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Pride

The sin of pride is the most universally prevalent of sins and the least frequently acknowledged. It has its seat deep in the natural heart of man. It is the sin that brought Lucifer down from being an angel of light to be a fallen spirit, from being an archangel to be the Prince of darkness. It is the sin also which allured our first parents from the pristine glory of their created state to the awful depths and depravity of their fallen state.

The sin of pride is like the rock in the sea upon which many noble ships and lesser vessels have struck and floundered and perished. Oh, how many, even in the history of the Church of God, who, though they escaped many another danger in their wilderness course, were brought, if not to ruin, at least to the destruction of their usefulness in the world by the awful sin of pride. It is like a virulent fever affecting all with whom it comes in contact. None appear to be immune from its pursuing grasp except those who have been so weaned from self that they can trust themselves no longer, and have been obliged to commit their keeping to Him who is able to keep them from falling and to present them faultless before the presence of His glory with exceeding joy. Jude 24. A blessed people they are, who, conscious of indwelling sin and corruption, conscious of the deep depravity of their own heart, the unstableness of their own will, the darkness of their own understanding, must of necessity place their safe-keeping in more powerful hands than their own; and who, conscious that the Lord by His obedience and sufferings and death on Calvary on their behalf, has abundantly — and more than abundantly — earned their confidence in Him, cannot but repose in Him, not only the hope of their salvation but of their safe-keeping as well. Poor, poor sinner; tried, tried believer; yea, all who vex their soul night and day in trying to preserve themselves; all who are weary and faint by reason of the way and fearful of succumbing through the conflicts that meet them every day; oh, by the mercies of the covenant-keeping God of Jacob,

place your confidence in Him as surely for your safe-keeping as for your salvation; yea, as surely as you repose your soul upon His bosom and lay down your head there and find rest in Him for the salvation of your soul for eternity, so rest your soul upon Him, so lay down your head upon His bosom also for your safe-keeping every step of the way on your wilderness journey to the promised land. Is He not able, who delivered you from the lowest hell, to preserve you for the few steps of your journey in this world? Is He not able, who delivered Daniel from the den of lions and yourself from out of an horrible pit, to keep you from the snares and gins of the wicked one? Have faith in God. Trust in Him at all times. In the Lord, the living soul can say, have I righteousness and strength.

But you will say, That is all very well, but what about this giant sin of pride, this Goliath that has slain so many even of the mighty. To you we say: Remember the David of the New Testament. If David of the Old Testament slew Goliath of Gath who was so mighty, so that the damsels sang, Saul has slain his thousands, and David his ten thousands, how much more may this be said of the Lord Jesus Christ. Has He not slain His ten thousand times ten thousand and thousands of thousands? Has He not grappled with foes too numerous to mention and with enemies far beyond the power of man to conquer? And has He not obtained the victory? Has He not overcome death and the grave as well as the powers of darkness? Has He not power, therefore, to overcome and slay in you this giant sin of pride? Despair if you will and as you must of ever conquering this infernal foe yourself, but never despair, no, never, of Christ subduing, overcoming and conquering it in you.

The Apostle had to learn his weakness and his need of the thorn in his flesh. He would have the thorn removed; he would desire never to be troubled with it again. This is the attitude of carnal wisdom towards the occasion and cause of all conflicts. Let these be removed, let me not be tried by reason of them any more — so proceeds human wisdom. How different is the wisdom of God! How easy it would have been for the Lord to remove the thorn in the flesh. But the Lord does not remove it. He says, Let it remain. But He also says, I will give you grace to support you under it so that you may learn that my grace is sufficient for you and that my strength is made perfect in weakness. You are to learn at the same time both the strength of indwelling corruption and your own weakness and inability to resist it. This is not so that you may be overcome by it but to call forth the exercise of His grace in you so that you may be led to look by faith to the Strong for strength, that is, to look out of yourself to Him who is able to do all things for you.

So in our conflicts with the pride of our own heart, we would wish that we were never troubled with this enemy again. But the Lord sees fit to leave it. The land was not to be cleared in one day. There were enemies to be left in the land to prove and to try the people of Israel. So with indwelling corruption and, in particular, with the risings of pride in the hearts of the people of God. Like David when he said of Saul, I will fall by the hand of Saul one day, so it is with the child of God and pride — I will fall by the hand of this Saul one day, he says. No, David, the Lord might have assured His harrassed servant, you will not fall, but Saul will fall one day and you will rise and triumph. Many a conflict lay between David and the time when he would reign triumphantly — and many a battle may lie between you, child of God, and your ultimate victory and triumph, but the outcome is sure. The battle is not your's but the Lord's. What a day it will be for the tried afflicted people of God when they shall see this great foe, this sin of pride lie as a vanquished foe on the field of battle. Will they glory in the victory they have obtained? No, surely they will not but will say,

Not unto us, Lord, not to us,
but do Thou glory take
Unto Thy Name, ev'n for Thy truth
and for Thy mercy's sake.

Synod Sermon

by Rev. John Nicolson, Tain, Retiring Moderator

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

Hebrews 4:14

Many of the Old Testament rites and ceremonies of the Temple would remain mysterious to us were it not for this Epistle. Here the Apostle, to whom the name Jesus was once anathema, shows that Jesus was the Son of God and therefore superior in all spheres to angels and men. No doubt in his days of spiritual ignorance and as a Pharisee he was not without the knowledge of the letter of the oracles of God, especially regarding the Priesthood which God instituted in Israel and which wielded such great influence among the people. Briefly, the Priesthood was expected to protect the purity and integrity of Israel. They were the Ministers of **the Lord**. The High Priest was viewed as the holiest man in Israel and the only one allowed to enter behind the veil of the Temple where the Ark of

the Testimony was placed — this only once a year. Although this high office was of Divine origin its authority had become most oppressive by the time of Jesus Christ and by their arrogance the High Priests had brought order into confusion. Yet, in spite of this, the Jewish nation had an inbred veneration for this Mosaic institution which, to remove from the Hebrew Christian, was the formidable task of the Apostle. Here he was touching the very nerve-centre of their reverential respect, the very foundation of their religion and the tradition of their fathers.

It seems to me the Apostle primarily intended this Epistle for Jews who had embraced the Christian religion, but who were in danger of back-sliding or even of worse apostacy. Hence the warning in the background of the chapter read. At the same time he encourages and exhorts them to hold on to the teaching they had received from him and the other Apostles, the teaching which they professed to believe (Chapter 3, verse 12).

Tonight as enabled, we would like to consider our text in connection with ourselves.

