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The General Assemblies

THE CHURCH OF SCOTLAND

In this her Silver Jubilee Year Her Majesty the Queen attended the General Assembly of the Church of Scotland in person. In her address to the Assembly she said: "Twenty-five years ago I took a solemn oath to preserve and uphold the rights and privileges of the Church of Scotland. That solemn pledge I gladly re-affirm in your presence today." Her Majesty also said that the greatest strength of any nation is in its human and spiritual resources. Christians everywhere, she further declared, are sustained and inspired by the ideal of the brotherhood of man and the commandment to love one another. She did not go on to state, however, that such an ideal can only be realised through union to the Lord Jesus Christ.

The Rev. John R. Gray of Dunblane Cathedral succeeded Professor Torrence as Moderator of the Assembly. Later in the Assembly the role of the Moderator as a "Church Leader" was questioned by Rev. Dr Andrew Herron. He claimed that such a role could equate the Moderator's position with that of the Archbishop of Canterbury or a Roman Catholic Cardinal. He called for the appointment of an ad hoc committee to consider the present position, powers and responsibilities of the Moderator and, if so advised, to recommend possible changes. After the Assembly divided 229 for and 229 against the proposal, Dr Herron withdrew his proposal. Professor Torrence had been particularly outspoken during his year in office. Indeed the week before the Assembly opened he delivered a very controversial sermon at the Silver Jubilee Thanksgiving service in Glasgow Cathedral to which some Scottish Nationalists took strong exception. There is no doubt that there is a strong tendency to turn the Moderator into a figurehead instead of the office being merely that of a minister presiding over the meetings of the highest Court of the Church. Dr Herron's warning was not misplaced.

Ecumenism received its usual airing at the Assembly. The retiring Moderator said that on enquiring of non-churchgoers why they did not go to Church, the reason they gave again and again was the division between the Churches and their refusal to be reconciled with one another. We are pushing millions of people away from Christ, he said. Professor Torrence did not give the reason for these divisions, nor did he give any hint that the way these divisions could be healed was by a return to the Word of God. The cause of the divisions must lie squarely on those Churches who, by majorities of their General Assemblies, departed from the faith of the Gospel. Only a real return to the doctrines of the truth and to the practice which is according to godliness can heal the breaches that have been made in the past. The retiring Moderator also stated that there were 3 million outside the Church of Scotland who were hungry for the Spirit and Word of God. If the Moderator was right in this then surely churches where the Gospel is preached would be full. As far as we can see it is the spirit of materialism that is abroad and not that of thirst for the Word of God. Professor Torrence even saw progress in the ecumenical field in a greater willingness on the part of the Free Church and the Free Presbyterian Church to co-operate with the Church of Scotland in certain fields. While it is by no means clear what exactly the Professor had in mind we cannot agree with his assessment of the situation so far as the Free Presbyterian Church is concerned.

The General Assembly agreed to send details of a proposed plan of union between the Church of Scotland and Methodist Church in Scotland to presbyteries for their comment. The issue will come up again at next Assembly in the light of views expressed but a final decision will not be taken before 1979. A proposal by Mr David Maxwell Q.C. to abandon these unity proposals was heavily defeated. It now remains to be seen what the presbyteries will do with the proposals which provide for superintendents to be brought into the Church. Will they see this as a threat to Presbyterianism or succumb to this back door admission of bishops into the Church?

A statement by the Panel on Doctrine setting out the common ground and the differences in belief between the Church of Scotland and the Roman Catholic Church was commended by the Assembly for use in further inter-church study and dialogue. The way things are moving with regard to Roman Catholic-Church of Scotland relations may be gauged from the presence of Roman Catholic Cardinal Gray at this year's Assembly as an official observer for the Roman Catholic Church. The Cardinal was given the opportunity to address the Assembly which he did

in the presence of Her Majesty the Queen. How far the Church of Scotland has gone since the days of the eminent Reformer John Knox when she is prepared to receive a Cardinal of the apostate Church of Rome in this way. The Cardinal's address while giving nothing away gave the impression that Protestants and Roman Catholics have much in common. The Archbishop of Canterbury, Dr Coggan also addressed the Assembly and commended ecumenism. He said: "I long for the closest possible unity between our two great churches, pre-eminently because I believe this to be the will of the Lord of the Church." It is obvious that the minds of church leaders are still obsessed with the idea of outward organic unity and not with the true unity of the Spirit and unity in the truth.

The question of second baptisms arose again this year because of a report brought before the Assembly on talks held between the Inter-Church Relations Committee and officers of the Baptist Union. The Baptists declined to agree that they would only baptise a member of the Church of Scotland if his minister consented, but agreed to certain guidelines to be used in such cases. Some in the Assembly seemed to be afraid that a rigid adherence to one baptism might drive some people to the Baptists. The Assembly was appealed to by one speaker to accommodate the undoubted convictions of some of its best members instead of driving them out.

The perennial call for higher givings was heard once more. However, the call will largely go unheeded unless there is a return to the pure preaching of the gospel. This would do more than anything else to open the hearts and purses of men and women to give to the support of the Church of God.

By five votes a motion calling on all members to abstain from gambling was passed in the Assembly. It is gratifying to know that the Assembly declined to make exceptions of certain forms of gambling such as raffles etc. The Assembly also overwhelmingly defeated a motion seeking to condone euthanasia in the case of terminally ill patients. A minister from Shetland who is himself suffering from cancer spoke strongly against the proposal. Other issues such as human rights, unilateral disarmament, building of commercial fast reactors etc., also occupied the Assembly's attentions.

In his concluding address to the Assembly, the Moderator declared that the Church had to shoulder the blame for the decline in moral standards in the country. He traced the present situation to two faults in the Church, (1) that it had lost hold of the Gospel and (2) that it had

withdrawn into a religious ghetto. He went on to say that the dawn of a moral and spiritual renaissance in Britain would commence with the return of our people to the public worship of God on "Sunday" mornings. That the Church has lost hold of the Gospel is true and the Moderator was right to emphasise this, but we can look for no return to the Churches until it is regained. "The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" Jer. 23:28.

THE FREE CHURCH OF SCOTLAND

At the Free Church Assembly, Principal Cameron was made Moderator. In his address he dealt with the challenge of non-Christian faiths and ideologies to the Christian Church in a pluralistic society. He stressed the uniqueness of Christ and Christianity.

A special commission appointed to report on the state of the Free Church itself saw the population influx to certain parts of the Highlands as a challenge and opportunity that they should not shirk. Concern was felt at the decline in congregations and the increasing financial burden on the people in order to maintain ministries. The Commission's view was that though Highland depopulation has been halted this is not reflected in the numbers attending Free Churches even where there are stable or growing communities. The state of finance in the Free Church is brought out by an assessment that has been made, which indicates that Free Church congregations will have to at least double their contributions in the next five years to keep pace with inflation.

