When she left she asked Emelia to pray for her.

Then, as Emelia was travelling home in the evening, another similar opportunity presented itself. There was a crowd of people in the train, so that there was standing room only. She was afraid of moving further up the corridor but the lady standing at her back was pushing forward and so she went. Minutes later she turned to see a young man standing near her with a book open in his hand. It was a book of Psalms. Emelia said to him that she was not an R.C. but that she was glad to see someone in that crowd reading the Psalms. It turned out that he was in his first year of training as a priest, and that he was reading the Psalms because, as a matter of duty, he had to read three a day.

Emelia began to speak about the gospel, and thought it quite wonderful how she was able to remember parts of Scripture to support what she was saying. She felt sure that she was not alone in it: that the Lord was helping her in what she said.

The trainee priest asked her about her own situation, and how she had come to entertain these views. Emelia told him how some people had come from abroad to explain the Scriptures, and also spoke about Franco.

Since that time, when Emelia felt the joy of the Lord to be her strength, she has written to tell of difficulties she has passed through. It is not easy for her in her home when her husband has no real interest.

Help those women. Pray that the Lord will strengthen them, that He will fulfil towards them the promise regarding His vineyard: "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day."

J.T.

Letter from Rhodesia

by Rev. Donald Ross

Dear Friends,

The praise is the Lord's that the church in Bulawayo is now built, but this is only a small part of our building activities on the Mission Field. These last few months we had three fair sized building projects going on at the same time. There was the Church at Bulawayo, the Isolation Unit at Mbumba and the girls' Dormitory at Ingwenya. One can imagine the hive of activity throughout the whole Mission. In the month of August there were two lots of contractors at Bulawayo. The painters and the roofing experts, as well as some of our men were doing landscape work. At Mbumba we have our own squad building the Isolation Unit, with some of our men doing plaster work etc. at Ingwenya. Then for the girls's dormitory at Ingwenya we had the contractor who built the Bulawayo Church. In all there were 70-80 men engaged in these projects: and where do the necessary finances come from? From various places; such as grants from organisations interested in African development, donations etc., but the greater percentage from Holland. The last two donations from Holland amounted to \$47,000. It is now our duty to acknowledge the kindness of our Dutch Friends, and there is no better way to do that than by referring the matter to the Word of God. Here we find God commends such liberality while on the other hand He severely condemns where this spirit is lacking.

Paul directed by the Holy Spirit to write to the Philipians said "Ye sent once and again into my necessity, not because I desire a gift, but I desire fruit that may abound to your account." This fruit is very evident with those who contribute in Holland, a fruit that God delights in. All believers who grow in grace must naturally bring forth this fruit, and the result will be that the cause of Christ will progress. This progress was very evident to us here in Bulawayo when last Sabbath we had our first service in the Bulawayo Church. For this building, costing approximately \$27,000, the funds have been largely contributed by Dutch Friends, though contributions have come from friends from all over the world of which \$4,000 accumulated over the past few years. Added to this \$1,250 came from our people in Scotland a few months ago, \$300 from the Inverness Ladies etc.; names too numerous to mention. The praise is due to God alone.

Now that we have this outward prosperity, a church building with all the necessary facilities, with one voice we can say to all friends who so

graciously contributed towards it: "Ye sent once and again to my necessity." We feel most grateful to all; whether they gave little or much it matters not, our hearts are gladdened by your kind thoughts towards us.

You have given us of your substance. Now we crave your prayers for an out-pouring of the Holy Spirit. On our last Sabbath at Nkulumane Government school, 95 souls were present. On the following Sabbath about 200 souls were present, many of these were little children from the streets: but so dreadfully ignorant of the truth. The large majority of our congregation are dead in trespass and sins, lost sinners, and so few are brought to Christ the Saviour. We need therefore your prayers that God would out of His great mercy visit us with His salvation. "Without Me," says Christ, "ye can do nothing." And all who are taught of God know that to save one soul is not the work of man. Yes, preach to all creatures, "Go ye into all the world — preach the gospel to every creature"; this we must do as directed from the Word of God, but God alone brings a harvest. "Not by might nor by power, but by my Spirit, saith the Lord." Ask God then for us here in Bulawayo, yes for the whole Mission Field that He would visit us with an outpouring of the Holy Spirit. This we need to the ends of the earth; it is the only answer; failing this, God will "smite the earth with a curse" (Malachi 4:6).

