

The
Free Presbyterian Magazine
and Monthly Record

Vol. 82

February 1977

No. 2

Be Still and Know that I am God

How wonderful it is that the Lord should give such a message as this to His people: "Be still and know that I am God." Notwithstanding the unrest round about them and the dangers that beset them on every hand, He calls them to be still. In the very midst of circumstances fitted to disquiet and alarm even the strong hearted the Lord says, Be still. When the Lord's Cause is threatened, when His people are faced with unlooked for trials and afflictions He still says, Be still. So, too, when inwardly perturbed, agitated or distressed, as His people sometimes are through their conflicts with sin and Satan, the Lord's message to His tried ones is the same, Be still.

Be still, He says, and know that I am God. Consider that all power in heaven and earth is mine. How far short men come in recognising this. How much disquiet and even rebellion against the providence of God this consequently brings. How ready we are to repine at those acts of God which we reckon are disadvantageous to us or which appear positively contrary to our good. How foolish are these thoughts and those repinings when we remember that God is good, that all He does is good, and that, so far as His people are concerned, "all things work together for their good".

Oh what unrest and dispeace sin has brought into the world. How little of quietness and rest do ungodly sinners know. While sinners live out their life in sin they have no ear to hear the Lord's voice to them calling on them to be still. We know, too, that in hell there is no stillness under the wrath of the Almighty but only positive rebellion and gnashing of teeth against the justice of God. There, in an undone eternity, there is no submission to God's just displeasure against sin, no reconciliation to the will of God as He executes the fierceness of His anger on the children of disobedience. "The wicked are like the troubled sea, when it cannot rest

whose waters cast up mire and dirt. There is no peace, saith my God, unto the wicked”.

How different it should be with the people of God — a people who have known His gracious dealings in bringing them near to Himself. Surely they have no reason to quarrel with Him, or to question the working of His providence. They have every reason to say in every dispensation of His Providence: “It is the Lord: let Him do what seemeth Him good”. Yet how often it is otherwise. They begin, like the world, to say, Oh, if only matters had been different. I could have borne this trial or that other difficulty but this trial that is come upon me, I cannot bear. How vexatious to themselves and how provoking to the Lord is this lack of submission and rebelliousness.

How different it is with the people of God when in the midst of the storm, they hear His voice saying to them, Be still and know that I am God. Christ, they discover, is not only able to still the storm as He did on the sea of Galilee but is able also to give calmness of mind and heart in the midst of the storm. They experience a quietness of soul, a resting in God, in His love, even in the midst of the greatest trial or affliction. They have discovered in their experience the meaning of this word of His to them: Be still and know that I am God.

Notes on the Address on a day of Prayer

by Rev. Robert R. Sinclair, Wick

“But in everything by prayer and supplication with thanksgiving, let your requests be made known unto God”.

At the morning service I endeavoured to consider some truths as to prayer itself. And now this part of Scripture directs that by prayer believers in the Church at Philippi were to make their requests known unto God. And we by a Synod motion of last May have presented to us clearly defined matters which we are required to request God to graciously take into His divine consideration to the accomplishment of the same.

The Synod motion is: Mr J. P. H. MacKay moved that: ‘The Synod appoint Wednesday, 13th October, 1976, to be observed as a Day of Prayer throughout the Church, that we may pray that the Spirit of true repentance be poured out on ourselves as a Church, that our witness would be maintained and blessed, that we may glorify God by a meek, holy, consistent Christian life, that opportunities would be afforded us for the extension of our Witness and the ingathering of many to be true

believers in Christ, and that our nation and generation would be turned to the Lord their God, and that those who are oppressed for holding truly religious views would be delivered from oppression". This was seconded by Rev. D. B. MacLeod, and agreed to.

And now let me endeavour, as enabled, to make some observations upon each definite statement in the motion which calls for prayer.

1. "Ourselves as a Church" rightly understood, includes all the ministers, office-bearers, members and regular adherents of the Free Presbyterian Church of Scotland. The blessing we are here to pray for is: "That the Spirit of true repentance be poured out on ourselves . . ." and clearly indicates a Synod acknowledgment that there are sins of heart, of speech and practice, making themselves known and felt among us and throughout the Church. It will obviously be most unwise for any of us, and others, to stand aloof from this solemn situation implied in our Synod motion. Therefore we need as a Church that the Holy Spirit, who alone can make us aware of what our sins are, be poured upon us from on high, through the Lord Jesus Christ. We also need to be brought to confess our sins to God and to mourn over them after a godly manner, in the light of the Cross of Christ. If this be granted to us, there will arise among us a definite, gracious endeavour to depart from what is dishonouring to God and injurious to ourselves and the Church.

2. Now what are we to understand by our witness as a branch of Christ's Church? It is firstly derived from the Holy Scriptures which we affirm are the inspired word of God. "All Scripture is given by inspiration of God": by God the Holy Spirit. Our witness is unto the truth of God, the whole truth and nothing but the truth: and this of course calls for a profession of belief in those principal truths and doctrines and teaching relative to the true God, man, salvation, Christian practice and death, judgment and the world to come.

Our witness for God and divine truth, in the Church and to the world, is also summarised in the *Westminster Confession of Faith*, our subordinate standards, wherein the constitution of the Free Presbyterian Church of Scotland finds its completion. Every chapter in the *Confession of Faith*, based clearly upon the Word of God, sets forth the fundamental doctrines and teaching of the Christian Faith and all this is the Confession of our faith as a Church to which we are required to bear witness.

We cannot afford to rely on the traditions of men or on the immature personal views of any person. We must rely upon: "What saith the Scripture?" and what is the incontrovertible teaching of the *Confession of Faith*. We need to be preserved from the state of affairs which arose in

the Corinthian Church when men were declaring: "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ".

I have given you but a brief statement of the source and content of our Church's witness. The late Rev. Neil Cameron said on these matters: "Nothing *more* is required and nothing *less* will be tolerated, of those who hold office in the Church". The Word of God and the *Confession of Faith* were handed on to us in 1893. Our business is to maintain what constitutes our witness, by the help of God's grace: and to pray that the Word of God and the doctrines thereof will be made a blessing and a guide to ourselves and others throughout the Church and to all to whom our witness may be made known.

Professing Christians among us must make conscience of studying the Word of God and making themselves acquainted with the teaching of the *Confession of Faith* in every chapter thereof, that they may be informed and assured of what the Witness of our Church actually is in its entirety. Our preaching should be the fruit of study, clear, simple and with authority, that our people be left under no misapprehension as to what our witness is in all aspects of it.