Rev. Fergus MacDonald in giving the report on public questions etc. stated that the greatest need of our nation at this hour is to discover what it means to fear God. The fear required is that awe of God's being, of deep respect for God's authority, of obedience to His commandments. It is this, he said, which we have lost in our religious consciousness today. Mr Ferrier in presenting the report of the Training of the Ministry Committee said that there was unbelievable ignorance among people today of true religion, and that people have been conditioned to accept views and opinions contrary to the truth through the powerful means of the media. Now was the time for the Church to proclaim the positive message given to her.

By the casting vote of the retiring Moderator, the Rev. Donald Macleod, Partick Highland, Glasgow, was appointed Editor of the Free Church Record. An attempt was made to discontinue the office of Principal in the College. This was defeated and Prof. James MacIntosh

was appointed to succeed Principal Cameron in September. Rev. A. Boyd, Brora, was appointed Professor of New Testament.

The Queen visited the Assembly and gave a short address. The Moderator of the Church of Scotland asked to be allowed to make an official visit but this was not agreed to. He did pay an unofficial visit but by then deliberations had ended. Afterwards he said that it was a terrible scandal that there were not more friendly relations among all the Christian Churches in Scotland. The Moderator seems to forget that it is departure from the truth that has occasioned the divisions and that it is a return to the truth that will heal them.

THE FREE PRESBYTERIAN CHURCH OF SCOTLAND

Our own Synod met in Inverness the week before the Assemblies. Rev. A. MacPherson, Stratherrick was appointed Moderator of Synod in succession to Rev. Fraser MacDonald, Portree. Mr MacDonald spoke from Exodus 33:16 at the opening service of the Synod.

As the Synod proceedings will give a detailed account of the work of the Synod we need only mention one or two items of interest. A congregation in Barnoldswick, England was received into the Church and placed under the jurisdiction of the Southern Presbytery. A petition for a review of last Synod's finding on Ministerial Dress was withdrawn after an explanation was given of what the Synod understood by the term "prescriptive". The Synod agreed that the Church Magazines should be issued separately again as from the beginning of 1978 (D.V.). On Thursday evening Franco Maggiotto, a converted former Roman Catholic priest addressed the Synod. His proposed Reformation Study Centre has received financial support from the people of the Church. He gave an outline of the situation in Italy and Europe at the present time in relation to Communism and the Roman Catholic Church had brought out clearly the need for a Reformed witness in a country which has never known the benefits of the Reformation. The same evening Rev. Donald Ross, Bulawayo, and Dr James Tallach addressed the Synod and gave a clear picture of the present situation in Rhodesia and particularly on the Mission. The Synod sent a message to our people in Rhodesia in view of the present crisis in that land. Rev. D. Maclean, Glasgow, resigned as Clerk to the Foreign Missions Committee after 25 years service in that capacity. Rev. Alex. Murray was appointed to succeed him. Rev. R. R. Sinclair resigned as Clerk of Synod after 42 years service. Tribute was paid to Mr Sinclair at the close of the Synod, Rev. D. Maclean, Glasgow, was appointed to succeed Mr Sinclair and Rev. A. E. W. Macdonald was

appointed as an additional Assistant Clerk. There is reason for thankfulness to the Lord that a considerable measure of harmony marked the proceedings throughout and it is to be hoped that the decisions arrived at throughout the Synod will prove for the good of the Church of God in our midst.

Address at Mbumba Mission Meeting

by Rev. D. Ross, Bulawayo

"All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." (John 6:37).

Prior to these words spoken by Christ, the Jews are questioning Christ concerning His true position and character and confessing their interest in Christ as those who wished to believe in His name.

But Christ declares to them that they had seen Him, that they had known Him; yet they refused to believe in Him. However, this would never alter or take from the great mission Christ came to accomplish — that is to redeem souls; for, says Christ, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."

As enabled we shall notice three points:

1. Those **given** to Christ by the Father — "All that the Father giveth me"
2. Those given to Christ and **coming** to Christ — "Shall come to me"
3. Christ's **promise**, "Him that cometh to me I will in no wise cast out."

First, those given by the Father to Christ — "All that the Father giveth me", which is a clear indication of God the Father **choosing** some of Adam's lost race to everlasting life. He chose them out of His mere good pleasure. He chose them because He wished to choose them. He chose them, not because He saw something worthy in them, but because He simply wished to have mercy on them. These we call **the elect** of God, as we read in 1st Peter 1:2, "Elect according to the foreknowledge of God", and therefore, "chosen in Christ Jesus before the foundation of the world."

But we see from our text: that the Father, as well as choosing sinners, is here also **giving** sinners. Says Christ, "All that the Father giveth me." So plainly, God the Father chose in order to give to Christ.

A strange object to give, because these creatures have the pollution of sin upon them. They are dead in trespasses and sin, and full of the guilt of sin. They are not subject to the Law of God neither indeed can be. They are diametrically opposed to Christ, and are the very opposite of Christ. He is holy, they are unholy. He is good, they are bad. He is righteous, they are unrighteous. He is alive, they are dead. He is infinitely glorious in majesty, might and purity. They are absolutely vile in every sense of the term. Nevertheless, the Father gave such vile creatures to His Son. Whatever for? Why should He give to Christ what was so opposite to the holy nature of Christ? Why? So that Christ might make them like Himself, holy and without spot, without wrinkle or any such thing. He gave them to Christ that He might save them; that He might redeem them from death and from the curse of the **Law** which **speaks** death to every transgressor, and from the Hand of Justice which **executes** death on every transgressor. Just how did Christ do that? Simply by taking this curse, which for Him meant death. It meant that He be forsaken by His Father. It meant that the Father visit Christ with the fire of His righteous indignation against sin. This done, Christ cries, "It is finished." This done, we hear the angel say, "He is not here, for He is risen . . . come see the place where the Lord lay." This done, we read, "Him hath God exalted with His right hand to be a prince and a Saviour for to give repentance to Israel and forgiveness of sin." (Acts 5: 31).

So then, those given to Christ by the Father are **redeemed** by Christ. Christ in fact is their priest and by this priestly act He atoned for their sin.

But now notice secondly how those who are given to Christ come to Christ. They come to Christ as the only person able to redeem them. Therefore they are constrained to come to Him; and Christ will bring that about in a number of ways.

