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Meeting of Synod 1988

On Tuesday 17th May the annual meeting of Synod was opened in St. Jude's Church, Glasgow when Rev. S. F. Tallach preached a sermon from the words in John 3: 25 "Then there arose a question between some of John's disciples and the Jews about purifying.". Presbyteries of the Church were represented as follows: Northern — Ministers R. R. Sinclair, A. Murray, D. B. MacLeod, S. F. Tallach, John Tallach, John Ross and D. M. Boyd; Elders — W. Taylor, R. W. M. MacKenzie, E. Morrison, H. M. MacKenzie, R. MacDonald, H. Gunn, W. MacQueen and D. K. Laing. Southern — Ministers D. MacLean, L. MacLeod, A. McPherson, D. J. MacDonald, Angus Morrison, G. I. MacAskill, D. C. MacAskill and H. I. MacKinnon; Elders — D. MacNicol, John MacDonald, R. Middleton, M. Shaw, M. Nicholson, A. M. MacPherson, T. Jackson, R. K. MacCuish, D. R. MacSween, M. I. Matheson and A. MacLennan. Western — Ministers — A. MacKay, A. E. W. MacDonald, J. W. Ross, D. A. Ross, N. M. Ross, A. N. MacPhail and P. L. Roberts; Elders — H. MacLeod, J. vanWoerden, K. C. MacLeod, D. MacRae, D. MacCuish and E. Ross. Skye — Ministers — F. MacDonald, D. Nicolson, James Tallach and A. M. Cattanach; Elders — R. MacBeath, M. MacKay, J. Campbell, D. MacPherson and N. Beaton. Outer Isles — Ministers — A. Morrison, J. MacDonald and J. MacLeod; Elders — J. Buchanan, A. J. Morrison, R. MacCuish, F. Thomson, D. MacDonald, A. MacLean and R. J. Dickie. Australian/New Zealand — Ministers — J. van Dorp and E. A. Rayner; Elders — D. Beaton, J. J. Geuze and R. Kidd. Canadian — Ministers — M. MacInnes and D. Beattie; Elders — J. MacKay, J. C. Fraser, N. MacPherson and J. TenHove. Zimbabwe — Ministers — P. Mzamo, A. B. Ndebele, D. B. Dube and Z. Mazvabo; Elders — J. M. Sibanda, D. Ndlovu, B. Mziya, K. Mazina and F. Sibanda.

Letters of apology for absence were read from Rev. D. J. MacAskill, Messrs J. J. Geuze, R. Ross and J. C. Fraser.

A letter from Rev. A. F. MacKay conveying his good wishes to the Synod was also read.

At this stage it was intimated that Mr K. D. MacLeod, divinity student had passed all his examinations and was ready to be taken on trial by his Presbytery for licence.

APPOINTMENT OF NEW MODERATOR. Rev. A. E. W. MacDonald proposed the name of Rev. A. B. Ndebele, as new Moderator and in doing so recalled that he first met Mr Ndebele almost thirty years ago, in what was then called Rhodesia. At that time the Mission had suffered a severe and most unexpected loss in the early death of the late Rev. James Fraser missionary. Mr MacDonald had been sent out by the church to help the situation, where he remained for over six years and during that time he had found in Mr Ndebele a true Christian and a willing labourer in the work of the Mission both as a teacher and preacher. It was the privilege of Mr MacDonald to have Mr Ndebele also as a student of divinity and he could attest to the fact that Mr Ndebele displayed a high degree of understanding in what was involved in one becoming a minister of the gospel. Since then Mr Ndebele had not only been licensed to preach the gospel but was ordained as a minister of the Church and took over the charge of Ingwenya when Mr MacDonald returned to this country in 1965. Mr MacDonald added that from 1965 onwards Mr Ndebele had shown himself a worthy minister of the Free Presbyterian Church and well suited to occupy the Chair.

REV. A. MURRAY seconded Mr MacDonald's proposal and referred to his visit (two years ago) with Mr Ndebele to Malawi and Kenya. During that time Mr Murray said that he came to know his worth as a missionary and as a minister.

The Synod agreed to the appointment and the retiring Moderator, Rev. S. F. Tallach, said "I thank you for giving me the honour of being Moderator this past year. During the year I have been in Canada, Australia and New Zealand and I found a deep interest in the work of our Church, in these places. The Moderator appointed does not need to speak of going overseas for he comes from overseas. I hope that you will show him the same forbearance which you have shown me." Mr S. F. Tallach then welcomed Mr Ndebele to the Chair wishing him the blessing of the Lord.

On taking the Chair, Mr Ndebele said: "Fathers and brethren, it gives me great pleasure to be appointed to this place and I seek to take it in

humility, realising the honour thus conferred upon me. We read in the Word of God the apostle Paul saying that he had learned to be abased and to be exalted and that he could do all things through Christ strengthening him, and we would like humbly to say the same. It is Christ alone that exalts poor sinners from the dust of the earth. In taking this Chair I do so with trembling and in trepidation and crave the prayers of the brethren."

The Clerk of Synod stated that, as usual, letters of sympathy could be sent to members who had sent in apologies for absence on account of illness. In particular the Clerk mentioned the case of Mr James C. Fraser who had recently lost his wife in a road accident and the Clerk stated that he would convey to Mr James Fraser the Synod's sympathy.

SYNOD SERMON. Rev. Fraser MacDonald said, with regard to the sermon that had been preached this evening — "Some of us say that we listened to the sermon with great pleasure indeed. We found it stimulating, refreshing and instructive and I trust indeed that the spirit of that sermon will prevail and be felt throughout our time here at this Synod. Further it is to be observed that the sermon was timely and relevant and I believe that it is a good omen that so much was said in so little a space of time. I trust that those of us who listened will have the pleasure of reading at leisure the sermon when it is published in the Church's Magazine."

Rev. A. Murray seconded this proposal to have the sermon inserted in the pages of the Church's Magazine and he made the observation that what made the sermon peculiarly appreciated was the fact that it was "preached". This remark of Mr Murray's brought forth comments on the superiority of preached sermons to read ones but there were members who did not concur. The Synod agreed to meet again in public the following day, Wednesday 18th May.

THE LOYAL ADDRESS FOR 1988 was read by the Clerk of the Southern Presbytery.

LOYAL ADDRESS

To the Queen's Most Excellent Majesty

The Loyal and Dutiful Address of the Synod of the Free Presbyterian Church of Scotland.

May it please your Majesty.

We, the Synod of the Free Presbyterian Church of Scotland, convened at Glasgow, this eighteenth day of May, 1988 humbly desire to offer this renewed expression of loyalty to Your Majesty's Person and Throne.

This we do with a deep sense of gratitude to the Most High for His distinguished mercy in establishing the Protestant Constitution of Your Majesty's throne by the Glorious Revolution, three hundred years ago. It is our unfeigned prayer that the Protestant Oath of Accession will continue to be the bulwark of the civil and religious liberties we have enjoyed since 1688, knowing that the Protestantism of the Bill of Rights is of the utmost necessity for the stability of Your Majesty's Throne.

