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Christian Giving

The subject of Christian giving or Christian liberality covers quite a large field and the Scriptures have much to say about it. It is one of the fruits of the Gospel and in some instances has manifested itself in an extraordinary degree. This was true in the time of Moses when the tabernacle was to be built. The people at that time had to be restrained from bringing because they brought much more than enough for the work. Again in David's time also when he was preparing materials for the building of the temple the people brought an abundance of gold, silver, brass, iron and precious stones, causing David to say: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have be given Thee."

In the New Testament we find also unusual instances of liberality. Of the widow woman who cast in two mites, which make a farthing, into the treasury the Saviour had to say: "Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." This surely was a giving without reserve and no doubt was indicative of the abundance of riches which she possessed in heaven. Another similar case is that of the churches of Macedonia of whom the Apostle Paul speaks in writing to the Corinthians: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

True Christian giving, whether it be for the relief of the poor and needy or for the maintenance of the Cause of Christ in the world, is a giving to the Lord. It must be a giving to the Lord Himself out of what the

Lord has already given us. As David said: "Of Thine own have we given Thee." We have nothing of our own to give but as we have received of the Lord's bounty. In our giving then our eye must be upon Him from whom we have received so much. In this way our giving can indeed be a thank-offering unto God for not only the bounties of His providence but also for the bounties of His grace.

Christian giving must be giving with a willing mind. Men and their riches are not easily parted. "The love of money is the root of all evil." The sin of covetousness will lead to restraint in giving. Solomon in the Book of Proverbs makes known that "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." He also, as the inspired penman of Proverbs, goes on to say: "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Men have to learn that riches are not for ever and that riches take to themselves wings and fly away. Christian giving requires us to give "not grudgingly, or of necessity: for God loveth a cheerful giver."

But what of the amount of our giving? No doubt this will be largely determined by the measure of our love to Christ or lack of it, by the extent of our love to Christ's Cause or lack of it, and by the measure of our compassion for the poor and needy or our lack of it. Yet there are in addition other Scriptural guidelines given in relation to the amount of giving. The Apostle says in writing to the Corinthians: "For I mean not that other men be eased, and ye burdened: but by an equality, that now your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." Those who have received most are required to give most. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." What Paul had to say to the Corinthians in this matter still stands. The giving is to be as God has prospered us. That is the criterion that must be regarded, and where grace is in exercise in the heart that criterion will be respected. It is surely a just one, and one that ensures an equal sharing of the burden. It is a criterion that has been more often disregarded than honoured. It is strange and yet an undeniable fact in many instances, that the more the Lord has blessed a man with temporal blessings the more that man has become restrained in giving. Outward prosperity tends to constrict the heart so far as Christian giving is concerned. If it were not so, then with regard to the giving for the

maintenance of Christ's Cause, such a volume of money would be donated that the Church might be hard pressed at times to find avenues for using wisely such an abundance. But as things are at present the Church is not embarrassed with her riches, but must struggle along as best she can, not with what has come out mainly of the purses of the rich, but what has come out mainly from the purses of the poor. Only a genuine revival of religion will make it to be otherwise, for then the rich will count it their highest privilege to lay out for their Master liberally of their substance.

What motives are there to Christian giving? Is not this one of them? — "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." Again, "Lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest." But over and above such motives as these, what of the motive supplied by the example of Christ? "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." What amazing giving was this, as also that of the Father in the giving of His beloved Son. We have motives enough for our giving and as we give we may well say: "Thanks be unto God for His unspeakable gift."

Sermon

by Rev. Donald Nicolson, Glendale.

"Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none." John 18: 8-9

The Saviour has now entered upon the final and most momentous phase of the work which the Father gave him to do. The greatest crisis has come but the Son of God has not been taken by surprise for we read: "Jesus therefore knowing all things that should come upon Him went forth and said unto them: Whom seek ye?" He was undoubtedly the only one whoever journeyed through this wilderness world, who was never taken by surprise by any event. This scene is a marvellous sight, even though we

are able only to look upon the surface of these happenings. It reminds us of the Second Psalm where we read: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed." Judas is at the head of this band which came out against the Almighty, against the Trinity, with lanterns, torches, swords, staves and weapons. The reaction of Heaven to man's folly is also revealed:— "He that sitteth in the heaven shall laugh: the Lord shall have them in derision." Man has brought himself low, very low by his rebellion against God, there is no limit to the extent to which he may go in wickedness, if the Lord takes away his restraining grace. Neither are there any exceptions for there is no difference between Jew or Gentile for all are under sin. All who are taught from on High will have no difficulty in agreeing with the martyr when he saw a murderer on his way to the gallows he said: "There goes John Bradford but for the grace of God!"

One thing that is evident from the scene is that Christ is giving Himself up voluntarily to those who take Him captive. He is neither captured nor conquered by his enemies. When they said in answer to His question that they sought Jesus of Nazereth, He replied, I AM, and in doing so He took aside the veil, and brought a beam of His glory to bear upon his accusers which they were unable to endure. They went backward and fell to the ground. When Christ answered them the second time after restoring their strength He repeated the same words but this time He veiled His glory again to enable them to take Him and to show His enemies and the whole world that He was laying down His life of His own free will for this was the purpose of His mission to this world.

In meditating upon this passage of Scripture we may consider the following divisions:—

Firstly: The person who calls Himself, I AM.

Secondly: We may suggest some reasons why Christ was sought.

Thirdly: The purpose for which He was sought, namely, none of those given to Him by the Father should be lost.

I. Christ called Himself I AM. The word 'he' is in italics which shows that it does not belong to the original text. It was added to make the meaning clearer, so that the original name by which the Saviour called Himself is I AM. Christ called himself by this name on a number of occasions. It was a means of hardening some as on this occasion, while it was a means of blessing to others such as the woman of Samaria. When she spoke of the Messiah who was to come into the world, the Lord told her 'I AM' which was the means of restoring her to full assurance of faith bringing joy and peace to her soul.

The name 'I AM' is an enunciation of the ineffable name of Deity mentioned for the first time in the Book of Exodus 3: 14. When Moses enquired of the Lord concerning His name, God answered Moses and said: "I AM that I AM: and He said: Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." We conclude that it is one and the same Person who continues to address Moses throughout this narrative. When He appeared to Moses at first in a flame of fire out of the midst of the bush He is identified as the Angel of the Lord and further on, in verse four, He is called God: "God called unto him out of the midst of the bush." The Word 'angel' means one who is sent or a messenger. It is nowhere said of the Father in the Scriptures that He is sent, neither is the word 'messenger' applied to Him at any time. The Father sends the Son and this was stressed by the Son on many occasions that He was the one sent by the Father into the world. The Son is also called the 'Messenger of the Covenant.'

Further mention is made of Christ as the Angel of the Lord in Exodus chapter twenty-three: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for my name is in Him." These words can hardly be applied to any created being. Transgression is rebellion against God and who has the power or authority to forgive sin or transgression but God only? God gave also an additional reason why they should obey Him, namely, that His name was in Him. This does not mean that He would do mighty works in the name of God but rather that the whole essence of Divinity was in Him, as Paul expresses it, "the brightness of the Father's glory and the express image of His Person." The Father was in Him. This is what it actually means, for the name is the Person Himself.

Paul also makes one or two references to Christ in the Old Testament Church in the First Epistle to the Corinthians Chapter ten, verse four:—"For they drank of that spiritual Rock that followed them; and that Rock was Christ." And also in verse nine of the same chapter we read:—"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." And we may also quote the passage in Numbers to which the Apostle refers: "And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness for there is no bread neither is there water: and our soul loatheth this light bread." And it is added that, "The Lord sent fiery serpents among the people and much people of Israel died." Therefore

we learn by comparing Scripture with Scripture that the one who is called 'God' here in Numbers was actually Christ the Son of God who was in the Church and with the Church in the wilderness.