First in His office as prophet. That is to say, Christ prepares His word to send to them. "Holy men of God spoke as they were moved by the Holy Ghost." (1 Peter 1:2). This is Christ in His office as prophet preparing the Word. That Word we now have, the Word of God, the Scriptures of the Old and New Testaments. The great prophet of the Church, Christ Jesus, has done this. For what reason? That those whom the Father gave him may hear of the only atonement for sin; of the love, pity and compassion in the death of Christ, for sinners such as they are. Then also Christ exercised His power **in his office as King**, that those given Him by the Father may come to Him. He so **orders His governing of the world** that His Word is **sent** to these people. He overrules all

matters so that that Word of His assuredly comes to the ears of these people. He will build up worldly kingdoms to this end. He will destroy kingdoms to this end. He **raises up preachers** to this end. He commanded them, "Go ye into all the world and preach the Gospel to every creature" (Mark 15:15). He touches the hearts of people to this end, that they may tithe of their substance, thus enabling the Word of God to circulate to the ends of the earth. He as King does great things that His Word may reach all those whom the Father hath given Him.

Another great matter which Christ does as King is this — **He keeps His Word pure**. He does not allow it to be defiled, to be changed. Although many groups are defiling the Word of God, changing the Word of God, making the atonement what it is not, turning the Word of God into a lie, that is not the doing of the King. It is the doing of men! But Christ the King will have Godly men in the world, whom He will use to preserve His Word in its purity. What for? That those whom the Father gave Him would hear this Word, would hear the everlasting Gospel which "is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Romans 1:16).

Also Christ as King must do another thing for those given Him by the Father. **He must renew their will**. They are by nature of their Father the devil, alienated, separated from God, enemies of God. "The carnal mind is enmity against God, for it is not subject to the law of God, neither can be." (Romans 8:7). Of them, as of all men, Christ says, "Ye will not come to Me that ye might have life." (John 5:40). Hence the necessity to make sinners **willing** to come to Christ. This Christ does by sending His blessed Holy Spirit. So we read, "A **willing** people in thy day of power shall come to Thee." (Psalm 100:3). Here is the turning point in their lives.

They have heard that they are sinners; they have heard their need of a saviour, a saviour like Christ. They are fully convinced of these things, and so are wonderfully attracted to Christ as exalted in the everlasting Gospel. Therefore they cry, "God be merciful to me a sinner." Such, we are assured from the Parable of the Publican, go down to their house justified. So another of those given by the Father to Christ, has come to Christ.

Now thirdly, what of those spoken of by Christ, in the promise at the end of the text, "Him that cometh to Me I will, in no wise cast out." Are these different from those given by the Father to Christ? No indeed. They are one and the same people.

However, true believers are often concerned about the sovereignty of

God, and the election of God. They have no argument with it. They do not, as some do, ignore the matter, or bitterly attack these doctrines and stroke them out of the Word of God; rather they are afraid they may not be of the elect. But Christ assures them that, "Whosoever comes to Him He will in no wise cast out." That is to say, if they have an affection for Christ, a desire for Christ as their Saviour, to draw near to Christ to partake of Christ, to rest on Christ, to hope in Christ, to venture their soul on the finished work of Christ and to come to Christ as He is freely offered to sinners in the Gospel, Christ encourages them. "I will in no wise cast thee out," or "I will not, no, I will not cast thee out." Hence that poor sinner who **comes** to Christ, as He is so offered to Him in the Gospel, is assured by Christ that He will not cast Him out. Such may be assured also that He is of the elect. Why is that? Because what is true of the elect is, that they truly **come** to Christ to save them. "A willing people in thy day or power shall come to thee." May this be our blessed lot, and may we seek Christ to this end.

Now last of all as we noted in our lecture, Christ as King uses means to bring sinners to Himself, namely the everlasting Gospel; and to spread that Gospel He touches the hearts of people to give of their substance. Thus money is provided, enabling the Church to spread the Gospel to the ends of the earth. In Holland we have a great company here today, all, we trust, with a desire, as in the past, to spread this Word. This you do with your tithing. You in your way publish the Word. Thus God works.

"The Lord himself did give the word,
the word abroad did spread;
Great was the company of them
the same who published."

(Psalm 68:11).

Dear friends, we who know your liberality, we who know your labours; we who know the fruit of your labours in Africa, we sincerely acknowledge your work, and give thanks for your work, and praise God that He has opened your hearts towards His work in Africa. May God richly bless you in body and soul. Amen.

Rhodesian Mission

Rev. and Mrs D. A. Ross and family, who were home on furlough, returned to the Mission on 23rd June.

Mbumba Mission Meeting in Holland

One matter which must impress every visitor to Holland is the beautiful and well-kept countryside. Tidiness appears to be the hall-mark, and everybody takes a pride in making their place, whether private home, busy shop or farmyard, look neat and tidy. However, although impressed with the beauty of Holland, it was nothing in comparison to our experience when meeting the various and many friends who show such wonderful and practical interest in our Mission in Rhodesia.

When my wife and I arrived at the airport we were met by Mr Nieuwenhuis, who took us to his home where for a good part of the day we enjoyed kind hospitality from Mr and Mrs Nieuwenhuis. In the evening Rev. C. Smits took us to his home in Buitendams, where again we received much kindness from himself and his wife. We had a few hours to spare before bedtime so Rev. C. Smits took us to see his Church, where every Sabbath he preaches to five hundred people. Then we paid a visit to Mr J. van Woerden's father, who has failed since we last met him three years ago, but who nevertheless was very alert. To him the all important thing was, "what Christ did for him and in him."

The following morning we prepared for the journey to Utrecht where we were to assemble for the Mission Meeting. After slowly proceeding through dense traffic, most of which was heading towards the Mission Meeting, we entered the enormous hall, where our meeting was to take place. Here we met the various friends of the Dutch Committee "Mbumba-Zending", who over the years have taken such a deep and active interest in our mission work in Rhodesia. One member of the Committee, handed us the gift of a book "*Historisch Overzicht Vande Zending in Rhodesië Door de F.P. Church of Scotland*". Much labour has evidently been put into the work, which consists of 237 pages and includes many pictures throughout the book with a large map showing the various mission stations on our Mission. The book deals with the history of our Church in Rhodesia from its inception until the present. It would be wonderful to have such a book in English.

It was time now to go to the speakers platform, and having assembled there, Rev. C. Smits opened the Meeting, and spoke from Matt. 28:18, "All power is given unto me in heaven and in earth". There were three speakers during the morning session and four in the evening, and each one spoke from a portion of the Word of God. One remarkable aspect of the meeting was the sight of 7,500 people listening intently to each speaker.

Then again to hear these 7,500 people singing the psalms was no ordinary experience. The most moving incident for us, was when all the people stood to wish the blessing of the Lord upon myself and my wife. This they did by singing verses 7 and 8 from Psalm 121. It was most touching and a never to be forgotten experience.