We, Your Majesty's most loyal subjects, representatives of our Church not only in Britain but from countries throughout the Commonwealth, assure your Majesty of our prayers in all the Congregations of our Church throughout its bounds. It is our constant prayer that the Most High would continue to sustain Your Majesty in the discharge of the onerous duties of Royalty both at home and in distant lands and that Your Majesty may be preserved from all dangers in the midst of Your Majesty's many travels and public engagements and be spared long to enjoy the secure place Your Majesty has in the hearts and affections of the people of the Commonwealth and to continue to preside over a stable, united and peaceful realm.

Loyalty to Your Majesty's Person and Throne and a sincere desire for the prosperity of Your Majesty's Realm compels the Synod to present to Your Majesty the great need that God would be honoured in the affairs of this land by the enacting of Parliamentary legislation which would be in accordance with His Word. We would desire most respectfully that Your Majesty and all the members of the Royal Family would by personal example provide the nation with a scriptural standard of reverent Sabbath observance in retaining the whole of the Lord's Day for its stated purpose of Divine worship.

The prayers of this Synod and of our loyal people in all lands extend not only to Your Majesty but to Your Majesty's Royal Consort and to all members of the Royal Family. Our earnest prayer is that Your Majesty and every member of the Royal Family may be blessed with saving faith in the Lord Jesus Christ as their personal Saviour.

On behalf of the Synod

The Assistant Clerk noted that no mention was made of the fact that Her Majesty the Queen had intentions of attending the celebrations to be held this year in Holland in connection with William III's 300th Anniversary; nor was there any mention of the marvellous escape of the heir to the Throne in a skiing incident earlier this year. The Clerk of Synod suggested that the Religion and Morals Committee would write a letter to Her Majesty the Queen on these matters.

The Welfare of Youth Report was presented by Rev. Alex McPherson who among other things stated that a book token had been given to ALL who took part in the Essay Competition.

THEOLOGICAL CLASSES 1987/8. Rev. D. B. MacLeod, Church's Tutor in Hebrew and allied subjects gave in this report and commented on the diligence of the two students in attendance.

Rev. D. J. MacDonald pointed out the amount of work involved in this work and assured the tutors of the Church that their labours were deeply appreciated. Then Mr MacDonald presented his report on the **TRAINING** of the **MINISTRY** and called on all to be praying that the Lord would raise up such as would fill the many pastoral vacancies.

The Home of Rest Committee Report was presented by Rev. James Tallach. Rev. A. E. W. MacDonald commended the Committee on their appointment of Miss C. Tallach as Matron, noting that Miss Tallach had already proved herself to be most capable when she was engaged in the Mission Hospital in Mbumba. Mr MacDonald expressed satisfaction that the Home of Rest had shown a willingness to put themselves to extra trouble in caring for the blind.

The Report of The Harris Home of Rest Committee was given in by Rev. John MacLeod who stated that if the Home of Rest Inverness could claim such efficiency the Harris Home of Rest was not behind in its management.

Rev. Donald MacLean added: "I feel a great deal of satisfaction with these Homes of Rest and the great help that has been given to them by the Forsyth Legacy. We are living in an ageing population and I have no doubt at all that that will be a growing task laid upon the Church. I feel it very encouraging that these homes are going so well and would congratulate the committees involved."

Outreach Committee. The Report of this Committee was given in by Rev. D. J. MacDonald who made a plea for money. Rev. R. R. Sinclair observed that what was necessary was that professing people would individually reach forth with the Word in a way of witness when opportunity was before them. Rev. S. F. Tallach said that what Mr Sinclair referred to was certainly essential at a local level but that there was need for spearheading an outreach beyond the local level and that it was for these activities that money was required. Discussion took place as to the need for a special collection for this Committee's work. The Synod was divided but on being put to the vote, twenty members felt that there was

no need for a collection while thirty-five members felt that there was need and accordingly the Synod appointed that such a collection be made.

Acknowledgments of Last Year's Resolutions. The Clerk of Synod read twenty-one letters of acknowledgement of Resolutions and letters sent out by last year's Synod to various authorities. The Clerk observed that while from some, such as individual Members of Parliament, a bare acknowledgement was received, from others, such as the Scottish Office and the Home Office, a detailed reply was given. This, in the opinion of the Clerk, indicated a degree of moral pressure being brought to bear upon these departments. There were tremendous problems facing the "powers that be" and especially in connection with the disease of A.I.D.S.

The Religion and Morals Committee's Report was presented by Rev. D. A. Ross who stressed that the gospel cannot be divorced from morality. After general discussion Rev. Donald MacLean said: "I very much enjoyed reading this Report and would like to thank the Committee for their work. I felt that there was a real spirit of witness in the Report against some of the evils which abound at this present time. We cannot possibly witness against them all because they are multitudinous. In connection with the plague which has descended upon the human race — that of A.I.D.S. — there are considerable movements within authoritative government circles taking a very much more serious view of this disease and I would hope that in due time screening for A.I.D.S. will be made compulsory. We should lay great stress upon this fact of a compulsory screening for A.I.D.S.

Secondly, I am very glad to see that the Committee are giving their witness against new versions of the Bible — which are mutilated versions.

It is to be observed that there is being circulated in this country a modified edition of the Westminster Confession of Faith, and what is worse is, that it is being issued in soft covers. We are told, in connection with this book that it is the text of the Confession of Faith except for additions. They do not tell us, nor do they intend to say what the modifications are. One of these is to be found in the passage which deals with the Headship of the Church and it states that there is no other Head of the Church but the Lord Jesus Christ nor can the Pope of Rome in any sense be the Head thereof. But what is omitted is that the Pope of Rome is that man of sin and son of perdition who makes himself god and sets himself above all that is called God. That is a mutilation.

What is disturbing moreover is that the Christian Focus Publications are connected with the publishers of this book and it disturbs me that anything from this Society or Organisation is using this mutilated Confession of Faith by way of distribution. Two of the directors of the Focus Publications are elders in our Church. I feel very uneasy about this modified and mutilated version and I do hope that there is no tendency in the Free Presbyterian Church by Office bearers of any kind to be taking loose views of the nature of Popery. The opposition that is needed to be made against it is based upon the view of the Westminster Confession of Faith that the Pope is the man of sin and son of perdition. We must preach this with conviction. I must say that it has disturbed me that this Confession of Faith (modified) is now moving around in Scotland and I appreciate very much the virile attempt by our Religion and Morals Committee to keep matters of this nature before the people and I would like to thank them."

Rev. R. R. Sinclair expressed surprise that there was no Resolution for Ulster. We must not forget Protestant Ulster. He thought that the Synod should send a communication to Northern Ireland intimating the full support that the Protestant community have from our Church. Mr Sinclair observed that the fact that the Church of which Rev. Ian Paisley is a minister is called the Free Presbyterian Church is due to the interest Rev. Ian Paisley had in our Church.

Mr R. W. M. MacKenzie thanked Rev. Donald MacLean for his remarks and suggested that he would write to Christian Focus.