We may also refer to one other passage in Paul's Epistle to the Hebrews chapter 11: 26, where he speaks of the choice Moses made in choosing to suffer affliction with the people of God rather than the pleasures of sin for a season. The reason why he made this choice was because "he esteemed the reproaches of Christ greater riches than the treasures in Egypt." It would have been impossible for Moses to have formed this judgment in his own mind and to have come to the conclusion that the reproaches of Christ were greater riches than the treasures in Egypt had he not recognised and known Christ. Moses who wrote this narrative himself calls the One who appeared to him in the bush 'the Angel of the Lord,' and from this it is not difficult to establish that he did honour the One who spoke to him out of the midst of the bush as the Son of God.

It is through His Son, through whom also He created the worlds, that God accomplishes the whole of redemption, including the deliverance of His Church from the bondage of Egypt. Indeed he cannot and does not deal with sinful man at any time but through His Son, the Mediator between God and man. Neither can man deal with God but through Christ. "For through Him we both have access by one Spirit unto the Father," and this was true in both dispensations. Therefore it is the One and the same Person who said to Moses of old; "Thus shalt thou say to the children of Israel; I AM hath sent me unto you." Exodus 3: 14, who now says to his accusers: "I have told you that I AM, if therefore ye seek me let these go their way."

II. Secondly, we suggest some reasons why the Saviour was sought, and voluntarily gave himself up. And the reasons we would advance are in or within the covenant of grace. In the covenant which God has made with His Holy One, the Trinity has come into a new relationship with one another in connection with the redemption of man. The Father is the Fountain and Source of salvation. He has given His Son, and in this we have a pledge that He will give us all things freely, even all the blessings and favours comprehended in grace and glory. The Son has condescended to become the servant of God, and the servant of the church, as He said to His disciples: "But I am among you as He that serveth." Luke 22: 27. The Holy Ghost comes forth from the Father and the Son and has undertaken to apply the redemption purchased by Christ to each member of the Church.

God constituted a union between Christ and His people in the covenant of grace, in which the Saviour and those given to Him by the Father become one. It is the mystical union wherein all and each one of the people of God are members of the mystical body of Christ. Christ becomes the Head and Saviour of the body the Church. Christ is the Surety of the Covenant, therefore the Surety of His people and the Surety by Divine oath. A surety is one who pledges himself to undertake for another who is unable to discharge his own obligation. This was the Saviour's undertaking. He pledged Himself to pay all the debts of those given to Him by the Father, and their debts were as numerous as their sins, for every sin is a debt to the Law. Every sin, every debt has to be accounted for, either in the person of the Surety or in our own persons world without end. These are the realities of the eternal world which many would do well to ponder and consider.

Those who were given to Christ by the Father were in a low, deprived and ruined state unable to help or to do anything for themselves, helpless under the condemnation of the law. It was when they were in such a state that the kindness and love of God our Saviour toward men appeared. The Son of God became incarnate that He might become the substitute of His people, "the just for the unjust" in order to secure their acquittal.

"Forasmuch then as the children are partakers of flesh and blood He also Himself likewise took part of the same; that through death He might destroy him who had the power of death, that is, the devil." 'Flesh and blood' in this passage, as elsewhere, means the corrupt nature of man and here we are told especially that it was in this that the Saviour took part. He took our nature, that is, body and soul in its sinlessness into union with His own Divine nature to subsist in His Person forever, while He took our sin and corruption by imputation. The Holy Spirit by whom the body of Christ was begotten, purified, sanctified and separated our nature from sin and corruption when He formed the body of Christ, and this body was received by the Son into union with Himself when 'the Word was made flesh.' And at the same moment He took our sin by imputation. This is what we have in this passage of Scripture, and immediately after it is said that the Son of God took part in flesh and blood, while 'death' is mentioned as if it were in the next breath, for death is the fruit of sin, and the one cannot be separated from the other. The Saviour became 'the man of sorrows and acquainted with grief' even before He was born. The sufferings of the Son of God began when He came into the world's atmosphere. It was the atmosphere of the curse with which He came in contact at the threshold, even in the moment He

was in the world. No one ever came so much in contact with sin and corruption, as did the Son of God, for all the sins of the elect and their consequences were imputed to Him, yet He did not contract the last taint of sin. He remained undefiled, holy, harmless and separate from sinners. And this is what made His offering pleasing and acceptable to God. Everything He did was and is a sweet smelling savour in which God takes everlasting delight.

There is another parallel passage to this one, in the Epistle to the Galatians chapter 4: 4 which recalls that "God sent forth His Son made of a woman, made under the law." The words 'made of a woman' does not refer to the birth of Christ as some suppose but rather to His body being begotten of the Holy Ghost when it was united to the Person of Christ in the womb. The word 'made' means 'beginning to be' and the same in both clauses, therefore the meaning simply is 'when Christ began to be in this world,' that is, when His body was formed in the womb He began at the same moment to be under the law, and this brings home to us the accuracy of the words used by the Holy Spirit. When Christ began to be, He also began to be under the law and this is without doubt the imputation of sin, because "what the law says it says to them that are under the law," and since those who were given to Christ by the Father were constituted one with Him in the covenant, the relationship in which they stood to the law is now transferred to their Surety, their Substitute, which means that everything that the law required of them it now requires of their Covenant Head. And these requirements involved the full wages of sin which is everlasting or eternal death and perfect obedience to the law. Therefore Christ was the Sin-bearer from the moment He was formed in the womb of the Virgin. We may quote from some of the divines: "The very dawn of our existence which was in sin, He blends with the dawn of His own existence as Immanuel made sin for us. The thread of our sinful state and history and ill-deserving destiny, even from our mother's womb, He hath conjoined with the thread of His own from the Virgin's womb intertwining the two in one, Himself thus made sin for us." — Dr Hugh Martin. We may also quote one more; "His human nature never existed apart from personal union to the Son of God, nor apart from sin-bearing." — Professor Smeaton.

Once Christ took our place as sin-bearer the penal consequences of sin followed, hence the reason why He was sought by His accusers when He gave Himself up willingly, laying down His life for His people. He was the curse bearer at every stage throughout His earthly life without intermission, "deep calling unto deep." And though the trial of the

Saviour was a mock trial, it is also a mirror in which we can see the invisible tribunal at which the Judge of all the earth was presiding.

Pilate in judging the Saviour pronounced Him innocent a number of times, yet he condemned Him to death. Christ personally was the Lamb of God without spot, yet officially as the Surety and Substitute of the Church He was guilty and dealt with accordingly. God judged sin in the flesh of His own Son, condemned it and made an end of it. And though He was His beloved Son, He was not spared. He gave Him the cup to drink which contained the full wages of sin. Neither could it be otherwise, since God is just and the law of God inflexible, all the demands of the law and justice had to be met and satisfied. This is what brought the Son of God to infinite depths of misery, depths which no finite mind can fathom either in this world or in the world to come. Yet the Son of God remained dignified and calm facing it all, neither was He passive in all this, but actually engaged in performing the work which the Father gave Him to do, offering up Himself through the Eternal Spirit as our great High Priest. He was "the Lord strong and mighty in battle." He is the Victor and Conqueror, and He only is seen and heard, crying out: "It is finished," while sin and death disappeared forever. "He made a show of all His enemies openly triumphing over them through the cross," the instrument with which His enemies hoped and tried to bring Him to nought. He also made that very instrument "the power of God unto salvation to every one that believeth." "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

And what manner of love is manifested here! — a love matched only by the holy determination of Christ to secure the acquittal of those who were given Him by the Father and to deliver them from going down into the pit.

"Great is the mystery of Godliness, God was manifested in the flesh." The work itself is a mystery which no creature can fathom, but the One who accomplished the work is infinitely more so. It was He who was upholding all things when He was in the womb, so also when He was being crucified through weakness. Even when He was uttering the cry: "My God, my God why has thou forsaken me;" He was at that moment upholding all things by the word of His power, and His Godhead never suffered the least eclipse in the thickest cloud of darkness through which He passed: "To Him the darkness and the light were both alike always." These are paradoxes which saving faith only can receive and believe.