Firstly, **the encouragement given.**

Secondly, **the duty to which we are called.**

In the third place, **a few remarks by way of personal application.**

In the first place then: the Apostle makes it very clear in this Epistle that the order of the Levitical Priesthood is ended forever. The so-called Priesthood of the papacy therefore has no scriptural grounds whatsoever for its existence. Indeed, such an order as they have is cursed (Galatians 1:8, 9). It only promotes slavish fear in the hearts of the poor superstitious people under their yoke, and not encouragement. The Roman system is continually falling into grosser errors by holding more and more unscriptural views. Alas, there is so much indifference, if not worse, among so-called Protestants today that there is a very real danger of Romanism regaining her lost ascendancy in our country. But we, as a branch of the Visible Church, still have the encouragement of our text.

The Word of God clearly reveals our need of a High Priest to intercede for us because we cannot stand innocent before God owing to the guilt of our sins. This cannot be denied (Hebrews 2:2-4). As we are all under the sentence of eternal death, no mere man or woman can be our intercessor: "As by the offence of one judgement came upon all men to condemnation . . ." Romans 5:18. But, blessed be God, He has in great love and mercy condescended to provide a suitable Priest, chosen by Himself, and to accept His work in the place of His people. **"The forerunner is for us entered in, even Jesus, made an High Priest forever after the order of**

Melchisedec." Hebrews 6:20. So the Jewish Christians taunted by their opponents because they had no Priest or altar in their religion had no need to fear; neither does the Christian of our own day because we have a **Great High Priest**.

Much as we would like to dwell more on this glorious theme of the great encouragement given to us, time will not allow; and it would defeat the main purpose we have tonight, which is to dwell on the duty set before us and its personal application. But we may notice briefly (1) that everything that is needed for our salvation is found in this **Great High Priest**. **The altar** is His infinite pure Divinity which gives **infinite** value to all that He does and has done. **The sacrifice** is Himself as God in our nature without spot or blemish of sin; hence the necessity of the virgin birth, so that a perfect sinless obedience even unto death on the cursed cross could be rendered and accepted by a Holy and Just God. **The Priest** is One who is perfectly holy and blameless in His life. This Great High Priest although He died in offering Himself as a sacrifice in the room and stead of His people, arose from the grave through the power of an endless life (Hebrews 7:16-17). Not only so, but after revealing Himself to reliable witnesses He **passed into the Heavens**. O, what a great and glorious High Priest this is, of whom the heavenly choir sing — **Lift up your heads, O ye gates: even lift them up, ye everlasting doors: and the King of Glory shall come in.** Psalm 24:9. Yes, He is a Royal Priest having authority, **divinely given**, to enter into the very presence of God in the name of those for whom He suffered (Hebrews 9:24). He sits at God's right hand in their name; not only to intercede for them as Priest, but to rule in them as King by His Spirit and Word. He is also to defend them from their enemies, however powerful they may seem (Psalm 110:1-2). (2) His Name is Great. O, how encouraging in the face of all that may seem so dark and mysterious in God's providence when we have Jesus, **the Son of God**, at God's right hand for us. How wonderful was the name **Jesus** to the infant church, to the Apostles, the Fathers, the Martyrs and the Covenanters of Scotland. Yes, not forgetting the Disruption Fathers of 1843, and the Fathers of our own Denomination who stood the testing time when the honour of Jesus was at stake. The Name and Glory of Jesus became precious to their souls when, in a day of grace, they came to know themselves as lost, ruined and hell-deserving sinners. They came to understand also the meaning of these words: "**Thou shalt call His name Jesus: for He shall save His people from their sins**" (Matthew 1:21). How great He is who is called **the Son of God**! Here is where the greatness and glory of His Person is revealed — His equality with

the Father as to His divine nature. Christ alone could say: **"He that has seen Me has seen the Father."** What blasphemy the Roman system is guilty of when they by-pass the Son of God and give glory as saints to men and women who may be already in hell! Such a Son as Christ is has prerogatives and rights which are His alone: they can never be taken from Him nor shared. This latest blasphemy and gross sinful purpose of raising the so-called "Blessed John Ogilvie" to the status of Saint John is another proof of the changeless character of that God-dishonouring System, the Church of Rome. No, upon the doctrine of **Jesus, the Son of God** as the **only** Mediator between God and men hinges the full redemption of soul and body, and is fundamental to true saving faith.

In the second place let us notice: **The duty to which we are called.** "Let us hold fast our profession." The Jewish Christians had professed the name of Jesus and believed in Him **to the saving of the soul** (Hebrews 10:39). We possess nothing more precious than our souls. Jesus Himself evaluates the soul of man and sets it over against the **whole** world! (Matthew 16:26). In times of persecution, we believe, these words of Christ had a strengthening effect on our suffering Fathers when the world offered its various forms of riches, honours, pleasures and friends. But in heavenly wisdom, they calmly weighed both issues — the gain and loss of each course. No wonder then that their motto was, **none but Christ.**

The word profession here is the same word as used in the third chapter where the Apostle speaks of Christ in His superiority over all as **the Apostle and High Priest of our profession, Christ Jesus** (verse 1). In the Greek it means **confession**. Some scholars assert that it properly means: **our joint agreement**, while others, **acknowledgement**. To the unconverted Jew, this **new religion** was aimed at the destruction of their own religion and must be opposed at all costs. Hence, the exhortation of the Apostle to **hold fast**. Now, this **joint agreement** was to acknowledge the truths of the Gospel before all and sundry. The Apostle was not one to announce the truths of the Gospel in a colourless presentation so as to confuse rather than edify, as the Arminian preaching does in its many forms. For instance, Mormons, Jehovah Witnesses, Unitarians, Roman Catholics and some so-called Protestants all maintain that they have the truths of the Gospel. Fathers and brethren, let us not be so vague in our profession of the truths of the Gospel, or in the presentation of the same. What do we mean by the truths of the Gospel? I fully agree with the formula used by some to represent the Gospel and that we must experience the same in the salvation of the soul, namely, the three Rs —

Ruin by the fall; Redemption by Christ; Regeneration by the Spirit. I personally prefer one given by another, because to me, it gives a fuller view of the truths of the Gospel, i.e. T.U.L.I.P. — **Total depravity; Unconditional election; Limited atonement; Irresistable grace; Perseverance of the Saints.** It also gives a broader panorama of the doctrines of Truth as stated in the Westminster Confession which we profess to be the Confession of our faith.