Mr W. Taylor expressed his satisfaction in the help that was being given to Christians living in Communistic countries. He also referred to the pertinent comments made by Her Royal Highness Princess Anne re the disease of A.I.D.S. and Mr Taylor observed that the Church leaders did not appreciate these comments. Further Mr Taylor expressed pleasure at hearing so much of the evils of Romanism and his desire was that the young would be informed. The Clerk of Synod then read a letter he had received from the Soldiers and Airmen's Scripture Readers Association intimating that that Association had reached its 150th Anniversary. The Clerk commended the work being done by this organisation to the prayers of the people of the Church.

A Resolution re 1588 and 1688 was presented to the Synod by Rev. D. M. Boyd. It read as follows:

Resolution re 1588 and 1688

The Synod of the Free Presbyterian Church of Scotland met at Glasgow on Wednesday 20th May, 1988 places on record, on the 300th anniversary of the Glorious Revolution and the 400th anniversary of the defeat of the Spanish Armada, its recognition of the Lord's goodness to this nation in these signal events.

The Synod believes that these events were ordered by God so that this nation in its constituent kingdoms of those times might be used by Him for the furtherance of the Gospel of Jesus Christ at home and in other lands. Along with the civil liberties that were secured and maintained by these events, we must not minimise the religious liberties; and as the threat to these lands was instigated by devotees of Rome, so the particular deliverance of these kingdoms was from the tyrannising hand of the Roman Catholic civil powers, supported by the Pope of Rome.

This was formally recognised by the English Parliament which passed the Bill of Rights of 1689 which includes the following sentiments:

"... the late King James the Second, by the assistance of divers evil counsellors, judges and ministers employed by him, did endeavour to subvert and extirpate the Protestant religion and the laws and liberties of this kingdom. . . .

"... the said late King James the Second having abdicated the government and the throne being thereby vacant, his Highness the Prince of Orange (whom it hath pleased Almighty God to make the glorious instrument of delivering this kingdom from popery and arbitrary power) did (by the advice of the Lords Spiritual and Temporal and divers principal persons of the Commons) cause letters to be written to the Lords Spiritual and Temporal being Protestants, and other letters to the several counties, cities, universities, boroughs and cinque ports, for the choosing of such persons to represent them as were of right to be sent to Parliament, to meet and sit at Westminster upon the two and twentieth day of January in this year one thousand six hundred eighty and eight*, in order to such an establishment as that their religion, laws and liberties might not again be in danger of being subverted. . . .

"... the oaths thereafter mentioned be taken by all persons of whom the oaths of allegiance and supremacy might be required by law, instead of them; and that the said oaths of allegiance and supremacy be abrogated . . . I, A.B., do swear that I do from my heart abhor, detest and abjure as impious and heretical this damnable doctrine and

* Old style date.

position, that princes excommunicated or deprived by the Pope or any authority of the see of Rome may be deposed or murdered by their subjects or any other whatsoever. And I do declare that no foreign prince, person, prelate, state or potentate hath or ought to have any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual within this realm. So help me God.

“ . . . their Majesties were pleased that the said Lords Spiritual and Temporal and Commons, being the two Houses of Parliament, should continue to sit, and with their Majesties' royal concurrence make effectual provision for the settlement of the religion, laws and liberties of this kingdom, so that the same for the future might not be in danger again of being subverted, to which the said Lords Spiritual and Temporal and Commons did agree, and proceed to act accordingly.

“ . . . the said Lords Spiritual and Temporal and Commons, seriously considering how it hath pleased Almighty God in his marvellous providence and merciful goodness to this nation to provide and preserve their said Majesties' royal persons most happily to reign over us upon the throne of their ancestors, for which they render unto him from the bottom of their hearts their humblest thanks and praises, do truly, firmly, assuredly and in the sincerity of their hearts think, and do hereby recognise, acknowledge and declare, that . . . their said Majesties did become, were, are and of right ought to be by the laws of this realm our sovereign liege lord and lady, king and queen of England, France and Ireland. . . .

“And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a popish prince, or by any king or queen marrying a papist, the said Lord Spiritual and Temporal and Commons do further pray that it may be enacted, that all and every person and persons that is, are or shall be reconciled to or shall hold communion with the see or Church of Rome, or shall profess the popish religion, or shall marry a papist, shall be excluded and be for ever incapable to inherit, possess or enjoy the crown and government of this realm and Ireland and the dominions thereunto belonging or any part of the same, or to have, use or exercise any regal power, authority or jurisdiction within the same; and in all and every such case or cases the people of these realms shall be and are hereby absolved of their allegiance; and the said crown and government shall from time to time descend to and be enjoyed by such person or persons being Protestants as should have inherited and enjoyed the same in case the said person or persons so

reconciled, holding communion or professing or marrying as aforesaid were naturally dead. . . .”

The Lord’s providence was formally acknowledged in the inscription of the silver medal that Queen Elizabeth I struck to commemorate the victory in 1588,

“He blew with his winds and they were scattered.”

It is the duty of our Government **which** is responsible for maintaining “The safety and welfare of this Protestant kingdom” to abhor and resist all persecuting religions or ideologies from whatever source; to maintain the Protestant nature of the United Kingdom; to acknowledge the marvellous providence and merciful goodness of Almighty God to this nation in the past; and to seek the favour of God for the future by removing from the statute book the laws which are provoking His wrath by being contrary to His revealed will in the Holy Scriptures.

The Synod of the Free Presbyterian Church of Scotland confesses that this United Kingdom has grievously departed from the Lord since these times and pleads with Him that in His wrath He would remember mercy and raise up among us many who will witness to His truth, who will give scriptural counsel to our Monarch, the Royal Family, our government and statesmen so that this nation may be brought back in repentance to God and His Word and be useful to Him as in days past.

Copies to be sent to: H.M. The Queen, H.R.H. The Prince of Wales, Prime Minister, Home Secretary, Archbishop of Canterbury, The Press, and the *Free Presbyterian Magazine*.

In discussing this Resolution the Rev. D. J. MacDonald pointed out that the Bill of Rights had nothing to do with Scotland. In reply, Rev. D. M. Boyd stated that our interest is in the securing of the Protestant nature of our Throne.

Rev. Alexander Morrison expressed disappointment that there was not a Resolution on Capital Punishment at a time when the nation was very likely to be faced once again with the issue and a vote taken in Parliament. It was his opinion that there were those who were expecting the Church to make its view clear on this matter, especially when there were ministers in other churches arguing against Capital punishment.

A Resolution re Day of Commemoration and Thanksgiving in connection with the 400th Anniversary of the defeat of the Spanish Armada and the 300th Anniversary of the Glorious Revolution, was presented by Rev. D. M. Boyd.

Resolution regarding Day of Commemoration and Thanksgiving.

1988 being the 400th anniversary of the defeat of the Spanish Armada and the 300th anniversary of the Glorious Revolution, which events thwarted the evil purposes of the Church of Rome and established the true Christian and Protestant faith in our nation, the Synod appoints Friday the 29th July, 1988 as a day for commemoration and thanksgiving services throughout our congregations, and for reminding our people of the merciful providences of God which in no small way contributed to our Reformed position as a church.

Discussion took place.

A Resolution re Abortion (Amendment) Bill was presented to the Synod and agreed upon.

Resolution regarding Abortion (Amendment) Bill.