3. "That we may glorify God by a meek, holy consistent Christian life". This is a solemn and pertinent request which we are enjoined to present to God and it has a very personal application to each one of us and certainly to every professing Christian. Such a profession should be sustained by the Christian spirit, practice and character indicated to us in this part of the Synod motion. We all need to be given a constant sense of our obligation to honour God whose eyes are upon us continually. This will be a regulating and spiritual influence upon your life and my life day by day. We all need the Holy Spirit by the Word of truth, to cleanse us within from such as pride, arrogance, self and covetousness and such evils, if we are to manifest meekness and humility as Christians. And a consistent Christian life will require that we be truthful and honest in all our contacts with others and that we be sober, righteous and godly. In every situation we should be had in reputation according to our Christian profession. All this should be my concern and yours, not only in the fellowship of the Church: but that we have a good report of them that are without. Men of the world who have some knowledge of what the Christian should be in conduct, can in their own way commend the life of the consistent Christian and severely criticise us if imperfections are obvious in our lives and practice. The latter view weighs heavily against the reputation of the Christian Church and the individuals concerned. Let us pray to be known as those who belong to Christ and

are witnesses for Him within the Church and to the unconverted around us.

4. "That opportunities would be afforded us for the extension of our witness and the ingathering of many to be true believers in Christ".

Every Christian among us must be careful not to ignore the matter for prayer here and to guard against treating it as the responsibility of others. We should pray that the most High would direct, not only the Church as such, but each one of us here by His Spirit and His ruling in providence to observe wherein consists circumstances and opportunities for the manifestation and extension of our witness. Our Scriptural guide should be the clear record of the mind of the Lord Jesus Christ, His practice and example and that of the Apostles. It is incumbent upon all of us who declare an interest in the conversion and salvation of our fellow sinners to be earnestly praying that many be brought to be believers in the Lord Jesus the Saviour, of lost sinners. And we should be seeking guidance as to how each one of us should be engaged in addition to prayer.

Precious souls around us are living and dying in ignorance for want of a Biblical Witness. When the Lord Jesus quoted to a Lawyer: "Thou shalt love thy neighbour as thyself", the lawyer immediately responded with the question: "And who is my neighbour?" The Lord answered him with the account of the good Samaritan. The priest and the levite, the legalists, passed by the man left half dead, failing to think or act according to the law they boasted in. The despised Samaritan showed love to his needy neighbour. Let us do likewise.

5. "And that our nation and generation would be turned to the Lord their God". Herewith we are called to reach out in prayer to our own nation and the regions beyond in the name of the King of nations. Russia, China, Japan, India, Africa and Ethiopia, Israel, the Middle-East and peoples in the Far-East and the Western Nations, require that the Word of God would obtain an entrance into their midst and have free course among them. Bible societies alone cannot accomplish this. God alone can make way for His Word. And where it is made known, let us pray that the King of Nations will make it a living Word of salvation by His Spirit among the Nations.

And thus that many be turned from Atheism, paganism, idolatry witchcraft, materialism and indifference to the Word of God, and in grace be turned to the Lord and to worship before Him. I recently read a book about Sudan Interior Mission activity in Ethiopia. Before the last war, most of the tribes in the great area between Addis Ababa and

Kenya were either Moslem or pagan. When Italy invaded the country, the missionaries had to flee and left behind them a few converts. Five years later when the Italians were ejected, the missionaries returned and found thousands of Ethiopians living under the influence of God's Word and Christ's gospel.

6. "That those who are oppressed for holding truly religious views would be delivered from oppression". We are all aware of the deplorable fact that a goodly number of Christians in countries behind the Iron Curtain, are being persecuted and subjected to various types of punishment and sufferings for their Lord and Saviour, Jesus Christ and their faith. We should be deeply affected by the news of their terrible trials and should carry them in our prayers to the throne of grace. Their needs include, that the Lord would bring down their godless oppressors in judgment or give them a change of mind regarding Christians or convert them, and bring days of relief and joy to His suffering people in these present days.

May the Lord bless to us these observations on matters for prayer and cause us to continue to pray accordingly.

The Banner Displayed

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth". Psalm 60:4.

The title of the Psalm is "a lily of witness" — the meaning of the Hebrew words, Shusan-eduth. The lily is the symbol of purity. Christ's banner is a witness on the side of the purity of the Word of God, as we find the Psalmist elsewhere confessing,

"Thy word's most pure, therefore on it
thy servant's love is set.

Small, and despis'd I am, yet I
thy precepts not forget".

What is of the Lord is pure and undefiled. Where Christ has His Cause there you will find a banner displayed in defence of the Truth, and against all that is contrary to the Truth.

The Purity of the Text of Scripture

Those to whom Christ has given this banner, seek to display it in defence of the purity of the text on which the Authorised Version, and all the Versions of the Churches of the Reformation is based. It is the text concerning which the Westminster Confession of Faith says: "The Old Testament in Hebrew and the New Testament in Greek being immediately

inspired by God and by His singular care and providence kept pure in all ages, are therefore authentic". The Greek Text, which had been providentially preserved in the Greek Church is known as the Textus Receptus or the Received Text. Westcott and Hort, professors in Trinity College, Cambridge, believers in the Theory of Evolution and destructive critics of the Word of God claimed that the Greek manuscripts discovered about the year 1860, usually known as Codex Aleph and Codex B, contained the genuine Greek Text of the New Testament and not the Textus Receptus. They accordingly produced a new Greek Text which they based on Codex Aleph and Codex B, and devised an elaborate theory, elevating these two manuscripts and one or two others of a later date, to the heights of almost infallible authority. "They used these Codexes despite the fact that they disagree with 95% of the extant manuscripts, papyri and Scripture portions of the early Church fathers, which on the other hand, do agree with the authorised Greek text on which the King James and other Reformation translations are based. In fact, the Westcott and Hort text represents a radical revision introducing as many as 5337 changes in the Greek, and more than 3600 changes in the Revised English Version of 1881." "I insist and am prepared to prove" wrote the learned Dean Burgon, "that the text of these two Codexes (Aleph and B) is very nearly the foulest in existence."

In **Defence of the New Testament Majority Greek Text**, the author Donald A. Waite, Th.D, Ph.D states that Dean Burgon made an exhaustive examination of citations of Scriptures quoted by the Church fathers of antiquity which runs into "sixteen thick manuscript volumes, to be found in the British Museum, and contains 86,489 quotations." Dr Waite supports the claim of Professor Zane Hodges that from the standpoint of sheer numbers of existing manuscripts that have survived, the Majority Text upon which the King James Version is based, has in reality the strongest claim possible to be regarded as an authentic representation of the original text.

Purity of Doctrine

The banner is displayed as a witness in defence of the purity of the of the Truth, as these are clearly and Scripturally set forth in the Confession of Faith. The stand made in 1893 by the Rev Donald MacFarlane was in defence of these doctrines, and against the false and unscriptural doctrines of Voluntarism and Arminianism ratified by the Declaratory Act. It has been claimed that the Declaratory Act was but a dead letter and therefore inoperative. The fact that the General Assembly of 1893

declared protests entered on Presbytery Records against the Declaratory Act null and void proves the contrary. The stand made was of the Lord, and in His goodness and mercy it has been preserved intact for the long period of over eighty years.

