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Encouragement for the People of God

In the dark days in which we live, how easy it is for those who profess the Name of Christ to be cast down. On every hand there are evidences of the working, and even of the triumphing, of Satan's kingdom — evidences which are all fitted to discourage the hearts of the people of God. To outward appearances Satan's kingdom seems to be carrying all before it with scarcely a set-back to its progress at all. In high places and low the forces of darkness are evidently at work, and are actively engaged in subverting the souls of poor sinners and establishing more and more that kingdom over which Satan reigns. Such a state of affairs cannot but deeply try the exercised people of God who look and long for a reversal of the fortunes of Satan's kingdom and for the reviving and refreshing of the Kingdom of Christ.

The promises of God in His Word are an encouragement to them in such a day. When they see the wicked triumphing haughtily, as though they are never to be moved, the children of God recall to mind the declaration of God's Word that the triumphing of the wicked is short. Like the Psalmist they then begin to see things in a different light. They understand that these present appearances are but momentary and that soon the Lord will cast them down, as the Psalmist declared:—

“Assuredly thou didst them set
a slipp'ry place upon;
Them suddenly thou castedst down
into destruction.”

When the people of God are tried through the hiding of the Lord's countenance from them, they are ready to fear that the Lord will hide His face from them for ever. However, they receive encouragement from the promises of God's own Word that the Lord will never cast off His own. He has engraven them upon the palms of His hands, their walls are

continually before Him. What encouragement the promises of God's Word affords to the tried soul when these promises come with light and power into the soul.

But what assurance have they that these promises will ever be fulfilled? They have the testimony of God concerning them that all the promises of God are Yea and Amen in Christ Jesus, and therefore shall surely be fulfilled. Along with this they have the knowledge that the One in whom these promises are secured to them is at the right hand of power. It is in a risen and exalted Saviour their hope lies, and that place which He occupies at the right hand of the Father in heaven is a guarantee to them that His kingdom and not Satan's shall ultimately triumph. He has secured in His death the overthrow of Satan's kingdom and will shortly make it apparent for every eye to see that He has gotten Him the victory and that Satan, for all his appearance otherwise, is indeed a vanquished foe.

Christ is All

by Dean Henry Law

20. THE FEAST OF TABERNACLES

"Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the Lord." Lev. xxiii. 34.

The Feast of Tabernacles closely follows the Atonement-day. It is a season of especial joy succeeding to especial grief. Highest delights wipe penitential tears away: and gladness loudly sings, where sighs so mournfully were heard.

This near connection teaches much. It is a picture of experience. It marks a path, which true believers often tread.

When is the Lord most precious to the soul? When are heart-raptures at their fullest tide? It is, when sins have been most keenly felt, and meek confession has most humbly wailed. Unwonted beauty then shines from the cross. Then faith embraces it with stronger grasp, and fervent praises raise triumphant notes.

Morn is most welcome after stormy night. The rays most cheer, which gleam from a dark cloud. Peace is most peaceful after tossing doubts. The hope, which once was lowest, rears the strongest head. He most loves Christ who most discerns his need. The expiation-day, which ushers in the happy Tabernacle-feast, confirms these lessons.

The time of this celebration next claims notice. The date is, when all harvests are concluded. Not only barns are laden with their grain — not only toil throughout the fields has ceased — but vines, and palms, and olive-trees have added their full store. All that earth gives of plenty is received. The golden ears are reaped — the clustering grapes are plucked — the olive-boughs have yielded their supplies. Ingathering hands have brought their treasures home. The year's rich produce is all gained. This is the season for exuberant joy. Therefore God's word goes forth. Let Israel's sons now hasten to My courts.

The lesson of this edict is most clear. When bounties multiply, more praise should sing. Reader, cultivate a thankful mind. Yours is an overflowing cup — yours should be everflowing thanks. Your daily board is spread with daily bread. With each day's light new blessings come. You merit not these gifts. Should not your life then be a Tabernacle-feast? Think well. No shame is like the debt of gratitude unpaid. No sacrilege is like the thankless robbery of God.

Peculiar rites are now ordained. All Israel's males are called from their accustomed homes. The shelter of their roofs must for a while be left. Booths are constructed from the boughs of trees. The olive and the pine — the myrtle and the palm — the willows of the brook — contribute spreading shade. These branches form an intertwined abode. And here throughout the feast the multitudes repose. They seem as pilgrims sojourning beneath the forest's arms. The city has become a foliaged tent.

Do any here enquire the purport of this singular decree? The word of God replies, "All, that are Israelites, shall dwell in booths: that your generations might know, that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." Lev. xxiii. 42, 43. This then is a reminding sign. It sets the past before the pondering eye. It calls the thoughts to intermix with bygone scenes. The population is thus made to live again the infant annals of its race. It here reacts the marvels of the nation's birth.

Let us with them go back in wondering thought.

It was a solemn time, when God arose to rescue Israel's sons. With mighty arm He broke the tyrant's yoke. With mighty signs He led them through the deep. With beckoning hand He marked their march. With food from heaven He satisfied their need. A trickling stream brought waters in their rear. With fearful majesty He re-promulgated the glorious Law. He ordered a long train of Altar-rites to shadow out redeeming grace. He framed peculiar codes to form their character — to discipline

their minds — to seal them, as His chosen treasure. Such was the nursery of the favoured tribes. Thus God came down to win them to Himself. What grace, what tenderness — what evidence of special favour! No nation ever saw the like. No family was ever thus espoused.

But through these wondrous days, they had no settled home. They wandered in a desert-waste. They dwelt in tents, as a wayfaring tribe. It is to fix these early dealings on their minds, that God constrains them year by year to sojourn in these verdant booths. Each circumstance around would re-awaken memory's delights. In happy converse they would trace and retrace their former mercies and their privileged estate. We are the people, whom the Lord has blessed. To us pertain "the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises." Rom. ix. 4. Our fathers rested beneath shade like this, when first God called them to be His. The flame of faith would thus be fanned, and shadows of the past would add rich colours to their present joy.

Believer, here is instruction for your heart. You too should come apart, and take your seat beneath the branches of reviving thought. Revolve the past. You once were in a desert state. There was a time, when God first visited your heart, and called you to His feet, and whispered words of love. Sweet was this manna to your happy lips — cool were these waters to your taste — and memory's wings should often fly back to these hours. Their record should be read, and read again. The grateful lips should often repeat, I once was dead, but now I live. I once was blind, but now I see. I had no refuge: now I dwell in God. I had no hope, now glory dazzles me around. It is a rich Tabernacle-feast when faith reviews its infant converse with the Lord.

The booths, too, were a fragile shed. They were not reared for durable continuance. A few brief hours raised them. A few brief days would see them cast aside. Here is a picture of life's little speck. What are these frames, but tents of crumbling flesh? Today they live; — tomorrow they lie low. Man breathes but to expire. The word of truth exhausts similitudes to warn us of our brevity. Each rapid and most short-lived object shows that departure is at hand.