Another reason why the Lord was sought is God's decree which comprehends all things and all events to the end of time. The band who went

forth to arrest the Lord were only instruments in the hand of God to bring about what He had purposed and decreed before the foundation of the world. When Peter told the Jews that they had taken the Lord by wicked hands, slew and crucified Him, he added that in reality the Lord was delivered up "by the determinate counsel and the foreknowledge of God." Thus we see that there was an invisible hand working all things after the counsel of His own will, and bringing to pass what He had decreed in the covenant. It is a single act of the Eternal Mind by which He determined within Himself before the foundation of the world, all things that should come to pass in this world to the end of time, taking in time and circumstances to the last detail. And this applies to every evil deed perpetrated by wicked men in connection with the sufferings of Christ and all the sufferings of Christ Himself even to the least detail. Therefore the Saviour knew that the time, hour, even the moment decreed by God had come, and accordingly He went forth and said to His accusers: "If therefore ye seek me, let these go their way."

III. Thirdly, the purpose for which Christ was sought and delivered, namely: "That the saying might be fulfilled which He spake: Of them which thou gavest me have I lost none." The Saviour said: 'Let these go their way.' This first had a peculiar reference to His disciples, for it appears that the Jews and the Roman soldiers were resolved, not only to arrest Christ but also His Apostles. We see, therefore, the majesty and power of Christ going forth in these words, so that His words were obeyed and took effect in that none of His disciples were arrested; they all escaped out of their hands.

But the words have a wider scope in that they apply to all those given to the Son by the Father. The Lord had spoken these words before in His intercessory prayer when He said: "Those that thou gavest me I have kept, and none of them is lost." This is the 'saying' to which reference is made and which must be fulfilled. None of them will be lost but on the contrary each and all of them shall be saved. Their salvation is made as certain and secure as it can be, by the death or atoning work of Christ. The Lord here connects His death with His intercession. What He has procured by His death is granted in the intercession: "Thou hast given Him His heart's desire, and hast not withholden the request of His lips." Both His death and His intercession blend into one and cannot be separated. It is the Lamb slain who appears in the presence of God for His people.

Christ has paid the ransom for His people, therefore justice demands that they be set free from the condemnation of the law. "He was

delivered for our offences and raised again for our justification." He satisfied all the demands of the law and justice in bearing the full penalty of our sins and in perfect conformity to the law in heart and life. He magnified the law and honoured it. And in rendering perfect satisfaction to the law He wrought out a righteousness for us which was acceptable to God and this was the cause of His resurrection. His being raised from the dead was sure proof that God had accepted His whole work of Atonement as Surety and Representative of His people. His people were in union with Him, therefore the atoning work of their Substitute was accepted as if it had been done by themselves in their own persons. This is the righteousness of Christ being imputed to us by which we are emancipated from going down to the pit. Christ is made sin for us, therefore it follows that "we are made the righteousness of God in Him." "If therefore ye seek me let these go their way: that the saying might be fulfilled which He spake, Of them which thou gavest me have I lost none." The death of Christ secures our acquittal before the bar of God from any charge whatsoever for: "Who shall lay anything to the charge of God's elect?"

"If ye therefore ye seek me, let these go their way." This is also the word of command inasmuch as it is taking effect in all generations, and this is also assured by the undertaking of the Holy Ghost to apply the eternal life which is in Christ and which He has purchased by His own blood, to sinners in all ages to the end of time. "He shall see of the travail of His soul and shall be satisfied." This work does not depend on spurious evangelists who are puffed up by their own importance and successes for: "it is not by might, nor by power, but by my Spirit, saith the Lord." The Lord often chooses the most unlikely means and instruments to show that He does not depend on anyone and that: "no flesh should glory in His presence." He has even, "chosen things that are not," which we take to mean 'nothing,' to bring to nought things that are. Paul said of himself: "though I be nothing," and what great work the Lord wrought by that nothing.

We have a type of the Spirit given through Christ to all members of His mystical body in Aaron, when he was anointed with the oil. The oil that was poured upon his head, went down to the skirts of his garment. It signifies that the Holy Spirit is given to all those for whom Christ died, each member of the mystical body of which Christ is Head. The promise is: "I will put my Spirit within you and cause you to walk in my statutes." Such is the fruit and work of the Spirit which He performs in

imparting to sinners the eternal life that is in Christ. It is a mysterious work as the Lord indicated in His conversation with Nicodemus when He compared the Spirit with the wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." It must be a mysterious work since God is the Author of it. We read: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." And many a sad hour the Lord's people spent in trying to trace these footsteps in their own souls. Job said that he went forward and backward but He was not there, he could not perceive Him. He went to the right and to the left hand, but He did hide Himself so he could not see Him. (Job 23: 8-9). But what a blessed search. It is such a search and desire that shall be rewarded. This was so in the case of Job and it is not different with others. "Seek and ye shall find, knock and it shall be opened unto you."

The Holy Spirit works through and by the Gospel. "We are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." There are innumerable aspects of this work, and since it is spiritual life that is imparted, it is more mysterious than any other life. It was all purchased by the blood, the Atonement of Christ, both the eternal life and all the blessings which accompany it, therefore it is said that the Holy Spirit receives of the things of Christ and shews them unto us. He first quickens the sinner, brings light into the soul where the darkness of death reigned, works repentance and faith where there was nothing but barrenness, emptiness and total inability. He shows us the things of Christ and the sinner who is in total darkness could never see the things of Christ unless the Holy Spirit enlightened his mind, and gave him eyes to see, discovering the redemption that is in Christ. Every one of whom the Saviour said: "Let these go their way," will be brought to this saving knowledge of God, "the true God and of Jesus Christ whom He has sent." "Their acquittal is assured."

Conclusion: Those who reject Christ and His atonement, they turn away from the only way by which God can be approached. And those who think lightly, and make a mock of sin they should come closer to the Cross, and look more closely at the infinite ocean of sufferings and misery the Saviour waded through before He could save His people from their sins, then they shall have some knowledge of God's estimation of sin, that it is indeed the abominable thing which God hates.

The Danger of an Uninformed Conscience

by Rev. John Colquhoun, Glendale

The conscience is the faculty of the soul which performs a critical or self-judging function, approving or disapproving of our thoughts, words and actions, as they are in accordance with, or contrary to the light of nature or the light of revelation. This faculty, having, like all other faculties of the soul, become polluted by the Fall of man, is unable to give a true verdict except in so far as it is illuminated by the Word of God, for, apart from this illumination, it is as dead and dark as all the other faculties of the soul. Thus, a man who would obey the dictates of his conscience ought to be sure that his conscience was properly enlightened. It is the work of the Holy Spirit to enlighten the conscience, and the instrument by which He enlightens it, is the Word of God. This is what takes place when a sinner is effectually called and justified, for through the Word, by faith, he sees the suitableness and sufficiency of Christ as a Saviour, and his enlightened conscience corroborates the testimony that God gives concerning His Son, and the conscience, which before was accusing, is now illuminated in God's way of salvation, so that it is fully satisfied with the remedy which has been applied by the Holy Spirit. In all the thoughts, words and actions in after life, of the sinner thus wrought upon, the conscience plays a very important part, and in nothing will it play a more important part than in the individual joining in fellowship with the visible church.

In lands where the gospel has been for years the most of people who are connected with the Christian Church have been baptised in infancy, but where this has been the case it is also true that when the saving change takes place, the subject of it is anxious to know if he is a member of the purest denomination in the land, and in seeking to satisfy his conscience on that point, he examines the distinctive testimony of that denomination in the light of God's Word, and compares it with the position of other denominations. The same thing should be true when an adult seeks to join himself to any particular denomination through the ordinance of baptism or that of the Lord's Supper. He ought to take every means of enlightening his conscience as to the Scripturalness of the constitution of that denomination. When a man takes office in a denomination it is

required of him to answer certain questions and sign a particular formula. This is known as taking ordination vows, which are of a like binding nature with the most solemn oaths. In taking these ordination vows a man is expected to make himself conversant with their real meaning, and in endeavouring to do so he must examine into the relation of these questions and formula to the Word of God and the practice of the church in which he takes office. It is always assumed that he has satisfied his conscience in these matters before he accepts office.

