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Remembering our Spiritual Guides

Paul, when about to conclude his Epistle to the Hebrews, was moved to exhort them with regard to the performance of Christian duties and in that connection placed them under the obligation of remembering their spiritual guides, who had spoken to them the Word of God, whose faith they were to follow considering the end of their conversation. It is manifest that it was their deceased pastors that Paul had in view and the inference is clear: it is proper for us to hold in honoured remembrance those, now departed, who were in their day and generation true and faithful ministers. The Hebrew Christians, in their circumstances, were not to consign such to oblivion and neither are we. They were exhorted to recall them to mind and follow their example, not invoke their names in prayer and seek their help as if they, in their glorified state, were capable of aiding them in their difficulties and trials here below. That practice is only found in the Church of Rome and is of course totally unscriptural and most dishonouring to the alone Mediator between God and men. "To remember them", says Dr Owen, "in what they did and taught, so as to follow them in their faith and conversation, this is a duty of no small advantage unto us."

As we recall our own Church's history we have every reason to remember, with gratitude to Him who gave them, those who were our spiritual guides and leaders from the beginning. They were men who embraced Presbyterianism as the divinely instituted form of Church government and in their day zealously laboured to bring the minds of their fellow men into contact with the Word of God. Needless to say, they were especially careful that it was the pure, unadulterated Word of God. Faithful unto death, they departed in peace to receive their crown. Far from being forgetful of our founding fathers and those who followed them, now in glory, we should constantly hold them in honoured remem-

brance. Failure on our part to do so would, in the light of Paul's exhortation, amount to dereliction of Christian duty. But can we not go further back in our history than 1893? The Hebrews as members of the body of Christ might well have considered themselves placed under the obligation of going back beyond those whom they had personally seen and heard to Moses and the Prophets as well as Apostles and others of lesser stature in Church history up to the time then present. And are we not also to do the same? If we are in the heavenly race we are still compassed about with the same cloud of witnesses and we are followers of those who have through faith and patience inherited the promises.

If Anglican members of the "Second Anglican Roman Catholic Commission" had been mindful of their Reformation spiritual leaders they would surely not have found it so easy to agree with Romanists that the reasons for "the split of Christianity into its Catholic and Protestant parts", as the *Times* put it, were in essence "innovations in the use of the language." Have we really come so low that the laity in the Church of England will gullibly accept that explanation for the greatest religious movement in the history of the Church since Apostolic times? Long, long may we, by divine grace, hold in honoured remembrance Hus, Wycliffe, Luther, Calvin, Tyndale, Cranmer, Latimer, Ridley, Bradford, Patrick Hamilton, George Wishart, John Knox, Richard Cameron, James Renwick, and many, many more likeminded with them and may we be imitators of them in their uncompromising fidelity to Christ and His truth.

Sermon

by Rev. J. A. Macdonald, Fort William.

. . . the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine. — Song of Solomon 1: 4.

While there are passages in the Song of Solomon difficult to understand or expound, there are other portions sweeter than honey from the comb to the hungry soul if the Holy Spirit gives an appetite and opens the understanding to understand the Scriptures, as He did in the case of those who were on their way to Emmaus.

There was a godly minister at Shildaig, Rev. Donald Graham, who often preached from this Song. In his congregation there was a pious woman, who, on account of ill-health was unable to attend the worship of God. When others returned from church on Sabbath, she always enquired thus: "Was the minister in the sugar barrels today?" A most ade-

quate description of this blessed Song I thought. There are some passages where it is difficult to say precisely who is speaking, where it could be either the church or the Lord Jesus Christ Himself. However, in this portion it is quite obvious that it is the King of Kings and Lord of Lords that is speaking. May we dear friends, grasp a little of the preciousness of this portion, and so be enabled to say continually, "My beloved is mine and I am His."

There are three matters in this passage from which we would like to say a little:

1. What the King did for the Church; "the King has brought me into His chambers".

2. What the church purposed: "We will be glad and rejoice in thee".

3. Her vow or covenant with Him, "We will remember thy love more than wine".

There was never a king comparable to the blessed King Jesus, in meekness, kindness, compassion, love and true faithfulness. The Church spoke of Him as. "A friend that sticketh closer than a brother". The Church ever spoke highly and honourably of Her beloved Redeemer, who, in His infinite compassion, took her from a fearful pit and from the miry clay to His beautiful chambers of the everlasting gospel. "He brought me to the banqueting house, and his banner over me was love," she declared.

God's immutability was ever precious to the Church of God. The prophet Malachi in the book which concludes the canon of the Old Testament recorded it thus, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." He is "the same yesterday, today and forever".

The church ever spoke highly and honourably of her beloved Redeemer who, in His infinite compassion, made choice of her from all eternity, with a view to taking her from the fearful pit and from the miry clay and bringing her to His banqueting house where his banner over her would be love. The first chamber to which he brought her was that of His absolute justice. Here, the Holy Spirit manifested to her her lostness, her inability to do anything by which she could merit God's favour lost by reason of her fall in Adam and as expressed by Hosea, "O Israel, thou hast destroyed thyself; but in me is thine help." There, Oh, the sense she got of her own unworthiness of the least of His favours or kindnesses. Like the Publican of old, who, while in the temple along with the Pharisee who considered himself well worthy of all things, had a deep sense of God's presence as he humbled himself at God's footstool utter-

ing his God-honouring prayer; "God be merciful to me a sinner"; a prayer which was soon answered. Pray you likewise and God will be merciful unto you too. It is sweet to read of him going down to his house justified. A new creature indeed. Oh to be of such, oh to be of such (A bhi dhiubh! a bhi dhiubh!) — a crave which we so often heard from some of the old fathers of our beloved church.

His electing love was a wonderful chamber to her in the face of her many sins, backslidings and sins and faults of youth.

"My sins and faults of youth
do thou, O Lord, forget;
After thy mercy think on me,
and for thy goodness great."

The doctrine of election was ever most precious in the estimation of those who truly feared the Lord. It is taught in almost every chapter of God's Word, if only we had eyes to see it. Whereas, Pharisees and nominal Christians, do not wish to hear it preached at any time. Now, that God in His infinite wisdom did choose from all eternity a multitude, which no man can number, to be His when He will make up his jewels on the day of judgment, is a real tonic, so to speak, to all His chosen ones.

"That nation blessed is, whose God
Jehovah is, and those
A blessed people are, whom for
his heritage he chose."

2. What she purposed: "We will be glad and rejoice in thee." Notwithstanding the clear vision the church had of herself which caused her to cry; "Look not upon me, because I am black, because the sun hath looked upon me," she had reason to be glad and rejoice in His salvation, being assured by the Holy Spirit of the efficacy in Christ's blood as is declared; "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Desperate indeed beyond description is our plight as a nation because we have forsaken the God of our fathers and have hewn out "cisterns, broken cisterns, that can hold no water". We are verily under God's severe judgments, with a plague spreading like that of leprosy, for which there was no cure, namely A.I.D.S. But in the face of all this, I fully believe that there is one cure. If I were a doctor, this is the prescription I would give to all such patients; "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and to

our God, for He will abundantly pardon." May we be enabled to remember always, that that which is impossible with man, is possible with God. Because Jacob fully believed this he went on to wrestle with God, until the break of day, saying, "I will not let thee go, except thou bless me." You do likewise.

3. "Yes, we will rejoice in thee." He was ever her all and in all. The church had inexpressible reasons for rejoicing and being glad in Him. The Lord had done excellent things for her, as the prophet Isaiah declares, "Sing unto the Lord; for He hath done excellent things; this is known in all the earth". It is true that deep and swelling waves have already gone over her head and we find the same true in our day for many of His dear ones are experiencing many billows going over their heads. Blessed Job was given many a bitter cup to drink, yet we hear him acquiescing in God's will saying, "The Lord gave, and the Lord hath taken away blessed be the name of the Lord." Oh, what grace can do! We must of necessity drink of the cup as the Lord has filled it, always remembering that it is God who so filled our cup, and not men nor devils. The blessed Saviour set before us a wonderful example, when God the Father put a bitter cup into His hand; He took it joyfully saying; "The cup which my Father hath given me, shall I not drink it?"