Looking over such a vast multitude one cannot discern clearly the features of those furthest away. However of those whom we could see, always at all sittings they listened most attentively and sang sweetly and heartily. It was a wonderful sight. At the end of the meeting it was cause for much thankfulness that the people had contributed £51,000 that day alone towards the spreading of the gospel in Rhodesia. Then came the time to say our farewells and it was sad to leave so many friends. Thereafter for the remainder of our stay in Holland, we enjoyed the kind hospitality of Mr and Mrs van Waveren. On Monday his son Cornelius kindly took us to the home of Jantein van Saane. Here we received a royal welcome and were shown much kindness from her parents. Thereafter we proceeded to visit Mr Barth who does so much work in sending clothing to Rhodesia for the poor and needy. His barn had mountains of clothing, all contributed by our Dutch friends and with great diligence sorted out and forwarded to Rhodesia by Mr Barth. Here also we enjoyed great kindness. On our last day in Holland we had the privilege of being most kindly entertained by Mrs Doctor the widow of Mr A. Doctor, Delft.

The time had now come to leave Holland. Mr van Waveren took us to the airport terminus, and after a reluctant parting we travelled to Schiphol airport ruminating on our many and happy experiences.

As a Church we have reason for deep gratitude to our Dutch friends for their practical efforts to support our work in Rhodesia. We trust that they will receive a blessing in their souls while doing so. May we in Rhodesia, while we are enabled to continue our work by their liberality, also receive a blessing by seeing fruit from our labours; "in due season we shall reap, if we faint not". Gal. 6:9.

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy". Hab. 3:2.

Mbuma Mission

We understand that the European staff at Mbuma have been asked by the District Commissioner to leave for their safety. Armed terrorists have been operating in close proximity to the Mission. The prayer of the Lord's people are asked for the Church in Rhodesia in these critical times.

Our Excellent Catechisms

In the primitive church, Catechising was very much their work. They had many ministers set apart for it, called Catechists; and sundry of their most eminent lights were so called, for their excelling in this good work. Before persons were admitted to the full communion of the church, they were from time to time to be catechised, and kept under trial; and till such time as they were judged fit to partake of the sacrament, they were called Catechumeni.

We find our Lord's apostles took care to feed the babes with milk before they were able to receive stronger meat, 1 Cor. 3:1, 2; Heb. 5:12. As we have our catechisms, so they had forms of instruction, in which the young and weak were catechised, called a "form of knowledge", Rom. 2:20; "a form of doctrine", Rom. 6:17; "the form of sound words", 2 Tim. 1:13; "the first principles of the oracles of God", Heb. 5:12; and "the principles of the doctrine of Christ", Heb. 6:1. In these were both Theophilus and Apollos catechised, Luke 1:4; Acts 18:25; in both which texts the word in the Greek is catechised, which we have here rendered instructed. The apostle Paul requires the people of Galatia to give all encouragement and support to those who laboured in the work of catechising among them, Gal. 6:6, "Let him that is taught in the word communicate to him that teacheth in all good things". In the original it is, Let him that is catechised communicate to him that catechiseth. This office is not below the most learned divines, seeing Christ sets himself a pattern to us in it, by catechising his disciples, Matt. 16:15, 16.

We in this national church, through the Lord's mercy, are provided with excellent Catechisms, both Larger and Shorter, for our help in catechising. The Assembly's Shorter Catechism is judged the most excellent summary we ever had, in so small a compass, of the great principles of the Christian religion, extracted from the Word of God. It hath been greatly esteemed in foreign parts also, and upon that account hath been translated into Latin and Greek. In the hand of divine providence, it proves a noble fence against error, wherever it is received; and therefore the adversaries of truth are not a little displeased with it.

The more I view it, I am the better pleased with it, and desire to bless God for raising up such noble instruments in the last age to frame it for us. This Shorter Catechism being evidently founded upon the Word of God, and a part of our standards to which we stand solemnly engaged; it becomes the lovers of truth to adhere firmly to it, and contend for it as a most valuable attainment in our Reformation, and always to wish and

pray that it may be preserved entire to us and our posterity, and that generations to come may be trained up in the use of it to the latest ages.

Let me humbly entreat young persons, diligently to improve all such helps and means of instruction in the season of youth, and hearken with delight to parents, masters, or ministers, who would teach them the things which concern their everlasting peace. O consider how many young people are hurried into eternity before they know and lay these things to heart. Believe it, dear sirs, there is no heaven without Christ, no interest in Christ without faith, and no faith without knowledge. May therefore "the earth be filled with the knowledge of Christ, as the waters cover the sea".

From "*The Practical Works of Rev. John Willison*", Dundee.

Obituaries

Mr Peter Anderson, Edinburgh

In an age of great apostacy from the doctrines of God's word, the death of the godly is a loss greater than most people are willing to acknowledge. When one endowed with the spirit of prayer for himself and others, is removed from the throne of grace, where he wrestled for the blessing, a very great loss has been sustained by those who no longer have the privilege of being remembered at that throne.

"The prayers of David the son of Jesse are ended." The consequences could have painful results. Yes, a praying man is no ordinary asset to his community.

Of that class was Mr Peter Anderson, born at Mid Morile, Tomatin on 23rd March 1877 and the second youngest of a family of eleven. Like many of his generation in that part of the country Mr Anderson had God fearing parents. He himself often recalled the last words his father said to him when the former was on his deathbed. While at their last worship together his father said, "Sing, Peter, sing," a request surely indicative of a good hope for Eternity. Mr Anderson always derived great pleasure from Psalm singing both in public and private and though not possessed with a strong voice, he led the singing with becoming gravity. During Mr Anderson's boyhood the late Rev. Donald MacFarlane of revered memory was minister at Moy. This was before the latter moved to Kilmallie. The Catechist at the time was Mr Duncan Fraser for whom Mr Anderson had very great regard and esteem. Mr Fraser he described as a loving preacher of the Gospel.

When his father died the subject of our obituary was about twelve years old and at that early age it fell to him to take his father's place at work. He commenced gardening on the estate of MacIntosh of MacIntosh but did not continue long in that occupation. In due course he moved to Inverness where he joined the railway service. From the railway he moved into the hotel service and eventually worked at the Royal Hotel, Inverness. Had not the Lord intervened he might have made hotel management his career. Then his whole life could have been different.

The divine intervention came when under the preaching of the late Rev. J. R. MacKay, latterly Professor MacKay, our friend was convinced of his sins. Notwithstanding his pious upbringing this was a new experience in the life of Peter Anderson and the Sabbath work involved in his secular occupation was among the sins which caused him great distress. As far as one can ascertain the saving change then wrought was gradual. Nevertheless it matured until his whole life became a living witness to the genuineness of his faith. This gradual process was often a temptation to himself, particularly when he heard those who could give the time and place of their deliverance. However such temptation was overcome as he bowed before the Divine sovereignty, an attribute of God singularly demonstrated in the salvation of the elect.