Arminianism is God dishonouring and finds its stock rooted in the soil of the Declaratory Act of 1892, which became law in 1893, causing the distinctive stand of the Free Presbyterian Church by Deed of Separation. We believe that the doctrines of the Apostles were the same as we stand for today, and that they are not only God-exalting but absolutely logical. They are rooted in Scripture as the infallible, inerrant and verbally inspired Word of God — **thus saith the Lord.**

(1) T — He says man is **totally** ruined and spiritually dead. Sin has made man totally incapable of raising a finger to save himself. He is utterly dependent on God's Grace alone for salvation.

(2) U — Man was born in this awful condition while at the same time, it cannot be denied "some believe and some believe not"; and that the Scriptures ascribe this faith to God's **gift**, this must point to election. Consequently, as man is in no condition, by nature, to believe; then this election must be unconditional on man's part, or as the Scriptures testify — **an Election of Grace.**

(3) L — Further as Christ, being God, could not fail in His mission to save and atone for the sins of His people, this fact points to a limited atonement, and not a universal one. If Christ died for all men, then He has failed in His work; for many of the human race are lost. Perish the thought that Christ, the Son of God, could ever fail!

(4) I — Again, as it is in **time** man must believe to the saving of the soul, and he cannot exercise this saving faith because he was born spiritually dead; therefore he must be born again. This power Scripture ascribes to God, the Holy Spirit; who by breathing spiritual life, through His Word, into the soul enables it to embrace Jesus Christ, by faith, as a Saviour freely offered in the Gospel. This power is irresistable.

(5) P — Finally, as far as full redemption is concerned, Scripture testifies that Christ has been promised this election of Grace as His own seed and wholly accepted by God; effectually called and sanctified by His Spirit; so such will persevere to the end and be glorified (Romans 8:30).

Many object by saying that if we hold these doctrines we cannot preach a free offer of the Gospel. If it is meant that we cannot appeal to

man's free-will to accept Christ, certainly we cannot; and do not let us lead men along that dangerous and soul-destroying path. But if it is meant that we cannot offer Christ indiscriminately to all that hear the Gospel; we deny that. No preacher knows who the elect are, therefore we must preach and offer Christ to all. The atonement is sufficient in **value** to save all and, so it is preached to all. The fact that man is "dead in trespasses and sins" should be no obstacle, because God has commanded to preach to all (Mark 16:15). Let us take the illustration of the fearful condition of Israel shown, by vision, to Ezekiel as recorded in that prophecy, chapter 37:1-14. There we see the prophet commanded to preach to **very** dry bones. Did he begin to "reply against God"? No, he did as commanded; and what a wonderful result! He wisely left the issue to God. Yes, many a soul has been arrested and enabled, by the power of the Holy Spirit, to lay hold on Jesus Christ, by faith, through the preaching of the free offer of the Gospel. **Faith cometh by hearing, and hearing by the Word of God** (Romans 10:17). We must never forget that man is a rational creature and therefore responsible to God for all his sins. His inability is sin itself! O may God bring this home to us while we are in time! While the Pelagian interpretation of man's will is extremely dangerous to immortal souls and most dishonouring to God, we must remember, logical as the system of doctrines known as Calvinism is, that a mere intellectual understanding of them is not enough to save our souls. No, we need an experimental knowledge of them, evidenced by our life, walk and conversation in this present world.

It is also, we believe, clear in Scripture that the Apostles exercised the same form of Presbyterian government, worship and discipline that the Free Presbyterian Church practices — albeit we are painfully aware of failings and infirmities. We subscribe to the **whole** contents of the Westminster Confession of Faith because we are persuaded that these documents are founded on, and are agreeable to, the Word of God. Opposition can be expected because Truth and error have always opposed one another, and have done so since Cain opposed his godly brother, Abel, and slew him. So, if the Truths of the Gospel have to be kept alive in our midst in this fearful day of backsliding, it is by **holding fast** to them in opposition to those who try to "wrest" them, as Scripture says, **to their own destrucion**. If they pull us over to their side we will be the losers, and the characters of our faithful Fathers will have been stigmatized.

Now, in the third place: **A few remarks by way of personal application.** First of all, fathers and brethren, let me speak to the Ministers of Christ

among us. In writing to the Corinthians Paul introduces himself as a divinely appointed messenger of Christ. By this divine calling Paul, and all others called in the same manner, was honoured above other men. There is no more honourable calling in the world than this one: **No man taketh this honour unto himself, but he that is called of God as was Aaron** (Hebrews 5:4). It carries with it a most solemn responsibility, as the minister of Christ is expected, commanded by God, not only to preach the Gospel and govern His church, but to be an example to all within and outside as how they should live. Should we then be ashamed of this high office? Are we not, as the Apostle says, **Stewards of the mysteries of God?** (I Cor. 4:1), even although we carry this treasure in earthen vessels, and are despised by many? What does the Apostle mean by the **mysteries** of God? He means, we believe, that as the truths of the Gospel were opposed to carnal reasoning they were mysterious to the unbeliever until they were opened up, by the Spirit, to the enlightened understanding and became treasures indeed! Many in our day, run who have not been called, and alas, make this very evident to the detriment of the cause of Christ. But where the called messenger is, he is made a source of spiritual blessing for the people to whom he is sent. We believe firmly that when the Lord sends His messenger to a people, the messenger has work to do. The fruits may not be apparent immediately, but, as Paul himself so often wrote, **the day will declare it**. Let us therefore **hold fast** to our profession as ministers of Christ and not be ashamed to show all and sundry that we are ministers, therefore stewards of the mysteries of God. O, how high is the honour bestowed upon such! Who can conceive what a blessing is bestowed upon the true stewards of the mysteries of God. The Eternal God has put into the hands of a worm of the dust the precious treasures of His house. Well may He say to the slothful or unfaithful steward, **cursed be he that doeth the Work of the Lord deceitfully** (Jeremiah 40:10). God forbid then that we as ministers of Christ in the Free Presbyterian Church would be found belittling the solemn responsibilities placed on our shoulders **to hold fast**.

Now, here I may speak a few words to my younger brethren in the ministry. I speak to myself at the same time. When beginning and before constituting, by prayer, our Presbytery meetings, the fifth chapter of the first Epistle of Peter is often read. It is so, because it is written especially to **"the elders which are among you . . ."** In the first verse the tried and experienced Peter speaks of the **office** which should carry with it the gravity, wisdom and humility of mind that commands respect and was so perfectly found in their Master. But in the fifth verse he speaks primarily

of age in the office. "**Likewise, ye younger, submit yourselves unto the elder . . .**" He exhorts the young to be "clothed with humility" and gives a very solemn reason for it when he writes: **For God resisteth the proud.** O brethren, what a fearfully solemn matter it is to have God resisting us. We may resist the ordinance of God and command the applause of the world, that is, the professing world. But what will that be at the end if God has been resisting us? Let us seek the humility of grace to learn by the experience of our elders who have gone through temptations we know nothing of, and we will receive more grace to overcome all.