Jacob's cup was a bitter one too. He sat solitary, thinking with a sore heart, "Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me." A sad day indeed for him but a joyous morn soon dawned. So, when his spirit was revived as he saw the chariots laden with the good things of Egypt for him, he joyfully declared, Joseph is yet alive and is governor over all the land of Egypt "It is enough; Joseph my son, is yet alive; I will go and see him before I die." When we walk in the midst of trouble, we usually write hard and bitter things against ourselves. Our bounden duty is to acquiesce in His blessed will believing that it is in love that God afflicts us; assured in our soul that all things shall work together for our good. Romans 8: 28. Affectionately Jesus spoke to His own thus; "In this world ye shall have tribulation; but be of good cheer, I have overcome the world". Their souls rest on his unfailing promise; "I will never, never leave thee nor forsake thee." Oh, for a taste of the joy Joshua experienced when God assured him in his plight: "As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee."

The blessed women at the sepulchre, finding the stone rolled away and hearing an audible voice saying "Fear not ye, for I know that ye seek Jesus, which was crucified," must have had unspeakable joy. The joy

and pleasures of the wicked are like the morning cloud and the early dew that passeth away. This was the dreadful experience of the man at the wedding feast when the king came in to see the guests, and addressed him thus, "Friend, how camest thou in hither not having a wedding garment on?" and he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Solemn beyond words is the description given in God's word of the latter end of the wicked.

"He to his fathers' race shall go
they never shall see light
Man honoured wanting knowledge is
like beasts that perish quite."

Yes, yes, my dear friends, it is a fearful thing to fall into the hands of the living God. Whereas the joy of the Lord's people shall be eternal. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."

3. Their vows or covenant: "We will remember thy love more than wine". Wine was originally made for the benefit of mankind. Sin caused us to abuse it. The Bible speaks of the sweet wine of the Gospel. A drop of such wine would assuredly cause us to run well in the ways of His precepts and with delight. It quickened David as he himself tells us.

"He made my feet swift as the hinds
set me on my high places
Mine hands to war he taught, mine arms
brake bows of steel in pieces."

("Mar chosaibh feidh ta luath chum ruith, mo chosa do rinn e.")

Oh, for a draught of this blessed wine. This is very like Joshua's vow, "As for me and my house we will serve the Lord". A good New Year's resolution. "We will remember thy love". This is a duty incumbent upon all those who have tasted that the Lord is gracious and full of compassion. Indeed, blessed are they who have a good hope, that which will never put them to shame. They have heard a voice behind them, so to speak, saying: "This do in remembrance of me". When the time of the Lord comes for one to witness on His side, He bestows that necessary strength upon them to remember His death until He comes. The death of death in the death of Christ. (Bàs a' Bhàis ann am Bàs Chrìosda) as Dr. Owen expresses it.

God, as it were, praised others for their faithfulness to Him and His

cause in a dark world thus, "For thou hast a little strength, and hast kept my words and hast not denied my name". They will never regret this, world without end. Some when constrained to witness on His side had Esther's experience: "If I perish, I perish". She perished not, neither will you. Be faithful and hold fast the profession of your faith without wavering, and God will give you a crown of glory that fadeth not away. Paul was faithful, and toward the end of his sojourn here he was looking forward to his departure to be with Christ, which is far better. In this way he believed, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

For the encouragement and strengthening of His cause God has given many promises in his word to the effect that He will never leave Himself without witnesses. He promises in Zephaniah "I will also leave in the midst of thee an afflicted and poor people." In David's day and the church so weak, with her back to the wall, so to speak, the Holy Spirit through David gave this wonderful assurance; "They shall fear thee as long as the sun and the moon endure". On one occasion when a number of communion seasons passed without one going forward to the Lord's Table for the first time, the late Reverend Mr Gillies, Stornoway, said, "I believe that things shall come so low before better days come that when one makes a profession for the first time on the mainland, it shall be greeted here as a joyful sound indeed, and vice versa". However, the Lord shall have His own in that day. "We will remember." Oh, yes, the steadfastness of the Rev. D. MacFarlane and Rev. D. Macdonald to their Ordination vows, together with all the pious men and women, young and old, who in a backsliding age, adhered to them, when they took the initiative in defence of God's Word, Reformation Principles, and Church Discipline so absolutely necessary for the purity of the church of God down to the end of time.

"We will remember thy love" Commemorating the death of our Lord Jesus Christ until He comes to Judge the world on the great Day of Judgment is certainly as solemn a thing as one can take part in under the canopy of Heaven; especially in the light of God's solemn warning: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body".

A Communion Sabbath — a day when those young and old witnesses go forward to the Lord's Table in obedience to his dying command, when ministers and elders are together serving the Lord's Table in the presence of a large congregation — has something heavenly about it. We

have a picture (as it were) in our mind of the late Rev. Neil MacIntyre, Edinburgh, in his declining years serving the Lord's Table in Harris. His opening words were "We are here once more in the Divine providence remembering Christ's death on the side of this hill, because it was left to us to raise up a banner on the side of Truth." He went on, "This is the lower end of the Table, the other end is in Heaven. There they shall never rise from His Table, and once again come down from the Mount, to the cold and lonely valley of Baca". Nevertheless, sweeter than honey are the promises God affords His own on occasions in time. To faithful Jeremiah he said, "Yea I have loved thee with an everlasting love, therefore with loving kindnesses have I drawn thee". To others of his faithful ones, God gave this assurance, "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Dear friends, if God has bestowed such precious promises upon you lock them up in the hidden chambers of your hearts, David-like, "Thy word I in my heart have hid." They were faithful to their vows. They were not ashamed of the Gospel in a dark and blasphemous age. They realised that it was an incumbent upon them, as it was upon others in days gone by to go without the camp bearing the reproach. In their various circumstances we believe the Holy Spirit caused them to think of Him who bore "such contradiction of sinners against himself.

Yes "we will remember thy love" That they verily did and were faithful and true to their vow or covenant since the supper was dispensed in the guest chamber by the blessed Saviour Himself and His disciples in connection with which He said, "Where is the guest chamber, where I shall eat the passover with my disciples". No wonder the church declared "His mouth is most sweet", ("Is ro mhilis a bheul"). John, the beloved disciple, who leaned on His bosom at supper, viewed them in Heaven, singing with audible voices, "Unto Him that loved us, and washed us from our sins in His own blood." This shall be their everlasting song, world without end. Oh, the resurrection morning shall be to them a morning without cloud, when the final trumpet shall sound.

"Let all my saints together be
unto me gathered;
Those that by sacrifice with me
a covenant have made."

May the Lord bless His word to both old and young. Amen.

"What is this Point you Long to Know?"

What is this point you long to know?
Methinks I hear you say, 'Tis this —
I want to know I'm born of God,
An heir of everlasting bliss.

Is this the point you long to know?
The point is settled in my view —
For if you want to love your God,
It proves He first has loved you.

I want to know Christ died for me,
I want to feel the seal within;
I want to know Christ's precious blood
Was shed to wash away my sin.

I want to feel more love to Christ,
I want more liberty in prayer;
But when I look within my heart,
It almost drives me to despair.

I want a mind more firmly fixed
On Christ, my everlasting Head,
I want to feel my soul alive
And not so barren, or so dead.

I want more faith, a stronger faith;
I want to feel its power within;
I want to feel more love to God,
I want to feel less love to sin.

I want to live above the world,
And count it all but trash and toys;
I want more tokens of God's grace,
Some foretaste of eternal joys.

I want — I know not what I want
I want that real and special good!
Yet all my wants are summed up here,
I want to love! I want my God!

Is this the point you long to know?
The dead can neither feel nor see;

It is the slave that's bound in chain
That knows the worth of liberty.

So where a want like this is found,
I think I may be bold to say —
That God has fixed within thy heart,
What hell can never take away.

However small thy grace appears,
There's plenty in thy Living Head;
These wants you feel, my Christian friend,
Were never found amongst the dead.

— Daniel Herbert

The Names and Titles of Jesus Christ

by Rev. P. L. Roberts

2. — The Horn of Salvation

This title is also used by David in Psalm 18: 2, and it is clearly applied to Christ by Zacharias in Luke 1: 69. How appropriate is this as a title of the Saviour that David saw in the promised Messiah.

When David uses the title "the horn of salvation", he is reminding us of the salvation that the Lord came to provide for His people. This salvation in its application to sinners has an instantaneous and also a continuous aspect to it. It includes the instantaneous act of regeneration, when the believer is empowered to respond to the effectual call of the gospel and is justified in God's sight, being delivered from the punishment, guilt and condemnation of sin. This is what is expressed by the idea of deliverance from danger that is included in the word used here. It does not end there, though, for the word that is used has a continuous aspect in the preserving power of the Saviour towards His people. He keeps and defends and feeds them.

But why is this title — "the horn" used?