The Sacraments

The banner is displayed as a witness in defence of the ancient and honoured mode of dispensing the sacraments, Baptism and the Lord's Supper. With regard to the former the Church acts on the principle which at one time was almost universal among the Churches of the Reformation, the Church of Scotland, the Presbyterian Churches on the Continent of Europe, the Presbyterian Churches of America, and most Protestant Churches, as the Church of England and the Congregationalist Churches, that every baptised person not excommunicated being a member of the visible Church has a right to have his child baptised. "Infants of such as are members of the visible church are to be baptised." (Cat. Q. 95).

The Church accordingly holds that the two sacraments are in *general* seals of the covenant of grace, and that as such they are equally valid, but that they do not *seal* the same measure of privilege, that the qualification, therefore for baptism and for full communion are not identical, that many may be properly admitted to the former, who are not prepared for the latter. Dr Kennedy, Dingwall, states that most desirable results were secured by this mode of dispensing sealing ordinances, which go far to prove that it was the mind of the Lord, and crowned with His blessing. To quote but two of his arguments — (1) The Church is preserved from the extreme of exclusiveness on the one hand, and from that of laxity, on the other. The door of admission was open to all to whom piety, charity and prudence would admit, and the inner circle was guarded from the profane rush of the crowd. (2) It marked and preserved a distinction, so far as this can be legitimately done, between the approved followers of Christ and all others. This distinction, as an ecclesiastical one, is quite blotted out, when both sacraments are administered on the same footing. (*The Days of the Fathers in Ross-shire*, Chap. 4.)

Church Privileges

While the Free Presbyterian Church of Scotland does not hold the doctrine of Close Communion, it exercises the greatest care in granting Church privileges. All who engage in Sabbath work (except works of

necessity and mercy), or who travel by trains or cars run in systematic disregard of the Lord's Day, and all who are members of secret societies as Freemasonry, etc., are denied Church privileges.

The Common Market

The banner was displayed as a witness against the Common Market at the Synod in May, 1975, in its Recommendation regarding the Common Market Referendum. The Synod taking into consideration the serious dangers to our civil and religious liberties through our alliance with the predominantly Roman Catholic nations of Europe, recommended to our people that they vote against continued membership of the European Economic Community. The Synod in May, 1962 endorsed the view expressed in the Religious and Morals Report — "It would be well to realise that the ultimate outcome of the Common Market will be a United States of Europe with the Pope, the 'Man of Sin', at its head." The English Churchman in its editorial shortly before the Referendum expressed the same view, as the following quotation from it makes clear: "Lord Craven said, some ten years ago, after speaking of the beauty of the Roman Catholic Church's unity under the Pope: 'The European Common Market would be an ideal way in which to bring England into the traditions of Christian unity which she once held in the past, and which I hope most sincerely she will hold again in the future'. That these were the views of the Vatican there can be no doubt. 'Not since the days of the Roman Empire' said an article in Topic 'has the Holy See been offered a Catholic rallying point like the Common Market'. Small wonder that the Roman Church is smiling benignly over the formation of what one Vatican official has defined as 'the greatest Catholic super-state the world has ever known'. The Holy See has now set aside one day a year in honour of the Common Market, where prayers are said and candles lit in the churches for the intervention and protection by the Virgin Mary in what is, after all, the greatest Catholic business deal in history. We can be sure that if there is much in it for the Roman Church, there is little in it for Protestants on every count, but especially the religious side, it is for them a bad bargain. The time has come to decide, and in the light of the true nature of EEC there is a clear and overwhelming case for saying NO! (English Churchman, May 23rd 1975). We should be thankful that the trumpet of our Church gave no uncertain sound against the nefarious sell-out of our blood-bought liberties for a mess of popish pottage.

The Testimony Maintained

In connection with the Billy Graham campaign in Scotland in 1955 the Synod passed a unanimous Resolution, a part of which states: "The Synod of the Free Presbyterian Church of Scotland convened this day the 17th May 1955 resolved to inform our people at home and abroad and all concerned that our Church took no part whatever in the recent so-called "All Scotland Crusade" by Billy Graham and his 'team' from the United States of America. It seems to us that the preaching was similar to the Wesleyan and D. L. Moody's Arminianism, which conservative divines rejected and condemned as being contrary to the doctrines of free and sovereign grace. We accept the trenchant exposure and condemnation of Arminianism preached by Moody and others, by such eminent divines as the Rev. Augustus Toplady and Dr John Kennedy, Dingwall. We believe that the doctrines preached were from the same school as Wesley and Moody. We rejected the soul-destroying teaching of Arminianism".

Twenty years later in May 1975 the Synod passed a unanimous Resolution re-affirming the separate position from other denominations in this land taken up in 1893 by the Church. Without quoting it in full it reads: "The Synod desires to state in terms of its constitution, that this Church has taken up a separate position from other Churches in Scotland in order to maintain a testimony to the infallibility and inerrancy of the Scriptures as the Word of God and in order to adhere in its practice to that Word as its supreme standard and the Westminster Confession of Faith which is based on the Scripture, as its subordinate standard. This separate position is justified because, and only as long as, it is necessary. Accordingly conduct giving the impression that there is no obstacle to association with other churches, undermines the necessity for a separate position and is therefore inconsistent with loyal adherence to the Free Presbyterian Church, and is consequently disapproved of by this Church. The Synod would accordingly call upon our people everywhere to remain loyally and firmly attached to the full-orbed testimony of Divine Truth among us, and to wait patiently and prayerfully upon the Lord, who will yet arise to plead the Cause which is His Own".

These Resolutions show the unbroken continuity of the witness of the Church.

Words Fitly Spoken

How we should value, prize, uphold and defend such a witness on the side of the Truth in this dark day of appalling apostacy! It is the continued testimony of the historic Church of Scotland. "We have not stepped aside" said the Rev. Donald MacFarlane "from the position of the Church of Scotland for centuries". (Memoir p.55). The Scottish Establishment was universally regarded as the fairest flower of the Reformation Churches. The Protest of 1843 preserved the Establishment from the ravages of Patronage: the Protest of 1893 from Voluntarism — the boar from the forest that would have trampled this fair flower, watered by the blood of the martyrs, underfoot, and from the heretical doctrines of Arminiansim. As a consequence of the Protest of 1843 eviction from churches and manses followed. The same pattern of eviction followed the Protest of 1893, but on both occasions the servants of the Lord took joyfully the spoiling of their goods in order to preserve whole and entire the fair flower of our Establishment for generations yet unborn.

In a series of Gaelic articles which appeared in the magazine in the year 1899 from the pen of the Rev. Neil Cameron, Glasgow, on "The Fall of the Reformed Church in Scotland", Mr Cameron says in one article, "when the witness was raised in 1893 we took with us every pin and cord and pillar belonging to the Reformed Church of Scotland".

The late Rev. D. N. Macleod, Ullapool, in his address to the Synod in 1948 said "There is a great forsaking of the true faith in the land, as well as throughout the world in this sad day or ours. It is indeed a cloudy and dark day — so dark and cloudy that whoever will get through safely and be accounted worthy of the Lord will have reason to praise God throughout eternity. But this I say to the rising generation. They have been left a goodly heritage, a heritage of which they have every reason to be proud, and it is their duty to value that heritage and leave it to those who will come after them unimpaired as others left it to them. Let them make conscience of that before God, to be faithful to what was left by those who went before them. It was not the work of men and women at all. It was the Lord's work. Well, they are duty bound to serve Him. If not, I pity them when they will meet the Lord at the last day. I pity them from the bottom of my heart who will be unfaithful and will not do their utmost to preserve that heritage for the generations coming after them".