Our office-bearers are also exhorted to **hold fast** their profession. They also have been honoured, in God's providence, not only to be called out of the kingdom of darkness, but He has brought them into the ruling office of His house. Here they profess to stand alongside the ministers of Christ in preserving the purity and order of these treasures. In doing so he must **himself** value what is committed to his custody so as to preserve it from deterioration. Fearful is the condemnation passed on the slothful servant in the parable of the talents: "**Thou wicked and slothful servant**". Brethren, you have taken solemn vows in the presence of God, men, angels and devils, so the vows of God are upon you. Let us remember God will not be mocked, so **hold fast** to your profession which includes your solemn vow to assert, maintain and **defend** these doctrines, and our form of government. Not only do you profess to believe the Confession of Faith as grounded on the Word of God; but that it is the confession of **your** faith.

Our members in full communion are to be exhorted to **hold fast** their profession. They profess to have a saving knowledge of the Lord Jesus Christ as their personal Saviour and to be in **joint agreement** with the above profession, that is, the Word of God as it has been stated above, and the Westminster Confession of Faith as their subordinate standards. So, Christ and all that belongs to Him is precious in your sight. You are here, dear friend, and many a secret groan arises from your heart in relation to your own unfruitfulness and over how low the cause of Christ is in our day. Ah, dear friend, here is a sweet meat for unbelief. Some of the propositions of the mere professing world may seem very plausible, and if unbelief is not checked it will draw your mind away after them. The few in number to which you belong seem to be helpless in face of the vast majority opposed to us. Remember the experience of the Psalmist when he cried — **the floods have lifted up, O Lord, the floods have lifted up their voice: the floods have lifted up their waves** (Ps. 93:3). Yes, but he did not stop there, but looked to the Lord when He carried on saying,

The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea (V.4). Again, when he exhorts Israel to remember the everlasting covenant the Lord made with them in which He promised: **Unto thee will I give the land of Canaan, the lot of your inheritance; when they were but a few men in number: yea, very few, and strangers in it** (Ps. 105:11, 12). His eyes were toward the faithful God who had promised, as our eyes must be when we **hold fast** our profession.

We have adherents also to be exhorted. They may say — **but I do not profess**. This is a favourite excuse to escape remonstrance for some sin they are committing or duty they do not perform. But, My dear friend, we take it that most, if not all, here are baptised into the visible church. Now Baptism is one of the two Sacraments in the church of Christ. The word **sacrament** was taken up by the ancient fathers from the oath by which the Roman soldiers were sworn to their duty, and they were not admitted to be soldiers until they had solemnly taken that oath or **sacrament**. Parents who have had their children baptised in our church have sworn that they believe the doctrines of the Word of God to be true, and that the Westminster Confession of Faith has been accepted by them as their subordinate standards. Also they have, in their profession, promised to abide by certain rules based on the Word of God; and have professed to appreciate the distinctive stand of the Free Presbyterian Church in its separation from the Declaratory Act Free Church of 1893. These vows and promises are made in the presence of God, angels, men and devils.

It is to be feared that some do not like mention made of the Declaratory Act. But, if such really valued their souls and the souls of others they would prayerfully examine this Act in the light of Scripture. They would see the untold harm it has done, and is still doing to souls who are under its influence. The Truth can do no wrong because it is God's Truth: **and the truth shall make you free** (John 8:32): **sanctify them through Thy truth Thy word is truth** (John 17:17). Only error can destroy, and surely we cannot be censured by right-minded people when we try to warn our people of such destruction (See James 5:19). The Declaratory Act is full of erroneous teaching and we appeal to our young people to study our recently published "History" — especially the supplement at the end of the book. Approach it with an unbiassed mind; compare it with the Word of God in a prayerful manner; then make up your mind. I guarantee you will not be lead astray.

In conclusion, the nature of the Church of Christ is an outgoing one; it was made so by commandment of the Lord Jesus, the **only** Head of

the Church (Mark 16:15). Hence we should all support and encourage all the committees of our church appointed for this purpose. **Church Extension — Dominions and Overseas — Jewish and Foregin Mission.** Indeed I have much sympathy with all who have this formidable task, they need much encouragement. Scotland itself has, to a great degree, lost its Christian character, and those who aim at extending our witness here need our prayerful support. This, by no means, excludes our kith and kin overseas; poor souls in Rhodesia; and those who are groping, as it were, their way out of the church of Rome in Italy. We have great blessings and priviledges handed down to us by our faithful fathers; let us not only **hold fast** to them but make a greater effort to share them with others, and not only prayerfully but practically. Our dear friends in Holland ought to put us to shame. Let us consider what we have spent on ourselves and compare it with what we have given toward the spiritual welfare of those mentioned above. The Lord has encouraged us in our extension in the past few years; let this be an incentive to give and work harder, leaving the issue to Him of whom it is written “— **God giveth the increase**”.

Letter from Taiwan

by Dr Cameron Tallach

The Christian Clinic,
Taipei,
Taiwan.

22nd Sept. 1976

Dear Friends,

In August of this year the first “Chinese Congress on World Evangelism” was held in Hong Kong. Although I did not personally attend the conference, I was able to gather a few facts about it, which I hope will be of interest to some readers of the Free Presbyterian Magazine.

It is well known that, when a communist government gained control in mainland China in 1949, it became increasingly difficult for Christians in that country to continue to practise their religion. Forseeing this, many of these Christians fled their homeland and were scattered to many parts of the world. It is a witness to the effectiveness of earlier evangelism in China that, where these Chinese went, they set up independent Chinese churches — in America Europe, Australia, Africa as well as other parts of Asia. In this way they sought to have fellowship with one another, as

well as join in efforts to evangelise fellow Chinese who had fled with them from the terror of communism, but who did not share their faith in Christ. But these efforts remained largely isolated from one another until, in recent years, the idea was conceived of bringing together Chinese Christians from all parts of the world in order, in a more united way, to stimulate and encourage one another in their Christian service. And so, in August of this year, for the first time, this idea was realised in the Chinese Congress on World Evangelism held in Hong Kong.