In 1911 Mr Anderson moved to Edinburgh where he spent the remainder of his life. There he took over a green grocer's business in which he continued till 1948. As a businessman Mr Anderson was competent and scrupulous. His honesty was reflected in his employees. On one occasion his message boy had stolen money but denied being the culprit. Mr Anderson suspecting the boy's protestations of his innocence closed the shop and took the boy aside. While they were alone together both knelt and Mr Anderson prayed. After rising from their knees the boy, acknowledging his guilt, led Mr Anderson to the place where the money had been hidden. On another occasion, after his retirement, a young man called at 24 Robertson Avenue and asked to see Mr Anderson. While alone the man handed him an envelope containing money. In doing so he explained that when working for Mr Anderson he had stolen some money which he now wished to repay. The man had in the meantime been converted and could not rest until he returned the money fourfold. Before parting he asked Mr Anderson to pray with him.

In June 1912 Mr Anderson married Christina MacKenzie a native of Stoer, Sutherland. They made their home at 24 Robertson Avenue, Edinburgh where they continued to live happily together until death

parted them in August, 1929. Her sister who lived with them died the previous year. Both were gracious women whose fellowship Mr Anderson cherished.

Our friend often spoke of the first Communion he attended in Edinburgh. It was held in a hall at Tollcross and the officiating ministers were Rev. J. Sinclair and Rev. N. MacIntyre afterwards his revered minister. The impression made was a lasting one. Between that Communion and his last in Edinburgh in May, 1976 Mr Anderson saw many Communion seasons. No one could question his worthiness to partake of the Lord's body. At this last Communion he was wheeled to the Lord's Table where with manifest solemnity which conveyed itself to the whole congregation and with an angelic countenance he took the symbols of the broken body and shed blood of his Saviour for the last time. The symbols gave place to the glory that shall be revealed.

24 Robertson Avenue has been an open door for the Lord's people from the time Mr and Mrs Anderson made it their home. This good tradition is being continued by their likeminded daughter, Amelia, her husband John MacLeod and son Alastair. During that long time hundreds must have been entertained in that hospitable home. Mr Anderson spoke of those Communion seasons with such vividness of memory that one could easily visualise the kind of activity those occasions produced. From Mr Anderson's own account the theme of the conversation was invariably edifying. The home at Robertson Avenue was not for entertaining Communion guests only. For years ministers and elders supplying the pulpit stayed there. This also afforded our friend great pleasure and in this way long standing friendships were established. To mention by name all involved would be impossible. Most are in eternity, while a few like Mr Thomas MacRae, Dumbarton still remain.

In February, 1928 Mr Anderson was ordained an Elder of the Edinburgh congregation and during his long term of office — forty eight years — he never wavered in his loyal adherence to his ordination vows. His interest in his own congregation had first place in his round of duties and his tender concern for the welfare of the people, young and old, won the affection and esteem of all. He also served in the other courts of the Church, where his counsel and experience were much appreciated. The day Mr Anderson was ordained to the Eldership he left in the house his wife seriously ill and his sister-in-law's remains. This most solemn situation made an indelible impression on our friend's mind and left with him an awe of eternal realities.

For years the Edinburgh congregation worshipped in different halls throughout the city. When the church at Gilmore Place was bought Mr Anderson showed great enthusiasm in both its purchase and subsequent payment. For some time after obtaining the church, in the absence of a church officer, the men of the congregation attended to the various duties involved and Mr Anderson did his part with his usual cheerfulness. This meant that in the winter he had to leave the house at five a.m. on Sabbath to attend to the furnace. Consideration for the comfort of the congregation seemed uppermost in his mind. By 1944 Mr Anderson's health showed signs of deteriorating. That year he was for three months in the eye department of the Royal Infirmary where he had six operations, and spent most of the time blindfolded. Although unlike Moses, his eyes were dim and his physical strength abated, he like Moses endured seeing the Invisible in His word. Among the passages made precious to him were the fourteenth chapter of the Gospel according to John and the 130th Psalm. At the time he asked that these passages be read to him.

During his latter years he developed cataract in one eye and in 1966 owing to thrombosis he became totally blind. Although his memory was always good, after the loss of his sight it seemed even better, and consequently he could repeat portions of Scripture which were the subject of his meditations as he found himself excluded from the visible presence of others. Although our friend reached the ripe old age of ninety nine years there was no trace of senility at any time in his behaviour. This enabled him to continue his interest in people young and old and in all nations. With the use of a radio transistor he kept himself abreast of current affairs. This interest was prompted by a concern for the souls of lost sinners. Mr Anderson realised the awfulness of a lost eternity and fervently prayed for an outpouring of the Holy Spirit upon the nations. Before retiring at night he would often say, "If we should pass away during the night it would be good for us if we had a token that we are in Christ."

Mr Anderson had his own share of the sorrows common to mankind. Bereaved of his wife in 1929 he was left with two young daughters at a time when they most urgently needed a mother's care and affection. His son-in-law Alastair MacAskill died in 1961 and his daughter Hughina, Mrs MacAskill, in 1972. These deaths were sore bereavements which he bore with remarkable composure and submission. Instead of causing him to murmur against the Lord's dealings these dispensations intensified his concern for his grandchildren — Peter, Alastair, Mairi and Colin.

Mr Anderson left a written message for his family in which he advised them to stand fast by the Free Presbyterian Church, quoting the words of Joshua, "as for me and for my house we will serve the Lord." During meetings of Synod he was often heard using the words, "Endeavour to keep the unity of the Spirit in the bond of peace." He loved peace and disliked unwarranted division. A man of transparent integrity whose own loyalty was above suspicion he expected the same standard from others bearing the name of Christ. He was lovely in his life, beloved by his friends, and respected by all including those who did not share his grace. His end was peace. A few days before his death he was removed to hospital where everything possible was done to prolong his life, but the moment of his departure had come on 29th June, 1976 when he passed into the house of many mansions. At his bedside were his devoted daughter Amelia, her husband and son. Mr Alexander Matheson, a long standing friend and a member of the Edinburgh congregation was the last to pray with him. The news reached his friends with a deep sense of loss; a light had gone out; prayers were ended and a good friend had departed this life. Considered in a wider context the news announced a loss far beyond the confines of family and friends. The city had lost one of its senior citizens, one who prayed for its welfare; the Church was bereaved of an eminent member and officebearer. We thank God for Mr Anderson's long and pious life. We pray for his mantle to fall on his posterity and record our sincere sympathy with his daughter, her husband, grandsons and grand-daughter, Mrs Duncan MacPherson, Kames. May they know and serve the God of their father.

During his long connection with the Edinburgh congregation Mr Anderson saw many changes. Few could claim a longer connection with the congregation than his contemporary Mrs E. MacLean, Blackford Road who passed away in September, 1976. Few also had higher respect for Mr Anderson for whom she had great affection. She recalled with obvious gratitude his services to the congregation which she herself so much loved and for whose principles she remained faithful to the end. These deaths mark the close of an era.

While much more **could** be written we conclude our sketch of this good man's pious life and constant loyalty to the church he so dearly loved with the words of the Psalmist: "The righteous shall be in everlasting remembrance." Ps. 112 v. 6.