"There are many who maintain" wrote the Rev. Neil Cameron, "that we are perpetuating unnecessary contention. Woe to that man who without cause makes divisions in the Church of God. But a double woe is on the man who will not stand for the Truth. We are not against union, but are

whole-heartedly for it, but let it be based on the Word of God and the Confession of Faith. At the same time we cannot admit the claim, "I have performed the commandment of the Lord" when the bleating of sheep and the lowing of oxen are in our ears. Were it possible for us, our desire is that neither the sad divisions nor the contentions among our fellow-countrymen would continue, and that not only the people of Scotland, but all peoples under the sun would be united in one on the foundation of the Reformed Church of Scotland. We would open our heart to all the people of the world, were they to come together on the basis of the Truth and in the name of Christ". (Extract from Gaelic sermon on Rev. 3:20. F.P. Magazine Vol. VI).

It has been publicly affirmed by Church historians not belonging to our Church that they had to confess that the cream of the godly in Scotland rallied to the standard raised in 1893. Several of these eminent in godliness and who had the mind of the Lord above many, made it known that they were fully persuaded that the witness raised in 1893 was of the Lord and that He would preserve it until the latter-day glory.

What reason we have at the end of 83 years to set up our Ebenezer and say, "Hitherto hath the Lord helped us"! and to give heed to the exhortation — "Destroy it not; for there is a blessing in it"; "Be thou faithful unto death and I will give thee a crown of life", and "Let them return unto thee, but return not thou unto them".

W.M.

Obituary

Miss Marian Macleod, Raasay

Miss Marion Macleod was born at Arnish, Raasay, and latterly removed to Inverarish. She departed this life in May 1976 in her seventy-ninth year.

She was of the household of faith and, as one who was well aware that the chief end of man is to glorify God, she lived by faith on the Son of God who loved her and gave Himself for her. We believe that what was said of others of old applied in her case, namely; "These all died in faith".

The narrative of her experience on how she was brought to the knowledge of her Lord and Saviour Jesus Christ is unknown to the writer, but the safest criterion is that given by the Lord Himself; "By their fruits ye shall know them". This rule applied, no one who knew

Morag Macleod (as she was locally known) doubted that she was indeed a "partaker of the heavenly calling" and "an epistle known and read of all men". And further, to elaborate a little; that she was a fruitful branch in the Vine was demonstrated by her hatred of sin, deep knowledge of the depraved nature, careful walk and close fellowship with her Saviour. She manifested the deepest interest in all things pertaining to the Cause of Christ and His Kingdom, while the whole Word of God was most precious to her and in it her soul found delight and comfort. In a community remarkable for their respect to the Cause of Christ and devotion to the means of grace, she was indeed a shining example. Though in indifferent health for many years, her place in the house of God was seldom empty, except when it was impossible for her to be present.

She was no stranger to the crosses which are common to all the Lord's people. Her brother Charles, who was an office-bearer in the Edinburgh Congregation predeceased her by only six or seven weeks. She had to endure affliction in body and mind over a long period as well as trials experienced in many other ways, even too many to enumerate. This is what the Lord has promised to all His followers as we learn from the Scriptures: "Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth". The reason or purpose for which the Lord does this we are told: "For our profit, that we might be partakers of His holiness". One could detect or discern in Morag Macleod's person what we may call spiritual or heavenly beauty. It was indeed the beauty of holiness which excels all other beauty and is the fruit of sanctified affliction which is usually more noticeable in some of the Lord's people as they are approaching or ripening for Glory.

Her last illness was short and lasted only for a few weeks. Shortly after she was taken ill on this occasion the writer was in her home and while praying for her recovery this is what I received from the Lord: "He will gather His wheat into the garner." I knew that the end was near and in about three weeks' time Morag Macleod was absent from the body and present with the Lord. Of the loss sustained by the removal of this pious lady the writer is very sensible and indeed the whole congregation mourns her loss.

"The righteous perisheth and no man layeth it to heart, and merciful men are taken away none considering that the righteous are taken away from the evil to come".

We extend our sympathy to her sister who so devotedly attended to her, and to all her sisters and brothers in their bereavement. D.N.

Reformation Translation Fellowship

The Church in China

Of all the human beings in the world today almost one in four is Chinese. That of itself should be sufficient reason for taking a keen interest in the affairs of that great nation. Perhaps the fact that China has been for so long 'the great unknown' has discouraged the attention which her size, her growing influence and her need would seem to warrant. Likewise in respect of the Church in China the lack of adequate information has tended to exclude her interests and claims from our minds. What we do know is that after the missionaries had to leave in the face of the Communist take-over in 1949 the witness of the churches was progressively strangled until in 1966 the Cultural Revolution drove them underground. There they have remained and although in 1972 two churches (one Protestant, the other Roman Catholic) were opened in Peking there is no evidence to suggest that the conditions for open witness have improved. Accounts are received of small groups meeting in various parts of China and the evidence suggests that the Christian faith lives on.

The Church in China is isolated. The doors are still closed to the Gospel. We must pray and wait. But we must also prepare for the day of opportunity. A new attitude and a new strategy is called for. There can be no 'rush in' according to the old-style missionary methods. The strategy adopted by the responsible agencies for Chinese evangelism follows that advocated by the veteran Chinese missionary statesman, Leslie Lyall: '1. Quietly train Chinese and Asian nationals, for a possible future witness in the authoritarian and socialist society of China. 2. Prepare a wide range of literature for the potential future use of Christians in China — including a new translation of the Bible. 3. Improve the programme of Christian broadcasts to China.'

RTF Objectives

It is with the attainment of the first two objectives mentioned that the Reformation Translation Fellowship is concerning itself. It was formed in Canton just before the Communist forces had completed their take-over of the country in 1949. Burdened by the lack of sound scholarly evangelical literature in the Chinese language for students and pastors, two missionaries of the Reformed Church in North America, Dr J. G. Vos and the Rev. Samuel Boyle, together with Charles Chao, himself the

fruit of mission work in Manchuria, came together to begin the work.

The Fellowship set out to make available in Chinese some of the wealth of Christian literature enjoyed by the churches in the West. This it has continued to do over the years while also publishing some original writings in Chinese. From the first major translation to be issued, *Christianity and Liberalism* by J. Gresham Machen, a steady stream of larger and smaller works have appeared, ranging from Calvin's Commentaries on *Romans* and *Ephesians* to Dr Packer's *Evangelism and the Sovereignty of God*, and from *Why I Believe in God* by Cornelius Van Til to *The Roman Catholic Church* by Dr Lloyd-Jones. At the same time a quarterly magazine, *Reformed Faith and Life*, has sought to deal with the contemporary issues in the Chinese Church situation.