Sometimes an office-bearer begins to have "scruples and difficulties" about some matters in connection with which it was assumed by his church that, at the time of his ordination, he had satisfied his conscience. These "scruples and difficulties" may have arisen either from the office-bearer having carelessly performed the duty of satisfying his conscience or through imbibing other views and having, in connection with them, ulterior motives. He may have never properly examined the constitution or past history of his church, and then, suddenly, come across something in the practice of the church with which he feels his conscience cannot agree. Thus he falls a prey to an ill-informed conscience, for conscience may be ignorantly scrupulous, making a thing a matter of conscience where God in His Word makes none. This is a most dangerous position to be in, for it does not matter how well-meaning a person may be, he has placed himself at the mercy of a faculty which, according to its light, is exceedingly scrupulous in some things and very partial and lax in other things. A man has only to persuade himself that certain doctrines are wrong or that a certain line of action is right, present these things to his conscience in the light of his own preconceived notions, and he would go through fire and water to maintain them, his conscience meanwhile approving of his conduct because Scripture light is not suffered to reach it.

Again, an office-bearer may begin to harbour views contrary to those received in his denomination. He may, for instance, conceive that it is right and proper for it to unite with another denomination, and may cause many reasons to pass before his mind why this should take place, such as, to mention a few, the duty of Christians to dwell together as brethren, the presenting of a united front against that common enemy, Popery, and the greater influence which a large denomination would have in combating the forces of evil. These reasons are right and proper in themselves, but if this is the only information the conscience is to receive, it will approve of a union which is not accomplished on a Scrip-

tural foundation, and when the individual, who is thus under the power of an uninformed conscience, will not get others persuaded to join with him, he invariably goes over to the other denomination, proclaiming loudly that he is doing so in obedience to the dictates of conscience. This, however, is to make conscience a Pope, and constitutes the worst form of idolatry.

A man who does not take care to inform his own conscience is very often at the mercy of others, who conceive of him as a fit tool to advance their projects. A favourite device is to present matters to him from a certain point of view, and alas! when such devices are on foot the truth is, as a rule, not scrupulously adhered to. The conduct of certain men is represented in the most unfavourable light, their motives are supposed to be the worst, and a one-sided version given of the matter under consideration so that wrong principles soon become rooted in the mind, and by these, to the exclusion of right principles, the conscience is being informed, so that at the dictates of conscience, a man may go to great extremes. Thus an office-bearer in the Church of Christ, while imagining that he is acting from the purest and most disinterested motives may, through an improperly informed conscience, act in such a way as to become guilty of a most serious breach of his ordination vows, and thus lay himself open to the heaviest censures of his church, rightly and Scripturally imposed upon him. In such a case his conscience would approve of his conduct for which he was censured, but never accuse him of the sin of breaking his ordination vows.

To avoid these dangers a man should seek to inform his conscience by the Word of God and refuse to be led where that Word did not lead him; he should refuse to accept of men what was contrary to that Word, and what was contrary to what was received by men who clearly defined the constitution of the Church and who walked close to the principles of God's Word during the whole of their Christian course in this world. The duty of all is, by prayer and meditation on God's Word, to seek to know more accurately the revealed will of God, and to walk according to that revelation. In minor matters, such as procedure in Church Courts, for which no particular details are given in the Bible, it is nothing short of the grossest form of schism, which is highly offensive to the Lord, for men to renounce the jurisdiction of those Church Courts, which they solemnly vowed to submit to, when no change has taken place except in the minds of the individuals who are guilty of such conduct.

The New Jerusalem

by Dávid Dickson

(continued from page 85)

XVII.

Jesusalem! thrice happy seat!
 Jehovah's throne on high,
O sacred city, Queen and wife
 Of Christ eternallie!
O comely Queen! with glory clad,
 With honour and degree;
All fair thou art, exceeding bright,
 No spot there is in thee!

Jer. 3: 17

Rev. 21: 9

Is. 62: 3

XVIII.

I long to see Jerusalem,
 The comfort of us all;
For thou art fair and beautiful.
 None ill can thee befall.
In thee, Jerusalem, I say,
 No darkness dare appear;
No night, no shade, no winter foul,
 No time doth alter there;

Is. 32: 20

Is. 54: 14

S. of S. 2: 11

XIX.

No candle needs, no moon to shine,
 No glittering stars to light,
For Christ the King of righteousness,
 There ever shineth bright.
The Lamb unspotted, white and pure,
 To Thee doth stand in lieu
 Of light, so great the glory is
Thine heavenly King to view.

Rev. 22: 5

Rev. 21: 23

XX.

He is the King of Kings be-set
In midst his servants sight;
And they, his happy household all,
Do serve Him day and night.
There, there the Quier of angels sing,
There the supernal sort
Of citizens (which hence are rid
From dangers deep) do sport.

Rev. 7: 11

Rev. 7: 15

Rev. 15: 11

XXI.

There be the prudent Prophets all,
The Apostles six and six,
The glorious martyrs in a row,
And confessors betwixt.
There doth the crew of righteous men,
And matrons all consist,
Young men and maids that here on earth
Their pleasures did resist.

Rev. 6: 11

Rev. 14: 4

XXII.

The sheep and lambs, that hardly 'scaped
The snares of death and hell,
Triumph in joy eternally,
Whereof no tongue can tell.
And tho' the glory of each one
Doth differ in degree;
Yet is the joy of all, alike
And common, as we see.

1 Peter 4: 18

Luke 19: 17-19

Ps. 149: 9

XXIII.

There love and charity doth reign,
And Christ is all in all;
When they most perfectly behold
In glory spiritual.
They love, they praise — they praise, they love,
They "Holy, Holy, Holy," cry,
They neither toil, nor faint, nor end,
But laud continually

1 Cor. 12: 8-12

Ps. 17: 15

Rev. 7: 12

Rev. 4: 8

XXIV.

O happy thousand times were I,
If, after wretched day,
I might, with listening ears conceive
Those heavenly songs of praise,
Which to the eternal King are sung
By happy wights above —
By saved souls, and angels sweet,
Who love the God above!

Ps. 147: 2

Rev. 14: 3

XXV.

O passing happy were my state,
Might I be worthy found
To wait upon my God and King,
His praises there to sound!
And to enjoy my Christ above,
His favour and his grace!
According to his promise made,
Which here I interlace.

Luke 21: 36

1 Peter 4: 13

XXVI.

“O Father dear,” quoth he, “Let them
Which thou hast put of old
To me, be there, where, lo, I am,
My glory to behold.
Which I with thee, before this world
Was laid in perfect wise,
Have had; from whence the fountain great
of glory doth arise.”

John 17: 24

Prov. 8: 24

John 17: 5

XXVII.

Again, “if any man will serve,
Then let him follow me;
For where I am, Be thou right sure
There shall my servant be.”
And still, “if any man love me,
Him loves my Father dear;
Him I do love; to him myself
In glory will appear.”

John 14: 21-23

John 14: 21-23

XXVIII.

Lord, take away my misery,
That there I may behold,
With thee, in thy Jerusalem,
What here cannot be told.
And so in Zion see my King,
My Love, my Lord, my All;
Whom now as in a glass I see,
There face to face I shall.

Ps. 14: 7

Is. 33: 7

1 Cor. 13: 12

XXIX.

O blessed are the pure in heart,
Their Sovereign they shall see;
And the Most holy heavenly host,
Who of his household be.
O Lord, with speed dissolve my bands,
These gins and fetters strong,
For I have dwelt within the tents
Of Kedar over-long.

Matt. 5: 8

Ps. 142: 17

Ps. 120: 5

XXX.

Yet search me Lord, and find me out,
Fetch me thy fold unto;
That all thy angels may rejoice
While all Thy will I do.
O mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrow have an end,
Thy joys when shall I see?

Ps. 119: 176

2 Cor. 5: 8

XXXI.

Yet once again I pray thee, Lord,
To quit me from all strife,
That to Thine hill I may attain,
And dwell there all my life;
With Cherubims and Seraphims,
And holy souls of men,
To sing thy praise, O God of Hosts,
For ever, and Amen.