The theme of the Congress was "Vision and Mission". Over 1,600 delegates came from all over the world, many sent by their local churches. The programme was intensive from early morning till late at night for 7 days. There were talks by 80 different speakers, discussion groups and prayer meetings. In the chairman's opening remarks, he said, "May the Chinese Congress on World Evangelism '76 in the mercy of God, through the work of the Holy Spirit and in the love of Jesus Christ, become an instrument of the Lord to encourage the world Chinese churches to become more diligent and committed to fulfil the greatest commission of our Lord Jesus Christ." The same sentiment was carried in the first lecture entitled "We are saved to serve," where delegates were called to consider the need for confession of lack of zeal among Chinese churches hitherto. The following night, a lecture on "Expansion" emphasised the need for the Holy Spirit's work in this area.

Matters especially mentioned for prayer included work in Macau which provides relatively easy access to the mainland of China. But the Christian church there is weak, and is in need of pastors and teachers. Also mentioned was the recently produced new translation of the Chinese New Testament. This translation will be much more easily understood by modern day young Chinese than the presently used "Union Version" which is written in a very literary style. This work took five years and the Old Testament is expected to take another seven years to complete (Rev. Charles Chao of the Reformation Translation Fellowship was involved in the New Testament translation).

Hong Kong is, of course, geographically part of the mainland of China. The delicate political situation in this British colony was reflected in the Hong Kong government's ban on any mention of the mainland of China during the Conference. This was distressing for many of the delegates, particularly those from Taiwan, who are burdened for their fellow-countrymen there. However, on the third night of the Conference, one pastor was constrained to pray publically for his brethren on the mainland and others followed his example, many weeping openly. It was

this government ban that prevented a full statement of the aims of the Congress, but in the hearts of the delegates they were as follows:

- 1 To consider how most effectively to work together to reach non-Christian Chinese with the gospel.
- 2 To consider plans for evangelisation of the mainland.
- 3 To consider how to reach out to non-Chinese in their home area.

It is not possible to assess how far the Congress went towards meeting these aims, but, no doubt, a start was made. Surely the important matter is the desire expressed in holding the Conference in the first place. "The Lord will fulfil the desire of them that fear Him" (Psalm 145:19).

There seem to be two significant points that arise from this Conference. It is, first of all, a witness to God's power to uphold His own people. The Chinese church has suffered one of the most severe attacks of Satan in history. Yet here is a direct result of that attack — a spiritual counter attack. Jesus has promised "I will build my Church, and the gates of hell shall NOT prevail against it" (Matt. 16:18).

The second significant point is that this Conference was Chinese. It was conceived, planned, managed and attended by Chinese (only 6% of those present were "foreign" missionaries). Here is a witness to the effectiveness of Christian evangelism amongst these people, whatever mistakes earlier missionaries may have made. And, as such, it must be a stimulus to every present-day missionary effort whose aim ought surely to be the formation of a strong indigenous church with a burden for the evangelisation of their own people.

May grace and peace be with you.

Yours sincerely,

Cameron Tallach.

Magazine Price: The Magazine Committee regrets that owing to increased printing costs the price of the Magazine will rise from 20p to 25p per copy from 1st January 1977.

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.

Mu chleachdadh na h-Eaglais fhaicsinnich fuaidh'n t-Seann Tiomnadh.

Air dhuinn anis a bhi dol air an n-aghaidh a dh'fhiosrachadh cleachdaidh Eaglais fhaicsinnich Dhè fuaidh 'n t-seann Tiomnadh, tha e iomchuidh gu'n cumadh an leughadair air chuimhne, gu bheil na Baistich iad fein a teagaisg, gur comhara' agus gur samhlaidh am Baisteadh air co'-cheangal no cumhnant nan gràs.

Nis 'se tha rùn orm, anns a chaibdail so, a' dhearbhadh gu'n robh comharadh co-cheangail nan gràs air a fhrithealadh do naoidheanaibh fuaidh an t-seann Tiomnadh, agus dùlan a thabhairt do na Baistich iad a dhearbhadh, ma's urrainn iad, gu bheil frithealadh comharaidh a cho-cheangail so ann an àit air bith do na Scriobtuiribh, air a thoirmeasg do naoidh-eanaidh fuaidh an Tiomnadh Nuadh.

No ann an briathraibh eile, an dèigh dhomh a bhi nochdadh gu'n robh an t-sochair so aon uair air a dheònachadh le Dia do naoidheanaibh 'na eaglais', tha mi gu bhi co-dhùnadh gu bheil an ni ceùdna' fhathast air orduchadh, do bhrìgh nach 'eil so air a thoirmeasg, agus a chionn nach d' thàinig atharrachadh air bith air an eaglais 'na socharaibh, seach mar a bha i 'nuair a thugadh an t-sochair so dhi a Dhia air tùs.

Theagamh gu'm bi na nithe a bheirear air an aghaidh chum so a dhearbhadh, deachair r' an tuigsinn leòsan nach do smuainich orra roimhe so, le cùram; ach faodaidh mi innse le dearbh-chinntes do'n mhuinntir so, mar as mò a bheirear na nithe so fanear leo, gur ann as ro-shoilleir' a chi' iad mòr mhearachd nan Baisteach.

Tha fhios aig na h-uile ma ta, tha mi'n dòchas, gu robh leanabana air an timchioll-ghearradh fuaidh 'n lagh; — uime sin, ma theid agam air a dhearbhadh anis' gu robh an deasghnath so, air a thabhairt mar chomharadh air co-cheangal nan gràs, bithidh e soilleir gu bheil an timchioll-ghearradh a co-fhreagradh ris a bhaisteadh, agus gu'n robh Dia a faicinn iomchuidh gu-m bitheadh an t-sochair mhòr, agus luachmhor so aig leanab-anaibh fuaidh 'n t-soisgeil a bha aca fuaidh 'n lagh.

Chum a nochdadh gu'n robh an timchioll-ghearradh na chomharadh air co-cheangal nan gràs, thugamaid fanear na nithe so a leanas.

1. An doigh air an do labhair Dia ri Abraham mu cho-cheangal nan

gràs 'nuair a chaidh a ghairm o dhùthaich fein. "Annadsa," 'se thubhairt Dia ris, — "Annadsa beannaichear uile theaghlaiche na talmhain." (Gen. caib xii. 3).