This is another lesson from booth-dwellings. Reader, you are a tenant of a falling mansion. Dream not of a long stay. In a few years at most, all the vast multitudes, who throng this earth, will have returned to kindred dust. This very day your tenement may fall. Live then with your loins girded, and your staff prepared to march. Act every act, as if your last. Speak every word, as if with dying breath. Move, as if moving to the

judgment-seat. Flee every scene, where you would tremble to resign your life. Your tent is but a withering branch. You must soon quit it. Make sure your title to an everlasting home.

But there is deeper doctrine here. These lowly homes foreshow the tent of humble flesh, in which the Son of God scorned not to sojourn. They turn attention to Bethlehem's manger. Christ's perfect manhood is the fact, from which faith draws its deepest streams of peace. On this our rapturous eye should without ceasing dwell. The mighty God — Jehovah's fellow — indeed put on our flesh. He, who is far too bright for angel's gaze, has veiled His glories in a tenement of clay. We must endure in person or by proxy. He takes our place. His Gospel is, My flock have sinned, and, as poor sinners, they are doomed to wrath: I come to earth to occupy their room, to bear their guilt, and to sustain their curse. Their life is forfeited — My life shall be the substitute. Just wrath demands their death; — My death shall be presented in their stead. Thus Jesus is a pilgrim in our mean abode. Thus He responds to the main feature of the Tabernacle-feast.

Let us now mingle with the rites.

Throughout this Feast the Altar groaned with victims slain. Each animal was brought. Burnt-offerings — meat-offerings — sin-offerings — drink-offerings, scarcely found an end. Blood flowed in a full tide.

Reader, in joy's happiest flights redeeming blood must have a foremost place. No blessings speed but through a Saviour's death. Christ is the pathway, along which mercies come. Sin chokes all other channels. Hence when praise sings, it looks towards the cross. The lips, which celebrate God's tender love, are touched with live-coal from atonement's altar. None truly bless, apart from Jesu's work.

The bullocks in these offerings diminish gradually. It is not easy to assign the cause. The descending scale might show, that typifying rites were tending towards their close. Their end would come. The orb of day would soon arise. Then all mists melt into full light. So too faith's pleadings only last throughout time-state. Each hour brings consummation nearer. Then prayers and ordinances cease. Then Christ will shine in one unclouded blaze, and all eternity be one enraptured gaze.

But there were other ceremonies in these days. The joyful crowds come forth. Each hand uplifts a palm-tree branch, and waving high their verdant wands, they march around the Altar. As they move on, they raise triumphant songs, and send their loud Hosannas to the skies. The courts re-echo with a chorus of delight. While thus in thought we join this shouting throng, another congregation rises to our view. Behold a

glowing scene. "After this I beheld, and lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb." Rev. vii. 9, 10.

Reader, this joy, these victory-shouts, this palm-waving ecstasy draws near. Shall you be one among the countless mass? Will your hands bear this conquering sign? It cannot be, if you are this world's slave. It cannot be, if your days toil for sin. It cannot be, except your heart be given to Christ — unless you are all cleansed in His all-cleansing blood — unless you make His wounds your life. They only, who are Christ's by faith, sing this Salvation's hymn.

Another service was adjoined. With golden vessel the priest approached Siloam's pool. He thence drew water, and outpoured it at the altar's base. This rite drew forth the loudest thrill of joy. The multitudes in swelling chorus sang again. They take the prophet's blessed words, "With joy shall ye draw water out of the wells of salvation." Is. xii. 3. Their spirits seemed to soar away from earth, and catch the rapture of the saints in light. If earthly semblance be thus glad, how will the heavenly realities exceed.

Reader, the eye of Jesus while on earth surveyed this scene. He witnessed and thus spake, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." John vii. 37, 38. Have these words come in power to your soul? Have you in truth drawn water from this saving fount? Mark: — you are called. — Christ graciously invites. He will not turn away. His word secures your welcome. Come, come, partake. The draught will give you life for evermore, and cause you to dispense the living stream. Come, and in spirit keep the Tabernacle-feast. Read not in vain the Saviour's cry. Read not in vain this record of these festive days.

"I know no sweeter way to heaven than through free grace and hard trials together; and one of these cannot well want another".

Samuel Rutherford

Letter

by Mr A. Docter

Delft,
October 1963

Dear friend,

There is a long time since I wrote to you or since we saw you. In your last letter you told me that you were reading a vol. of Ambrose. I remember I read a book of his in Dutch — "Looking unto Jesus" in which he dealt with the birth, sufferings etc. of Christ. It was many years ago but I still remember how beautifully he wrote on "He shall drink of the brook in the way; therefore shall He lift up the head." Ps. 110. And I have a friend a poor invalid who often reads this book.

"Wash me, and I shall be whiter than snow." The older I grow, the more I need of the precious blood of Christ. I still remember Rev. James Macleod's sermon at Beaulieu on "Worthy is the Lamb" and the blessing that — got during that service. I always had a desire to hear him preach, and that was fulfilled. That man is now delivered from the body of sin and death, and enjoys eternal happiness.

I often think of R—— R—— whom I met last year. When taking leave of my pupils going to another school, I told them how I was refreshed by that portion on his wall "JESUS HIMSELF DREW NEAR" His drawing near to unclean creatures to cleanse them. That is what I need!

If we are spared we hope to go to America early in 1965, to see New England — the land of the Pilgrim Fathers, and my relations in Iowa, Vancouver and California, and oh! to meet some of the Lord's people there.

With kindest regards from both of us.

Your friend,

A. Docter

Family Worship

by Rev. John MacDonald, Staffin

Although family worship is greatly neglected in our day it used to be observed in almost every family, in Scotland at least, until recent times. It was considered obligatory upon the heads of families to engage in this exercise after gathering their family together, usually at a set hour every morning and evening in their own home. They were seeking in this way to give the Lord the worship and reverence which is His due. This example should be followed, with the family cordially and prayerfully

entering upon this act of worship, seeking to be found "In the unity of the spirit and in the bond of peace" (Eph. 4:3), worshipping the Lord.

The head of the family leads in this exercise and may give a verse to read to every member of the family until the end of the chapter is reached: thus it can truly be called "family worship". It is usual to read day by day until the whole of Scripture is systematically read through. The exercise should commence with the head of the family praying for God's blessing upon the word to be read and sung. In some families the head of the household alone reads with the rest of the family uniting with him in the singing of a portion of the psalm read. Family worship is concluded by a word of prayer and sometimes by a few words of exhortation or explanation in simple terms for the sake of the younger members present. This practice may vary from family to family, but, where it is followed, it has often proved beneficial to both old and young. Children, when they have learned to read for themselves, can be asked here and there throughout the chapter which verse is being read. In this way their attention is secured.