Horns were used for various purposes. They were used for drinking vessels. Drinking water out of a horn provided that which was essential to their physical existence. So the Water of Life, as the Holy Spirit is called in Revelation chapter 22, is sent not only by the Father, but also by the Son, the Horn of salvation, to all who will drink from this horn, providing that which is essential to their spiritual life.

The horn was also used to hold the oil of anointing. Those set apart for

God's service were anointed with oil. So those who believe upon Christ are anointed by Him with gifts and graces and comforts necessary and suitable for the Lord's purposes for them. This is what David speaks of in Psalm 23: 5.

Another use of the horn was as a trumpet, to call the attention of the people to hear the message of God. So the Horn of Salvation, in His prophetic office, sends the gospel of salvation through the scriptures, and sends His Spirit to apply the outward call of the gospel to those whom He effectually calls.

Horns were also featured on the corners of the altar of incense where the sacred incense was offered up under the ceremonial law as a sweet savour to God. This reminds us of the one who is the Advocate, who ever liveth to make intercession for His people. They also featured on the corners of the altar of burnt offering, where sacrifices were offered up to atone for sin. This shows us the One who is the perfect sacrifice, the only, yet all-sufficient atonement for sin. To this altar criminals fled for protection. How clearly this illustrates the perfect protection from the claims of justice and wrath of God that belongs to those who are holding fast to the Horn Jesus Christ.

The figure of the horn meant that the word was used to mean the summit of a mountain, as we still see, for instance, in the Matterhorn. This reminds us of the exaltation of the Saviour. Though He humbled himself even as far as to die the accursed death of the cross, yet He rose again, ascended into Heaven, and sits at the Father's right hand. He is the High and Holy one who inhabits eternity. He is divine and all the divine attributes are His.

The shape of the horn also lent its use to flashes of lightning, where we have power demonstrated and light shed forth. So the Lord is the all powerful One, with the power to save, and by sending His Spirit, sheds light on, and gives understanding of His word, especially concerning salvation.

The horn is also a symbol of power and authority. Jesus Christ has the power to save in that He fulfilled all the conditions of the covenant of grace when He satisfied the claims of the Law in His perfect righteousness, and the claims of justice in taking upon Himself the sins of the believing world and suffering punishment due to them. He alone provided the way whereby the mercy of God in forgiving sin could be consistent with His justice. He is able to save, but He also has the authority given to Him as mediatorial king to administer the covenant of grace. This He exercises in sending the Spirit in effectual calling to renew

the will, to enable us to submit to Him and be ruled by Him, and in restraining and conquering our enemies. He has the authority to use His power of salvation.

How appropriate then is this title of the Saviour — the horn of Salvation. David could say, "The LORD is . . . the horn of MY salvation" from his own experience. Can you?

Obituary

The Rev. Donald Campbell, M.A., Edinburgh

Donald Campbell was born on 3rd January, 1908, in Skinnidin, Isle-of-Skye, where his parents, Alexander and Flora Campbell then lived. Born into a home where the Word of God was valued, he had the privilege of a Christian upbringing. When he was about 11 years of age his parents moved to a croft at Eboast in the parish of Bracadale. At the age of 17 years a serious illness required his removal to Edinburgh Royal Infirmary where he underwent a successful operation. As he quite often referred to this incident, it would appear to have made a marked impression on his mind.

During the late 1920's Mr Campbell worked for a time in Glasgow and had the opportunity of attending the faithful ministry of the Rev. Neil Cameron which he greatly appreciated. It would appear that the spiritual experience through which he was brought to a saving knowledge of the truth was a gradual process and that the words of Psalm 118 became very precious to him. In particular verse 17 of this Psalm, "I shall not die, but live, and declare the works of the Lord", was made savingly precious to him. It may well be that his illness in 1925 could be related to the comfort



he found in this text. At the March Communion in Portree in 1931 he came before the Session and was received as a member in full communion. In August of the following year he was received as a student for the Ministry of the Free Presbyterian Church, the same portion of truth in Psalm 118 giving him encouragement with regard to his call to the ministry.

To prepare for the ministry Mr Campbell had to resume his formal education which he did with commendable zeal and diligence. Afterwards he undertook his university classes in Edinburgh from which University he was later to graduate M.A. From 1939-42 he studied Divinity at Dingwall under the tutorship of Rev. D. A. MacFarlane, whose intellectual and teaching abilities he greatly admired, and he obtained high commendation for his work. Two sad events left their mark on him at this time. The first was the death in 1940 of his eldest brother who was drowned at sea while serving in the Merchant Navy during the Second World War. Then in 1941, only a year before his ordination, his mother, to whom he was deeply attached and who was a source of strength to him, passed away very suddenly. Such sorrows no doubt were a preparation for him in connection with the work of the ministry, when often it would be his lot to sympathise with the bereaved in the congregations of which he was pastor and elsewhere too. Donald Campbell was licensed to preach the gospel at a meeting of the Western Presbytery at Bracadale on 27th July, 1942, the day his fellow student Rev. Malcolm MacSween was ordained and inducted at Bracadale.

A call from the Raasay Congregation was shortly after addressed to Mr Campbell which he accepted and his ordination and induction took place on Tuesday, 20th October, 1942. The call was signed by 270 including members and adherents. Here he was warmly received by the Congregation in which Rev. Donald MacFarlane had once laboured and where there was a genuine attachment to the witness of the Free Presbyterian Church. On this island he laboured for a period of over four years until called in 1949 by the Stornoway congregation in the Island of Lewis. For the people in Raasay Mr Campbell ever retained a warm affection and high regard and he enjoyed working in their midst. While in Raasay he married Margaret Montgomery, who proved a true helpmeet to him during the years she was spared to him. Of this marriage there were two sons, Neil and Alastair Peter, and a daughter, Flora.

On 29th January, 1947, Mr Campbell was inducted to the pastoral charge of the Stornoway Congregation. Mr Neil Nicolson, an elder in Stornoway, when suggesting that he be approached, said, "If I am not

deceived he will respond to the call." This expectation was fulfilled. Mr Campbell's predecessors in Stornoway had been Rev. Malcolm Gillies and Rev. Neil MacIntyre, both of whom he highly esteemed, and the latter of which he was to succeed in Edinburgh. To succeed such noted preachers was no easy task, yet here in the opinion of many, Mr Campbell's preaching reached great heights and was highly appreciated by the exercised people in Stornoway and throughout Lewis. Consequently when the call came to him from Edinburgh it was with the greatest reluctance that the people of Stornoway and the rest of Lewis parted with him. For a period of a year during his time in Lewis he was the only Free Presbyterian minister there and had pastoral responsibility throughout the Island. In this way he became well acquainted with the people of the various congregations. Thus with mixed feelings Mr Campbell left Lewis for a city charge as he was fondly attached to the Stornoway Congregation and they to him.

On 13th December, 1951, Mr Campbell was inducted to the pastoral charge of the Edinburgh Congregation and here he was to labour until he passed away 32 years later. His very first sermon as pastor of the congregation was in Gaelic and was from the text, "Who shall ascend into the hill of the Lord? or who shall stand in His Holy Place?" Psalm 24: 3. As it happens this was a favourite Psalm especially in his latter years and in particular the concluding part of the Metrical version, "But who is He that is the King of Glory? Who is this? The Lord of Hosts, and none but He, the King of Glory is." In the evening in English he preached from the text, "For I determined not to know any thing among you, save Jesus Christ, and Him crucified." 1st Corinthians 2: 2. The words which encouraged him to accept the call to Edinburgh were, "Faithful is He that calleth you, Who also will do it. 1st Thessalonians 5: 24. in the congregation to which he had come, as was also true of the congregations in which he had previously laboured, there were men and women of a decided Christian stamp, some of them outstanding Christians, who by their prayers upheld the hands of the Lord's servant in the work in which he was engaged. Apart from the ordinary congregation which waited on his ministry in Edinburgh, there were many university and college students who were privileged to sit under his ministry during their period of study in the city of Edinburgh. The number of these varied from year to year, but few or many they were sure of a warm welcome from Mr Campbell and of hospitable entertainment in his manse. In a letter received since his passing one such hearer wrote that he, "was the first to open my eyes to the richness and verity of Scripture" and went on to say,

"We thank God for the witness of His saints and the far-reaching influence of Rev. Campbell's life and preaching."