Ann an so labhairt ri Abraham, feudaidd sinn a bhi cinnteach, gu-n robh suil aig Dia ris an rùn shonruichte a bha 'na chridhe mu chloinn nan daoine — ni air an d'rinn e iomradh fada roimhe sin 'nuair a thubhairt e ris an nathair, "Cuiridh mi naimhdeas eadar thus' agus a bhean, agus eadar do shìols', agus a sìol-sa: bruthaidh esan do cheann, agus bruthaidh tusa a shail-san." (Gen. caib. iii. 15). Anis anns an dà earrann so, b'ann mu obair na saorsa a labhair Dia; — mu'n t-slaiente mhor sin a bha r'a bhi air a h-oibre-achaidh amach trid eadarmheadhonaireachd Chrìosd. Agus a reir so tha sinn a' leughadh beagan 'na dheigh sin mu' cho-cheangal araidh a chaidh dhaighneachadh ri Abraham an colorg è bhi na neach, "Anns an robh uile theaghlaiche na talmhain gu bhi air am beannuchadh." (Gen. xii. 3). Nis ciod an co-cheangal a b'urradh a bhi an so, ach an co-cheangal air an robh Crìosd e fèin na cheann, — neach a bha gu teachd, do reir na feola, o Abraham? no ciod an doigh eil' air an robh gealladh Dhe do'n phrìomh athair sin ri bhi air a cho'ìonadh — gu-m bitheadh an saoghal uile air a bheannachadh ann — ach so, gu-n robh Crìosd, Eadarmheadhonaìr co-cheangail nan gràs, gu tighinn o leasruidhsan?

B'e co-cheangal nan gràs, ma ta, a thugadh do Abraham. B'e an timchioll-ghearrach a bha na chomharadh air a cho-cheangal air am bheil mi labhairt — agus, thoir a cheart aire dha so, bha an timchioll-ghearradh ud air a fhrithealadh do leanabanaibh.

2. Bithidh an ni ceudna soilleir aris ma bheir sinn fanear sin a ta air innse' mu nàdur a cho'-cheangail a rinneadh ri Abraham: — "Daighnidh mi mo cho'-cheangal eadar mis agus thusa," arsa Dia, "agus do shliochd a'd dheigh, 'nan ginealachaidh, mar cho'-cheangal sìorruidh, gu bhi m' Dhia dhuitse, agus do d' shliochd a'd' dheigh", (Gen. xvii. 7).

Tha thu a faicsinn ma ta, gu b'e co-cheangal sìorruidh a chaidh thoirt do'n phrìomh athair, — ach co'-cheangal sìorruidh a thuilleadh air co-cheangal nan gràs cha'n'eil idir ann. Ma bha an timchioll-ghearradh, uime sin, na chomharadh air a cho'-cheangal a thugadh do Abraham, (agus chonnaic sinn an ceart uair gu'n robh), bha an tiomchioll-ghearradh na chomharadh air co'-cheangal nan gràs; agus bha còir aig naoidheana 'sa chomhara so.

3. Ach tuille fhathasd; tha e soilleir gu b'e co-cheangal nan gràs a thugadh do Abraham, do bhrìgh gu-m b'e gealladh co'-cheangail nan gràs a bha dlù cheangailte ris a cho-cheangal. "Gu bhi 'm Dhia dhuitse,

agus do d'shliochd a'd'dheigh," 'se dubhradh ri Abraham. — "Is e so an co'-cheangal a ni mi ri tigh Israeil an deigh nan là ud a deir an Tighearn," ann an aite sonruichte do'n Tiomnaidh nuaidh le suil ri coimhcheangal nan gràs — "Bithidh mi a'm'Dhia dhoibh, agus bithidh iadsan nan sluagh dhomhsa." (Eabh. viii. 10). "Sealbhaichidh an tì a bheir buaidh na h' uile nithe mar oighre, agus bithidh mise a'm'Dhia dhasan, agus bithidh esan 'na mhac dhomhsa." (Taisb. xxi. 7).

4. Dearbhadh eile gu-m b'e co'-cheangal nan gràs a thugadh do Abraham, tha againn o'n fhìrinn so a leanas, gu-n abrar ri creidmhich, fuidh fhrithealaidh an t-soisgeul—"siol Abrahaim"—"oighreacha a reir a gheallaidh." (Gal. iii. 29). Se sin, tha iad nan creidmhich, — do bhrìgh is gu bheil iad an taobh a stigh do'n cho'-cheangal sin a thugadh do'n phrìomh-athair.

Agus a bharr air so uile, bha an duine maith so e fein air a shabhaladh, do bhrìgh is gu-n robh e anns a cho'-cheangal so. Oir tha e air 'radh, "Chreid Abraham Dia, agus mheasadh sin dà mar fhìrinteachd." Trid creidimh bha e air a thearnadh — agus 'se co'-cheangal nan gràs amhàin d'a thrìd a tha slàint air fhaotainn air an doigh so.

O na dearbhaidhean so uile, ma ta, tha nàdur a cho'-cheangail a thugadh do Abraham soilleir, tha mi'n dochas, agus so thuigsinn. — Annsan, bha uile theaghlaichean na talmhain ri bhi air am beannachadh; a chionn gu robh Crìosd gu teachd a reir na feola o shìolsan; — ni a bha air a chomharachadh anns a cho'-cheangal a fhuair e. B'e co'-cheangal sìorruidh a bh'ann. B'e gealladh co'-cheangail nan gràs a bha dlù-cheangailte ris. Agus b'ann d'a thrìd a bha slainte anama aig Abraham.

Nis o'n a bha an timchioll-ghearradh na chomharadh air a cho'-cheangal so — bha e na chomharadh air co'-cheangal nan gràs; agus, mar a thug mi fanear cheana, tha na Baistich iad fèin a'g aideachadh gu bheil am Baisteadh na chomharadh air an ni cheudna. Uime sin, b'e ordugh Dhè, aon uair 'na Eaglais, gu robh deas-ghnà ri bhi air a fhrithealadh do naoidheana — a ta co-fhreagradh anns gach ni ris a Bhaisteadh.

Nam bitheadh tuille feumail air a phuinc so, dh-fheudain a nochdadh gu bheil an dà dheasgnàth — se sin an tiomchioll-ghearradh agus am Baisteadh air an ainmeachadh 's an Tiomnadh Nuadh mar shamhluidhean air na nithe ceudna. Tha iad le cheile a' cialluchadh nithe spioradail, seadh, agus na nithe spìodadail ceudna. "Anns am bheil sibh mar an ceudna, air bhur timchioll-ghearradh," ars an t-Abstol Pol, "leis an timchioll-ghearrach nach d'rinneadh le lamhaibh, ann an cur dhibh cuirp pheacanna na feola, le timchioll-ghearradh Chrìosd." (Col. ii. 11).