Some in later years and in diverse situations could recollect portions read from the Scriptures at their own firesides during their tender years by loved ones now removed by death. Parents cannot conceive of the blessing that may follow from this act of worship and they are to seek by example and precept to implant in the hearts of their off-spring the "precious seed". There are those who think that they are relieved from having morning worship because their lawful calling necessitates early rising, but this is not so. We ought to perform this duty even when alone, and allow ourselves time for its observance. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and look up." (Psalm 5:3.)

This, of course, may lead to the question: "At what time ought we to keep family worship?" Can we say with the psalmist, "Evening and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice?" (Psalm 55:17). Generally family worship is held at both ends of the day. In many families it is usual to have worship early in the evening and this is commendable because it is held before the very young retire for the night. Consequently all members of the family are present and can join together in the worship of God. The morning act of family worship may present difficulties because of the disparity between the ages of the individual members of the family. For this reason some families have to hold family worship at least twice in the same morning; nevertheless, this should be done if the situation requires it. There are also difficulties

which present themselves to those newly married. These have to be resolved at the outset of married life. A husband may feel too self-conscious to perform family worship in the presence of his wife whom, it may be, has never heard of this act of worship. A wife, for the same reason, may not feel it her duty to inform her husband of his responsibility and she may fear the consequences of her action. Young men and women should seek to discuss this matter with their intended life-partners before being joined in marriage.

The Lord Jesus must be given the pre-eminent place in our lives. All families, whether old or young, should determine to keep family worship together. Whatever else we may disagree about there ought to be harmony in this matter of worshipping together. Does the Lord not promise, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18:20. If He be for us, ". . . who can be against us?" (Rom. 8:31). If Christ is given His proper place in our lives there will be peace. Let old and young who may have neglected this duty resolve forthwith to worship Him Who is worthy of our worship and service in our families as well as in public. Members of families should pray with, and for, one another and for the outpouring of the Holy Spirit, not only on their own families, but upon all. It is the Spirit who takes of the things of Christ and reveals them unto us. (John 16:13, 14).

May this imperfect effort to bring before readers this important duty, stir some up in connection with their duty, as far as family worship is concerned, notwithstanding their sense of their own unfitness for this solemn duty.

Scottish Home Rule and the Treaty of Union

by the late Rev. John Colquhoun, Glendale

In 1706 the General Assembly passed an Act appointing a national fast for the purpose of supplicating the Divine direction respecting the Treaty of Union which the nation was about to consider, "that all might be done to the glory of God and the good of the Church". . . The Presbyterians were afraid, and it was not a groundless fear, that a union with England would expose the National Church of Scotland to the danger of being subverted or altered in its constitution and worship by an alliance with the larger and more powerful Church of England and in the Act consenting to negotiate about Union the General Assembly in-

sisted the following condition: "Providing also, that the said Commissioners should not treat of, or concerning any alteration of the worship, discipline and government of the Church of this kingdom, as now by law established.

At last an Act of Security was passed in the Scottish Parliament in which the Acts confirming the Confession of Faith and the Presbyterian form of church government were ratified and established, "to continue without any alteration to the people of this land in all succeeding generations;" and it was further declared that this Act of Security, with the Establishment therein contained shall be held and observed in all time coming, as a *fundamental and essential condition* of any Treaty of Union to be concluded betwixt the two kingdoms, without any alteration thereof, or derogation thereto, in any sort, for ever." On this matter, Dr Hetherington says:—

"It would be very difficult, if not impossible, for language to convey more clearly and strongly the idea, that the Church of Scotland was thus intentionally placed beyond the power of the British parliament, and any infringement of which was necessarily equivalent to a virtual dissolution of that great international treaty." (History of the Church of Scotland, 6th ed; p.191).

The Act of Security, which was embodied in the Treaty of Union, and thus became an essential condition of it, ensured for the Church of Scotland, government by Kirk Sessions, Presbyteries, Synods, and General Assemblies, and that this government shall continue unalterable and be the only government of the Church within the kingdom of Scotland . . . The Commission of Assembly in presenting its "humble Address and Petition" to the Duke of Queensberry, Her Majesty's High Commissioner, and the Estates of Parliament was the means of procuring the Act of Security. The Commission supplicated that there be a ratifying and confirming of previous Acts of Parliament bearing upon the Confession of Faith and the "purity of worship presently in use in this Church." The result may best be given in the lucid language of C. S. McCrie, D.D.:—

"To the desire of the Presbyterians in Scotland thus expressed the Scottish Parliament gave courteous and satisfying effect. For before the Treaty of Union was brought up for ratification there was passed a separate enactment in which the ingenuity of draftsmen and the resources of the English language were alike taxed to convey an assurance of security to the upholders of the Protestant religion and the Presbyterian polity. After recapitulating what had already been secured

by Act of Parliament, this important legislative measure provided 'that the Universities and Colleges of St Andrews, Glasgow, Aberdeen and Edinburgh . . . shall continue within this kingdom for ever,' that all professors, principals, regents, masters and other officials, shall not only own and acknowledge the civil government, but also consent to the Confession of Faith 'as the Confession of their Faith, and that they will practise and conform themselves to the Worship presently in use in this Church, and submit themselves to the Government and Discipline thereof, and never endeavour, directly or indirectly, the Prejudice or Subversion of the same.' The measure also provided that every successor of Her Majesty, at his or her accession to the throne, shall 'Swear and Subscribe, that they shall inviolably Maintain and Preserve the foresaid Settlement of the true Protestant Religion, with the Government, Worship, Discipline, Right and Privileges of this Church as above Established by the Laws of this Kingdom, in prosecution of the Claim of Right.'" (Public Worship of Presbyterian Scotland, p.262).

Benefit of the Union to the Church of Scotland. — By the Treaty of Union the Church of Scotland was continued in its worship, doctrine, government and discipline *for all time*, so as never, legally to suffer another change. This is its position, legally. Whatever changes men have brought about, in its worship was not done *legally*, but in direct violation of the contract by which England and Scotland were united as one State. This implies that various matters which are practised in the Church of Scotland today, and which have the sanction of the Acts of Assembly or of the civil legislature, have been illegally brought in and ought not to be binding on anyone in Scotland.

When efforts are put forth now to revoke the Treaty of Union itself the question arises, What ought the Church of Scotland to do in order to preserve its distinctive position as *the Presbyterian Church of Scotland*? Its duty is clear in the interests of self-preservation.

It ought, in the first place, in its General Assembly to re-affirm its adherence to the Treaty of Union with a special reference to the Act of Security, for if the Treaty of Union goes, its going will sound the death-knell of Presbyterianism in Scotland, and of all the privileges which were gained in many a hard-fought battle for religious freedom . . . It is for the Church of Scotland, as the largest and most influential religious body in the land to take the lead in preserving, for the welfare of this nation, the Crown Rights of the Redeemer.