Two-and-a-half years after his settlement in Edinburgh, Mr Campbell was to experience a sad affliction when he was bereaved of his wife and was left with the care of his three young children. This was a devastating blow to him but he was given wonderful strength to carry on with his ministerial work. Three years later, in October 1957, he married Jane Macdonald, a daughter of the Rev. D. M. Macdonald who laboured for many years in Portree, Skye. She was to prove a worthy helpmeet to him throughout the rest of his life and to be spared to survive him and to mourn his passing. Of this marriage there was one son, Donald, who has proved a comfort to his mother in her widowhood. To all his family Mr Campbell showed a warm affection and ever desired and sought their highest good. Indeed Mr Campbell's warm-heartedness endeared him to all who had intimate acquaintance with him.

With regard to the wider burdens of the Church at large — of these Mr Campbell took his full share. He was twice called to be Moderator of Synod, in 1953 and again in 1974, a position he occupied with wisdom and dignity. For about 20 years he was a member of the Jewish and Foreign Missions Committee and followed the work of the Committee with interest. He had a particular feeling for the Jews, marvelling at the establishment of Israel as a nation again in 1948, and he was always looking for the day of their spiritual revival. One of his favourite texts was, "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zechariah 12: 3 from which he frequently spoke at the Monday service of Communion seasons. He always had a deep interest in current affairs, viewing such developments in relation to Scripture. Mr Campbell also served for a period on the Publications Committee and the Sabbath Observance Committee, being Clerk of the latter committee for a time. The steady erosion of the Lord's Day was a great grief to him. He was also a member of the Board of Examiners for many years, being thus involved in setting and correcting examination papers for Divinity students.

Mr Campbell's dominant interest, however, outside his congregation was with the work of the Dominions and Overseas Committee of the Church. Convener of this committee from 1963 until his death, he travelled overseas on four occasions visiting parts of the U.S.A., Canada, Australia and New Zealand. Three of these journeys were undertaken after he had been appointed Convener of the Committee, the

other immediately before his appointment. Accordingly, he obtained a first hand knowledge of the needs in these different countries. His interest in these countries was never to flag and he did all in his power to further the Cause of Christ in them by sending out deputies to help the ministers who were ultimately settled in the various congregations, with supply. He encouraged and saw to the establishing of a Presbytery in Australia and New Zealand, and desired the same for Canada which was to be accomplished after he passed away. He was responsible for conducting negotiations with the Presbytery of the Presbyterian Reformed Church of Canada for the reception of the congregations of Toronto and Chesley and achieved this when everything appeared to be against it. He drew up the proposals for union and viewed these proposals as coming, as it were, from Heaven. A pro-re-nata Meeting of Synod in December 1974 received these congregations into the Church. In Winnipeg, where he spent some time on his first overseas visit, Mr Campbell took a great interest, and it was always his desire that regular services would be established there again. He counted it a privilege to meet the friends overseas in the different countries, some of whom he had heard so much about over the years. The Dominions and Overseas work of the Church was very near to his heart and his great desire was for the spread of the Gospel throughout these lands. "The field is the world," he always maintained.

In 1970 Mr Campbell took seriously ill through a haemorrhage behind his right eye which could have resulted in a stroke. He persevered at work for a time, not realising the danger, which resulted in the loss of the sight of his right eye. During this period of illness, on medical advice, he had to relinquish his duties for a time but in the good providence of the Lord was able later to resume them. The Lord gave marvellous grace in this affliction and was pleased to restore him to usefulness in the vineyard and so fulfilling a text that proved of comfort during the period, "Yea he shall live and given to him shall be of Sheba's gold, For him still shall they pray and he shall daily be extolled." Psalm 72: 15.

Some years later he suffered an injury to his shoulder but recovered from it and was active in the ministry for the remaining three years of his life. In June 1983 he attended a meeting of Presbytery for the last time. Being Moderator of the court it fell to him to address the student who was licensed on that occasion. In doing so he stressed the importance of maintaining the dignity appropriate to the office of the ministry. Earlier that year on his last occasion of administering the Sacrament of Baptism his text was, "Lord, now lettest thou thy servant depart in peace. . . ."

Luke 2: 29. He was able to attend the Synod for the last time in May 1983. After returning from holiday in September 1983 he contracted pneumonia from which he seemed to make a good recovery. He resumed his duties on the first Sabbath of November. That morning he was to preach his last sermon, for he had a faint turn at the end of the service. The text was, "As for God, His way is perfect: the Word of the Lord is tried: He is a buckler to all that trust in Him." Psalm 18: 30. By the Saturday of the Edinburgh Communion in the third week in November he felt sufficiently recovered to attend the Saturday afternoon service and presided at the Session. On the Sabbath morning he again went to church but at an early stage of the service he took seriously ill in the pulpit suffering severe chest pains. Remarkably he was enabled to walk, with only minimal assistance, to the vestry where medical help was obtained. He was then removed to the Royal Infirmary where a severe heart attack was diagnosed. When admitted to a ward he still remained conscious and was visited there by his wife and family. Within an hour, however, they were called to the hospital as he had collapsed. Cardiac arrest treatment was given to him but efforts to revive him failed and he passed away at 2.40 p.m., only shortly after the Sacrament of the Lord's Supper had been dispensed in his congregation. The Lord in His kindness had removed him from the Church Militant to the Church Triumphant, from the Communion Sabbath here to the Communion of the Eternal Sabbath above.

The funeral which was presided over by Rev. L. MacLeod, Greenock, and in which other ministers took part, took place on the following Thursday, the 24th of November when the church was well filled with those who mourned the passing of the servant of the Lord. The portion read was the 17th chapter of the Gospel according to John, "I will that they also, whom thou hast given Me, be with Me where I am:" and, "The Lord's my Shepherd" was sung. Psalm 23 was the Psalm he had given out at the conclusion of the last service he conducted earlier that month. Thereafter his remains were interred in the Grange Cemetery where many eminent Scottish ministers are buried including his own predecessor Rev. Neil MacIntyre. On the Monday of the previous Communion in Edinburgh Mr Campbell had conducted the funeral of the late Miss Jessie Campbell, Edinburgh, formerly of London. They were mutually attached in the bonds of Christian love and she had been buried near to where he himself was laid to rest to await the morning call of the resurrection. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours;

and their works do follow them.”

During recent times the Church has suffered many losses in its ministerial ranks through death. In the passing of the Rev. Donald Campbell the Church has suffered a great loss. He was a man who commanded respect among his fellowmen. They admired him for his integrity. He was one who shunned not to declare the whole counsel of God. It was ever evident that he was a true and faithful ambassador for Christ. A Free Presbyterian by conviction as well as by birth, he remained keenly aware of the value of and need for the Church's distinctive witness. He was an admirer of the founding fathers of the Church, Rev. Donald MacFarlane and Rev. Donald MacDonald, whilst thankful for the strength given to them to stand for the defence of the truth. His wise counsels are missed in the affairs of the Church on earth as is his presence in the midst of his brethren and in the Church at large. But it has pleased the Lord to remove him to the House of many Mansions eternal in the heavens. He has gone, we believe, to the mountain of myrrh and frankincense to be forever with the Lord. What reason there is then to plead with the Lord to raise up faithful servants to take the place of those whom He has removed.

His sorrowing widow and family we would commend anew to the God of all comfort, desiring for the family that their father's God may be their God also. "There remaineth therefore a rest to the people of God." Hebrews 4: 9.

D. B. MacLeod

The London Presbyterian Conference — 1986

On Saturday November 15th 1986, a one day Conference, organised by a committee of largely London Ministers, was held in Cole Abbey Presbyterian Church, the place of worship of the London Congregation of the Free Church of Scotland.

The purpose of the Conference was stated to be:-

- (i) To give clear biblical instruction on what Presbyterianism is and what it has to offer to England.
- (ii) To establish contact between concerned churches, groups and individuals who share the same vision.
- (iii) To be a definite first step towards an Evangelical Presbyterian Church of England.

The Conference was almost entirely taken up by three papers that were conceived of as conveying a progressive theme. The day's proceedings began with opening devotions led by a member of the organising committee, the Rev. D. N. Jones, Minister of Grove Chapel, Camberwell.

Several comments are demanded on this part of the Conference before we pass on to review the papers.

- (a) It was with some surprise that the present writer witnessed a hymn being sung, with organ accompaniment, in a Free church building, with a Free church Professor and Minister both singing the uninspired song.
- (b) Most of the public prayers offered during the day addressed the Most High as "you" whilst the Conference remained seated throughout the public prayers.

These features of the worship were very bad examples to set before Crypto — English Presbyterians with respect to the purity of worship that has adorned the Reformed Church in its best days.

Biblical Presbyterianism?

The first paper bore the title, "What is Biblical Presbyterianism?" and was delivered by Professor Donald Macleod of the Free Church College, Edinburgh.