“Oir cha’n Iudhach esan,” deir an t-Abstol sin fèin ann àit eile, “a tha mar sin o’n leth muigh; agus cha’n è sin an timchioll-ghearradh, a tha gu follaiseach san fheadil. Ach is Iudhach esan, a tha mar sin ‘san taobh a stigh; agus is è sin an timchioll-ghearrach a tha sa’ chridhe, agus san spiorad, cha’n ann san litir, aig am bheil a chliu cha’n ann o dhaoineibh, ach o Dhia.” (Rom. ii. 28, 29). “Tha’m baisteadh mar shamhlachas a tha co’-fhreagradh dha so (cha’n e cur dhinn sal na feola, ach freagradh deagh choguis thaobh Dhe) nis ‘gar tear-nadhne, trid aiserigh Iosa Chrìosd.” (1 Pead. iii. 21).

‘Se an co-dhunadh ma ta a bhitheas air a tharruing leis gach neach a thuigeas brìth nan dearbhaidhean do uile, gu-n do bhuillich Dia air naoidheana fuidh ‘n t-sean Tiomnadh sochair àraid — agus gur sochair sud a bha na chomharadh air na ceart nithibh air am bheil am baisteadh na chomharadh fuidh ‘n Tiomnadh Nuadh.

(Rí leantuinn)

Book Review

The Valley of Vision, edited by Arthur Bennet. Banner of Truth paperback 224pp £1.50.

Although a paperback, this quite large book is strongly made and very reasonably priced. The excellent print makes it easy to read. The sub-title is, “A collection of Puritan prayers and devotions”, and that fairly describes it. Its editor, or compiler, is a Church of England clergyman who has extracted prayers and devotional matter from the writings of a number of Puritan preachers, early and late. Such names as Thomas Shepard, John Bunyan, Philip Doddridge, William Jay and C. H. Spurgeon appear in the list.

The prayers are cast into poetic form, and each subject is titled and occupies a page. There are over 200 devotional exercises, and we consider that a thoughtful perusal of them would lead to a broadening of the range and a great increase in the detail of one’s prayers. This is the purpose the book is intended to serve. It is not meant to be used as a prayer manual, but to suggest topics and petitions which could enrich and strengthen one’s devotional exercises.

In a few places we felt there was some exaggeration in the expressions used, but these do not detract from the value of the book. It could be used for daily readings, and it would be surprising if this did not lead to more variety and greater point in the prayers of the user.

A.McP.

Notes and Comments

Religious Education in Schools

In England concern is felt about the ineffectiveness of the religious teaching given in many of the schools. A Conference on the subject was recently held at Church House in London. That there has been a progressive decline in the teaching of religious education both north and south of the Border has been evident for some time. The remedying of the situation at the present time will not be easy owing to the widespread abandonment of religion by so many throughout the land and the comparative scarcity of teachers both willing and competent to teach it. There is also pressure being exerted by the humanist lobby in Parliament to do away with religious education altogether from the school curriculum. It is to be hoped that the efforts of the humanists will fail and that religious education will not only continue to be taught but be taught more adequately than it is being taught at present.

Euthanasia

A recent Home Office committee report has suggested making "merc killing" a separate offence from murder and manslaughter, and punishable with only up to two years' jail. This monstrous suggestion if given place to would go a long way towards legalising euthanasia. Pressure is being exerted in many quarters for a new attitude towards the taking away of the life of the elderly. It is maintained that this is a more humane attitude than if the elderly are allowed years of suffering or senility when they have clearly, according to these advocates, outlived their usefulness. It is not altogether surprising after the legalising of abortion to find pressure for legalising the murder of the elderly. Both infanticide and euthanasia were not unknown in pagan societies in other days but it is to the credit of our country that she did her best to stamp out these practices wherever she had power. What a sad day has come on Britain when those practices from which she revolted are now advocated within her borders.

Sabbath Drinking Bill

While the Government continue to insist on safeguards to be included in the Bill for the opening of public houses in Scotland on Sabbath, the House of Lords has acted on two occasions to try to throw out these safeguards. It would be more in the interests of the nation if the House of Lords distinguished itself by endeavouring to defeat this piece of legisla-

tion altogether. If they did so, as well as having the law of God on their side, they would also have the support of the medical and legal profession as well. The Medical Research Council only recently declared that alcohol and smoking poses a far greater threat to the health of the nation than drug addiction. Lord Wheatley, the Lord Justice Clerk, also lately stated that strong drink was becoming one of the curses of society and that possibly more than 90 per cent of crime before the High Court had an antecedent history of strong drink. In the light of these views what madness it is on the Government's part to proceed with legislation for opening the public houses on Sabbath, no matter what safeguards they may try to include.

Television and Bad Films

In its annual report, the Independent Broadcasting Authority indicated that many films now showing in cinemas throughout the country may be banned from television because they contain too much sex, violence and bad language for them to be acceptable. This attitude on the part of the Independent Television Authority is to be commended. It would also be in the interests of viewers if much that is already shown on television screens was also banned. Both the cinema and television screens have proved potent instruments in Satan's hand for the advancement of his kingdom. The portraying of evil, lust and depravity of every kind has fed the minds of young and old with what is destructive of their spiritual and moral welfare. May the day speedily come when men and women, and boys and girls will turn away with loathing from these evils which just now are presented in so favourable a light.

Church Notes

Financial Year end

As the Financial year ends on 31st December 1976, Congregational Treasurers and Deacons' Courts are reminded that all Funds in respect of 1976 should be in the General Treasurer's hands by Saturday, 8th January, 1977, God willing. Funds received after that date will be credited to 1977.

Congregational Financial Statements

By appointment of Synod a copy of all Congregational Financial Statements should be sent to the Finance Committee. Statements in respect of 1976 should be sent to the General Treasurer by 31st March 1977, God willing.

List of Communion

The list of Communion on the inside front page of the Magazine has been corrected for 1977. Would ministers kindly let the Editor know of any additional changes that may be required.

Presbytery Meetings (D.V.)

Outer Isles: At Stornoway on 11th January 1977 at 11 a.m.

Northern: At Dingwall on 25th January 1977 at 2.30 p.m.

Southern: At Glasgow on 22nd February 1977 at 6 p.m.

Skye: At Portree on 1st February 1977 at 11 a.m.

Western: At Laide on 8th March 1977 at 12 noon.

Acknowledgment of Donations

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

China Mission Fund: Anon., Inverness postmark, £50; Anon., Inverness postmark, £10.

Dominions & Overseas Fund: Friend, Staffin, per Rev. J. MacD., £5; Anon., Inverness postmark, £50; I Cor. 15:57-58, £1.45; Anon., Inverness postmark, £10; An old Friend, Harris postmark, £10; Dingwall Friend, £20; all for Reformation Study Centre in Italy.