The second duty that the Church of Scotland ought to attend to is a return to the Westminster Standards. In doing so it is necessary that they

should rescind the United Presbyterian Declaratory Act of 1879, and the Free Church Declaratory Act of 1892, which are in the Basis of Union of 1929, together with all other Acts which violate, or tone down, the said Westminster Standards; to exclude from its pulpits and professors' chairs such as countenance Higher Critical views of the Bible. Along with these efforts they ought to pray constantly and earnestly for an out-pouring of the Holy Spirit as the Spirit that quickens. Without that Spirit which turned thousands on the day of Pentecost from the traditions practice will avail nothing, however desirable it is in itself. It was the Spirit which turned thousands on the day of Pentecost from the traditions of the elders and the dead legalism in which they were immersed, and made them living followers of the "Lamb of God which taketh away the sin of the world."

The Duty of the People. — A second question which arises is, What ought the *people* of Scotland to do? They ought to refuse to listen to such as would do away with the Treaty of Union of which the Act of Security is an integral part. That Treaty being "for all time coming" was meant to be for all generations to come *for all time*, to preserve them in peace and prosperity and to give a spiritual independence which is infinitely above all temporal peace and prosperity, to hand down to them that testimony which God gave to Jacob and the law He gave to Israel, and which "He commanded our fathers, that they should make them known to their children: that the generations to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God and not forget the works of God, but keep His commandments." Psalm LXXVIII: 5-7. With this end in view they should question all candidates for Parliament as to their attitude to the Treaty of Union, and watch narrowly the conduct of members of Parliament in connection with anything that might lead to the weakening or doing away with that Treaty.

Owing to the machinations of the Church of Rome and the apathy of professed Protestants, matters have already reached a critical condition and if the Treaty of Union is annulled and Scotland becomes an independent nation it will become the prey of both Romanists and Episcopalians, so that anyone who cares can write "Ichabod" on our high places in Church and State, for the glory will have departed. The Scripture command speaks loudly to us today, "Hold fast that which thou hast, that no man take thy crown." Rev. III:11.

(The above extracts are from the February, March and April F.P. Magazines for 1963). W.M.

Synod Deliverance on New Time Regulations

(This deliverance was given by the Synod in 1917)

"The Synod, having learned that the new time is the occasion of some friction in some of their congregations, and that the consciences of others are entangled and aggrieved by it, would desire their people to attend to the following facts:—

"(1) The 'new time' does not alter the Sabbath Day in the least degree, either as to when it begins, or when it ends. From time immemorial, the Sabbath was regarded in this country as beginning with midnight, according to the order of nature, and as ending with the following midnight, according to the same order of nature. This is that seventh part of our time which we should hold unalterably as peculiarly sanctified unto God. Clocks may, by the order of the Government, be altered for convenience so that what is midnight in nature should read as 11 p.m. on the clock, and again these clocks may be altered so that twelve at night on the clock may correspond with midnight in nature. But it would be intolerable that the Lord's Day should be shifted about, and altered as to its beginning and end. Let our people, therefore, regard it as a matter in which their understanding and conscience are established, that from midnight in nature to midnight in nature we are unalterably bound, as before there was any word about these changes, to sanctify one day — the first — in seven.

"(2) This altering of clocks is, we believe, done, on the part of the Government for the country's convenience, so as to save coal, gas and other artificial lights at this time of stress. It means as long as the 'new time' is in force that men begin business on week-days an hour earlier than usual. In most of the places of worship also in the country, the services begin an hour earlier on the Sabbath. Our Church is also so situated that it would be very inconvenient for our people if our congregations did not meet an hour earlier than usually they did. If then any Kirk Session reckons that the convenience of the congregation is best served by adopting so far the 'new time' the congregation ought to fall in quietly with this arrangement, not thinking that the Sabbath is thereby altered, or that it is sinful for convenience sake thus to shift the hours of meeting.

"(3) Congregations are reminded that the courts of this Church have always protested against Sabbath desecration encouraged by the Govern-

ment and other authorities throughout the country. The Synod strongly disapprove of the orders given to City Corporations and Railway Companies to change their clocks on the Sabbath mornings and regard this as part of the desecration against which they have protested; but as this alteration of clocks could be done at any other time, and was actually done by most people on Saturday night the Synod hold that to meet an hour earlier for Divine worship on Sabbath does not interfere, as already affirmed, with the Sabbath itself."

(See also F.P. Mag. Vol. XLVII page 71).

Dearbhaidhean an aghaidh teagasg nam Baisteach

The iad mar an ceudna a' deanamh mòr uail (oir is muinntir moran diu a tha glè uaibhreach) a briathraibh ar Slànuighfhear 'n uair a dh-òrduich a am Baisteadh, agus 'n uair a chuir e mach na h-Abstoil gu bhi baisteadh. Ach chi sinn air ball gu bheil ceart co beag aobhair uail aca 's an ni so is a th'aca an ni eile.

'S iad so na briathran: "Agus thubhairt Iosa riu, Imichibh air feadh an t-saoghail uile agus searmonaichaibh an soisgeul do gach dùil. Ge b'e chreideas agus a bhaistear saorar è, ach ge b'e nach creid ditear è;" Marc xvi. 15, 16 — maille ris na h-earrannaibh ann an àitaibh eile do'n Scriobtuir tha co-fhreagradh ri so. Tha na Baistich a' cumail a mach o na briathra' so gur èigin do na h-uile a bhi'n ann creidmich mu-m bi iad air am baisteadh; — uime sin do bhrigh is nach urra creidimh a bhi aig naoidhean, nach eil còir aca-san air baisteadh.

Chum beag bhrigh 'na argumait so a thaisbeanadh gleidheadhmaid 'n ar cuimhne gur e teagasg Eaglais na h-Alba, mar a mhnich mi cheana, gu bheil aon séors ann do nach eil am baisteadh gu bhi air a fhrithealadh gus an taisbean iad an dà chuid aithreachas agus creidimh — 's iad sin muinntir th'air teachd gu h-aois agus a tha'n taobh a muigh do'n Eaglais fhaicsinnich. Nis tha mi dlreach a' freagradh ann an aon fhocal, gur ann a thaobh an t-séorsa so a mhàin is còir briathran ar Slànuighfhear a bhi air am m'ineachadh. Ris an t-séors eile — 'se sin ri naoidheanaibh na dream a tha 'n am buill do'n Eaglais fhaicsinnich cha'n eil briathran ar Slànuighfhir idir a luidhe. Cha'n eil guth mu-n dara séors so anns na briathraibh ud. Labhair ar Slànuighfhear mu dhream bh'air teachd gu h-aois agus tha'n taobh a muigh do'n Eaglais Fhaicsinnich, — agus, uime sin, orrassan a bha do'n t-seorsa so dheanadh Ministear Eaglaise na h-Alba an earrann so 'sparradh, eadhon mar a dh-iarr Crìosd air na

deisciobluibh a dheanamh; ach a thaobh neoidhean na muintir a tha 'n am buill do'n Eaglais fhaicsinnich, 's èiginn dol gu h-àitean eile do'n Scriobtuir chum slighe 'ar dleasnais fhiosrachadh. Tha na briathran so a labhairt mu aon séors a mhàin, agus ni h-ann mu'n dà shéors, agus chum an fhìrinn so 'shoilleireachadh 's èigin duinn gabhail ris gach aite fa leth do'n Fhocal.