The topic assigned to Professor Macleod was one of central importance and it provided him with an opportunity before a large gathering to expound the Biblical basis of historic Presbyterianism. A paper, highlighting the themes covered so capably by Thomas Witherow in his book on the "Apostolic Church" and so carefully expounded in the classic Presbyterian treatises of Bannerman, Cunningham, Thornwell and Hodge, and applying them to the current situation and unquestionably the need of the hour, and it would have been a most valuable contribution. This opportunity was sadly wasted as the lecturer spent a considerable part of his paper expounding his own peculiar notions and criticisms of the historic Presbyterian position particularly as it has come to expression in the Scottish Presbyterian church.

We were told by Professor Macleod that

- (a) Church Membership rests on a simple profession of faith. The examinations for church membership in the New Testament was cursory and minute investigation results in great mischief.

Professor Macleod's stress was entirely on bare verbal profession of faith. Whereas the position of the Reformed Church has been "a

confession of faith in accordance with the word of God and the standards of the church, a life and conversation becoming the Gospel in so far as that can be outwardly seen and a competent knowledge of religious truth and of the nature of the meaning of Christian ordinances." Professor Macleod's insistence was on profession of faith only, not faith plus. He even told his English audience, reflecting his position in a current controversy in the Free Church, that it was not faith plus opposition to Free Masonry.

- (b) The ministry of the laity was essential. He expressed opposition to the "one man plus a handful of elders" concept and stressed what the Americans call "body ministry". In the New Testament, he said every single member was engaged in ministry, everyone preached and everyone baptised. The ministry was not confined to a class of ordained people. Priscilla certainly was not ordained, said Macleod, but she taught Apollos. When asked in a question following his paper whether all believers have a right to administer the sacraments, he replied that the concept of dispensing the sacraments is extra-Biblical. The view that held only ministers could dispense the sacraments was to give the ministry a witch doctor or magical status. He added, "I tell my students to stress lay involvement in the sacraments. The Minister or Elder is not to serve the tables rather the members should pass the bread to one another."

How these views on the ministry and its relationship to the sacraments can be held at the same time as a professed allegiance to the Westminster standards was not made plain. The Westminster Confession 27.4 states "There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism, and the supper of the Lord; neither of which may be dispensed by any but by a minister of the word, lawfully ordained."

- (c) In both his lecture and the questions following it, Professor Macleod expressed opposition to the concept of Ordination. "I suspect" he said, "the whole idea of office. Ordination is a dubious concept from a Biblical point of view" — "Where is it found in the New Testament?" We were further told, "there is no ministry that is not done by every member of the congregation". "I hope" he said "we all share an instinctive abhorrence of a radical lay — clergy divide." "There is a threefold ministry of the word, of oversight, of executive compassion, but not a threefold office, I cannot function with the concept of office." "All members must exercise these ministries."

To posit such views is to contradict the subordinate standards of

the church of which the lecturer is a minister. (Of Westminster Confession of Faith 27: 4, 28: 2, Larger Catechism Q158, see also the section on Ordination in "The Form of Presbyterian Church Government, pp 409-416 in Free Presbyterian edition of Westminster Standards.)

- (d) The New Testament church had a healthy pluriformity. The New Testament churches were not "clones of Jerusalem", that every local church had its distinct ideology. "We have suffered too long," said the lecturer, "from the Reformation emphasis on common order."

The local church he asserted has to develop in its own way. To illustrate this concept of pluriformity examples were provided on how one congregation would express its London-ness and another its Lewis-ness and another its American-ness. It was asserted each congregation should be able to decide for itself which version of the Bible it will use and what will be the manner in which it engages in the praise of God.

The Mission of the Church

The second lecture given by Edmund P. Clowney, for many years Professor of Practical Theology and President of Westminster Theological Seminary, Philadelphia U.S.A., was on the topic of the Presbyterian vision for the mission of Christ's Church. Professor Clowney's paper had three major sub-divisions (1) The glory of God is the goal of mission. (2) the grace of God is the source of mission. (3) The Word of God is the message of mission. This paper was of a far higher quality and more orthodox in its theology than either Professor Macleod's or the one that followed it. The paper was a cogent presentation of the urgency of the task that devolves on the Church of God in the world. It was, however, marred by several anecdotes and stories quite out of keeping with the subject matter with which he was dealing and by the fact he omitted to detail how Presbyterian polity is an encouragement to mission.

Holy Moderation or Unholy Laxity

The last paper delivered by the Rev. John Nicholls, Minister of the Free Church of Scotland in London, was on the topic of "Holy Moderation — towards a Presbyterian mind." The paper was divided into two sections — "Aspects of Holy Moderation" and "The Roots of Holy Moderation."

As Mr Nicholls proceeded it became plain that the thesis he was propounding was not the balance and Biblical equipoise that ought to be the

hallmark of a church in submission to the Word of God, but rather the concept of pluriformity enunciated in Professor Macleod's paper. A concept which he considered a vital element of presbyterian moderation. Mr Nicholls told us:-

- (a) Presbyterians did not approve of what he called "secondary picketing" or what is more usually called, secondary separation. That is, Presbyterians do not separate from men who themselves profess to be orthodox but who associate with deniers of the truth. Such secondary separation Mr Nicholls considered to be over-reacting to error.
- (b) Holy Moderation did not get obsessed with details and lose sight of the kingdom vision. Examples of getting obsessed with details were zeal over Baptism and opposition to organs and stained glass windows. Thomas Chalmers, we were told, could not get excited over organs and that in so doing he kept the true kingdom goal before his eye.
- (c) Holy Moderation, said Mr Nicholls, did not press all believers into the same mould. This was illustrated by several examples:-
 - (i) Scottish Presbyterians were accused of demanding that people become Scottish before they can become Presbyterians.
The present writer believes that he is in as good a position as Mr Nicholls to assess the accuracy of the allegation and he would state that, as far as his experience in the Free Presbyterian church is concerned, it is quite simply untrue.
 - (ii) Presbyterians according to Mr Nicholls have a tendency to insist that converts adapt the lifestyle of the middle class and that men wear suits and what he called these funny appendages round our necks, pointing to his tie.
 - (iii) The principle was enunciated that there is to be unity where the Bible has declared itself and variety on other matters. He then went on to enlarge on those areas where variety was permissible, presumably because he deemed them areas where the Bible is silent. With respect to organs, we are to have an enlightened forbearance. To insist on psalms only, Mr Nicholls asserted, was sad and brings inevitable division. Is it not possible, asked Mr Nicholls, to stay within a denomination where one congregation sings hymns and another sings psalms?
- (d) Mr Nicholls concluded his paper with a Martin Luther King type

statement. "I have a dream", he said, "I have a vision". Mr Nicholls vision was of an English Evangelical Presbyterian Church with congregations in the deprived and ethnic areas of London, and with congregations in all the University towns and cities. "In one of these congregations," said Mr Nicholls, "They will use Cranmer's prayer book, because they are ex-Anglicans. In another they will sing Psalms. In another they will neither sit on pews nor stand, but rather sit on the floor because they are converted Muslims. They will chant the praise of God in the tunes of their own culture. In yet another congregation there will be open worship with musical instruments and in prayer they will raise their arms above their heads as they engage in prayer from the body of the congregation.

Such was Mr Nicholl's dream of a new English Presbyterian Church. To those of us committed to historic Westminster Presbyterianism his dream was a nightmare.

An Invitation to Action

The Conference concluded by Mr Nicholls detailing what was called an invitation to action. The London Presbyterian Conference was not to be just another conference that resulted in the lectures being published in a pamphlet. Those who were in sympathy with the principles enunciated at the Conference and who were resident in England were invited to sign a three point declaration. The third point highlights quite clearly the intentions of the organising committee. It reads as follows:-

"We call on all groups and churches who share this commitment and vision to confer and act together. We support the invitation of the London Presbyterian Conference committee to all churches and groups who are prepared to go forward together to contact the Conference secretary by February 10th, 1987, in the hope of holding a meeting on Saturday, April 11th, 1987, which will be able to take the first definite steps in setting up an evangelical and reformed Presbyterian Church in England."