Our Ministry

Although the Fellowship makes no direct attempt to get literature into mainland China it has a wide field of ministry among the more than 20 million Chinese in South-East Asia and in other parts of the world. With its base now in Taiwan and the Rev. Charles Chao, Chinese Executive Secretary, directing the work, the Fellowship is more keenly aware than ever of the strategic importance of sound literature to equip students and pastors and help to build up the Church among the Chinese community today. The effects of liberal teaching on the Church in China was acknowledged by Bishop Stephen Neill when he said that 'the concepts of liberal Christianity proved in the end less dynamic than those of Marxist Communism'. Even the evangelical witness of the Chinese Church today tends to be non-doctrinal. It is largely to meet such a deficiency that the Reformation Translation Fellowship is in operation.

As the Fellowship enters a new phase in its life and as it surveys the Chinese scene it does so expectantly. There are indications — such as the love and respect for the printed word instilled in the people by Chairman Mao, and the imposition of a new simplified Chinese script — that should the doors to China open again, Christian literature — the Word of God written and expounded — could play a large part in the evangelization of that great nation. Mr Chao is engaged with other scholars on a new translation of the Bible. We rejoice in the fact that 'the Word of God is not bound' and we pray that the same Word may 'have free course and be glorified' among the Chinese people.

RTF in Britain

Interest in Britain in the work of the Reformation Translation Fellowship resulted in the formation in 1954 of a British Committee with the aim of making the work better known and raising financial support for the translations. This the Committee (now called the Board) has continued to do down the years. Like the parent body, the British RTF is inter-denominational and members of the Board are drawn from various churches. The doctrinal basis of the Fellowship is the Reformed interpretation of Christianity as set forth in the Westminster Confession of Faith. The British Board maintains close contact with the directors of the work overseas and support raised in this country is sent direct to meet the costs of printing the literature in Taiwan. The ministry is maintained entirely by voluntary contributions from churches and individuals. Further information including the latest Annual Report and samples of literature may be had from the Secretary, John J. Murray, 47 Baberton Mains Gdns., Edinburgh EH14 3BY.

Dearbhaidhean an aghaidh Teagasg nam Baisteach

Air a leantuinn bho t.d. 17

1. Their iad air tùs nach buin e dhuinn a bhi dearbhadh teagasg a Bhaistidh, o Sgriobtuir an t-Sgriobtuir an t-Seann Tiomnadh. Their iad gu bheil ar gnothach ris an Tiomnadh Nuadh, agus ri sin a mhàin.

Nochdar leinn air ball nach eagal leinn, air chor sam bith, an Tiomnadh Nuadh's a chonnsachadh so; ach chum freagradh a thoirt do'n t-seors argumait so, dh'fheoraichinn dhiubh — Co dh'innis dhoibhsan nach eil gnothach againn ris an t-Seann Tiomnadh ann a bhi dearbhadh teagasg air bith a ta air fhoillseachadh anns an Sgriobtuir? Cha-n'eil barrantas air bith aca air a shon so; agus air chinnte cha-n urra comharadh ni's measa a bhi air teagasg air bith na gu bheil an t-Seann Tiomnadh 'g a dhìteadh; a chionn gur ni cinnteach è, gu bheil an Tiomnadh Nuadh a' daigheachadh an t-Seann Tiomnadh anns gach àit.

Ma tha na Baistich a' faòtainn coire dhuinn do bhrìgh gu bheil sinn a' togail ar cùis chum an t-Seann Tiomnadh, dh-fheudadh iad coire fhaotainn d'ar Fear-saoraidh mar an ceudna, oir tha sinn a' leughadh gu-n d'rinn esan so a ghnàth 'na theagasg. Agus dh'fheudadh iad coire fhaotainn do na Abstolaibh oir rinn iadsan so cuideachd.

Ma their iad gu h-araid mu-n timchioll-ghearradh nach tig e

dhuinn a bhi 'g a thoirt a stigh, tha mi toirt an fhreagradh so orra, — gu-m faca sinn cheana gu bheil na h-Abstoil iad fein 'g a thoirt a stigh, agus a'deanamh feum dheth ann am mìneachadh nàdur a Bhaistidh.

Is fìor bheag an ni ma ta a thilgeas an argumait so bun o's ceann. Agus mu-n mhuinntir a chuireas air cùl Sgriobtuir an t-Seann Tiomnadh do bhrìgh gu bheil e so 'nan aghaidh 'nuair bu mhiann leo teagasg mearachdach a dhaingneachadh, theirinn maille ri Iacob 'nuair a bha è air leab'a bhais: " 'Nan diomhaireachd na d'thigeadh m'anamsa."

2. Their iad a rìs, na'm mòr aimeadachd, nach robh an timchioll-ghearradh air a fhrithealadh ach do leanabanaibh mhac amhain, 'nuair a tha leanabana mhac agus nìghinn air am baisteadh, agus uime sin nach urra dhoibh a bhi 'nan comharan air an ni cheudna. Tha an argumait so cho faoin is gu bheil nàire orm ùin a chaitheadh ann a bhi toirt freagairt dhi.

Ach chum a tilgeadh bun o's ceann, thugamaid fanear ma tha brìgh air bhi innte, gu bheil i gabhail a steach, gu-n robh na bha air a chomharachadh leis an timchioll-ghearradh, cia sam bi na bha air a chomharachadh leis, gu-n robh so air a dhiùltadh do leanabanaibh nighean. — Nochd mi a cheana o chainnt Sgriobtuir gu-n robh an timchioll-ghearradh a' comharachadh a mach sochairean spioradail, agus cha'n eil neach ann a dh-àicheadhas gu-n robh iad so air am mealtuinn le fearaibh agus mnàibh araon. — Bha Deborah agus Hanah, agus Rùt nan fìor sheirbhisich aig an Tighearn, agus bha esan na Dhia aca-san, ach cha robh iad an timchioll-ghearradh ged a bha iad fuidh an t-Seann Tiomnadh. Bha gràsan a cho'-cheangail air am buileachadh orra, ged nach robh an comharadh. Agus c'arson? Direach a chionn nach robh e comasach gu-m bitheadh an comharadh air a thoirt dhoibh, agus cha b' ann o chionn nach bu chòir dhoibh fhaotainn. Agus c'arson a ta am Baisteadh — deasghna a tha na chomharadh air na sochairibh ceudna, air a fhrithealadh do leanabana nigheana agus do mhnathan? Direach a chionn gu bheil iadsan comasach air a ghabhail.

Chunaic Dia iomchaidh gu-m bitheadh a chùis air aòn dòigh fuidh'n t-Seann Tiomnadh, agus air dòigh eile fuidh'n Tiomnadh Nuadh, agus cha bhuin e dhuinne coire fhaotainn do ordugh Dhè. Ged nach robh an comharadh aòn uair aig mnathan cha do chum so uapa na sochairean; — agus a nis gu bheil an dà chuid aca, tha an Sgriobtuir gu soilleir a nochdadh anns na briathraibh so a leanas: "Oir a mheud agaibh 's a bhaisteadh do Chrìosd, chuir sibh umaibh Crìosd. Cha-n'eil Iudhach na Greugach, cha-n'eil saor no daor, cha-n'eil firionn no boirionn ann: oir is aon sibh uile ann an Iosa Crìosd." (Gal. iii. 27-28).