Ps. 31: 20

S. of S. 4: 6

Ps. 23: 6

Ps. 149: 5

Rev. 22: 20

Catherine Rondol: A Brand Plucked from the Burning

Catherine Rondol was a contemporary of Christmas Evans, the great Welsh preacher, and would on every possible occasion go to hear him. She was never married and lived in a small "cabin" not far from Amlwch, in Anglesey. Her conversion was very remarkable. In her early years she led a most ungodly life but the Lord changed her in her state and nature. When standing one day in the street at Amlwch a young man of her acquaintance said something to her that greatly irritated her. She retorted by saying: "Be thou silent, thou art worse than Jack the Barber." The local barber was evidently noted for his wickedness. Owing to how loud she spoke the barber overheard her. "Her words, like an arrow, went straight to his heart," her biographer says, "and he was stricken with fear by hearing such a character censuring his ungodliness." This was the Most High's way of convincing him of the enormity of his sins. The circumstances affected him so much that he began to seek deliverance at the hands of the Lord, the offended One. He afterwards became a confirmed believer and, in turn, a preacher of the gospel. This man's name was John Jones of Edeym. Those of our readers who are acquainted with the Welsh Ecclesiastical history will find his name among the gifted preachers of the Welsh Calvinistic Methodists. Having heard that the barber had become a preacher, Catherine went to hear him the first opportunity she got, and her intention was to mock her old acquaintance. Instead of mocking him as she intended, "she was so thoroughly changed by listening to him, that she never from that day onward was the same as she was before." It is said, "that Catherine, on that eventful night, not only realized her lost condition, but also the glory of the Redeemer, to such an extent that she went on her way rejoicing in the hope of the glory of God. Thus a wonderful change had taken place in both Jack the Barber and Catherine Rondol. They were before noted in the community for their ungodliness, but now they were to be noted for their godliness. How wonderful are the ways of God! "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Is. 4: 8-9). Catherine, who probably had no church connection before, identified herself with the Welsh Calvinistic Methodists. She was exceedingly fond of the preaching of Christmas Evans, "his evangelical and powerful sermons would always greatly affect her," her biographer continues.

Catherine was, however, a bit eccentric and when carried away by her favourite preachers she would make loud responses. A deacon of her own denomination once rebuked her sharply for her loud responses in the congregation. Her only answer was: "were they not to preach my dear Christ, I would be silent." Christmas Evans himself once offered her a pair of boots on condition that she would remain silent during the sermon. Catherine accepted the offer, with the purpose of endeavouring to keep the terms of the bargain. But when listening to the seraphic Evans she was so moved and excited to such an extent that she shouted out at the pitch of her voice, in the middle of the sermon, "the boots for thee, Christmas, and Christ for me, blessed be God!" It is stated that on another occasion she was among a gathering of five or six thousand people at Llangefui listening to John Elias, one of the great Welsh evangelical preachers. John Elias was a Hyper-Calvinist and like all Hyper-Calvinists he did not preach the free offer of the gospel. His text on this occasion was: "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I. John, 2: 2). In the course of his sermon he laid great stress on the pronoun *our* — "our sins!" "And He is the propitiation for *our* sins." He was continually repeating this part of the verse. Catherine, who believed in the free offer of the gospel, was getting impatient at his not quoting the whole verse, at length shouted out: "Yes, Elias, 'and not for ours only but also for the sins of the whole world.' " This was not the first time that John Elias came in contact with Catherine and he knew well who he had. Her native wit and ready answers were well known to him.

She was in the habit of following the means of grace from place to place as was customary in our own Highlands. Whenever she would hear there was to be a service anywhere within reach, off she would go, and would generally be first at the place of worship, such was her hunger for the bread of life. Two preachers once came to the Island of Anglesey, where she resided, and she followed them for several days and was present at every service. At last one of them began to feel that he was too much of a common-place preacher to have such a one as Catherine listening to him always. In the end the other also shared his feelings. However, as they were leaving the Island and making for the ferry, where the Menai Bridge now stands, and fearing that Catherine would follow them to Bangor, the town on the opposite side of the straits, they gave the ferrymen a shilling with strict orders that if a woman of a certain description wanted across to Bangor they were to prevent her. Soon after the men had crossed, who should come up to the ferry but Catherine Ron-

dol. The men made several excuses in order to prevent her from crossing, but all in vain. She told them that she had as much right to get across as anyone else adding, that she would go to see the magistrate about the matter and that they would have to abide the consequences. "Besides," said she, "I must go; for two men who have just crossed have my things with them." The boatmen then decided to row her across. When the preachers got to the church at Bangor, to their amazement, they saw Catherine sitting in a pew close to the pulpit. One of them gave out, as his text, the words: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1. Tim. 1: 15). On this being done Catherine exclaimed: "Thanks, Lord, I am now having my things."

Her biographer continues: "Though Catherine was peculiar and eccentric in many respects, yet there were many noble qualities in her, and her piety was above suspicion. Although she spent her early days in ungodliness and sin, yet after her conversion, she was helped to live in the fear of the Lord to the end of her days. She died as she lived in believing confidence in Jesus Christ." The minister of Amywch, William Roberts to name called to see her during her last illness and asked how she felt in her great affliction. Her reply was — "I am very comfortable thank you; I have learned lately the Lord's prayer tolerably well." "Dear me, Catherine," said Mr Roberts, "couldn't you say the Lord's prayer before now?" "No, indeed, William," said she, "and there are many, I am afraid, who can't say it. But I can say very truly now, 'Thy will be done in earth as it is in heaven.' I have no will, there is only one will between God and myself; mine is His, I leave Him to do as He willeth and I am very comfortable." She died in 1830. Though she had no private means she was never in want; friends provided for her in life and in death. A man of means, out of respect for her, defrayed all her funeral expenses. — *A. B.* — *F.P. Mag.* June 1940.

A Notable Incident

In 1867, when Dr. Kennedy preached in various places in Caithness, a person who was anxious in mind made a journey of above twenty miles to hear him, under circumstances of considerable difficulties, and afraid also of depending too much on a fellow creature for spiritual comfort. Arriving at the place of worship, the first words of Mr Kennedy's opening prayer were "O Lord, Thou knowest from all eternity that we were to meet here this night; Thou hast at this moment, the case of each one here

fully in Thy view." "If that is so" mentally responded this listener "to the Lord we may entrust our cases." And the subsequent experiences of that evening proved that its events were not only known in the past eternity, but may be remembered to all eternity. One incident may be mentioned. This hearer waited on Mr Kennedy after the service, and spoke to him of some perplexities and fears. "Call on me again tomorrow" he said. At that interview he told his visitor that after thinking of the conversation of the previous evening, he would give her this passage of scripture, as a ground of hope and encouragement "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength" Is. 26: 4. Nearly twenty years afterwards on the evening before Mr Kennedy had to preach the funeral sermon of the late Dr. Begg, a telegram was received by him containing simply these words "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength." It was sent by the person to whom he had given it, as counsel many years before, and was acknowledged by him in a few days by letter as follows:— "How am I to thank you for your telegram? It reached me an hour or two after my arrival in Edinburgh when I was greatly in need, weak in body, faint in mind, and overwhelmed in connection with the trying duty of the morrow. The Lord made it a means of strengthening my soul and refreshing my heart. It was He I know, who moved you to send it, and sweet and seasonable I found it to be."

from — The Life of Dr. Kennedy, Dingwall

Book Reviews

The Office and Work of the Holy Spirit. by James Buchanan. Banner of Truth Trust. £5.50.