Mr Nicholls asked those attending the Conference to go away and consider both what they had heard and the document prepared by the organising committee and distributed to those attending the Conference called "Guidelines for Presbyterian churches and church planting groups." The proposed English Evangelical Presbyterian Church would, according to the published Guidelines, be committed to the Westminster Confession of Faith and Catechisms as their "main" subordinate standards. It is intended that the new church will provide wider fellowship and mutual encouragement, that it will approve candidates for the ministry, and be a court of appeal in cases of doctrine and discipline. As

a guide to its day to day working it intends to adopt the Book of Church order of the Presbyterian Church in America (P.C.A.), the denomination, incidentally, to which Dr. Clowney now belongs. The remainder of the published "Guidelines" are taken up with advice on beginning a Presbyterian group and the position of what are called uncommitted groups.

Observations

- (1) The wisdom of the Conference organisers must be called in question in asking Professor Macleod to give the main paper of the Conference detailing Presbyterian Church polity. In April the 1986 issue of the "Free Church Monthly Record" (p 89) Professor Macleod writes:-

"So far as we are concerned polity is not a matter of any great importance. If there was a prospect of one Church in Scotland and a majority wanted Congregationalism or Episcopacy we would find it no great hardship to go along with them." A man with such views would not seem to be the most suitable person to lecture on Biblical Presbyterianism.

- (2) The lectures by Professor Macleod and Mr Nicholls reveal very clearly the present state of church discipline in the Free Church of Scotland. A number of the positions, that are contrary to the Confession of Faith, which Professor Macleod defended at this Conference, he had previously stated in a paper given to the British Evangelical Council Study Conference in 1985. This paper was subsequently printed in "Evangel" one of the organs of Rutherford House, the Church of Scotland study centre in Edinburgh (Evangel — Autumn 1985 pp 2-11). It is a sad circumstance when a church's public teachers are sufficiently emboldened to proclaim views contrary to its subordinate standards. It is even sadder when their conduct is not subject to review in church courts.
- (3) New beginnings, such as those envisaged by the Conference, are in the providence of God opportunities to sweep away the unscriptural practices that litter the English ecclesiastical scene. To embody these practices in a new denomination is to have in its bosom the seeds of its own decay. The history of the introduction of hymn singing and instrumental music in the American and Scottish Presbyterian Churches is closely allied to the history of spiritual declension in those same bodies.

- (4) The aim of the Conference was not merely theoretical, the object was action, the establishment by the middle of 1987 of a new Evangelical Presbyterian Church in England.

On the basis of the Conference lectures, the answers provided to questions, along with the issued "Guidelines" an evaluation of the sort of church that is envisaged can be attempted. We submit the following

- (a) The churches "main" subordinate standard will be Westminster Confession and catechisms. The meaning of "main" was not made clear. The form of subscription to the above documents will, however, need to be very weak as lectures openly disagreed with the confession.
- (b) Membership of the local congregation will follow a very cursory examination and will be based on "verbal" profession only.
- (c) The concept of office and office bearers was considered unscriptural. There will, however, be a threefold ministry, of the Word, of oversight, of executive compassion. How these ministries related to individuals was not made plain.
- (d) Academic training for those engaged in the ministry of the word would not be considered essential.
- (e) Individual Congregations would be at liberty to engage in missionary activity without reference to other congregations.
- (f) The financial support of the ministry was not made clear. The guidelines seemed to indicate that outreach would be jointly financed but that each congregation would be self supporting. One of the lecturers spoke, however, of the strong congregation giving financial help to the weak.
- (g) The functions accorded to the Presbytery seem to be rather less than what one would have expected. The Presbytery is not said to be responsible for vacant congregations, to moderate in calls or to review the session records of each congregation.
- (h) The church will not approve of secondary separation, (i.e. those who associate with modernists/Romanists etc but claim themselves to be orthodox will be accepted into church fellowship.)
- (j) There will be very wide liberty for congregations/individuals to do as they wish in the following areas:-
 - (i) Which version of scripture is used in public or private worship.

- (ii) Whether it will sing psalms or uninspired human compositions.
 - (iii) The use of musical instruments, organs, guitars etc.
 - (iv) The use of stained glass windows and candles.
 - (v) Liturgies and the use of Cranmer's prayer book.
 - (vi) The use of psalm/hymn tunes from heathen cultures.
 - (vii) One's position on Premillennialism — Amillennialism — Postmillennialism will be an open question.
 - (viii) An open charismatic type worship will be permissible.
- (5) It is unquestionably true that there is a great need in England for the re-establishment of a Presbyterianism that is firmly based on the Westminster Confession and truly reformed in worship, doctrine and practice. The church organisation that was portrayed at the London Presbyterian Conference was of a doctrinally lax body. The leaders of the Conference indicated they were willing to disregard the teaching of scripture on several questions regarding worship and practice. Should an English Presbyterian body emerge along the lines of pluriformity enunciated by Professor Macleod and Mr Nicholls it would in our view be a backward step in the present confused English ecclesiastical scene due to the fact that those who hold to the "historic reformed position" would be forced to disassociate themselves from so lax an organisation and hence further confusion will be added to an already confused situation.

Roy Middleton, Barnoldswick.

Book Review

William Tyndale: Select Works. Focus Christian Ministries Trust. 356pp. £4.95. Paperback.

This book, originally published by the Religious Tract Society under the title, **Writings of the Rev. William Tindal, Translator of the Scriptures, and Martyr, A.D. 1536**, has been republished by the F.C.M. Trust "as a commemoration of the life and witness of William Tyndale who gave his life for the cause of Christ in 1536."

William Tyndale, as we learn from the biographical sketch with which this volume is prefaced, was a man of outstanding piety, erudition and Christian fortitude. His memorable riposte to a Romanist pseudo-divine in the course of a theological argument, "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the

scriptures than thou dost," sums up the gracious resolution with which he persevered in the translation of the Scriptures, in the face of malignant Romish opposition and persecution.

It is, of course, as a translator of the Bible that Tyndale is justly famed. It must not be forgotten, however, that the wide variety and quality of his writings, some of which have been selected for inclusion in this volume, reveal him to have been an edifying expositor of the Scriptures who was deeply taught by the Holy Spirit.

The **Select Works**, which include his "Parable of the Wicked Mammon," his exposition of the Sermon on the Mount and his prologues to various books of the Old and New Testaments, along with other samples of his writings, constitute a veritable treasury of Christian doctrine and experience.

In warmly recommending this book the reviewer desires to associate himself with the publishers in their hope that "the rich legacy of William Tyndale's writings will not fade or be consigned to oblivion, but, rather will be a means of blessing to Christian believers today."

A. G.

Notes and Comments

Our Mission in Zimbabwe

The Editor is now at Ingwenya and daily meeting with the men from Malawi and Kenya who have gathered there in accordance with the arrangement made by the Foreign Missions' Committee. The School reopened on 13th January so that Mr MacLeod now finds himself in the midst of a great deal of bustle and activity. There are 430 boarders this year. "I had worship with the children one evening", Mr MacLeod writes. "I took the 23rd Psalm and sang Crimond. They sang with such gusto and with a few extra notes of their own that I was afraid I would not manage to start the next verse!"

Mr William Campbell arrived back in Zimbabwe on 22nd January but this time his stay is not intended to be permanent. Hopefully he will be permitted to remain for as long as it takes to thoroughly familiarise the new Mission Administrator/Treasurer, Mr Mziya, with the onerous duties which now fall on him after having been borne so efficiently by Mr Campbell himself for so many years. Mr Mziya's initiation had begun before Mr James Taylor's return to this country in December. Mr Taylor went out for four months to carry out the duties of Administrator/Treasurer but on account of the difficulties encountered in con-

nection with appointing someone to the post he was to remain in Zimbabwe for nine months. This was very self-denying on Mr Taylor's part and the Church owes him a debt of gratitude. Mr Murdo Lamont from Skye has agreed to return to Ingwenya for a year and is now awaiting the arrival of his Work Permit. The Rev. Alfred Mpofu's health still gives much cause for concern. He was able to take one of the services at Bulawayo on 11th January but since then he has been admitted to hospital again. We trust the Lord's people are bearing Mr Mpofu on their spirits at the throne of grace.

Education on Aids

It is estimated, according to one report, that the number of people in Britain carrying the AIDS virus is now anywhere between 30,000 and 100,000. Concern is such that the Government have embarked on a costly education programme with a view to people being properly informed as to the nature of this disease and what precautions ought to be taken in order to avoid contracting it. A leaflet has now been delivered to every home in Britain and we believe that no God-fearing person can read it without a sense of revulsion. But the Government leaflet is sober compared with others that are now being distributed and which seem to condone the sins of adultery, fornication and sodomy, and care seems to be taken that nothing is written that will give offence to such as live in them. It looks very much as if Satan is busy as an angel of light glossing over sin and diverting attention from the awful consequences which follow its commission. But surely God is not mocked, "For whatsoever a man soweth that also shall he reap; he that soweth to the flesh shall of the flesh reap corruption."