3. Ach their iad 's an treas àite, gu-n robh an timchioll-ghearradh gu bhi air a fhrithealadh do naoidheanaibh air an ochdamh là — ni air nach eil iomradh sam bith air a dheanadh do thaobh a' bhaistidh; agus uime sin nach freagair iad do chach a cheile. Gu bheil so ceart co faoin ris na h-argumaitean eile tha e solleir ma bheir sinn fainear na nithean a leanas.

'S e mo bheachd gu bheil na Baistich iad fein ag aideachadh gu bheil a chàisg — deasghnath eile a bha aig an eaglais fuidh'n t-Seann Tiomnadh — agus suipeir an Tighearn', a' freagra' d'a cheile. — Nis bha e air orduchadh gu-m bitheadh a chàisg air a h-ith' air là sonruichte de mhìos sonruichte, agus ann an àite suidhichte — 'nuair nach eil iomradh, a thaobh suipeir an Tighearn', air là, no mìos, no àite seach a cheile. — 'N uair a tha na Baistich ma ta, ag àicheadh gu bheil am baisteadh agus an timchioll-gearradh a co-fhreagradh a chionn gu-n robh e air orduchadh gu-m bitheadh an timchioll-ghearradh air a fhrithealadh air an ochdamh là, c' arson nach eil iad, air a mhodh cheudna, ag àicheadh gu bheil a chàisg, a co-fhreagradh ri suipeir an Tighearn', do bhri na nithe a dh-ainmich mi? Nach 'eil e soilleir 'nuair nach 'eil iad a deanamh sin, gu bheil an argumait so aca, 'na dhiomhanas agus gu bheil iad fein a toirt breith orra, agus 'ga cur an neo-brigh. — Their an Sgriobtuir gu bheil "coimhead làithean agus mhìosan, agus aimsirean, agus bhliadhnan" ris an abrar leis an Abstol "ceud thoiseach anmhunn agus uireas-bhuidheach," (Gal. iv. 9,10) a nis gu h-uile air dol air cùl.

'S leoir so, tha mih dochas, gu bhi leigeil ris faonais nan seors argumaitean, a ta aig an luchd aidmheil an aghaidh a tha mi a' sgriobhadh. Agus nach bochd an gnothach e gu bheil daone, gun bhunait nis fearr na so aca, a' dùnadh an sùilean air an fhìrinn; agus 'g an reic fein gu bhi a' cumail agus a' teagasg mhearachdan.

Ach ma their na Baistich fathast, gun taing dha so uile, nach 'eil am baisteadh a' co-fhreagradh ris an timchioll-ghearradh — dh-fheoraichin, ciod e ma ta an deasghnà' sin fuidh an Tiomnadh Nuadh a tha freagradh ris? Chunnaic sin cheana, agus tha na Baistich 'ga aideachadh, gu bheil suipeir an Tighearn a freagradh do'n chaisg: tha fios againn, a thuile air so, gu-n d' fhuair na h-iobairtean agus na deasghnathan eile a bha air chois fuidh an t-Seann Tiomnadh — gu-n d' fhuair iad so uile, nithe a cho-fhreagairt riu, ann am bàs Chrìosd, agus ann an toirt a steach frithealadh an t-soisgeil. Innseadh iad dhuinn ma ta ciod a fhuair an timchioll-ghearradh, gu bhi co-fhreagradh ris ma 'se is nach e am baisteadh, mar a tha sinn 'ag radh. Innseadh iad c'arson a ta an timchioll-ghearradh air leth o na deasghnathaibh eile. No, ma se is gu-n

abair iad fathast gu bheil iad fein ceart anns a bheachd a tha aca air a bhaisteadh, innseadh iad dhuinn an deasghnà' sinn anns an Eaglais fhaicsinnich fuidh an t-Seann Tiomnadh a bha cosmhuil ris a bhaisteadh agus a freagradh dha. — Cha n'fhaigh iad a h-aon — agus ma leanas iad, an deigh so, air teagasg nach eil an dà ni so a' co-fhreagradh, tha iad gu cinnteach a toirt a steach eas-òrdugh a measg orduighean Dhè, — agus faodaidh na h-uile breith a thoirt, ciod e am peacadh a ta an so?

Tha mi an dochas a nis gu-m feud e bhi soilleir do gach neach gu-n robh an timchioll-ghearradh a'comharachadh, agus a'samhluchadh nan nithe ceudna ris a bhaisteadh, agus uime sin, o'n a bha an timchioll-ghearradh air a fhrithealadh do leanabanaibh mar sin gu-m bu chòir am baisteadh a bhi air a fhrithealadh dhoibh mar an ceudna, ma 'se is nach eil aithn 'na aghaidh so. Agus cha-n'eil àithn 'na aghaidh.

Abair a nis nach bitheadh focal tuille ri bhi air a thoirt air aghaidh ann an tagradh cùis leanabanan agus a dhearbhadh an còir air baisteadh, bu leoir so leis fhein — bu leoir e, gu pailte, chum teagasg mearachdach na seors' aidmheil a ta an aghaidh còir leanabanan, a thilgeadh sios co iosal ris an ùir.

Tha dearbhadh ni's leoir saoilidh mi a nis air a thoirt gu bheil e mar fhiachaibh air na Baistich, mu-m fosgail iad an beul tuille, a bhi nochdadh dhuinn c'ait am bheil Dia a' toirmeasg a' bhaistidh do leanabanaibh — an t-sochair sin a ta co-fhreagradh ris na sochair a bhuilich e air eaglais fèin fuidh'n t-Seann Tiomnadh.

Tha mi a' gairm orra so a dheanamh, agus gus an dean iad e measar gu bheil an teagasg gu-n bhunait s an Sgriobtuir.

Ach cha'n fhàg sinn an gnothach mar so. Chum n h-uile seors teagamh a chuir air cùl, rachamaid air an n' aghaidh a'nochdadh ann an àit so a bhi air thoirmeasg gur ann a tha còir naoidheanan air a shocrachadh le h-iomadh dearbhadh cudthromach anns an Tiomnaidh Nuaidh.

Ri Leantuinn.

Book Reviews

Sermons of McCheyne. A translation into Sindebele.

With the approval of the Rhodesian Presbytery eight sermons of Rev. R. M. McCheyne have been translated into Sindebele and were due to be published in Rhodesia early in the New Year. A precis of Bonar's Life of McCheyne is also included in the book. Dr James Tallach has been responsible for this work, with help in correcting proofs given by Rev. Mr

Mzamo. Miss C. Tallach also gave considerable assistance.

The publication of this book is to be welcomed especially in view of the great lack of literature in the Sindebele language. Apart from odd tracts, the translation of the metrical Psalms, the Confession of Faith and Catechisms there is no sound religious literature for the 1 million Sindebele-speaking people of Matebeleland. It is true that Bunyan's *Pilgrims Progress* and *Holy War* are available but only in Zulu, a related dialect.