This work by James Buchanan, on the Office and Work of the Holy Spirit published initially well over a century ago, in the memorable year of the Disruption, was first published again by the Banner of Truth in 1966, and reprinted in 1984. That the passage of time has not rendered it obsolete bears eloquent testimony to its worth. With Arminianism rife, the tendency is to pay mere lip service to the Biblical doctrine of the office and work of the Holy Spirit, and to fail to give the doctrine its proper place and prominence in the saving and sanctifying application of the Gospel. At the other end of the spectrum, among Pentecostals and Charismatic we are confronted with a distorted, cramped, unbalanced and unbiblical emphasis on the same subject. These facts make the

reproduction of this volume all the more welcome. Both Smeaton and Winslow and others have written, and written well, on the Person and Work of the Spirit, but this work possesses distinctive features and merits of its own. For example, the author's arrangement of his subject matter, including Biblical illustrative examples of the diversity of the Spirit's soul-saving operations is uniquely helpful and edifying. Buchanan has delved into Owen, Calvin, Halyburton and Edwards, and gives us some gems from these great theologians. His own ability and gifts are confirmed by the conviction, clarity and solemnity with which he writes. To handle a very deep and mysterious subject with a blend of tenderness, fidelity, discrimination and simplicity is no small achievement. If anything is missing, it is a chapter on the much controverted subject of the sealing of the Spirit! Even so, we heartily recommend this book to our readers, as one redolent of the old theology, and well worth a place in any believer's library. It is eminently free from the great swelling words that mar so many theological productions, and disaffect the minds of the average Christian reader.

F. M.

Instrumental Music in Public Worship by J. L. Girardeau. New Covenant Publication Society, 116 West Hillcrest Avenue, Havertown, Pa. 19083. Price £4.15.

This book, first published in 1888, originated as a course of lectures to the Senior Class in Columbia Theological Seminary on the question of whether Instrumental Music may be legitimately used in the public worship of the Church. In the seven chapters of this book of just over two hundred pages the author shows conclusively that it can not be. He begins in the first chapter with what is really a discussion of the regulative principle, and then proceeds to gather arguments from the Old Testament, showing that there was no instrumental music in tabernacle worship, and that it was introduced by David under Divine Authority preparatory to the elaborate ritual of Temple worship. There it foreshadowed the work of the Holy Spirit in the new dispensation in the joy and triumph of God's people. For this view he finds support in the writings of Calvin, Zwingle, and others. Having fulfilled its purpose, it passed away with other aspects of Temple worship.

The New Testament Church reproduced the essential principles of synagogue worship, where, it is almost universally admitted, instrumental music did not exist.

From the New Testament he draws support for his position from the teaching of Christ, the speech of Stephen, the Council of Jerusalem, etc.

In the fourth chapter he turns to the Catechisms, the Westminster Confession of Faith, and the Directory for Public Worship. In places here his arguments require close attention. When reviewing the history of the Church he shows that it was around the thirteenth century instrumental music was first introduced into the Church. The case for instrumental music is effectively demolished in chapter six, where he demonstrates that expedience is the main ground for its introduction.

The case against instrumental music in public worship is convincingly set out on Scriptural grounds, and this book should be read and studied carefully by readers of the Magazine, especially those who are unclear on the subject and its Scriptural importance. Those in our own church who have to defend our practice, and those who associate with members of denominations where instrumental music is used, should carefully peruse this work. Instrumental music in public worship is not a circumstantial detail — it is a sin — as this volume shows.

While it deals with public worship, of course the same arguments hold in private and family worship.

Along with the above book, readers should study "Posture in Public Prayer," an article which appeared in the F.P. Magazine Vol. 43 No. 4 (August 1938) and "The Singing of Psalms in Public Worship" F.P. Magazine Vol. 79 No. 1 and 2 Jan. and Feb. 1974, so as to understand and defend the position we as a Church hold in these matters, that our practice is Scriptural, and any deviation from it is dishonouring to the Most High, and therefore sinful.

R. K. M.

Notes and Comments

Romanist Priest in Inverness Church of Scotland

A Roman Catholic priest, Canon Duncan Stone of St. Mary's Inverness preached in Ness Bank Church of Scotland, according to a report which appeared in the Aberdeen Press and Journal. He is believed to be the first R.C. priest to preach before a Church of Scotland congregation at Inverness and, according to the newspaper report, he received a very warm welcome. Rev. A. Black, the minister of the Church said that what they were seeking was friendly relations between Churches through worshipping and discussing together their faith.

This and other ecumenical services took place during the World Week of Prayer for Christian Unity. By such services the ecumenical movement

gets a boost and Romanism advances in the Highlands and throughout other parts of Scotland. It is indeed lamentable that in the capital of the Highlands professed Protestant ministers should be so ignorant of the true nature of Roman Catholicism as to invite a priest of the Church of Rome to occupy their pulpit. Scotland has indeed fallen on dark days — days far removed from the time when John Knox laboured so hard to deliver Scotland from the yoke of Popery and by the Lord's help did set the Church of Scotland free from the bondage of that antichristian system. After three hundred years of liberty is Scotland to subject herself to that yoke again?

Romanist Penetration

As a result of 100 years of Romanist propaganda and impenetration, a Spanish nobleman was astounded, on visiting England, to find those of his own creed in the highest offices of state, enjoying popularity and possessing their own schools so that they might propagate their faith — and these schools endowed with the utmost magnificence. Cardinal Newman, in his day, realised that the Englishman could not be won directly to Romanism, so it is indirect methods that have been employed and have proved more successful. Little wonder that the Pope, when in Southern Ireland, and asked if he would ex-communicate the I.R.A. answered, "No, no, no. They are fighting for their rights." Yet by the same I.R.A. the British Cabinet was nearly wiped out. The scarlet woman is still drunk with blood.

(Rev.) D. J. MacA.

Pornographical Videos

The advent of video films has proved in great measure a curse and not a blessing to the people of the land. The enemies of all that is good have seen to it that for young, old and middle-aged there is a stream of pornographic videos portraying evil in its most debased form, the influence of which cannot fail to poison and debase the minds of those who look at them. It was admitted in connection with a recent case of a triple rapist who terrorised the neighbourhood in which he lived that it was a film of this sort which fuelled his lust. In the light of this how tragic it is to think that the revelation of this fact at the trial has sparked off a boom in Britain's pornographic video trade.

If laws cannot be devised and measures taken to prevent such a trade from being carried on in the land, then Britain cannot claim to be a civilised land and must if this pattern of things be allowed to go on, perish in her own corruption. It is to be hoped that the Government will

act decisively in this matter and not be moved by the cry from a section of the community that such action is an interference with the liberty of individuals. Licence and liberty are as far apart as the poles of the earth. Unchecked the pornographic trade will not only have a demoralising effect upon the minds of those who indulge in it but also will bring the wrath of God upon the nation, as surely as the sins of Sodom and Gomorrah brought fire and brimstone from heaven.

Heroin Addiction

The rising tide of heroin addiction has aroused the Government to action to do what it can to stem this rise. Strenuous efforts are made to prevent the heroin entering the country but, with so many travelling daily in and out of the country, the task of the Customs is not easy. The Police also do what they can to lay their hands on drug-pushers and others in this nefarious trade in order to prevent greater numbers from being ensnared in this addiction. Besides this the Government has launched a £2 million campaign to warn parents and children of the danger of drug-taking. Meanwhile, also a Bill is going through Parliament to give courts in Scotland power to jail heroin dealers for life. These are salutary measures and it is to be hoped that they will be successful in combating this menace and that those who have fallen a prey to drug addiction may in the merciful providence of God be delivered from it. There is nothing too hard for the Lord. He is the One that "raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that He may set him with princes, even with the princes of His people."

Sabbath Dog Racing at Dingwall

Invasions on the sanctity of the Sabbath are no longer confined to the great centres of population in the south of Scotland. Even in the Highlands of Scotland where once there was an outward regard generally for the Lord's Day, that no longer exists. Local Councils, manned as they are by persons having no Christian convictions regarding the Sabbath, cannot be relied upon to protect the interests of the law of the Sabbath or the feelings of those who love the Sabbath.

Though opposed by the Churches in the town, the Policy, Resources and Finance Committee of the Ross and Cromarty District Council decided to allow the Highland Whippet Derby to take place at the Jubilee Park, Dingwall on 27th and 28th July of this year. Councillors generally appear to be wholly unaware of the claims of the Divine Law. It is an indication of the low state of religion in our day. One thing is sure; "God is not mocked: for whatsoever a man soweth, that shall he also reap." This

is true of communities also. May another day come on Dingwall when the Sabbath before the Communion in our Congregation will not be dishonoured by men but used to seek a blessing on an approaching Communion season.

Church Notes

Presbytery Meetings (D.V.)