"The whole earth let His glory fill.

Amen, so let it be." Psalm 72:19

Acknowledgment of Donations

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

Jewish and Foreign Mission Fund: Friend, England, Scunthorpe postmark, £10.

China Mission Fund: Friends, Aberdeen, £20, for Taiwan; J. & A.G., Rassay, £10, towards China Mission.

Dominions and Overseas Fund: Friends, Aberdeen, £20; Anon., Edinburgh postmark, £25, both for Reformation Study Centre.

Rhodesian Mission: M.N., Inverness, £25; A.M., Inverness, £10, both per Rev. A.F.M.; A.F.M., \$85, towards Deputies' Expenses; Inverness Ladies' Rhodesian Mission Group for Bulawayo Church Building Fund, £250; Inverness Ladies' Rhodesian Mission Group for Ingwenya School Fund, £100.

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

Dingwall: W.B., Greenock, £4, per Rev. D.B. MacL.; Envelope in plate for Fede Viva, Dingwall Friend, £20.

Dornoch: Aberdeen postmark, £2, for Communion Expenses.

Dumbarton: Lewis Friend (August), £2, for Congregational Funds, per D. MacPherson;

Dumbarton Church Friend, £5, for China Mission (In plate 12/9/76); Friend, Ness £20; Friend, Blantyre, £10, both per T. MacRae; A Glasgow Friend, £5, last three for Manse Fund.

Fort William: Mrs M., Invermoriston, £2, for Communion Expenses; Mr & Mrs D. MacL., Tyndrum, £2, for Sustentation Fund, both per Rev. J.A., MacDonald; all at Kytra, £5, for Sustentation Fund, in memory of a much loved son and brother; Mrs M., Achintore, £20, for any needful Fund, both per M.I. Matheson.

Glendale: Two envelopes in plate, £4, for Aged and Infirm Ministers, etc. Fund; A Friend, £2, for General Building Fund; Bequest of the late Mrs I. MacLean, £344.06 for Congregational Purposes; Mrs MacK., £5, for Communion Expenses, per Rev. F. MacDonald; A Friend at Communion, £5, for Sustentation Fund, per K. MacAskill; Glendale and Waternish Congregations, £238, towards Memorial Stone for the late Mr A. Colquhoun.

Kyle/Plockton: Fernbank, £5, for Congregation Fund and £5 for Building Fund; Envelope in plate, £10, for Kyle Building Fund (twice).

Laide: Gairloch, Friend, £10; In memory of loved ones £10; Friend, £2; Glasgow, Friend, £10; C.M., £5; Friend, Opinian, £5; 2 Friends, Ardersier, £10; Beaully Friend, £5; St Jude's Friends, £2; Cross Channel Caravans, £5; Laide Friend, £10; 2 Friends, London, £10; Raasay Friend, £5; Anon, £40; Glasgow Friend, £10; Stoer Friend, £10; Gairloch Friend, £5; Inverness Friend, £2; Malachi 3:10, £500.

Loch Inver: Mr A. MacL., Buhamore House, Portree, £1, per Rev. A. Macaskill.

Portree: Miss C. MacK., Portree, £50, for Church Maintenance (in Church Plate); Anon. (Church Plate), £6, for Dominions and Overseas Fund; C.M. £1, for Dominions and Overseas Fund, I.H.G., £5, for General Purposes.

South Harris: In memory of loved ones, £10, for Sustentation Fund and £10 for Home Mission Fund.

Stirling, Perth and Dundee: Fearn Deacons' Court, £76; Friend, Inverness, £10, both for Perth Manse; Friends, Inverness, £5; Friend, Inverness, £5; Friend, Inverness, £1, all for Communion expenses, per Rev. I.R.T.

Ulg: Anon, Valtos, £6; Two Friends, Finsbay, £10; Well Wisher, Uig, £5, all for Manse Repair Fund.