The Synod of the Free Presbyterian Church of Scotland met at Glasgow on Wednesday 18th May, 1988, while calling on the Government again to totally abolish the nefarious Abortion Act 1967, at the same time expresses its deep disquiet that the Abortion (Amendment) Bill having made good progress through various stages should finally be talked out. We urge the Government to make time for the Abortion (Amendment) Bill to complete its passage. We believe the Government should in all fairness do so considering that the Abortion Bill 1967 was given additional time in its final stages.

Appointment of Lord Chancellor. Rev. Donald MacLean explained that in putting this matter on the Agenda for Synod the Church Interests' Committee had in view that this is the first meeting of our Synod since the appointment of Lord MacKay of Clashfern to the post of Lord Chancellor and it was thought that it would be appropriate for the Synod itself to express and send to Lord MacKay a letter expressing our pleasure at his appointment, and congratulating him on the same, and wishing him all strength and wisdom and grace for the onerous duties to which he is called in this appointment.

The Synod instructed the Clerk to send a letter along the lines stated. Rev. Fraser MacDonald added "From one point of view there is no need for us to find an explanation for the appointment of Lord MacKay of Clashfern as Lord Chancellor. His sheer ability and learning has been already well attested by those most competent to judge. In virtue of these outstanding qualities Lord MacKay of Clashfern is where he is. Yet he would be the last to take credit or honour to himself, being a man of

great humility as well as of great dignity. It is for us to observe that primarily this is the doing of the Lord and wondrous in our eyes. I would like to link what I see to be Divine Providence in connection with a Synod Resolution 1974 which Resolution was concerned with movements that appeared to be afoot to remove all obstacles from a Roman Catholic holding the post of Lord Chancellor.

The Sabbath Observance Committee Report was then submitted by Rev. Neil Ross who pointed out that the principal concern of the Committee at the present time was to oppose the Government efforts to remove all trading restrictions relating to the Lord's Day.

Rev. R. R. Sinclair urged that we all take the matter seriously at local level and show personally our desire that the Lord's Day would be preserved and that the transgressing of it be exposed as a sin and an evil thing. It was his view that the L.D.O.S. was not doing sufficient. Rev. R. R. Sinclair in moving that a day of Prayer be held throughout the Church on Wednesday 14th December, 1988 said:

The Synod calls ministers and all the Lord's people in their respective congregations to observe a Day of Prayer in our Church and to advise others to have regard for such a day.

Such a day is required:

1. That Christians among us concern themselves with their personal sins and imperfections as to devotion to the Lord Jesus Christ; and meekly and prayerfully implore God to revive and quicken them spiritually by His Divine Spirit.

2. To appeal by prayer to the Most High for a time of gospel prosperity by the power of the Holy Spirit throughout our Church; to the conversion of sinners and the enlargement of the Church of Christ; and that many would shine among us as lights in the world, in families, congregations and communities.

3. The Church express before God, by prayer and preaching, their great grief and disappointment by the knowledge of **Widespread and Open** transgression of the Law of God throughout the Nation; manifesting in cases the influence and power of the devil; and the absolute **Indifference of Many to God's Name**, The Bible, the gospel and the Church of Christ; such living like heathen.

4. That the Church be stirred up to pray "Revive Thy work in the midst of the years . . . in wrath remember mercy." That the Day of Prayer be held (D.V.) God willing on Wednesday 14th December, 1988. Rev. Fraser MacDonald in seconding this motion said, "Prayer is our hope. What are we doing day by day, week by week, in our closets? We

may fall into two extremes. We might with Abraham when pleading for Sodom come down as far as ten. He thought things were not as dark and black as they were. On the other hand we may fail with Elijah to whom the Lord said 'I have reserved to myself seven thousand who have not bowed the knee to Baal'. Elijah thought that things were blacker than they were. We are to avoid these two snares, and keep looking to the Lord who by divine grace has brought us through all our trials and who will, we trust, bring us in his mercy to see our Centenary and to see better days.

Mr W. D. Fraser introduced the matter of the **Church's Finances** by calling attention of the Synod to the Lord's goodness to us throughout another year, using the words of David in 1 Chronicles chapter 29 — "Blessed be the Lord God of Israel our father, for ever and ever. Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is Thine. Thine is the kingdom O Lord and Thou art exalted as head over all.

"Both riches and honour come of Thee and Thou reignest over all and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all.

"Now therefore, our God, we thank Thee and praise Thy glorious name, 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 we given Thee."

Mr Fraser then drew the attention of Synod to the state of the Funds and in particular to the needs of the **Sustentation Fund** and he expressed the hope that since the collection for the **Organisation Fund** was now ceasing that this would allow people to give more to the most essential **Sustentation Fund**. He observed that several congregations were still far below the level of supporting their minister while some were even below the level which warranted them having a minister. A proposal to alter the structure of salaries paid to ministers on reaching the age of seventy met with some opposition.

Mr W. Taylor referred to the Pension Fund of the Church and expressed disquiet at the large sum that had accrued and felt that such a sum of money invested within the Church would have been more advantageous.

The Assistant Clerk moved the adoption of the Financial Report and of the accounts and thus the business for the day ended.

Thursday 19th May.

The first business of The Synod at this meeting was to listen to the **Magazine Reports**. The Editor of the *Free Presbyterian Magazine* once more called for material. Both Editors were assured that their work was appreciated.

The Report on **Publications** was presented by Rev. Alexander McPherson. Rev. A. E. W. MacDonald drew the attention of the Synod to the stock-pile of books, running into the value of several thousands of pounds. Rev. A. McPherson replied that the purpose of the Committee was not the same as a business concern.

In connection with the work of the Bookroom, Rev. D. J. MacDonald stated the appreciation of the Bookroom Committee for the work done by the former manager, Mr Alex MacLean, who had now been replaced by Mr Neil MacLean. Mr MacDonald expressed the good wishes of the Committee for Mr Alex MacLean in his new career.

The Centenary Committee Report was given in by Rev. D. B. MacLeod and he drew the attention of the members of Synod concerned in the production of the Centenary Volume to the fact that this work should now be proceeding.

The Clerk of Synod read letters of thanks for donations sent by last year's Synod to various organisations and the Synod agreed to repeat donations as follows:- Ockenden Venture £500; Reformation Translation Fellowship £600; Aid to Persecuted £600; Care Trust £600; National Viewers £250; L.D.O.S. £500; Blythwood Tract Society £500 for Bibles and £250 for provisions; Witness to Israel £500.

The next item of business attended to was **Tributes to Deceased Members of Synod**.

Mr Lachlan MacKinnon, Elder Broadford.

The late Lachlan MacKinnon was for many years a faithful and active member of this Court. His love for the cause of Christ was the fruit of regenerating grace of God. Consequently his attachment to the Church was neither nominal nor marginal, but living and whole hearted. It found practical expression in cheerful self-denying and self-effacing devotion. His long services, covered a wide area including valid prayerful and worthy contribution to discussions and decisions of your venerable Court. Naturally of a bright disposition, Mr MacKinnon did, without any degree of compromise warmly commend Christ's yoke to us all. His cheerful temperament in no way detracted from the reality of his deep

toned piety. He was one whose witness would rather draw than repel. Of his peculiar love and loyalty to his own denomination none could possibly doubt.