Skye: At Portree on 9th April at 11 a.m.

Northern: At Dingwall on 23rd April at 2 p.m.

Australia and New Zealand: At Auckland on 31st May at 2.30 p.m.

The Gisborne Congregation

Recently the Gisborne Congregation has suffered two grievous losses through the drowning of Matthew Geuze, the son of Mr Jacob Geuze, one of the elders there, and through the death from coronary trouble of Mr P. Van Dorp, a brother of Rev. J.A.T. Van Dorp. We extend to both families sincere sympathy in their great losses and hope that the Lord will graciously sustain and comfort them, especially the widows and families, in their time of sorrow.

Church Deputy to Australia and New Zealand

Rev. Angus Morrison, Oban left this country in the middle of March to visit Australia and New Zealand as the Church's Deputy. He expects to be away for three months. It is our prayerful desire that his labours would be blessed in the different places he visits in both countries, and that the Lord's protecting care will surround him in his travels.

Chesley Appeal

The Chesley Congregation is a very small congregation composed mainly of young families which in 1974 joined the Free Presbyterian Church of Scotland, to the doctrine and practice of which church they would always like to adhere.

They bought a disused church building which they have over the years renovated to bring it to a proper standard.

The house beside the church was bought for use as a manse and has been occupied since September 1982. Expenditure on property has been in the region of \$100,000. The congregation acknowledges gratefully help given from various sources throughout the church. There is at pre-

sent a debt of \$10,000 outstanding. It is a matter for thankfulness that hitherto the Chesley congregation has been enabled to support the minister and his family, however this has curtailed our ability to pay our outstanding debt. They would like to eliminate this debt as soon as possible.

The Deacon's Court makes an appeal to friends in Scotland and elsewhere to help them do so. Any financial assistance sent would be gratefully acknowledged by Mr David Kuiper Box 634, Chesley, Ontario, Canada. NOG ILO. (This Appeal has been approved by the Southern Presbytery. 7th March 1985 Rev. Donald MacLean, Clerk pro tem).

Gerrit Schuit,
Clerk of Deacons' Court.

Post of Doctor at Mbuma Mission Hospital

The Committee feel concerned that no applications have been received for this important work on the Mission field, and with nursing staff at the hospital since May the work is being considerably curtailed in the absence of a doctor. The whole of the Nkai District with a population of 100,000 is presently without the services of any medical practitioner. In Mbuma itself there are some 22,000 persons so deprived.

Post of Teacher of Bible Knowledge at John Tallach Secondary School

A need continues for a teacher qualified at least to university level in some other subject to take up these important duties at Ingwenya. Enquiries to Rev. A. Murray, F.P. Manse, Lairg, Sutherland, IV27 4EH. Tel: Lairg (0549) 2176.

Youth Conference (1985)

This Conference will be held (D.V) in Edinburgh University Halls of Residence from 12 noon on Tuesday, 9th April, to 2 p.m. on Thursday, 11th April. Applications for places should be made by letter to Rev. N. M. Ross, F.P. Manse, Ullapool, Ross-shire. (For fuller notice, see February Issue of Magazine).

Notice Re Synod Agenda

Clerk of Presbyteries, Conveners/Clerks of Committees, and all other interested parties should note that all items of business intended to be placed on the Synod Agenda must be in the hands of the Clerk of Synod by Thursday 4th April 1985 (D.V.).

(Rev.) Donald MacLean,
Clerk of Synod.

FREE PRESBYTERIAN CHURCH OF SCOTLAND CONGREGATIONAL CONTRIBUTIONS SENT TO GENERAL TREASURER — 1984

Places	Ministers and Missionaries	Sustentation Fund	Home Mission Fund	Jewish and Foreign Mission Fund	Aged and Infirm Ministers, etc. Fund	College Library and Book Room Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	Publications Fund	TOTAL
NORTHERN PRESBYTERY											
Aberdeen	Rev. J. M. Tallach	£2126.77	£68.00	£117.00	£45.00	£71.00	£81.00	£20.00	£89.00	£22.00	£2639.77
Bonar Bridge	Rev. A. Murray	947.00	85.00	105.00	45.00	30.00	35.00				1247.00
Lairg	Mr. D. M. Campbell	849.85	122.00	200.00	30.00	45.00	30.00	34.00	40.00	33.00	1383.85
Dornoch	Mr. D. M. MacLennan	370.50	155.00	198.00	27.50	50.00	23.00	26.00	44.00		894.00
Rogart		300.00	152.00	100.00	25.00	20.00	25.00	25.00	25.00	20.00	692.00
Helmsdale											
Beauly	Rev. D. B. MacLeod	2150.00	200.00	700.00	110.00		80.00	90.00	125.00	81.00	3536.00
Dingwall		3370.00	266.43	433.43	166.28	130.28	145.28	145.29	140.29	134.00	4931.28
Tain		1750.00	100.00	200.00	203.00	50.00	50.00	50.00	50.00	50.00	2503.00
Fearn	Rev. J. Ross	2000.00	130.00	130.00	80.00	70.00	55.00	55.00	55.00	45.00	2620.00
Halkirk		651.73	83.14	54.14	5.14	20.00	21.00	29.14	27.14	15.00	906.43
Thurso		552.00	10.00	10.00	10.00			10.00			592.00
Strathly		201.00	380.00	254.00	67.00	41.00	57.10	52.00	69.00	58.00	1179.10
Inverness	Rev. A. F. MacKay	12000.00	2000.00	2500.00	700.00	100.00	700.00	600.00	500.00	500.00	19600.00
Kinlochbervie	Rev. S. F. Tallach	1600.00	212.00	283.00	50.50	50.00	50.50	50.25	45.00	40.00	2381.25
Scourie		782.00	100.00	65.00	32.00	35.40	30.70	30.00	25.55	20.00	1120.65
Daviot, Stratherrick and Tomatin	Rev. D. Boyd	2437.55	402.91	467.08	155.25	135.00	151.60	148.70	148.60	122.70	4169.39
Wick	Rev. R. R. Sinclair	2400.00	294.00	397.00	138.00	115.00	110.00	57.00	85.71	80.00	3676.71
		£34488.40	£4760.48	£6213.65	£1889.67	£962.68	£1645.18	£1422.38	£1469.29	£1220.70	£54072.43
SOUTHERN PRESBYTERY											
Dumbarton	Rev. G. I. Macaskill	£2144.84	£188.57	£255.15	£100.00	£87.00	£81.14	£80.14	£83.00	£58.00	£3077.84
Edinburgh		5000.00	463.00	447.50	228.00	131.00	183.00	181.50	170.50	137.00	6941.50
Fort William	Rev. J. A. MacDonald	3120.00	320.00	235.00	151.50	120.00	101.00	110.00	94.00	83.00	4334.50
St. Jude's, Glasgow	Rev. D. Maclean	10025.51	1360.61	2181.10	584.10	466.29	672.63	534.17	561.98	474.54	16860.93
Dunoon	Rev. L. MacLeod	115.00									115.00
Greenock		1816.41	86.50	169.00	80.00	54.50	46.50	42.50	66.00	44.50	2405.91
Kames		883.00	158.55	189.90	73.00		57.00				1361.45
London	Rev. A. MacPherson	2653.50	149.50	359.80	79.00	63.50	77.50	56.50	63.00	59.00	3561.30
Oban	Rev. A. Morrison	1568.00	166.00	202.00	61.32	59.00	79.00	65.00	81.00	76.00	2357.32
Perth		384.00	75.10	78.50	37.00	14.00	24.60	18.50	28.50	10.00	670.20
Stirling		502.86	94.01	100.01	182.28	35.86	35.86	125.85	35.86	20.00	1132.59
Dundee	Rev. D. J. MacDonald	129.00	84.00	11.00	19.00	18.00	21.00	20.00	23.00		325.00
Barnoldswick		820.00	55.00	180.00	43.50	25.00	60.00	55.00	35.00	20.00	1293.50
Vancouver	Rev. D. Beattie				124.39						124.39
Toronto	Rev. M. MacInnes			351.35		35.97			106.45		493.77
Chesley	Rev. D. M. Campbell								254.49		254.49
		£29162.12	£3200.84	£4760.31	£1763.09	£1110.12	£1439.23	£1289.16	£1602.78	£982.04	£45309.69