Miss Flora M. Shaw, Grafton, N.S. Wales

With the rather sudden passing of Miss Shaw on 14th August 1976 to her eternal rest in her 87th year, not only did the Brushgrove-Grafton congregation lose one of its most devoted and zealous members, but the whole of the Clarence one of its outstanding personalities.

Miss Shaw's father, whose forbears came from the Island of Skye, died in early life, leaving a widow whose maiden name was Janet Kidd, and a young family of two daughters and five sons. Mrs Janet Shaw superintended the running of their farm in Lower Lawrence until her death at the age of 53 in August 1916. In her obituary, the Rev. Duncan Mackenzie of Gairloch and latterly of Kames wrote: "Her illness which developed into pneumonia lasted eight days. She at times suffered excruciating pain, yet her soul with holy solemnity was rejoicing with joy unspeakable and full of glory in God her Saviour. The Most High made Himself very precious to her, and in a remarkable degree the Truth fed and sustained her. She declared that the Lord's left hand was under her head and that His right hand embraced her. She was calmly assured that, in the storm through which she was passing, her gracious and adorable Lord was calling upon her to enter into His eternal joy. Her conversations with members of her family and other relatives were very solemn, soul-stirring, edifying and heavenly. On the threshold of eternity she was perfectly calm and composed. Her last farewell to her relatives was heart-breaking, yet she herself was the most composed in the company . . . Mrs Shaw possessed a lively knowledge of the preciousness of the blood of Jesus Christ that cleanseth from all sin, and she knew her need of her application of that blood. She had humble views of herself and highly appreciated the pure, unadulterated gospel. The desire of her heart was that such gospel in the power of the Holy Spirit should dominate not only the Clarence but the whole world. She held the Rev. Walter Scott in the highest esteem and spoke of him as her spiritual father". The Rev. Duncan Mackenzie was the first deputy sent by the church to the Brushgrove-Grafton congregation in the year 1914. It was under a sermon preached by Mr Mackenzie on the words "And I will betroth thee unto me for ever", etc. (Hosea 11:19, 20), that Miss Flora Shaw's soul was betrothed to the Redeemer. In her life, walk and conversation, her love for the Cause of Christ and the sanctity of the Sabbath, she showed forth the praises of Him who called her from darkness into His marvellous light.

Miss Shaw who was the essence of kindness and affection was fearless in rebuking sin. Possessed with a very retentive memory and with mental

gifts far above the ordinary, she was accordingly a most interesting and able conversationalist. She loved to speak of the worthies of the past on the Clarence who by their non-conformity to the world, its fashions and pleasures, endeavoured to show that in all things Christ must have the pre-eminence. The indecent mini-skirt and the wearing of trousers by women and girls — a flagrant flouting of the Word of God — were an abhorrence to her.

The Clarence in the past was favoured with eminently godly ministers. The Rev. Alexander MacIntyre was a frequent visitor to the Clarence and used to stay with Miss Shaw's maternal grandparents, Mr and Mrs Thomas Kidd, both noted for their godliness. Mr Thomas Kidd passed away in 1912. It was with Mrs Thomas Kidd and her daughter Lily that the Rev. Duncan Mackenzie stayed during his visit to the Clarence. Mrs Thomas Kidd's obituary written by Mr Mackenzie appears in the March 1919 magazine. Mr and Mrs Thomas Kidd had a family of 14. Three of their sons, Alexander, James and Richmond the 14th member of the family who passed away in June 1974 in his 86th year, were elders in the Brushgrove-Grafton congregation. Their obituaries are in Volumes 60, 65 and 79 of the Magazine. "Mrs Thomas Kidd" Mr Mackenzie states, "was eminently given to secret prayer, meditation on the Word and the sacrifice of praise. "She was lovingly attached to her youngest daughter Miss Lily Kidd who lived with her and affectionately attended to her to the last moment. They had much daily secret spiritual fellowship together in prayer and meditation. The writer of these notes who had the privilege of residing for six months with the family, observed that one hour at least every afternoon was devoted to these soul-profitable exercises, and was often refreshed by hearing the sound of sacred music coming from their secret chamber". "To the core", Mr Mackenzie also states, "Mrs Kidd was a most loyal Free Presbyterian". Several other of Mr and Mrs Thomas Kidd's daughters besides Mrs Janet Shaw and Miss Lily Kidd, striking in appearance and demeanour, left fragrant memories of lives lived in the secret place of Him that is the Most High, living epistles of Christ, holding fast to the law and testimony of Zion's King, whose truth and cause they loved and honoured.

The first minister the Grafton congregation approached in 1861 with a view to a call was the Rev. Alexander MacIntyre. He declined the call as he felt at the time that his life's work was evangelistic. "Mr MacIntyre was a polished shaft in the hand of the Holy Spirit", wrote the late Rev. Neil Cameron, Glasgow, "and many, not only in Scotland but also in Australia will bless the adorable Head of the Church throughout

eternity for making the feet of this witness beautiful upon the mountains of these widely separated lands”.

The first minister to be settled in Grafton was the Rev. Allan MacIntyre. He was called from the Manning River. His settlement in Grafton took place in 1863 but he only remained there two years, being called again to the Manning congregation where he was re-inducted in November 1865, and continued there until his death in May 1870. When he first came to the Manning in 1854 there were evidences of the blessing of the Lord attending his labours. The Monday of the communion in 1860 was a memorable day when he preached for two hours on Zechariah 12:10, “And I will pour upon the house of David and the inhabitants of Jerusalem the Spirit of grace and of supplication”, etc. It was said by some of the elders that there were not three pairs of dry eyes in the congregation. Mr MacIntyre was pre-eminently a man of prayer. He was known to have spent whole nights in prayer.

The Rev. Allan MacIntyre was a brother of the Rev. William MacIntyre of St. George's Sydney, a Mr Valiant-for-the-Truth in his day. In his tract on the Christian Sabbath, he testifies against Sabbath travelling by “railways, omnibuses and hackney carriages to a place of worship” and clearly shows that all who do are guilty of “unmitigated Sabbath desecration”.

The Rev. Walter Scott faithfully upheld the position of the Reconstituted Synod formed as a consequence of the passing of the notorious Expulsion Act in 1884 (see “In Footsteps of the Flock — A Memorial to the Rev. Walter Scott” ch. X etc.).

On the 27th October 1891 the Rev. John S. MacPherson, East Maitland, deputy from The Reconstituted Synod, addressed a meeting in the Oddfellows' Hall, Grafton, and a resolution was passed that the friends forming the Grafton and Brushgrove congregation should unite with the Reconstituted Synod and with such other congregations holding their principles as may unite with them. On 31st October 1891 at an adjourned meeting of the Brushgrove congregation presided over by the Rev. John S. MacPherson, a resolution similar to that passed by the friends at Grafton was unanimously passed.