The loss of such a man and his like is well beyond our computation.

"The memory of the just is blessed."

The Synod would extend its sympathy to his bereaved son and daughter and pray that his God will be their God.

Mr John P. Dunbar, Elder, Glasgow.

The Synod of the Free Presbyterian Church of Scotland, met at Glasgow on this day 17th May, 1988, wishes to place on record its deep sense of loss occasioned by the death on 1st August, 1987 of Mr John P. Dunbar, a respected elder in St. Jude's congregation, Glasgow. Mr Dunbar served as a representative elder on the Southern Presbytery and Synod and at the time of his death was a member of the Southern Presbytery.

Mr Dunbar became a communicant member in 1955, in the Edinburgh congregation, and was ordained and inducted to the Deaconship and Eldership in Glasgow in 1969 and 1974 respectively. He manifested a deep and abiding interest in and concern for the cause of Christ and was consistently and intelligently loyal to the testimony of the Free Presbyterian Church because he believed it to be founded four-squarely on the Word of God. For a period of nineteen years, John Dunbar rendered faithful service as Superintendent of St. Jude's Sabbath School until forced to retire because of failing health. He, himself, set a high value on the institution of the Sabbath School as was evident at a Fellowship meeting in Dumbarton some years ago when he spoke affecting of his indebtedness to his own Sabbath School teacher, the late Mr William Sim. In many aspects of the life of his own congregation Mr Dunbar did not spare himself and, since his passing, his fellow officebearers are reminded sorrowfully of the extent of his unstinting labours when occasion demands the appointment of a successor.

Although in indifferent health for a number of years, he was never heard to complain and appeared submissive to the Lord's dealings with him to a remarkable degree. We believe that he could say with the Psalmist: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." (Psalm 119: 75). His death at the comparatively early age of fifty-two years caused a profound sense of shock to his brother officebearers in Glasgow and throughout the Free Presbyterian Church but we believe that John Dunbar is now inheriting

the blessings implicit in the promise: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters and God shall wipe away all tears from their eyes." (Revelation 7: 17).

To his sorrowing widow and family, to whom he was so conspicuously devoted and whose spiritual interests he had so much at heart and to his mother, brother and sisters the Synod desires to tender its deepest sympathy and to commend them to the God of all grace, the only source of enduring consolation.

Mr Murdo MacLeod, Elder, Broadford.

Mr Murdo MacLeod of 15 Colliemore, Sconser, who passed away in October 1987 was a respected member of this Synod on more than one occasion, representing the Congregation of Broadford and Elgol, Strath.

Mr MacLeod was born on the Isle of Raasay in the year 1905 and was brought up in a Christian home. As he grew up he kept to the example taught him and was careful to keep the Sabbath day holy. His work as a shepherd and gamekeeper of necessity took him to remote locations like the Isle of Scalpay, off Skye, where he worked for eighteen years, frequently crossing by rowing boat to Broadford to get to the services there.

After a period of war service, Mr MacLeod lived at Knock Farm in Sleat, and it was there that his family were brought up.

We do not know exactly when the saving change took place in his experience, but it was not until October 1974, when he had retired, that he became a member in full communion in the Free Presbyterian Church at Broadford. Three years later, in October 1977, he was ordained to the office of the eldership there.

He was highly respected in Sconser and throughout the parish. Although a man of few words, we believe that he showed a clear testimony of faith in the Lord Jesus. He was of an independent mind, able to express his views very definitely, and was as much concerned with the spirit as with the letter of the gospel. He showed diligent care in both the spiritual and temporal affairs of the congregation, and he was a much loved visitor, especially in the local hospital.

Shortly before his death the words of psalm thirteen were on his lips. We believe that the words of that psalm were his own personal confession of faith.

To all his sorrowing family, we extend our sincere sympathy and we pray that they will seek to follow the faith of their father.

Tribute to the late Mr Alexander MacLennan, Elder, South Harris.

The Synod of the Free Presbyterian Church of Scotland, met at Glasgow, this 19th day of May, 1988, desires to place on permanent record its sincere sense of sorrow and loss over the death of Mr Alexander MacLennan, Finsbay, South Harris, who was a member of this Court on many occasions in the past. After serving his own generation well, he finished his course in time on 22nd July, 1987, at the age of eighty-two years.

Alexander MacLennan was received as a member in full communion in August, 1935. Ordained to the eldership in 1949, he was almost immediately appointed Session Clerk and faithfully performed the duties of that office over many years. In 1945 the Outer Isles Presbytery appointed him a full-time missionary and he began his labours in that capacity in Breasclete. After two years he was translated to Breanish in the parish of Uig and then, in 1949, he came back to South Harris where he continued to labour until his retirement in February, 1981.

Mr MacLennan was highly respected wherever his lot was cast and this was particularly true in his native South Harris where he laboured for the most of his years of service as a missionary. As an office-bearer he was diligent, dependable and upright; in all things adorning the doctrine of God his Saviour. Ruling his own house well, it was evident that he, in his own sphere, knew how to take care of the church of God. True-hearted in his devotion to the Free Presbyterian Church of Scotland and all that it stood for, he diligently sought to maintain its testimony and did all in his power to advance its interests in this present evil world.

The Synod would express its sympathy with his family including his sister in South Harris and especially his two daughters who so lovingly and devotedly cared for him in his latter days and pray that the Father of mercies and the God of all comfort would be their stay.

Help, Lord, because the godly man
doth daily fade away;
And from among the sons of men
and faithful do decay.

Mr Roderick MacKay, Elder, Ness.

The Synod of the Free Presbyterian Church of Scotland met at Glasgow this 19th day of May, 1988, desires to place on record its sincere sense of sorrow and loss over the death of Mr Roderick MacKay, Elder, Ness, who passed away on the 6th day of July, 1987, at the age of 71 years.

Mr MacKay was elected to the eldership in February, 1979, and faithfully performed the duties of that office while health and strength permitted him. He was most acceptable as a leader of the praise in the house of God and was, we believe, a man of prayer. His father was also an elder in the Ness congregation and we have his only surviving brother present with us in the person of the Rev. Angus MacKay. A seafaring man, he faithfully served King and country throughout the years of the Second World War rising to the rank of a Petty Officer then, and after the war and by diligent application to study obtained a Master Mariner's certificate.

He is now, we believe, safely within the haven which he desired to see.

The Synod would express its sincere sympathy with his widow who so devotedly and lovingly cared for him over the years prior to his death when he was much debilitated, and also with his two daughters, only son, and his surviving brother and sisters.

Tribute to the late Murdo Matheson, Elder, Staffin.

Mr Murdo Matheson passed peacefully away to his eternal rest aged 85 years on 7 October, 1987. Murdo's early spiritual impressions were connected with the death of a brother. He used to recall periods of prayer in an old shed on the shore of a loch near his family home in Staffin. When fifty-five years old he became a member in full communion in the Free Presbyterian Church and was ordained as an elder some years later. On several occasions as required he took his place on the different courts of the church. Murdo used to speak often of the blessing he received at a Raasay communion in the 1930s. The sense of peace he had on that occasion was something he recalled with a sense of indebtedness to the Lord: and it was to Raasay that he and his wife retired in 1982.