'S è eucor mhòr nan Baisteach gu bheil iad a' gabhail de'n Scriobtuir dìreach na fhreagras dà 'n cùis fein, agus a fàgail, no toirt mìneachadh fiar, air a chuid eile. Tha sinne air an laimh eile a' gabhail ris an dà chuid le chèile.

The na Baistich anns an ni so cosmhuil ris an luchd admheil oillteil sin a ta 'g àicheadh gur a Crìosd Dia. Gabhaidh iadsan mar so ris na h-earrannan anns am bheil ar Slànuighfhear air ainmeachadh mar dhuine, ach bheir iad am mìneachadh fein air na h-earrannan eile sin anns am bheil iomradh air a dheanamh air mar Dhia.

Cha'n eil sinne ag àicheadh gur duin' è, ach tha sinn a' teagasg gur Dia è mar an ceudna; agus gur ann do bhrìgh is gu bheil è 'na Dhia agus 'na dhuine ann an aon phearsa, is Esan Eadarmheadhonair co-cheangail nan gràs.

Air amhodh cheudna cha'n eil sinn ag àicheadh gu gheil aithreachas agus creidimh air an iarraidh air aon séors, mu-m bi iad air an gabhail a steach leis a Bhaisteadh do'n Eaglais fhaicsinnich (a rèir mar a tha Leabhar Athghear nan Ceist a' nochdadh) ach maille ri so, tha sinn a' teagasg gu bheil séors eil' ann air nach 'eil an t-aona chuid aithreachas no creidimh air an iarraidh chum baisteadh a bhi air a fhrithealadh dhoibh. Agus 'se na tha mi a' ràdh 's an àite so, gur ann mu'n cheud séors, agus cha'n ann mu'n dara séors' a dh-fheudas na briathran so, as am bheil na Baistich a' deanamh co mòr uail, a bhi air am mìneachadh. Ach thugamaid oidheirp air so a dhearbhadh.

Thoir faineir, ma tha, le teachd Chrìosd, agus an deigh aiseirigh, gu-n robh frithealadh nuadh air a thoirt a steach 's an Eaglais. Uime sin, 'n uair a dh-òrduich esan am Baisteadh mar chomharadh air buill na h-Eaglais, chuir è an comharadh a bha air chois roimhe — 'se sin an timchioll-ghearradh — air cùl. Air an aobhar so, an deigh do Chrìosd na briathran ud a labhairt, cha robh neach sam bi 'na bhall do'n Eaglais gus an rachadh a bhaisteadh — co dhiubh a bha na nach robh a air a thimchioll-ghearradh. Bha tigh Israeil, uime sin, co maith ris na Cinnich air an taobh a muigh, gus am bitheadh iad air an toirt a steach leis a' Bhaisteadh. D' an taobh so uile dh-àithn ar Slànuighfhear d'a theachdarain iad a dhol agus an comharadh nuadh a bhuileachadh orra,

'n uair a thaisbeanadh iad an creidimh annsan, agus anns an fhrithealadh nuadh.

Cha dubhairt è aòn fhocal àraid mu naoidheanaibh na muinntir a dh-fheudadh mar so a bhi air an gabhail a steach; carson? — do bhrìgh nach robh so idir feumail. Thuig na deisciobul agus thuig na h-uile a ghabh ri spioraidealachd an nì so nach robh atharrachadh air nàdur na sochair seach mar a bha chùis fuidh 'n t-Sean Tiomnadh, ged a bha atharrachadh air comharadh na sochaire, — nì a tha làn shoilleir o bhriathraibh an Abstol Pheadair 'nuair a thubhairt a mu-n bhaisteadh: "Tha an gealladh dhuibhse agus d'ar cloinn."

Nam biodh an co-dhùnadh a tha na Baistaich a' tarruing o bhriathraibh ar Slànuighfhear ceart, — 's e sin nach eil còir aig naoidheanaibh air Baisteadh, do bhrìgh nach urrainn creidimh a bhi aca, — tha e an aghaidh so, agus cha'n a sin a mhàin ach tha e mar an ceudna an aghaidh teagasg cudthromach eile a tha 's an Scriobtuir, agus a bhitheas air a thoirt fainear leam.

Ri Leantuinn.

Book Reviews

The Battle for the Bible by Harold Lindsell — Zondervan \$6.95.

Modern religious liberalism has been a complete failure. Professing to appeal to the educated modern mind, it has only succeeded in emptying the Churches and in creating an unparalleled state of ignorance of Christianity in those Countries which once professed this name. The root of the evil, as well as the explanation of the failure of modernism, is its feeble grasp of the authenticity of the Word of God and its false views of the inspiration of Holy Writ. It has been painfully obvious for some time, also, that all is not well in professedly evangelical circles. The almost universal prevalence of various degrees of Arminianism in doctrine, together with a presentation of the gospel which reduces the worship of God to a form of light entertainment, has produced a form of religion in which practical godliness and scriptural witness are at a discount. The reason for this has been the weak views of the inspiration of Scripture which have permeated evangelical ministries through the unfaithfulness of Theological Colleges. This book, which deals with the American scene, demonstrates this very clearly, and we can be sure that the state of affairs in Britain is not any better. Nor does the future look any brighter, for Richard Quebedeaux in his book, *The Young Evangelicals*, has flatly asserted that wherever young evangelicals are to be found, a trend away from inerrancy (i.e. of the Scriptures) exists. (p. 122)

Dr Harold Lindsell is at present Editor of *Christianity Today*. He has also held professorships at various Theological Seminaries. He is consequently well informed and his views must be taken seriously. He maintains that the real battle for the Bible in evangelical circles is between those who hold to the whole Bible as infallible and inerrant because it is the inspired Word of God and those who hold the Bible to be infallible only in the sphere of faith and practice, while allowing that there may be errors in the Scriptures on other subjects such as creation, history, etc. This latter view of partial inspiration used to be the modernistic one, but it is now supported by those who use the evangelical name. The danger of such a view may be seen from the comparison of the following two statements:—

- (A) "The Bible is the *infallible* Word of God, the only true rule for faith and practice."
- (B) "The Bible is the Word of God, the only *infallible* rule for faith and practice."

On the face of it, these two statements appear impressively sound but they do not mean the same thing. The transfer of the word "infallible" means that, while statement (A) attributes infallibility to the whole Word of God, thus making it the only rule for faith and practice, statement (B) means that the Bible is only infallible in what it teaches for faith and practice. It may, and indeed it is alleged, that it does, have errors in other spheres. Small wonder that Dr Lindsell says, "Simply stated, the concern is that Evangelical Christianity is engaged in the greatest battle of its history." (p.200).