The foundation stone of the Brushgrove Church was laid by the Rev. John S. MacPherson on 11th October 1898. Mr MacPherson's name and the date engraved on the stone can be seen to the present day. The church was opened free of debt by the Rev. Walter Scott, his text being: Acts 24:14 in the morning, and Isaiah 27:13 in the evening.

In July 1911 the Brushgrove church was appropriated by the present Free Presbyterian Church of Australia. The congregation locked out of

their church had to worship in a hall until they erected a church of their own which is a beautiful building in Fitzroy Street, Grafton. It was opened by the late Rev. Donald Beaton, Oban, in the year 1941, when he visited Australia and New Zealand as the church's deputy. The Brushgrove church is now no longer a place of worship. It is a derelict spectacle — a pathetic symbol of the deadly ravages of expulsionism.

The rescinding of the Expulsion Act of 1884 eventually led to union in April 1913 of the Synod of Eastern Australia with the Free Presbyterian Church of Victoria and the Free Presbyterian Church of Southern Australia, forming the present Free Presbyterian Church of Australia. "I recognise that the Expulsion Act has been cancelled by the prevailing party" wrote the Rev. Walter Scott in a Pastoral Letter to his congregation, "but what we have to do in connection with it, is the fact that the moral wrong committed remains. The public scandal occasioned is unpurged, and the violence done to Scripture precept, as well as to recognised constitutional order (Acts 25:16) unredressed, the door is left open for its repetition. The world may say, 'let bygones be bygones' but God requireth that which is past (Eccl. 3:15). 'Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God' (Jer. 3:13) . . . The Expulsion Synod have cancelled the Expulsion Act, but they have done so as a matter of policy — not of principle. They never expressed any regret or sorrow for what they did so unconstitutionally in ruin to the Cause".

Like her godly mother, Miss Shaw was an ardent supporter of the Trinitarian Bible Society in its world-wide efforts to circulate the unadulterated Word of God. For long years she was dedicated to collecting for the Society in the Clarence. Remarkably agile for her age, she was until a week or so of her death collecting four mornings a week. The Annual Financial Report of the Trinitarian Bible Society for 1976 acknowledges £1,149.85 from the Clarence Auxiliary, a large proportion of which was collected by Miss Shaw. The Secretary and Treasurer of the Clarence Auxiliary of the Trinitarian Bible Society is Miss Shaw's brother, Mr Donald J. Shaw, a worthy elder who for long years had been holding the services during the vacancy in the Brushgrove-Grafton congregation.

Miss Shaw was not spared to see the settlement of the Rev. E. R. Rayner, B.A., over the congregation but often expressed her delight and thankfulness at the prospect of his coming.

Miss Shaw's likeminded and almost life-long friend, Miss Irene Bailey, although crippled for years with arthritis, and suffering from a heart

condition which brought her at times to the gates of death, radiates such good will and good humour that it is hard for one to realise what a sufferer she is, or how very painstaking her efforts to be in all the means of grace. Their gift of their lovely mansion, 90 Victoria Street, as a manse to the congregation is a monument of their devotion and generosity to the Cause of Christ in Grafton. May their prayers and services of love for their nephews, nieces and their families be blessed by the Lord, that their loved ones whose spiritual welfare was a burden to them, would be led to see that out of Christ all is vanity and vexation of spirit. "Seek Christ, seek Christ, seek Christ" the great Samuel Rutherford used to say, "I tell you, He shall be found". How awful the thought to die Christless and to realise the awfulness of what is implied in the words: "It is a fearful thing to fall into the hands of the living God"!

On March 7th, 1977, Mrs Janet Coop, Miss Shaw's sister, passed away in her 89th year in the Grafton Base Hospital where she had been a patient for over a year. A lady of natural charm and dignity, she latterly became very infirm, and although almost bent double and crippled, she struggled to be out at the means of grace. I have never seen a person at her advanced age so disabled, make such an effort to be in the house of God. It could be said of her, "The habitation of thine house, Lord I have loved well". She was a communicant member in the congregation for many years. The death of her godly mother in 1916 was the means used by the Lord to lead her to seek Him as her portion.

The words, "Fear not; for I have redeemed thee, I have called thee by thy name, thou art mine" were made particularly precious to her. During her time in hospital she was wonderfully submissive to the will of God and never complained. Mr Coop her husband, who was a regular attender at the means of grace, passed away in August 1975.

To the sorrowing family, her devoted grandchildren, her brothers Mr Donald J. Shaw and Mr Norman C. Shaw and their families we extend our sincere sympathy in the loss of loved ones who are now we believe on Mount Zion above in the company of the spirits of just men made perfect.

I cannot conclude this obituary without bringing before the young people of the congregation in Grafton and Sydney who still have a place in my heart, what the late Rev. Neil Cameron, Glasgow, says in one of his Lectures.

"We are as a church founded solidly on the foundation laid in Scotland at the Reformation. That foundation was solidly laid upon God's infallible and eternal truth, and while our church will continue to

hold it without surrendering or compromising in the least degree any part thereof, no power in hell or upon earth shall prevail against her, but as soon as she will depart from that firm attitude, she is gone”.

The Rev. Alexander MacIntyre said the Cause of Christ would become very low in Australia, but that it would rise again. It is certainly low in our day. The vast majority, it is to be feared, live in the darkness of practical atheism, deceived and led captive by the god of this world, but however dark the day the promise of the Father to the Son shall infallibly be fulfilled, “The isles shall wait for His law” and,

“His large and great dominion shall
from sea to sea extend:
it from the river shall reach forth
unto earth’s utmost end”.

(Ps. 72:8)

W.M.

Dearbhaidhean an aghaidh Teagasg nam Baisteach

O na labhair Criosd e fein, feudaidh teagasg an t-Seann Tiomnaidh a bhi air a dhaighneachadh, agus còir naoidheana air baisteadh, a bhi air a dheanamh so-thuigsinn agus cinnteach.

Thugamaid fainear anis, briathra Abstol Chrìosd.

Tha e air a ràdh ma ta leis an Abstol Pheadar an deigh dha impidh a chuir air na h-Iudhaich aithreachas a dheanamh — agus a chreidsinn, “bithibh”, ars’ esan, “air bhur baisteadh gach aon agaibh ann an ainm Iosa Criosd, chum maitheanais peacaidh, agus gheibh sibh tìodhlac an Spioraid naoimh. Oir a ta’n gealladh dhuibhse, agus d’ar cloinn, agus do na h-uile a ta fad o laimh, eadhon a mheud ’sa ghairmeas an Tighearn ar Dia”. (Gnìomh. ii 38, 39).