Murdo was a quiet and unassuming christian and we miss his presence and his prayers in the congregation. To his wife and two daughters the Synod records its sincere sympathy. "So to the haven he them brings which they desired to see." Psalm 107: 30.

In addition to the Tributes the following remarks were made. Rev. S. F. Tallach spoke of Mr L. MacKinnon in the following terms — "He was my elder for nine years. He was very active and outgoing. It was when taking a load of cattle across some water and the boat tumbled over and Mr MacKinnon realised he was nearly drowned, this was the beginning of his seeking salvation. He was converted under Mr MacDonald's preaching. His witness was a very active one. He had a home-help who

was living with a common-law husband. One day Mr MacKinnon said to her 'you are living in sin'. The woman went back home and told her common-law husband what Mr MacKinnon had said. The husband agreed and the outcome was that the woman and the man were properly married."

Rev. Donald MacLean referred to Mr John Dunbar thus —

"Mr Dunbar was a very diligent and active elder in this congregation and the tribute notes his being taken away at a very early age just when we expected that his service would become more and more valuable as the time went on. We feel it especially at such a time as this. He manifested in his spiritual exercises that he knew what it means, 'If any man be in Christ he is a new creature'."

Rev. Alex Morrison made the following remarks on Mr Alex MacLennan —

"I would like to make a few remarks about this godly man who I knew for forty years. I had the privilege of working with him in his own congregation in South Harris and in North Harris where he was an assessor elder. He had his own share of trials and some of them fiery but we have reason to be thankful that he was carried through them all by the One who interceded for him within the veil. We believe that Mr MacLennan is in his soul inheriting the inheritance of the saints."

Rev. L. MacLeod associated himself with these remarks.

Jewish and Foreign Mission Business. This was dealt with on Thursday evening. Rev. A. McPherson informed the Synod that the doctor who had offered her services to the Committee for work in Mbumba Hospital had now received an entry permit to Zimbabwe and that although for some time she would have to work at Mpilo Hospital, Bulawayo, it was hoped that it would not be for a very long period.

As for Malawi and Kenya Rev. A. McPherson said that he had hopes that the Foreign Missions' Committee would be able to send someone soon to begin work in one of these countries. He asked the prayers of the Church that the Lord would raise up suitable persons.

Rev. D. A. Ross expressed his view that the Lord had opened a door into these two countries and no man could shut it.

Rev. R. R. Sinclair made the observation that we may be taking on more than we can reasonably accomplish and that we had enough, perhaps, to do in Zimbabwe without engaging in work in Malawi and Kenya.

To this Mr McPherson replied, "I think if Mr Sinclair was still in the

Foreign Missions' Committee he would find it difficult to refrain from doing what he could in Malawi and Kenya."

The Dutch Deputies Messrs D. Veldman and D. DeJong were now introduced to the Synod and welcomed by the Moderator who spoke of the interest shown by the Dutch Committee and people in the work of the Mission in Zimbabwe and he expressed thanks for the help given over the years to the Mission.

Mr Veldman then addressed the Synod. In his address he referred to the words in the epistle of Paul to the Corinthians 12: 9. "My grace is sufficient for thee for my strength is made perfect in weakness. Your church," he said, "is a small church. Your ministers are few for the great work of the mission in Africa. The main matter is to know Christ as the only Saviour for time and for eternity. I believe that the time now is the time when the Cause is weak and the numbers few so let us go forth in the greatness of Christ. May the Lord bless you personally."

Rev. A. Ndebele presented the Mission Reports of Ingwenya, Zenka, Mbuma, Zvishavani and Bulawayo. He observed that it was the wish very early in the history of the Mission in Matabeleland, to extend to Mashonaland. An attempt was made and this ended in disappointment. Therefore it was most gratifying now to see an established Mission in Mashonaland under the supervision of Rev. Zororai Mazvabo. Mr Ndebele admitted that these were still trying times in Zimbabwe and there were fears for what might happen in the movement, presently existing in Government circles, to bring in teachings; contrary to the Word of God, nevertheless we ought not to be pessimistic but optimistic that the Lord will carry His Church through in all ages. In a dark night, he noted, the light of a matchstick appeared as a ball of fire. He appealed for the prayers of the Church at home to follow the Mission. Referring to the fact that the African Church was very far from being self-sufficient he acknowledged that the Bible directed, as in the case of Jacob, to give one tenth of one's income to the Lord, and he hoped that the light of this was breaking in upon them in the Mission. Mr H. MacKenzie replied to Mr Ndebele's Report stating how encouraged the Church at home was to hear of some progress in Zimbabwe, as far as the gospel is concerned.

Mr W. Taylor joined in commending the work being done but expressed the caution that there should not be too much spoon-feeding. Rev. John Tallach said that the words were coming to his mind in connection with the Mission were the words of the prophet Haggai, verse four of chapter two, "Yet now be strong O Zerubbabel, saith the Lord; and be strong O Joshua, son of Josedech, the high priest and be strong, all ye

people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts:"

Rev. R. R. Sinclair reiterated his former view that there was a danger of over stretching of resources and asked why this issue was not faced? At this stage the Clerk of Synod called on Mr Joseph Mazwi Sibanda, an elder from the Mission, to address the Synod, which he did and assured members of Synod that when he would return, the Lord willing, to Zimbabwe he would have much to relate of what he had seen of the Church in Scotland. He thanked the Church for sending the gospel to Africa and in particular referred to the work done by the Late Rev. John Tallach and Rev. Dr. MacDonald.

Dr. James Tallach then presented the Reports on the Mission Hospital, the John Tallach Secondary School and on building. He referred to the year of work that had gone behind all these Reports observing that the good works had gone on side by side with the preaching of the gospel.

Mr W. D. Fraser presented the Mission Accounts and commented on the better rate of exchange now existing eg in 1986 one hundred dollars were valued at 40.60 pounds whereas in 1987 one hundred dollars were 32.13 pounds.

The attention of the Synod now turned to the Dominions and Overseas Congregations. Rev. D. B. MacLeod gave a general survey of the situation and he also intimated that Rev. Angus MacKay expected to leave shortly for Australia and New Zealand. The various deputies then gave in their Reports. The Rev. L. MacLeod expressed his sense of sorrow and loss at the death of Mrs Dolly Fraser, Toronto, who had recently been killed in a motor car accident. This expression was repeated by other deputies. Rev. James Tallach said that he found the small gatherings of our people here and there, in these distant lands, like oases. Rev. S. F. Tallach was able to contrast his visit with the original visit to Canada where he had stayed for some time after his ordination. In particular he could not but be affected with the change that had come over the congregation in Winnipeg — now non-existent. Rev. Malcolm MacInnes noted that the conditions in Canada are very similar religiously to conditions here at home — a state of religious decline. Mr TenHove from the Toronto congregation indicated his appreciation at being able to attend the Synod and sought to praise the Lord for His goodness.

Rev. J. A. T. van Dorp presented his report and the report of Rev. E. A. Rayner and stressed that we ought to persevere even when things are low. He remarked that we ought to bear in mind that the Cause in these

distant lands was sometimes much lower than it is even today. Prior to the visit of the Late Rev. John Peter MacQueen in 1935, services of a gospel nature had ceased in Grafton and it was Rev. J. P. MacQueen who recommenced them.