After showing that the inerrancy of Scripture is the doctrine taught by Scripture itself, as well as by the Church down through the ages, Dr Lindsell goes on to show how Church organisations, which once held this view, are now departing from it to the great loss of those concerned. He deals with the situation in the Lutheran Church, the Southern Baptist Convention, the Theological Seminary of the Evangelical Covenant Church of America, the Evangelical Theological Society, the American Scientific Affiliation, the Wenhem Conference of Evangelicals (on Scripture), and the Free University of Amsterdam. He then goes on to show the sad effects which arose in particular cases, when the proper doctrine of Biblical inerrancy was abandoned. A further chapter is added on the usual alleged discrepancies supposed to be found in the Bible, and he reaches this conclusion, "I do not doubt that if evangelicals, in concert with one another, would stand firm and tall for biblical inerrancy

and the cardinal doctrines of the Christian Faith, a new day would dawn and the blessing of God would follow."

Dr Lindsell deals very fully with the case of Fuller Theological Seminary. He, himself, was one of the original Faculty members and therefore knows what took place. The Seminary was brought into being through the efforts of Charles E. Fuller of the "*Old Fashioned Revival Hour*" broadcasts. One of its chief purposes was that it would be an apologetic institution, the curriculum of which would provide the finest theological defence of Biblical Infallibility. The son of the founder, Daniel Paynter Fuller, attended Princeton Theological Seminary which was, by this time, modernistic in its views. After taking further degrees he went to Basel, Switzerland, to work for another doctorate under men like Karl Barth. When he returned home, he was appointed Dean of the Faculty at Fuller and it soon transpired that he no longer held the biblical view of inerrancy. This should be a warning to young men against going to unsound theological seminaries where unscriptural views are held and taught. Daniel Fuller's appointment was soon followed by others of similar views and by 1962 "there could be no doubt that a number of the members of the Faculty and the Board did not believe in an inerrant Scripture." This led to the eventual resignation of the members of the Faculty who adhered to the original purpose for which the Seminary was formed. Soon the new view was incorporated in a new statement on Scripture, which eliminated its complete infallibility and substituted the partial view already indicated, "the Word of God, the only infallible rule of faith and practice." Some of Daniel Fuller's colleagues, such as Professor George E. Ladd, President Hubbard and Dr Pak King Jewett — names well known in American evangelical circles — are all in the same category in their views of the inerrancy of Scripture. By such means, a Theological Seminary founded for the express purpose of defending this aspect of the Bible is now engaged in denying the very doctrine it was specially set up to teach. This pattern is followed in the case of the other organisations referred to by Dr Lindsell. It makes a sad and sorry tale, and words cannot be found to express adequately the contempt every honest mind feels for men who join a Church or a religious organisation professing to agree with its aims yet secretly working to change these very aims. "All things are naked and opened to the eyes of Him with Whom we have to do," and He will deal with all such hypocrites in His own time.

Dr Lindsell has performed a useful service in writing this book. He is obviously alarmed at the state of affairs, and this imparts a vigour to his

writing which is in vivid contrast to the usual pallid presentation of evangelicals who think that their scholarly reputation would be tarnished by making statements in any way decisive. Nor is he afraid to mention well-known names. Of Professor F. F. Bruce, he says, "Apparently F. F. Bruce thinks that for one to hold to biblical inerrancy is to display a 'Maginot Line' mentality." (p. 171). It is all the more regrettable, therefore, that Dr Lindsell makes concessions which should not be allowed to these neo-evangelicals. On page 210 he says, "It is true that a man can be a Christian without believing in inerrancy." Is this true? We certainly think not. "Our full persuasion and assurance of the infallible truth and the divine authority thereof (i.e. the Scriptures) is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." (West. Conf. Chap. I. Sec. 5). The inward work of the Holy Spirit in regeneration involves the conviction that the Scriptures are the Word of God — the God of truth, for Whom it is impossible to lie. Men may by many means reach a *rational* conviction that the Scriptures are the Word of God but it is only the effectual application of the Scriptures to the heart by the Holy Spirit that gives the *spiritual* persuasion and assurance of the infallible truth of God's Word. This being so, we are entitled to conclude that those who deny this infallibility are strangers to the saving work of the Holy Spirit. They, therefore, cannot be Christians and they should be told so for their own good, as well as a warning to others. "Whosoever therefore shall be ashamed of Me and My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the holy angels." (Mark 8:38).

D. M., Glasgow

George Whitefield's Letters. 1734 to 1742. Banner of Truth Trust. 570pp £3.50.

This well-bound book is a facsimile copy of Volume I of a six volume set of George Whitefield's Works which was first published in 1771. In addition the reprint includes 34 letters omitted from that edition, a 3-page introduction by S. M. Houghton, and also explanatory notes on the letters.

At first sight the publication of over 500 letters of Whitefield's in an edition which retains the letter 's' printed in the old long form, like an 'f', might make one question if the Banner of Truth Trust have made a mistake in issuing this work. However, closer acquaintance with the material makes the reader conscious that it was a worthwhile venture.

For those who have read Whitefield's Journals or Arnold Dallimore's Life of Whitefield Vol. I, already issued by the Banner of Truth Trust, this volume of Whitefield's Letters will be of great interest. His correspondence during those very active years of his ministry — but what years of his ministry were not active? — and years abundantly fruitful, through the Lord's blessing, in the ingathering of multitudes of souls into the kingdom of Christ, show the inward working of his own soul during those eventful times. Of particular interest to Scottish readers will be his account in the letters of the times of revival at Cambuslang in 1742, and the opposition which he had to face from the Secession Fathers because of his part in those revivals. It is interesting to see the gracious spirit he manifested in the face of these assaults. The Letters, of course, are of more than historical interest. They are deeply devotional and are well worthy of perusal on this account alone.

D.B.M.

Communion and Opening of the Bulawayo Church

by Rev. Donald A. Ross

It was a happy occasion when the Bulawayo Kirk Session met with the purpose of fixing a date for the opening of the Bulawayo Church and for the first Communion Season. It was decided that the opening of the Church and the Communion would take place during the same weekend. The Communion would begin on the 16th December, while the opening would be on the 18th December.

However there was still a considerable amount of work to be done. The Church building itself was completed and from all angles of approach it was a pleasing sight, but there remained the task of furnishing the church with pulpit and seats. There were also seats to be made for the hall and tables with seats for the dining room. To secure suitable material for the pulpit was a problem, but this was solved when we obtained, from a demolished building, a large door and door frame of old oak with raised panels which seemed to present itself as a possibility. With great care and skill the tradesmen by various means adapted the door to make a pleasing front for the pulpit.