The cost of producing 1000 copies will come to \$R14.00. The prayers of readers are requested that this new publication may be used of the Lord in Rhodesia for the good of souls.

D.B.M.

Gospel of Mark by William Hendriksen. Banner of Truth Trust. £4.00

The Commentaries of Dr William Hendriksen are so well-known that most probably many order in advance whatever volume is being published. His commentaries are pre-eminently for students. This is seen by the wealth of grammatical footnotes, especially on the parts of the verbs used. His long Introduction of five chapters includes what pertains to Mark himself, and those to whom the Gospel-record was primarily addressed. There is much information given in the third chapter on the Lord of Glory — 'Jesus Christ, "Son of man" and "Son of God", this conquering King' (p. 18). The commentary on the Gospel-record itself is, as one expects, most readable, and those who may be described as ordinary readers will find it instructive, and useful for reference. There is emphasised in each of the four Gospel-records that the Eternal Son came to save immortal souls by price and by power. In this "Gospel of Mark", Dr Hendriksen deals with all the subjects as they come to the forefront. Yet the conflict between the divine King of Israel and His adversary Satan, is peculiarly noteworthy. On page 136 we read, "Jesus is doing all this because by means of his incarnation, his victory over the devil in the desert of temptation, his words of authority addressed to the demons, his entire activity, he has begun to bind Beelzebub, a process of binding or curtailment of power that was going to be further strengthened by means of his victory over Satan on the cross and in the resurrection, ascension and coronation". Dr Hendriksen is most tender in his commenting on subjects as they arise. We venture to say, he is especially so respecting the betrayal and condemnation of the Saviour, and His atoning death. By His death the Saviour took the sting out of death for all brought to confide, by sovereign grace, in Him. "O death, where is thy sting?" By His resurrection He conquered the grave, and rose as the Head of His body, the Church. "O grave, where is thy victory?"

We must respectfully but totally disagree with the statements made as to the closing part of Chap. XVI vv. 9-20. During the last hundred years, or so, the view became prevalent that Mark never personally wrote these verses as part of the Gospel. Such a matter requires men who have the standing and qualifications needed to provide a suitable reply. We believe, that in the holy providence of the Saviour such men have been raised up. Dr Scrivener blew the trumpet with no uncertain sound. We do no more here than point to his volume, "Introduction to the N.T.", p. 7 and pp. 583-590. He had no misgiving as to the fact of the portion being originally part of Mark's Gospel. We need only mention Dean Burgon's labours set forth in different volumes. Then more recently there are Dr Edward F. Hills' books. About Burgon's treatise on "The Last Twelve Verses of Mark", Dr Hills writes, "For almost a century this volume has deservedly been held in high esteem by believing Bible students and its basic arguments all this while have remained irrefutable" ("Believing Bible Study", p. 143). In "The King James Version Defended", Dr Hills states, "But the last twelve verses of Mark cannot be disowned on the strength of an unsupported statement, even when it is made by the most eminent of modern scholars. For these verses have an enormous weight of testimony in their favour, which cannot lightly be set aside. They are found in all the Greek manuscripts except B and Aleph, and all the Latin manuscripts except K. And, even more important, they were quoted as Scripture by early Church Fathers, who lived one hundred and fifty years before B and Aleph were written, namely, Justin Martyr (c. 150), Tatian (c. 175), Irenaeus (c. 180) and Hippolytus (c. 200). Thus the earliest extant testimony is on the side of these last twelve verses. Surely the critical objections against them must be exceedingly strong to overcome this evidence for their genuineness" (p. 109).

Recently the Banner of Truth Trust re-issued Dr David Brown's Commentary on "The Four Gospels". It contains Dr Brown's comments on this portion. He was of one mind and heart with Scrivener and Burgon. Dr Addison Alexander in his Commentary on Mark — also republished by the Banner of Truth — refers to these verses both in his Introduction, and in his commentary on the text. He states that the key to the correct interpretation of this chapter is as follows; "In this account of the Saviour's resurrection, and subsequent appearances, a specific purpose of the writer is to point out the successive steps, by which the incredulity of the apostles was at length subdued, and their minds prepared for the reception and the execution of their great commission.

These successive steps or stages are: his message by the company of women (1-8); that by Mary Magdalene (9-11); that by the two disciples journeying to Emmaus (12-13); his final appearance to the apostolic body (14); followed by the great commission (15-18); the ascension (19); and the execution of these farewell orders (20). The reader will do well to bear in mind the close concatenation of these topics, when he comes to the question with respect to the genuineness of the last twelve verses" (p. 433).

D.A. Macf.

The Child's Story Bible (New Testament) by Catherine Vos. Banner of Truth. 215pp. Price £1.95.

The Child's Story Bible in hardback has already been published in this country and has been received with general acceptance, but especially by parents anxious to have help of this kind in instructing their children in the Bible. This Banner of Truth paperback edition of the New Testament section of Catherine Vos' book will no doubt give wider circulation to a book already well known.

The title given to this work is really a misnomer. It should be called Bible Stories rather than the Child's Story Bible. It would be a pity if children were led to think of this as their Bible. Even the New Testament sub-title is incorrect as the stories are taken only from the Gospels and the Acts of the Apostles. In attempting to put Bible Stories in simple language for children there is always the danger of mis-stating the truths of Scripture and on occasion this happens here. On the whole, however, the work is well done and many parents will find the book helpful for instructing their young children. The illustrations in the book are no doubt intended to be up to date and may be considered acceptable by those who appreciate modern art. To our eye, however, they appear grotesque.

D.B.M.

Notes and Comments

The Archbishop of Canterbury and Euthanasia

In December, Dr Coggan, the Archbishop of Canterbury gave an address to the Royal Society of Medicine on the question of ending the lives of terminally ill patients. In our view, some of Dr Coggan's statements, as reported in the Press, are far from helpful to the debate which is going on at present over the question of euthanasia. If Dr

Coggan did not make out a case for euthanasia in certain cases, then he came very close to it. He acknowledged that he was treading on dangerous ground and was fully aware of the great dangers of legalised euthanasia.

While sympathising with conscientious doctors in the agonising decisions which they are sometimes called to make, and on which hangs, humanly speaking, the life or death of the patient, it would be a sad matter if any place whatsoever was given to the idea that their duty was anything less than to do all in their power to preserve life. We have reason to think that this is still the way that the majority of this dedicated profession regard their duty, though it is to be feared that some of the profession today may have a different view.

Roman Catholic Church Decline

The Roman Catholic Church in England and Wales has been showing a 4000 a year decline in baptisms over the last ten years according to recent figures put out. Only half of the 4 million Roman Catholics in England and Wales attend Mass. It would be gratifying to record these figures if it meant that the Roman Catholic Church loss was through conversion to Protestantism. Where the Roman Catholic Church is suffering loss through some of its people leaving, we fear that it is largely through these people giving up religion altogether. Again, it would be foolish to take any decline in the Roman Catholic Church complacently. If she is declining in numbers in our country she is certainly not declining in influence. May the Lord in His mercy hasten the day when this evil system will be totally destroyed and those who were formerly under its power liberated through the Gospel of God's grace.