Church Notes

Opening of Laide Church

It is hoped D.V. that the new Church at Laide will be officially opened on Friday, 27th March at 7 p.m., and that the Rev. Lachlan MacLeod, Greenock, will officiate. There will be tea etc., served after the opening. All welcome.

D. A. R.

Notice to Clerks/Conveners of Standing Committees

The Conveners/Clerks of all Standing Committees should note that all Committee Reports should be in the hands of the Clerk of Synod by 31st

March, 1987 for printing purposes (D.V.). These Reports should contain information of the work of the Committees during the year.

Recommendations and proposals should be sent up as separate items for the Synod Agenda.

(Rev.) Donald MacLean,
Clerk of Synod.

Notice re Synod Agenda

Clerks 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 in the hands of the Clerk of Synod by Friday, 3rd April, 1987 (D.V.).

(Rev.) Donald MacLean,
Clerk of Synod.

Committee Meetings (D.V.)

The following Committees will meet at Inverness Church:

Tuesday, 31st March

9.00 a.m. — 10.00 a.m.	Church Interests
10.00 a.m. — 11.00 a.m.	Training of Ministry
11.00 a.m. — 12 noon	Church Magazines
12 noon — 1.00 p.m.	Publications
2.00 p.m. — 3.00 p.m.	Welfare of Youth
2.00 p.m. — 4.30 p.m.	Finance
3.00 p.m. — 4.00 p.m.	Sabbath Observance
4.30 p.m. — 5.30 p.m.	Dominions and Overseas Religion and Morals
7.00 p.m. — 9.00 p.m.	Jewish and Foreign Missions
7.00 p.m. — 8.00 p.m.	Church Centenary Commemoration Committee

FREE PRESBYTERIAN CHURCH OF SCOTLAND **CONGREGATIONAL CONTRIBUTIONS SENT TO GENERAL TREASURER — 1986**

		Sustentation Fund	Home Mission Fund	Jewish and Foreign Mission Fund	Aged and Infirm Ministers', etc. Fund	College, Library and Bookroom Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	Publications Fund	TOTAL
NORTHERN PRESBYTERY											
Aberdeen	Rev. J. M. Tallach	£3687.66	£155.00	£168.00	£57.00	£36.00	£42.00	£37.00	£52.00	£20.00	£4254.66
Bonar Bridge		1000.00	130.00	150.00		55.00	50.00	17.00	40.00	20.00	1462.00
Lairg	Rev. A. Murray	710.62	152.73	132.15	21.00	26.00	10.00	25.71	23.00	9.00	1110.21
Dornoch		301.00	134.00	143.00		41.00	31.00	34.00	52.00	45.00	781.00
Rogart		600.00	144.00	107.00		35.00	35.00	25.00	42.00	31.00	1019.00
Beaully	Rev. D. B. MacLeod	2365.09	285.00	850.00		95.00	120.00	120.00	100.00	90.00	4025.09
Dingwall		3700.00	349.57	385.07	6.00	171.00	160.00	129.00	178.29	165.00	5243.93
Fearn	Rev. J. Ross	2300.00	130.00	130.00		70.00	55.00	55.00	55.00	40.00	2835.00
Tain		1850.00	50.00	100.00		25.00	25.00	25.00	25.00	25.00	2125.00
Halkirk		844.71	84.14	118.14	5.14	22.00	20.00	25.14	31.14	20.00	1170.41
Strathly		764.99	378.00	264.00		68.00	66.00	65.00	85.65	60.00	1751.64
Thurso		400.00	25.00	25.00			25.00				475.00
Inverness	Rev. A. F. MacKay	18000.00	3000.00	3500.00	50.00	650.00	1300.00	600.00	700.00	545.00	28345.00
Kinlochbervie	Rev. S. F. Tallach	1329.60	237.00	300.00		57.50	52.00	57.00	50.30	40.00	2117.40
Scourie		583.15	110.00	105.00		38.50	50.80	41.25	50.75	25.00	1004.45
Daviot, etc.	Rev. D. B. Boyd	2780.00	346.65	410.80	3.15	158.70	132.00	142.00	158.40	144.00	4275.70
Wick	Rev. R. R. Sinclair	2900.00	325.00	467.00	69.00	135.00	151.00	93.00	130.71	105.00	4375.71
		£44116.87	£6036.09	£7355.16	£211.29	£1677.70	£2324.80	£1491.10	£1774.24	£1384.00	£66371.20
SOUTHERN PRESBYTERY											
Dumbarton	Rev. G. Macaskill	£2690.95	£285.17	£368.34	£7.00	£113.90	£122.09	£104.28	£162.59	£95.00	£3949.32
Edinburgh	Rev. A. Morrison	5600.00	474.60	867.00		162.00	184.00	169.00	202.00	187.00	7845.60
Fort William	Rev. J. A. MacDonald	2900.00	194.00	204.00	4.00	80.00	88.00	74.00	88.00	70.00	3702.00
Glasgow, St. Jude's	Rev. D. Maclean	11743.11	1698.70	1954.29	96.42	722.95	783.80	610.15	717.88	576.63	18903.93
Dunoon	Rev. L. MacLeod	100.00									100.00
Greenock		2600.72	145.00	276.00	47.00	51.00	85.50	62.50	73.00	45.00	3385.72
Kames		250.00	146.00	154.00	47.00		53.00				650.00
London	Rev. A. MacPherson	3522.25	216.85	466.85		105.35	141.35	119.35	110.35	90.35	4772.70
Oban		2131.00	162.00	275.00	77.00	82.00	81.00	91.00	86.00	61.00	3046.00
Stirling	Rev. D. J. MacDonald	683.43	151.15	395.15	3.00	52.00	43.00	42.00	43.00	20.00	1432.73
Perth		674.00	129.00	124.50	6.00	45.00	22.00	33.00	69.00	50.00	1152.50
Dundee	Rev. D. Macaskill	898.58	142.42	180.42	12.87	63.87	83.87	15.84	61.71	35.00	1494.58
Barnoldswick		756.16	70.00	70.00	25.00	45.00	35.00	35.00	25.00	10.00	1071.16
		£34550.20	£3814.89	5335.55	£325.29	£1523.07	£1722.61	£1356.12	£1638.53	£1239.98	£51506.24
OUTER ISLES PRESBYTERY											
Achmore	Rev. J. MacLeod	£1050.00	£74.00	£83.00		£27.00	£31.00	£29.00	£41.00	£18.00	£1353.00
Stornoway		11220.00	749.00	837.10		289.00	334.80	305.50	325.00	309.30	14369.70
North Uist	Rev. A. Morrison	2494.84	154.00	158.00	54.00	76.70	70.80	55.15	71.60	57.15	3192.24
Breaclete		392.80	106.10	149.20	40.20	68.00	42.00	51.70	56.20	52.20	958.40

North Tolsta	Rev. J. MacDonald	5624.50	534.50	620.50	224.80	242.50	282.50	257.50	253.80	244.00	8284.60
North Harris		4360.93	455.29	300.50	99.50	138.00	130.00	131.50	165.80	107.00	5888.52
South Harris		4980.75	635.20	389.90		132.20	151.70	122.70	172.70	120.70	6705.85
Ness		2569.75	132.50	96.50		45.00	54.00	59.00	51.00	46.00	3053.75
Uig		3000.00	75.00	150.00	35.00	40.00	80.00	130.00		50.00	3560.00

£35693.57	£2915.59	£2784.70	£453.50	£1058.40	£1176.80	£1142.05	£1137.10	£1004.35	£47366.06
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WESTERN PRESBYTERY

Applecross		£2527.28	£250.00	£285.00		£80.62	£74.12	£68.60	£75.15	£55.70	£3416.47
Gairloch	Rev. A. MacDonald	5644.30	412.50	420.60		106.50	140.00	148.00	191.70	180.50	7244.10
Laide	Rev. D. Ross	3835.42	359.57	365.29	9.43	162.00	159.00	157.00	173.42	157.00	5378.13
Kyle of Lochalsh		1424.86	172.80	136.90	45.80	58.30	61.10	55.50	62.00	61.10	2078.36
Plockton		165.00	14.30	29.06	7.20	9.10	3.90	10.70	6.20	4.00	249.46
Lochbroom	Rev. N. Ross	4050.00	507.55	447.27		137.75	153.70	153.50	179.40	136.70	5765.87
Lochcarron	Rev. J. W. Ross	2381.68	249.83	347.02		60.50	82.00	88.50	78.00	65.00	3352.53
Lochinver	Rev. A. N. MacPhail	1600.00	289.00	443.00		80.00	128.00	101.00	133.00	81.00	2855.00
Stoer and Drumbeg		1496.00	409.00	580.00	3.00	103.00	113.00	108.00	103.00	85.00	3000.00
Shieldaig		2904.00	152.00	239.00	2.00	85.00	94.00	66.00	58.00	50.00	3650.00