Then there was the arrangement of the area outside the Church which involved a considerable amount of work. Due to the very heavy clay type of soil, which in wet weather becomes impossible to walk on, or to drive

through, it was necessary to build a concrete road and paths with twelve inch foundations. There are also flower beds, various trees and shrubs planted, and an extensive lawn.

Eventually, after weeks of hard work inside and outside, the church and grounds were in order, and the dates prearranged at our Kirk Session were now approaching.

We began our Communion on the Thursday. During the Communion Season suitable sermons were preached by Rev. P. Mzamo and Rev. A. Ndebele. We also had the privilege of a Fellowship Meeting, when the men spoke of their experience and some ably described the marks we expect of believers, and those we reckon to be counterfeit.

On Saturday, sometime after our usual preparatory communion service, the service for the official opening of the Church began. The Rev. A. Ndebele took the main service. The substance of his address was, that we had great cause for thankfulness to the Most High in providing us with a place of worship; but we must remember that buildings were only places of assembly for worship and the building itself had nothing to do with an act of worship. The essential matter was to worship God in spirit and truth. To worship God from the heart.

Then the Rev. P. Mzamo addressed the congregation. His main point were; that in the kind providence of the Lord we now have a church in Bulawayo, and hoped that yet another would be built in the Bulawayo townships. He also mentioned how the people in Holland contributed towards the building of the Bulawayo Church. People who like ourselves work hard to make their livelihood, yet they put aside some of their money for the missionary work in Rhodesia. Our own people in Rhodesia should now endeavour by their contributions to build the next church in Bulawayo.

Rev. D. A. Ross then related some of the steps proceeding up to the present position. One interesting aspect was, that while negotiations were going on for a church site, we were granted a site which, some weeks later, and much to our dismay, was taken from us. However, some time afterwards, we were given our present site, and although we were greatly disappointed at losing our first site, in the Providence of the Most High our second site was twice the size of our first, and in a more accessible place.

Rev. Ross also noted the fact that such projects cost money, and although those who so wonderfully contributed towards the building of the Church were not present yet those were duly thanked (and we now convey our thanks by letter). Approximately two-thirds of the cost came

from Holland, while one third came from various other sources such as Scotland, Canada, New Zealand, Australia and America. Were it not for such kind friends we would still be struggling to pay \$27.000, but thanks be to God, there is not one cent of debt to our name. This is the doing of the Lord and wonderous in our eyes. Our meeting was then closed with prayer and praise.

During all the services the attendance was exceptionally high. From Shangani Reserve, where most of our people live, many came to attend the Communion Season. There were ninety people residing on the Church premises. The two halls which were intended as sleeping quarters, one for men and the other for women, had to be used for the women only, while the diningroom each evening was turned into sleeping quarters for the men. However this was still inadequate, so the loft above the diningroom, made primarily for storing tables and benches, proved useful as a sleeping room for the remainder of the men.

Some of our gatherings numbered almost four hundred people and on such occasions the Narthex proved its worth. Primarily built for overflow, it was gratifying to know that although well over a hundred were outside the Church under this Narthex, they could hear distinctly all that was said.

On Monday came the day of Thanksgiving and of parting when all went to their separate homes, and it was sad to see what was a happy and we trust a profitable communion come to an end; and to say the least of it, it was a bit depressing when the following Sabbath we were reduced to our normal ranks.

One enlightening aspect of our Communion was the great number of people in and around Bulawayo who came for some of the Communion services, and yet never attend our regular services. This is a sad feature here as it is in Scotland, and it offers an opportunity for much pastoral work. However, for the short period those people attended our services, they heard the Everlasting Gospel which is the power of God unto salvation to everyone that believeth. One prominent aspect of the Gospel is that no matter what the background of a person is, the Gospel suits the needs of that person, be he Hindu, Roman Catholic, Ancestor Worshipper, Communist or one steeped in Pharisaism, the Gospel is not limited in that it cannot reach and cure the desperate and lost condition of such.

Some foolishly think that the Gospel is inadequate for certain groups, and seek to adapt the Gospel or to clothe it with the tinsel of Hymn-singing, guitar playing or rock and roll music, so as to suit the hearer.

Paul, when he met the Heathen of various nations, all with their own corrupt notions, met them with the Word of God in its purity. To the Heathen Philosophers of Athens, the worshippers of the unknown God, he preached the Gospel. To the Macedonians, the worshippers of Diana, he preached the Gospel. Each with their own warped and deeply embedded ideas of "truth", and a far cry from "Thy word is truth", yet by the pure Gospel, from the ranks of these wretched idolaters "some believed".

Our hope is that since the Gospel was blessed to those so opposed to it, that the Holy Spirit will again and again do as He did then, make this Gospel effectual to wretched sinners for their salvation; and then with us too it will be recorded, "some believed".

Notes and Comments

Scotland's Murder Rate

A committee to investigate the Scottish crime rate has been set up by the Shadow Scottish Secretary, Mr Edward Taylor, M.P. The situation in the Strathclyde area is particularly serious where there have been as many murders in the past year as in strife-torn Ulster.

The refusal of past Governments to recognise the divinely ordered sanction of capital punishment has led to the present situation, and there is no likelihood of matters improving, but only growing worse, until the death penalty for deliberate, premeditated murder is restored. Men, in their folly, would be wiser than God, but they must learn by experience, if not by precept, that the requirements of God's law are paramount, and that failure to uphold that law has disastrous consequences for the nation socially, morally and spiritually.

Bibles

It is reported that the United Bible Societies produced over 7 million Bibles in 1976, an increase of 12 per cent over the previous year. No doubt other Bible Societies would have experienced similar demand for the Word of God.

While it is gratifying to know that world-wide demand for the Scriptures continues, it is regrettable that that demand is being met largely by modernistic and ecumenical Bible Societies. These Bible Societies tend to be more concerned that a particular translation should be acceptable to Protestants and Roman Catholics alike than that it should be faithful to the original. We can only hope and pray that

Societies, such as the Trinitarian Bible Society, which are concerned for the faithfulness of the translated Word, will be able to take an increasing share in this great and important work of sending forth the Scriptures into all lands.

State Subsidised Romanism

The aim of the Roman Catholic Diocese of Westminster is to give every Roman Catholic child a place in a Roman Catholic school by 1980. The diocese has already 46,000 children in its 178 primary schools and 37,000 children in secondary schools. In 1976 its building programme cost more than £3 million of which the Ministry of Education provided 85 per cent. In addition to this school building grant, the Roman Catholic Westminster Cathedral received a £10,000 grant from the Greater London Council.

How sad and how incongruous it is that a Protestant nation should be subsidising for educational and religious purposes a system whose avowed aim is to subvert and destroy the Protestant religion on which the stability and prosperity of the nation rests. How blind we have become as a nation to the forces which are at work within our own borders for our destruction! Will the nation awaken to these dangers before our liberties are lost? The prospects do not appear bright at present of this taking place. Only a spiritual awakening throughout the country, we feel, can alert the nation to these dangers and to resist with resolute determination the encroachments of active anti-Christian forces within the nation.