Church Notes

Induction at Grafton, Australia

On the evening of the 24th November, 1976, the Australia and New Zealand Presbytery of the Free Presbyterian Church of Scotland met at Grafton, N.S.W. Australia, to induct the Rev. E. A. Rayner, B.A, formerly of Aberdeen, to the pastoral charge of the Brushgrove - Grafton Congregation.

The Moderator of Presbytery, the Rev. J. A. T. van Dorp presided and preached from Isaiah 52:7.

Public worship being ended, the Moderator gave a brief narrative of

the proceedings in the Call to Mr Rayner and addressed to him the usual questions put to ministers on their induction. Mr Rayner having returned satisfactory answers to the questions and having signed the formula in the presence of the congregation was then, by the Moderator, in the name of the Presbytery, inducted to the pastoral charge of the Brushgrove - Grafton Congregation. The Moderator, with the other members of the Presbytery, gave to Mr Rayner the right hand of fellowship.

Thereafter Mr Rayner was addressed by the Clerk, and the Moderator, in suitable terms, exhorted the congregation.

Messages of goodwill received from the Northern Presbytery, of which Mr Rayner had been a member, and from the Rev. William Maclean the former minister of the congregation, were then read by the Moderator.

The proceedings, which were entirely harmonious and were followed with great interest, were concluded by the singing of Psalm 23 and the Benediction.

The congregation then had an opportunity of welcoming their pastor on retiring from the Church.

The few friends from New Zealand, who were able to attend, received a warm welcome.

It is gratifying to record that at this our first meeting, as a Presbytery, in Australia, a pastor was inducted to the Bushgrove - Grafton Congregation and the occasion was also marked by the Court's grateful recognition of the valuable services of Mr Donald J. Shaw, Elder, to the Cause of Christ in Grafton for over forty years, and a Bible, suitably inscribed, was later presented to him.

The Lord's Supper was observed in the Congregation on the Sabbath following the induction.

We would pray that Mr Rayner's ministry in Grafton would be richly blessed by the Lord Jesus Christ, the Divine King and Head of His Church.

D. M. M.
Presbytery Clerk.

Church Notes

Dumbarton Communion

The Dumbarton Kirk Session has decided to hold an additional communion on the 2nd Sabbath of April.

Presbytery Meetings (D.V.)

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

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

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

Northern: At Dingwall on 5th April 1977, at 2.30 p.m.

Committee Meetings (D.V.)

The following Committees will meet at Inverness on 22nd and 23rd March, 1977.

Tuesday 22nd March, 1977

10 a.m. - 11.30 a.m. — Publications

11.30 a.m. - 1 p.m. — Religion and Morals

2.30 p.m. - 4.30 p.m. — Finance

4.30 p.m. - 5.30 p.m. — Dominions and Overseas

7 p.m. - 9 p.m. — Foreign Missions

9 p.m. - 10 p.m. — Home of Rest

Wednesday 23rd March, 1977

10 a.m. - 11 a.m. — Church Extension

11 a.m. - 12 noon — Church Magazines

12 noon — Church Interests

Acknowledgments of Donations

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

Sustentation Fund: "Hearrach in exile", In memory of parents, sisters and brothers, £20.

Jewish and Foreign Mission Fund: Anon., £100.

China Mission Fund: Anon., Tomatin, £5; Anon., £100.

Home of Rest: Stratherrick Congregation, £51.50; A Friend, Glasgow, £2; A Friend, Inverness, £100; Provost, Inverness District Council, £150.

The Treasurers of the following Congregations desire to acknowledge with sincere thanks the following donations:—

Dumbarton: Friend, Inverness, £5 per T. MacRae; J. & M. Ross, £10, both for Manse Fund.

Edinburgh: Legacy from the estate of the late Mr Peter Anderson, £160 (£100 for Sustentation Fund and £10 for each of the following — Edinburgh Congregation, Home Mission, Jewish and Foreign Missions, Dominions and Overseas, Home of Rest and China Mission).

Glasgow: Inverness Friend, £5 per A.E.A.; Dingwall Friend, £20; A. & I.M. "In memory of our dear mother, £50, all for Congregation Fund; Anon., £5; A Friend, £10, both for Bus Fund.

Inverness: Mrs M.A. Nichol, in memory of a beloved brother, per Rev. A.F. MacKay, £50.

Kyle: Envelope in Kyle Church Plate, £20; Donation, £2, both for the Manse Building Fund.

Oban: Anon., £5 for Sustentation Fund per Mr J. Morrison; Mr and Mrs M.D., England, £20 for Oban Congregational Funds per Rev. M. MacSween.

Stirling, Perth and Dundee: Ds. Van Oostende, Meerkerk, Holland, £5; A Friend, Dunkeld, £7, both for Church Extension.

Stornoway: Mr and Mrs J.N., £5 for Congregational Funds per Mr A. Macleod; M. McA., £100 for Sustentation Fund per Rev. J. Macleod.

Tain and Fearn: In memory of late A. Robertson, £20; In memory of late W. MacKenzie, £20; In memory of late R. Macleod, £20; In memory of late A. Robertson, £10, all for Church and Manse Repairs.

Tomatin: From the Executors of the late Mr Wm. Cameron-Mackintosh, £100; From the Executors of the late Mr P. Anderson, £10; Interested, £1.

Uig: D. McL., £2; Two Friends, Harris, £10; A.K.M., £5; M.M., Murray Place, £5; A.B.M., £5; Anon., £5, all for Communion Expenses; Friend, Valtos, £5; Friend, Uig, £20; Friend, Stornoway, £3 (last three per M.S.); Friend, Ness, £5; Anon., £10; Anon., Valtos, £5; Friend, Valtos, £6; Wellwisher, Uig, £10; Wellwisher, Uig £5; D.F. £5, all for Manse Repair Fund.

SCRIPTURE & CATECHISM EXERCISES — SENIOR SECTION — PRIZE LIST

Prizes: Norma MacBeath, Raasay; Alison J. Stewart, Dingwall; Catherine Macleod, Greenock; Norma Maclean, Glasgow; Eric MacRae, Inverness; Donald J.M. Gilles, Glasgow.

Awards with Merit: Donald Macleod, Dingwall; Helen Maclean, Glasgow; Andrew Maclean, Glasgow; Catherine Campbell, Inverness; Donellen MacKenzie, Gairloch; Neil Matheson, Fort William; Kenneth M. Fraser, Stratherrick; Kathleen MacKenzie, Beaully; Elizabeth Munroe, Stornoway.

Awards: Margaret Macharty, Dingwall; Allan Campbell, Inverness; Catherine Morrison, Oban; Archie Macharty, Dingwall; James MacGill, Greenock; Hector Ross, Ardgay; Angus Smith, N. Tolsta; Neil Annand, Vatten; Neil Macleod, Dingwall; Murdo Gilles, N. Harris.