£26028.54	£2816.55	£3293.14	£67.43	£882.77	£1008.82	£956.80	£1059.87	£876.00	£36989.92
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SKYE PRESBYTERY

Bracadale		£1936.00	£170.50	£99.00	£13.50	£62.50	£77.50	£76.50	£67.00	£28.00	£2530.50
Strath	Rev. H. MacKinnon	3058.00	189.70	238.60	56.50	48.00	52.31	45.00	53.00		3741.11
Flashadder		430.50	310.00	130.00	50.00	43.05	43.30		60.00		1100.80
Glendale		2022.00	179.50	172.00	17.00	38.00	103.00	60.00	79.00	23.00	2693.50
Vatten		1436.88	110.09	115.15		33.00	36.04	36.04	45.04	42.00	1854.24
Watnish	Rev. D. Nicolson	200.00	30.00	35.00	28.00	25.00	25.00	22.00	27.00	12.00	404.00
Portree	Rev. F. MacDonald	9317.85	1561.30	1249.13	224.00	274.00	377.00	185.00	324.00	234.00	13746.28
Raasay	Rev. J. R. Tallach	5000.00	780.00	677.50	2.00	113.00	189.00	109.50	144.00	115.00	7130.00
Staffin		2168.95	209.50	237.00	76.00	85.00	84.00	86.00	95.00	87.70	3129.15

£25570.18	£3540.59	£2953.38	£467.00	£721.55	£987.15	£620.04	£894.04	£575.04	£36329.58
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AUSTRALIA AND NEW ZEALAND PRESBYTERY

Gisborne	Rev. J. Van Dorp		£521.38		156.60			£326.65	£178.51	£1219.14
Wellington			18.60	18.60	18.60			37.23		93.03
Auckland			220.04					158.38		378.42
Grafton	Rev. E. Rayner		446.20					178.48		624.68

£1206.22	£18.60	£175.20	£736.74	£178.51	£2315.27
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CANADIAN PRESBYTERY

Vancouver			£99.38							£99.38
Toronto										
Chesley		176.33					504.41	8.85		689.59

£176.33	£99.38	£504.41	8.85	£788.97
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SUMMARY

Northern Presbytery		£44116.82	£6036.09	£7355.16	£211.29	£1677.70	£2324.80	£1491.10	£1774.24	£1384.00	£66371.20
Southern Presbytery		34650.20	3814.89	5335.55	325.29	1523.07	1722.61	1356.12	1638.53	1239.98	51506.24
Outer Isles Presbytery		35693.57	2915.59	2784.70	453.50	1058.40	1176.80	1142.05	1137.10	1004.35	47366.06
Western Presbytery		26028.54	2816.55	3293.14	67.43	882.77	1008.82	956.80	1059.87	876.00	36989.92
Skye Presbytery		25570.18	3540.59	2953.38	467.00	721.55	987.15	620.04	894.04	575.65	36329.58
Australia/NZ Presbytery				1206.22	18.60	175.20			736.74	178.51	2315.27
Canadian Presbytery				176.33	99.38				504.41	8.85	788.97

£165959.31	£19123.71	£23104.48	£1642.49	£6038.69	£7220.18	£5566.11	£7744.93	£5267.34	£241667.24
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Acknowledgment of Donations

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

Sustentation Fund: A. MacLeod, Unapool, £15.

Foreign Mission Fund: A. MacLeod, Unapool, £5; Stornoway Sabbath School, for Blind students in John Tallach Secondary School, £70; Friend, North Tolsta, £10 for Mbuma Church Extension, per Neil Murray.

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Welfare of Youth Fund — "M. M., Gairloch," £5; Ness Congregation, £10.

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Dundee: Inverness Friend, £50, per Rev. D. C. Macaskill.

Edinburgh: A Friend, Inverness, £10 for Congregational Funds, per Rev. A. M.

Flashadder: "Friend of the Cause," £50, for Church Building Fund, per Mr D. Mackay.

Fort William: Mrs S, £30; I. S., £20; Anon., £20; Anon., £20; C. MacD., £100; Anon., £50; Friend, Glasgow, £10; Friend, Skye, £10; Mrs MacK., £10, all for Church floor repairs, first two in plate, the last per F. R. MacN. (Isa. 35: 1), the rest per Rev. J. A. MacD.

Glendale: Anon., £10 for Congregational Purposes; Anon., £10 for Church Door Collection, both per Rev. D. Nicolson.

Glasgow (St. Jude's): Mrs Mackinnon, £4 for Congregational Fund; Anon., £5, Anon., Inverness, £10, A. Macrae, £5, Matt. 6: 3 (Dec.), £10, all for Bus Fund; Anon., £100, Anon., £40, Friend, Inverness, £10, Anon., £5, all for Sustentation Fund; Anon., £50, Sponsor a Blind Child; Anon., £20, Manse Telephone; Anon., £5, Taping Fund.

Graffton: Stornoway Friend, £15, per Rev. T. R.

Lalde: "Friend," Applecross, £5; N. H. R., £40; E. R., £40; "Friend," £15, all for Church Building Fund, first three per Rev. D. A. Ross.

London: A London Friend, £50, for Church and Manse Fund.

North Harris: Friend, Tarbert, £10, for Sustentation Fund; Friend, Stockinish, £10 for Door Collection; Anon., £100 for Church Amplifiers, all per Rev. J. Macleod; Friend, ex-Northern, Inverness, £30 for Manse repairs, per Mr R. MacCuish; Friend, Tarbert, £10; Friend, Tarbert, £5; Friend, Meavag, £20, all for Communion Expenses; Friend, Tarbert, £50 for Church Amplifiers; J. MacL., Tarbert, £20 for Congregational Funds; Friend, Stockinish, £10 for Door Collection; Friend, Stockinish, £3 for Door Collection, both per Mr R. MacCuish.

North Tolsta: Anon., £50, per Rev. J. MacDonald; Anon., £15 in plate, both for Sabbath School outing; "In memory of a beloved husband," £10; "To the memory of my dear mother," £16; Anon., £40, all for Congregational Purposes, first two in church plate; Anon., £20 for Organisation Fund, in plate; Anon., Matthew 19: 14, £5, for Sabbath School Expenses, in plate; Anon., £5; Anon., £50, both for Trinitarian Bible Society, in plate; "In memory of our loving parents," £15 for heating.

Portree: "In memory of a beloved and much missed husband and dad" (Job 1: 21), £200, envelope in church plate; Anon., £10; A. C., £70, all for Sustentation Fund, last two per Rev. F. M.; M. M., Shulishader, £3 for Sustentation Fund; M. MacL., £12 for property maintenance; A. & C., £7 for Tapes; M. A. M., Budhmer, £4 for Congregational Purposes, last four by envelopes in plate; D. M., Inverness, £40; H. C., £3; D. G., Fraser Crescent, £128, all for Sust. Fund, first two per F. M., last per envelope in plate; D. M., Inverness, £10 for Home Mission Fund; Tolsta Friend, £5 for Congregational Purposes, both per F. M.; Anon., £40, "where most needed"; Anon., £5; M. M., £10 for property maintenance, all per envelope in plate; Friend, £10 for Tapes, per W. B.

Stornoway: Anon., £10 for Telephone Expenses; Anon., £75 for Famine Relief in Zimbabwe, both per treasurer; Breasclete Congregation, £40 for Petrol Expenses; Anon., £50 for Sustentation Fund; C. & M., £30 for Sustentation Fund; Uig Congregation, £60 for Car Expenses; Miss K. A. Macleod, The Cottage, Callanish, £30 for Sustentation Fund; A Friend (New Year's Day plate), £10, all per Rev. J. Macleod; Breasclete Congregation, £10 for petrol; Anon., £20 for upkeep of Church Car, both per treasurer; Friends, Seilebost, £5 for Petrol Expenses, per Rev. J. Macleod; Envelope in Plate, £30 for Sustentation Fund, £5 for Home Mission, £5 for Foreign Mission, per treasurer; Anonymous Friends, £1000, for car fund, per Rev. J. Macleod.