He finished with the words "Greet then that love us in the faith". Rev. A. Morrison gave in his Report on Italy. Rev. A. E. W. MacDonald stated that he would like to ask some questions re Franco Magiotto but as the hour was late he would leave it meantime.

The Clerk of Synod said — "It comes before my mind that in these countries we have established the means of grace which are truly wells in the valley of Baca, and our earnest prayer should be that the rain which comes from heaven would come as showers to fill these wells, so that souls would be given by divine grace to drink out of these wells which are from Him who died and rose again and is alive for evermore."

Rev. J. W. Ross gave a verbal report of his recent visit to Canada.

The Moderator thanked the Glasgow congregation for their attention to members of Synod and this year's Synod (public) was closed.

From Private Meetings of Synod.

Standing Collections for the year to be the same as last year with the exception that there be no collection for the Organisation Fund and that there be a new collection taken in the month of June for the Outreach Fund.

The Bible Presbyterian Congregation, Larne, Northern Ireland, and their minister the Rev. George Hutton were received into the Church by the unanimous vote of the Synod, after he and his office-bearers had answered the appropriate questions; and signed the usual formula. The Congregation was placed under the jurisdiction of the Southern Presbytery.

Discipline — Case of Rev. Alexander Murray.

This case was heard on appeal from the Northern Presbytery. The decision of Synod was:

"Having heard parties at the bar, the Synod expresses its strong disapproval of the conduct of the Rev. Alexander Murray in asking a Roman Catholic priest to pray in the circumstances brought before the Court. The Synod also note that Rev. Alexander Murray expressed no regret for his conduct but rather asserted that he would do the same again. In these

circumstances the Synod sustain the appeal and reverse the decision of the Presbytery as totally inadequate by substituting in its place the judgment that Rev. Alexander Murray be suspended from the exercise of his ministerial functions and from the sealing ordinances of the Church for a period of three months from this date.

Church Standing Committees

Finance: Revs. A. E. W. MacDonald, J. MacLeod and D. Nicolson with Messrs R. Campbell, W. Taylor, R. Middleton, W. G. MacLeod, D. MacKenzie and W. Byers. Mr W. D. Fraser, Convener.

Church Interests (Moderator of Synod): Revs. R. R. Sinclair, Donald MacLean, F. MacDonald, A. Murray, J. MacLeod, A. E. W. MacDonald and N. M. Ross.

Religions and Morals: Revs. D. A. Ross (Convener), D. M. Boyd, A. McPhail and H. I. MacKinnon with Messrs D. R. MacSween, J. MacAskill and W. Byers.

Dominions and Overseas: Rev. D. B. MacLeod (Convener), L. MacLeod, A. MacKay, J. MacLeod, A. Murray, S. F. Tallach with Messrs D. MacCuish and W. D. Fraser.

Jewish and Foreign Missions: Revs. A. McPherson (Convener), A. Murray, Clerk, D. B. MacLeod, James Tallach, J. MacLeod, D. A. Ross with Messrs I. MacLeod, W. Taylor and J. van Woerden.

Training of Ministry: Revs. D. J. MacDonald (Convener), F. MacDonald, D. B. MacLeod, J. MacLeod and A. E. W. MacDonald with Messrs D. R. MacSween, J. MacAskill, A. McPherson and A. Gillies.

Sabbath Observance: Rev. N. M. Ross (Convener), Revs. D. A. Ross and G. MacAskill with Messrs E. I. Fraser, A. Gillies and D. MacRae.

Magazines: Revs. R. R. Sinclair (Convener), A. Murray, D. B. MacLeod, D. J. MacDonald, Donald MacLean, N. M. Ross, F. MacDonald, J. MacLeod and A. E. W. MacDonald.

Publications: Revs. A. McPherson (Convener), D. B. MacLeod, Angus Morrison, D. MacAskill, N. M. Ross, J. W. Ross with Mr W. Taylor.

Welfare of Youth: Revs. A. McPherson (Convener), D. A. Ross, N. M. Ross, D. M. Boyd with Mr D. MacRae.

Home of Rest: Revs. A. Murray (Convener), D. B. MacLeod, D. M. Boyd, John Ross, Angus Morrison, James Tallach with Messrs W. Taylor, E. Sutherland, R. K. MacCuish and D. MacRae.

Bookroom: Revs. D. J. MacDonald (Convener), and L. MacLeod with Messrs D. R. MacSween, A. Gillies and K. Gillies.

Outreach Committee: Revs. S. F. Tallach, D. J. MacDonald, J. W. Ross, D. Ross, D. M. Boyd and D. MacAskill with Messrs W. MacKenzie and A. MacRae. Convener — Rev. D. J. MacDonald.

Harris Home of Rest: Rev. John MacLeod (Convener), Rev. Alex. Morrison and Mr D. MacKenzie.

Finance Management/Executive: Messrs W. D. Fraser, D. McPherson, R. MacKenzie and A. MacLean.

Church Centenary Committee

Revs. D. B. MacLeod, R. R. Sinclair, F. MacDonald and Angus Morrison. Messrs A. Gillies, R. Middleton, J. MacAskill and D. R. MacSween.

Church Collections

Jewish and Foreign Mission	March and August
General Building	April
Home Mission	May and October
Outreach	June
Dominions and Overseas	September
Publications	November
College and Library	December

No Enthusiast

Because I am in earnest, men call me an enthusiast; but I am not; mine are the words of truth and soberness. When I first went into Gloucestershire, and was walking on a hill, I saw a gravel-pit fall in, and bury three human beings alive. I lifted up my voice for help, so loud that I was heard in the town below, at a distance of a mile; help came, and rescued two of the poor sufferers. No one called me an enthusiast then; and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am not an enthusiast in so doing; I call on thee aloud in flee for refuge, to the hope set before thee in the Gospel of Christ Jesus. — *Rowland Hill.*

Pray for the peace of Jerusalem

These words of the Psalmist are a constant reminder to the people of God of their duty to be ever praying for the Church of God in the world and in particular for that unity and peace which are so necessary for her prosperity. Too often — far too often — for her own good and for the good of the individuals that make up her number, there is strife and dissension within her walls. These things ought not so to be and are the effect of Satan's activity and the backsliding or lack of watchfulness on the part of her members. Satan can never so well carry on his designs against the Church of God in the world as when trouble and dissension prevail. How active Satan is in his endeavours to destroy or discredit the Church of God and how successful he is on many an occasion.

The peace of Jerusalem is a great blessing — it is a time when unity and harmony prevail, a time when men are united in one heart and mind seeking the prosperity of Zion. What days of blessing the Church of God has known at different times in its history. We may be ready to say, Oh, that was in the past, and despair of such seasons of blessing ever recurring again. But the Word of God does not give warrant for despair. While it is true that times of dissension give cause for forboding as to the judgments which the Lord may inflict upon an erring people, yet glorious things are spoken of Zion. Notwithstanding her present low and perilous condition, her long term prospects are glorious. The promises of God's Word in relation to the prosperity of Zion are many. Both Isaiah and Micah record prophecies declaring that "in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." It is true that these prophecies have had a partial fulfilment in the setting up by Christ of the New Testament Church, and in the accession of the Gentiles to that Church as a result of Christ's ascension to the right hand of power, and the outpouring of the Holy Spirit which followed upon it. Yet we believe that these prophecies will yet have an even larger fulfilment in the days of millennial glory when the Holy Spirit will be poured out on all nations and when the Jews will return to the Church from which by their unbelief they have excluded themselves so long.