OUTER ISLES PRESBYTERY

Achmore	Rev. J. MacLeod	£735.88	£46.00	£40.00	£31.00	£26.00	£29.00	£18.00	£29.00		£954.00
Stornoway		8143.00	654.25	711.96	268.00	264.50	314.40	282.90	307.70	255.60	11202.31
North Uist	Rev. A. Morrison	2294.40	145.00	128.20	55.70	54.00	76.90	74.95	75.65	64.95	2969.75
Breasclete		354.45	95.20	106.05	46.00	34.60	52.70	38.70	34.80	52.50	815.00
North Tolsta	Rev. J. MacDonald	5267.00	527.00	540.40	229.80	254.00	241.00	242.00	250.80	243.00	7795.00
North Harris	Rev. A. MacKay	4283.07	723.71	340.61	150.50	160.50	30.50	135.64	192.00	141.00	6157.53
South Harris	Rev. D. MacLean	4813.80	613.50	572.30	163.00	146.20	142.70	125.70			6577.20
Ness	Rev. Wm. MacLean	2785.71	116.29	264.29	37.00	32.00	35.00	41.00	89.00		3400.29
Uig		2980.00	75.00	150.00	35.00	40.00	80.00	130.00		50.00	3540.00

£31656.43 £2995.95 £2853.81 £1016.00 £1011.80 £1002.20 £1088.89 £978.95 £807.05 £43411.08

WESTERN PRESBYTERY

Applecross		£2080.66	£284.00	£272.00	£52.91	£53.61	£43.25	£64.30			£2850.73
Gairloch	Rev. A. MacDonald	4865.34	440.00	448.50	130.00	112.00	119.50	111.50	126.00	113.00	6465.84
Laide	Rev. D. A. Ross	2673.85	284.00	269.30	97.00	97.00	92.00	122.00	109.42	91.00	3835.57
Kyle of Lochalsh	Mr. J. Van Woerden	1351.36	168.00	129.20	56.80	49.80	51.95	38.10	68.00	48.40	1961.61
Plockton		184.00	22.17	13.35	6.80	6.89	8.55	10.70	10.90	13.00	276.36
Lochbroom	Rev. N. Ross	4000.00	400.00	530.00	120.00	130.00	110.00	120.00	115.00	120.00	5645.00
Lochcarron	Rev. J. W. Ross	2600.00	240.00	410.00	80.00	65.00	70.00	60.00	40.00	45.00	3610.00
Lochinver		1465.71	222.00	350.50	65.00	69.00	62.60	55.50	69.00	59.00	2418.31
Stoer and Drumbeg		2723.80	395.00	510.00	100.00	80.00	100.00	120.00	90.00	80.00	4198.80
Shieldaig		2287.00	124.00	228.00	64.00	61.00	41.00	57.00	55.00	21.00	2938.00

£24231.72 £2579.17 £3160.85 £772.51 £724.30 £698.85 £759.10 £683.32 £590.40 £34200.22

SKYE PRESBYTERY

Bracadale		£2011.40	£130.50	£130.50	£60.50	£64.00	£54.00	£61.30	£56.00	£50.00	£2618.20
Strath	Rev. H. I. MacKinnon	3067.00	207.50	256.00	76.71	52.00	57.00	69.00	78.00		3863.21
Flashadder		400.00	300.00	120.85	62.25	30.00	52.00		50.00		1015.10
Glendale		1661.80	152.50	135.00	56.00	60.00	90.00	38.50	66.00	32.00	2291.80
Vatten	Rev. D. Nicolson	931.50	100.00	110.00		30.00	39.00	39.00	61.50	34.00	1345.00
Watnish		250.00	32.00	32.00	20.00	28.00	18.00	25.00	20.00		425.00
Portree	Rev. F. MacDonald	10084.99	1345.16	1381.56	400.00	450.00	400.00	170.00	255.00	325.00	14811.71
Raasay	Rev. James Tallach	4005.34	306.76	326.26	154.76	131.20	107.00	109.00	112.50	86.50	5339.32
Staffin	Rev. D. A. MacLennan	1152.55	206.10	236.70	103.60	91.20	90.30	80.70	96.50	85.50	2143.15

£23564.58 £2780.52 £2728.87 £933.82 £936.40 £907.30 £592.50 £795.50 £613.00 £33852.49

AUSTRALIA AND NEW ZEALAND PRESBYTERY

Gisborne,	Rev. J. Van Dorp		£344.60	£168.42	£108.00		£91.04	£208.38	£141.43	£1061.87
Auckland,				139.56				574.69		714.25
Grafton,	Rev. E. Rayner		685.39	207.00				240.00		1132.39

£1029.99 £514.98 £108.00 £91.04 £1023.07 £141.43 £2908.51

SUMMARY

Northern Presbytery		£34488.40	£4760.48	£6213.65	£1889.67	£962.68	£1645.18	£1422.38	£1469.29	£1220.70	£54072.43
Southern Presbytery		29162.12	3200.84	4760.31	1763.09	1110.12	1439.23	1289.16	1602.78	982.04	45309.69
Outer Isles Presbytery		31656.43	2995.95	2853.81	1016.00	1011.80	1002.20	1088.89	978.95	807.05	43411.08
Western Presbytery		24231.72	2579.17	3160.85	772.51	724.30	698.85	759.10	683.32	590.40	34200.22
Skye Presbytery		23564.58	2780.52	2728.87	933.82	936.40	907.30	592.50	795.50	613.00	33852.49
Australia/NZ Presbytery				1029.99	514.98	108.00		91.04	1023.07	141.43	2908.51

£143103.25 £16316.96 £20747.48 £6890.07 £4853.30 £5692.76 £5243.07 £6552.91 £4354.62 £213754.42

Acknowledgement of Donations

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

Foreign Mission Fund: Winnipeg Friend, Can. \$300.00; Vancouver Congregation, Can. \$2292.00, both sent out to Zimbabwe direct.

Dominions & Overseas Fund: Fowler families in memory of mother, Mrs Christina Fowler-Gibson, Can. \$100.00.

Home of Rest Fund: Anon., Psalm 136: 1, £20.

Wellington Church Building Fund: Anon., Inverness, £25; W. Fraser, Inverness, £50.

Trinitarian Bible Society: Kyle Congregation, £52.70; Plockton Congregation, £16; Duirinish, Skye, Congregation, £109.60.

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

Beauly: Anon., £938.13 for Congregational Purposes.

Dingwall: Friend, Stornoway, £5 for Sust. Fund.

Dumbarton: Ness Friend, £10 for Congregational Fund, per T. MacRae.

Fort William: MacL., Tyndrum, £5; Friend, Fort William, £5; Friend, Caol, £10, last two for Sust. Fund; Friend, Caol, £10; Mr and Mrs N., £10; Mrs MacC., £15, all per Rev. J. A. MacDonald.

Glasgow: Mrs MacK. (two donations) £10; A Friend, £10, all for Congregational Fund; Anon., £5; Anon., £10; Anon., £10; Matt. 6: 3 (two donations) £20; Passenger, £15, all for Bus Fund; Anon., £5, for Sust. Fund.

Raasay: Raasay Friend, £20; Friend, Raasay, £20, both for Home Mission Fund; From a Friend of the Cause, £100 for Property Fund, per M. D. MacKay; Envelope in plate, £20; Envelope in plate, £20, both for Hunger Relief in Zimbabwe.

Shieldaig: The Family of the late John MacLennan, Isle View, Shieldaig, £25 for Congregational Purposes, per Rev. D. A. Ross.

Staffin: Anon., £5, where most needed, per D. M. I.

Stornoway: Friend, £20, where most needed, per Rev. J. MacLeod; Tolsta Friend, £5; Anon., £5, both for Communion Expenses.

Correction: In March issue the Dornoch/Rogart insertion should have read: Anon £20 for Church Funds per D.M. and the Lairg insertion should have read: From a Friend £10 for car expenses per Rev. A.M.