Home of Rest Fund: Glasgow Friend of resident, £5; Anon., North Uist, £20; Resident, £5; Resident, £5; Resident, £2; Friend, £5; Friend, Inverness, £10; Friend, Gairloch, £5; Estate of late Miss Dolina MacPherson, Portree, £100; Anon., North Uist, £20; Mrs C. Hopkins, £10; Resident, £5; Resident, £5; Resident, £6.

Jewish and Foreign Mission Fund: Waternish Friend, £5.60.

The Publications Treasurer acknowledges with sincere thanks:

Welfare of Youth Fund: Gisborne Congregation, £28; Anon., Dingwall postmark, £3.

Publications Fund: London Congregation, £10; Anon., Dingwall postmark, £3.

Free Distribution Fund: London Congregation, £10; Anon., Dingwall postmark, £4.

Free Presbyterian Bookroom: J. N. M., Finsbay, £5.

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

Applecross: Anon., in memory of a loved one, £10; Anon., envelope in church plate, £5; Mr J. G., Kyle, per Rev. A. Murray, £20, all for Sustentation Fund; Friend, Kirkhiil, per Rev. A. Murray, £15 for congregational purposes; Miss Mack. (Fernabeg), Home of Rest, £1 for Applecross Communion.

Beauly: Executors of the late Mr W. Cameron-MacKintosh, £100; Envelope in plate, £10 for Blythwood Tract Society; Envelope in plate, £2 for Pulpit supply; Donation for Church Lighting, £1 per Mrs Fraser (We regret delay in this insertion).

Dumbarton: Anon., £5 for Communion Expenses, per G. Blackadder; Glasgow Friends, £20, per W. D. Fraser; W. & M. B., Greenock, £5; N. & C., Inverness, £5; D. & A., Oban, £5; C. McP., Glasgow, £5; B. & C., Dumbarton, £100; J. McD., Glasgow, £5; Anon., £5; A Friend, £7, per T. MacRae; A Friend, Edinburgh, £5 per T. MacRae; Anon., Inverness postmark, £50 per W. D. F.; An interested Friend, £5, all for Manse Fund.

Fort William: Mrs N., Ballachulish, £10; Friend, Fort William, £5 for Manse Fund, both per Rev. J. A. MacDonald; Envelope in plate, £10 for Sustentation Fund.

Glasgow: Anon., £10 for Congregational Fund; Psalm 143:10-11, £20 for Pulpit supply; J. C., £1 for Bus Fund; Anon., £10; Anon., £2; In memory of Andrew P. Walker, £10 for Jewish & Foreign Mission Fund; Anon., £5 for Jewish & Foreign Mission Fund; Anon., £5 for China Mission; Anon., £6; Anon., £6, both for Italian Reformation Study Centre; Friend, £10, per W. D. F. for Sustentation Fund; Anon., £5 for Trinitarian Bible Society; Anon., £5 for Bus Fund.

Glendale: In memory of my dearly beloved husband, Alex. Colquhoun, £100 for Glendale Church and Manse Maintenance, per Wm. Maclean.

Greenock: A Friend (two donations of) £10 for Communion expenses, per Rev. L. MacLeod; D. R. M., Glasgow, £10 (envelope in church plate) for Communion expenses; Harris postmark, £10, per Rev. L. MacLeod; Mr R. H. C., Bangor, N.I., £5, both for Congregational purposes.

Kyle/Plockton: Fernbank, £5 for Congregational expenses and £2 for Building Fund; In loving memory of the Gillanders family, £50, per A. A. MacKenzie, Inverness for Manse Building Fund; Mrs MacL., Kyle, £5 for Manse Building Fund, £5 for Sustentation Fund, £2 for Home Missions, £2 for Foreign Missions, £1 for Trinitarian Bible Society.

Portree: Anon., £2 (Church plate) for Church Door Collection; Borreraig Friends, £10 for Congregational purposes, per F. M.

Raasay: Friend, Raasay £10 for Aged and Infirm Ministers, etc.; Friend, Raasay, £10 for Trinitarian Bible Society, both per Rev. D. Nicolson; Psalm 104:16, Dingwall postmark, £3; Friends, Raasay, £3, both for Sustentation Fund; Friends, Raasay, £3 for Congregational purposes, last three per J. M. Macleod (Correction in September Magazine — 'Friend for Communion Expenses, £3 should read '£5').

Staffin: From the Estate of the late Miss Margaret MacDonald, 12 Stenscholl, Staffin, £700, per Rev. J. MacDonald; A Friend, £5 for Congregational purposes; A Friend, £5 for Church Door Collection, both per Rev. J. McD.; A Friend, £2 for Sustentation Fund; A Friend, £2 for Dominions and Overseas Fund; Friend, £3 for Foreign Missions, and £2 for Home Mission, last four per M. M. I.

Stirling, Perth and Dundee: Friend, Stirling, £16; Anon., Broadford (Church plate), £10; T. H., Aberdeen, £10; Anon., Lochbroom, Friends, £10; Anon., Inverness, £10; Anstruther Friends, £5; Friend, Fort William, £10; Anon., Inverness postmark, per W. D. F., £20; I. MacA., £5; Envelope in plate, £10; D. MacC., per I. R. T., £10; Two Edinburgh Friends, £4; Mrs H. R., Lairg, £20; London Friend, £25; Edinburgh Friend, £20; Broadford Friends, £10; Broadford Church plate, £5; Beaully Friend, £5; Portree Congregation, £146.68, all for Perth Manse, last six per Rev. I. R. T.; Anon., Canada, 200 Canadian dollars, per Rev. D. MacL.; Kishorn Friend, £20; Interested, Aviemore, £1 p.o., all for Church Extension work, per Rev. I. R. T.

Stornoway: Two Friends, Inverness, £30 for Congregational Funds; Friend, Coulregrein, £40 (Perth Manse Fund £10, Sustentation Fund £20, Mini-bus Fund £10), per Rev. J. MacLeod.

Strathy: Anon., £5 (envelope in plate); Anon., £2 (envelope in plate); Friend of the Cause, £5, per D. MacKay, for Perth Manse Fund.

Tain: Anon., £5 for Manse and Church Renovation; Anon., £5 for Church Repairs; Anon., £5 for Manse Fund; Anon., £160; Anon., £10; Anon., £2, all for Manse and Church Renovation.

Waternish: Anon., £5 for Jewish & Foreign Mission Fund.