Do thaobh na h-earrainn so thugamaid fainear, anns a cheud àit, ’nuair a tha an t-Abstol a’ gairm air a bhraithrean a reir na feola iad a bhi air am baisteadh, gu bheil e a’ toirt reasun c’arson bu chòir dhoibh gèill a thoirt do’n àithn so. Agus ciod i an reasun so? “Buinidh an gealladh dhuibh, a deir e — seadh buinidh e do’n mhuinntir sin uile a ta an Tighearn a gairm le guth an t-soisgeul — mar a tha sibhse air ’ur gairm”. Ach ciod e an gealladh so? An gealladh air am bheil iomradh air a dehanamh eadhon tìodhlac an Spioraid naoimh; — an gealladh a bha air a thoirt do Abraham ’nuair a bha an co-cheangal air a dhaighneachadh ris agus ’nuair a thubhairt Dia, “daingnichidh mi mo choi-

cheangal eadar mis agus thusa, agus do shliochd ad dheigh, nan ginealachaidh, mar choi-cheangal siorruidh, gu bhi'm Dhia dhuitse, agus do d'shliochd a'd' dheigh". (Gen. xvii. 17).

Do bhrigh, uime sin gu-n do bhuin an gealladh dhoibh, 'nuair a thug iad gèill do ghuth an t-soisgeil, bha iad mar so air an gairm gu samhladh a cho-cheangail fhaotainn — eadhon am baisteadh.

Mar a thubhairt Dia ri Abraham: "dainghnichidh mi mo choi-cheangal eadar mis, agus thusa, agus do shliochd", — "agus timchioll-ghearraidh sibh feoil bhur roimh-chroicinn, agus bithidh e na chomhar' a choi-cheangail eadar mise agus sibhse; — Agus am mac 'nar measg a bhios ochd laithean a dh' aois, timchioll-ghearrar e, gach leanabh mic 'nar ginealachaidh". Air a mhodh cheudna thubhairt Peadar trid an Spioraid: "bithibh air 'ur baisteadh gach aon agaibh — oir a ta an gealladh dhuibhse agus d'ar cloinn".

Tha sinn a faicsinn o so gur gann a ta mughadh air bith eadar cainnt an t-Seann Tiomnaidh mu-n timchioll-ghearradh, — agus cainnt an Tiomnaidh Nuaidh mu'n bhaisteadh. Do thaobh an dà ordugh tha e air a leigeil ris gu bheil iad le cheile 'nan sàmhlaidhean air a cho-cheangal sin anns an robh tiodhlacan an Spiorad Naoimh air am filleadh a steach. Agus a thuille air so, gun robh còir aig naoidheana orra le cheile an co lorg aidmheil am parantan. — "Dainghnichidh mi mo cho-cheangal eadar mis, agus thusa, agus do shliochd", thubhairt Dia ri Abraham — "Tha an gealladh dhuibhse, agus d'ar cloinn", thubhairt Dia, trid a sheirbhiseach, an t-Abstol Peadar, ris na Iudhachaibh.

Tha ann an so, ma ta, deabhadh soilleir o bhriathraibh nan Abstol gu'r còir naoidheana a bhaisteadh; oir cha'n urrainn a chainnt so a bhi air a mìneachadh air doigh sam bi eile gun a bhi 'ga fiaradh.

Ma ghleidheas sinn air chuimhne gu-n robh Peadar e fein na Iudhach agus uime sin eòlach air deasghnath an timchioll-ghearraidh; agus maille ri so gu-m b'Iudhaich iadsan uile a bha 'g eisdachd ris, 'nuair a labhair e na briathra ud, — muinntir a bha cleachdta ri an cloinn a bhi air am meas mar bhuill do'n eaglais fhaicsinnich — 's eigin dhuinne co-dhunadh gu'n robh an t-Abstol a beachdachadh air so, agus gu robh luchd eisdeachd, o nadur na cainnt a gh'hathaich e, 'ga thuigsinn air a mhodh so. Dhiarr Dia gu-m bitheadh iad fein, agus an clann air an timchioll-ghearradh. Dhiarr e, air a mhodh cheudna, gu-m bitheadh iad fein agus an clann air am baisteadh, a chionn gu-m buineadh an gealladh dhoibh le cheille, air dhoibh an Tighearn a' roghnachadh, agus admheil a dheanamh, air, mar an Dia.

Ma bheir sinn faineas aon ni eile maille ris na chaidh labhairt cheana

air a phuinc so, chi sinn cia ro mhi-reusonta 's ta teagasg nam Baisteach. Nam bitheadh e fìor, mar a tha iadsan ag radh, gu bheil na h-Abstoil' a' teagasg nach còir leanabana a bhaisteadh, — cia mar a thachair e, 'nuair a labhair Peadar na briathra ud, nach d'thug e rabhadh dhoibhsan a bha 'g eisdeachd ris, chum 's nach tuiteadh iad 'sa mhearachd so, a bhi smuaineachadh, gu-n robh an gealladh d'an cloinn maille riu fein 9 amhuil mar a bha an gealladh air a thoirt do chlionn Abraham maille ris fein? Nochd sinn gu-n robh e nadurra gu-n ghabhadh na Iudhaich r'a bhriathraibh anns an t-seadh so, a chionn gu-n robh iad cleachdta ri'n cloinn a bhi air an gabhail a steach 's a cho-cheangal maille riu fein; ach, am bheil an t-Abstol ag innseadh dhoibh nach robh e gu bhi mar sin ni's faide, gu-n d'atharraich an Tighearn a chomhairle? Cha'n'eil air chor sam bith, oir bha e labhairt ceart mar a labhair Dia ri Abraham — a dearbhadh nach d'thainig atharrachadh sam bith air comhairle an Dia neo-chaochlaidhich, oir bha an "gealladh dhoibhsan agus d'an cloinn".

Church Notes

Synod Clerk's Resignation

At the recent meeting of Synod, Rev. R. R. Sinclair, Wick, who ha held the appointment of Synod Clerk for the long period of 42 year tendered his resignation which was accepted with regret by the Synod. Rev. D. MacLean, Glasgow, was appointed as the new Synod Clerk while Rev. A. E. W. MacDonald, Gairloch, was appointed as an additional Assistant Clerk. Mr J. P. H. MacKay, Edinburgh, continues as the Church's Legal Adviser and as Assistant Clerk.

Mr Sinclair who lays down his work as Synod Clerk has given sterling service to the Church in this capacity and his presence at the Clerk's table in the Synod will be greatly missed. In times of prosperity and adversity he carried out his dutes with dignity, faithfulness and courtesy, leaving an example which succeeding Synod Clerks will find difficult to follow. It is our prayerful hope that Mr Sinclair may be spared long to the Church and that he will have opportunity to serve His Lord and Master still further in the ministry of the Gospel and in the Courts of the Church.

We would wish for the new Clerks the Lord's blessing and guidance in the work which has been laid upon them, and we would ask the people of the Church to remember them at a Throne of grace.

Presbytery Meetings (D.V.)

Outer Isles : At Stornoway on 7th July at 11.30 a.m.