Church Notes

Dumbarton Communion Services

The services for the Communion to be held on the 2nd Sabbath of April are as follows:—

Thursday, 7th April, 2.30 p.m. and 7.30 p.m.; Friday, 8th April, 11.15 a.m. and 7 p.m. (Fellowship Meeting); Saturday, 9th April, 3.30 p.m.; Sabbath, 10th April, 11.15 a.m. (Sacrament) and 6.30 p.m.; Monday, 11th April, 7.30 p.m. Rev. D. MacLean, Glasgow, and Rev. J. MacLeod, M.A., Stornoway, are expected to assist (D.V.).

Presbytery Meetings (D.V.)

Skye: At Portree on 5th April, at 11 a.m.

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

Southern: At Glasgow on 19th April, at 6 p.m.

Outer Isles: At Stornoway on 26th April, at 11.30 a.m.

Western: At Laide on 3rd May, at 12 noon.

London Communion

The sacrament of the Lord's Supper will be held in Zoar Chapel, Varden Street, London, E.1, on the second Sabbath of May (D.V.). The following are the times of the services:—Thursday, 5th May, 7 p.m.; Friday, 6th May, 7 p.m.; Saturday, 7th May, 3.30 p.m. and Prayer Meeting at 6 p.m.; Sabbath, 8th May, 11 a.m. and 6.30 p.m.; Monday, 9th May, 7 p.m. Rev. Donald MacLean, Glasgow, and Rev. John MacLeod, M.A., Sornoway, are expected to assist.

Binding of Magazines

It is hoped to proceed with the binding of Church Magazines already sent in. An offer has been received for binding them at a price of £1 per copy for hardback binding and 50p per copy for paperback binding. As these prices are very reasonable it is hoped that advantage will be taken of them. Would people who have sent in Magazines for binding please confirm their acceptance of these prices and indicate in which of the two bindings they wish their Magazines done. Intimation should be sent as soon as possible to Mr. A. Alexander, 133 Woodlands Road, Glasgow G3 6LE.

Synod Reports

All Synod Reports, etc., should now be in the hands of the Synod Clerks. Any Reports, etc., which are still outstanding should be forwarded immediately to the Clerk of Synod, F.P. Manse, Wick, Caithness.

"All that is under this vault of heaven, and betwixt us and death, and on this side of sun and moon, is but toys, night-visions, headfancies, poor shadows, watery froth, godless vanity at their best, and black hearts, and salt and sour miseries, sugared over and confectioned with an hour's laughter, and the conceit of riches, honour, vain court and lawless pleasures. If ye look both to the laughing side and to the weeping side of this world and if ye look not only upon the skin and colour of things, but into their inwards, and the heart of their excellency, ye shall see that one look of Christ's sweet and lovely eye, one kiss of His fairest face, is worth ten thousand worlds of such rotten stuff as the foolish sons of men set their hearts upon".

Samual Rutherford

Acknowledgment of Donations

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

Sustentation Fund: N.N., £12; D. MacK., Glenelg, £5; Psalm 60 v 4, £30.

Home Mission Fund: N.N., £5; Anon., Shildaig, £5 for Church Extension.

Jewish and Foreign Mission Fund: Jireh Chapel S.S., Lewes, £20; N.N., £5; D. MacK., Glenelg, £5; A Friend, £100; A. Forgie, £20.

Aged and Infirm Ministers' etc. Fund: N.N., £5.

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General Building Fund: N.N., £5.

Dominions and Overseas Fund: N.N., £5; "In memory of Mrs R.S. MacKenzie, Grosse Ile," per Mrs Campbell, Sun City, California, £60; Stornoway Free Presbyterian, £15; Anon., Inverness postmark, £5; M. Clugston, N.S.W., Australia, £31.42; Anon., Portree postmark, £2; Anon., Shildaig, £5; J. MacKendry, Ballymena, £10, last six for Reformation Study Centre, Italy.

China Mission Fund: Stornoway Free Presbyterian, £15; Anon., Shildaig, £5.

Home of Rest Fund: Waternish Congregation, £10; Friend, Stornoway, £5; per St Jude's Congregation, £7.50; Anon., Broadford, £5.50.

Trinitarian Bible Society: Kyle/Plockton Congregation, £26.55; Lochinver, Stoer and Drumbeg Congregations, £68; Bracadale Congregation, £40.

The Publications Treasurer acknowledges with sincere thanks:—

Free Distribution Fund: Friend, Bonar, £1.

Welfare of Youth Fund: Lochinver, Stoer and Drumbeg Congregations, £20.

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

Dornoch: Anon., £4 in loving memory of a dear mother.

Dumbarton: Inverness Friend, £10; Inverness Friend, £5; A Friend, £5; Friend, Inverness, £1; Friend, Elgin, £5, all for Manse Purchase Fund.

Fort William: Friend, Glasgow, £50; Friend, Fort William, £5; Friend, Tolsta, £2, all per Rev. J.A. MacDonald; Envelope in plate, £10 for Sustentation Fund; Envelope in plate, £2 for Sustentation Fund.

Gairloch: 2 Tolsta Ladies, £10 and £5 per Rev. A. MacDonald; David, £5; Friend in Congregation, £500; In Memory of Mother (2 sons), £25; Estate of the late Jessie MacKenzie, Strath, per K. Maclean; Mr M., £3 per T. Macleod for Communion Expenses, all other donations for Congregational Purposes.

Glasgow: Anon., £5; F. & H.G., £10 per Rev. D. McL., both for Bus Fund; Anon., £3 for Underground Evangelism.

Kyle/Plockton: Donation, £1; Envelope in plate, £100; A Raasay Friend per Mr MacCuaig, £5; Friend at Communion, £5 per Rev. A. Murray; A Friend, £10; Legacy from the late Miss A. MacInnes, Drumbuie, £50 per Messrs McAndrew & Jenkins; Mrs MacD., Duirinish, £5 per R.W.M.M. for Sustentation Fund, all other donations for Manse Building Fund.

North Tolsta: Anon., £3 for Minister's Car Expenses; Anon., £5 for Church Hall Extension, both in Church Plate.

Portree: Mrs R.L., £5 for Property Fund per F.M.; Anon., £5 for Braes Church Bus (in Church Plate), Friends, £20 per F.M.; Anon., £5 (in Church Plate), both for Congregational Purposes; Tunbridge Wells Friend, £10 per F.M. for Sustentation Fund.

Raasay: A Friend, £5 per Rev. D. Nicolson; Raasay Friend, Inverness, £6, both for Sustentation Fund; A Friend, £10 for Ballifeary Home of Rest; A Friend, £3 for Minister's Garage, both per Rev. D. Nicolson.