In the light of such glorious promises how are we to be exercised? First of all, we are to mourn over the declensions that have taken place in the visible Church of God in the world and the many defections from the true doctrines and worship of God's house. We are to bewail our own

part of these in what ever measure we may have been guilty of not holding fast to the testimony so faithfully handed down to us. We are to seek repentance for past and present backslidings from God. We are to ask of the Lord that He would deliver us from the slough into which we have brought ourselves by our failure to give heed to all the teachings of His holy Word. There must be a return to God. Nothing less will do. "Oh, Israel, return unto the Lord thy God; for thou has fallen by thine iniquity." "In returning and rest shall ye be saved."

The second way in which we are to be exercised is in believing the promises, and in laying to heart that what the Lord has promised He will fulfil. His plans will never miscarry. Zion is certain to prosper for he has said it, and He is the One who cannot lie. If only the people of God would believe the promises of God's Word what comfort that would yield to their soul in a dark day. To their enemies they could then say, yea even to the arch-enemy of their souls, that though Zion is so despised in our day and so ridiculed by the men of the world yet the time is coming and is at hand when it will be altogether glorious. Then "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem."

The third way in which we are to be exercised is in praying for the peace of Jerusalem. There is One in whose hand this is — to bring peace to Jerusalem — even, the Lord Jesus Christ. He will yet be inquired of by His people to do it for them. Their own efforts are vain and can only increase dissension and trouble. There is One who can bring peace, who Himself is the Prince of peace. Without Him we can do nothing. Our best efforts without Him are totally unavailing. But in answer to the cry of the poor and needy, in answer to the petitions of His tried and afflicted people He will send peace. This is the same One who said to His disciples before He left them: "Peace I leave with you, My peace I give unto you." Let His people then pray earnestly, pray ceaselessly for the peace of Jerusalem and the fruit of that will be an era of peace and blessing to Zion such as she has not known hitherto.

What encouragement is there to engage in these things? There is the promise that they shall prosper that love Jerusalem, and love Jerusalem's peace. The prospect of spritual prosperity for their own soul ought to be a strong inducement to the people of God to plead for the coming of His Kingdom. After a season of great dearth and barrenness, surely the prospect of a season of spiritual blessing and good ought to stir up the

hearts of the true people of God to earnest seeking after God and loud crying to Him for the blessing. But what if some will say to you that you are loving the Church more than Christ? That is but the snare of the devil to make you less diligent at a Throne of grace. If your love to the Church flows from your love to Christ then there is no likelihood of your loving the Church too much but will, if anything, come short of what it should be. Prosperity, then, is promised. Let this then be your inducement to plead, having in view that Christ's kingdom may be advanced and God glorified thereby.

Redemption

by Robert Trail

Redemption is to be considered as required and demanded by the Father from the Son. The work of redeeming was laid on the Son, and the price of redemption fixed upon: even that the Son of God should, in the fulness of time, take on him man's nature; (but as the children's nature, Heb. 2: 14, as the seed of Abraham, verse 16) that in that nature He should stand in their room and stead, and suffer what His people deserved by their sins; and purchase blessings for them, which they could never procure to themselves, and without which they must perish. This price of redemption was required of Christ, John 10: 18, and required in honour to God's holy justice, in love and mercy to His chosen, and in a design of glory to His Son. A price of redemption for a sinner was never required by God of a sinner. He knoweth well that they have nothing to pay. Yea, the damned in Hell are not sent there to pay, but to be punished. The proverb that a prison pays no debts, is true of God's dreadful prison, Hell, and of the miserable prisoners there. The Lord save you from it, and instruct you in the only way to escape it. You are great debtors to God; you can never pay the first much less the last farthing. He does not require payment of you, but all He craveth of you, is that you would humbly own your debt, and inability to pay, and betake yourselves unto the Surety's payment. It was no improper saying, concerning the gospel, used by a minister in preaching to ignorant people — "The gospel" he said, "is nothing but good news, that a rich man is come to pay poor folks debts." On this errand the Father sent Him and for this end, we should believe on Him. All the price demanded He paid fully. The debt was perfectly paid in full measure, heaped up and running over.

Conjunction of Christ with a Soul

In the right application of Christ to the sick soul, to the wounded conscience and diseased heart, here begins the fountain of all our felicity, and the wellspring of all our joy. Look what the presence of the soul within you (suppose you want Christ in your soul) does to your body, to this lump of clay, as by the presence of the soul it lives, it moves, it feels; as the soul gives to the body, life, moving and senses, that very same thing does Christ to thy soul. As the soul quickens the body, so He quickens the soul — not with an earthly or temporal life, but He makes you to move, not with worldly motions, but with heavenly, spiritual and celestial. He works in you a spiritual feeling that in thine own heart and conscience you may find the effect of this Word. So by the conjunction of Christ with my soul, I get a thousand times greater benefit, than the body does by the soul, for the body by the presence of the soul gets only an earthly and temporal life, subject to continual misery, but by the presence of Christ in my soul, I see a blessed life, I feel a blessed life.

Then the ground of all perfection and blessedness stands in this conjunction. So should you not be busy craving? If you get Christ you get all with Him. The applying of Christ to my soul is the fountain of all my joy and felicity.

How then is this conjunction brought about? There is one means on God's part, and there is another on our part. On the part of God there is the Holy Spirit. He offers the body and blood of Christ to me. Now upon our part there must be a means, there must be faith in our souls to receive that which the Holy Spirit offers. Then faith and the Holy Spirit are the two means of this spiritual and heavenly conjunction. By these two means Christ is mine — given to my soul. Look how great a distance is between Heaven and Earth. How then is the body of Christ given to you? The Spirit of God must illuminate our minds ere we come to an understanding of this. This ground is true that the body of Christ is at the right hand of the Father. And how is He given to me? The right and title which is given to me, makes me to possess His body and blood. The distance of the place hurts not my title nor my right, for if any of you have a piece of land lying in the farthest part of Orkney, and if you have a good title to it, the distance cannot hurt your title.

From a sermon by Rev. Robert Bruce 1589.

Quotations from John Newton

While the mariner has the loadstone, the philosopher may attempt to investigate the cause; but after all, in steering through the ocean, he can make no other use of it than the mariner.

When a Christian goes into the world, because he sees it is his call, yet while he feels it also his cross, it will not hurt him.

Satan will seldom come to a Christian with a gross temptation. A green log and a candle may be safely left together; but bring a few shavings, then some small stick, and then larger, and you may soon bring the green log to ashes.

I should have thought mowers very idle people, but they work while they whet their scythes. Now devotedness to God whether it mows or whets the scythe, still goes on with the work.

A Christian should never plead spirituality for being a sloven; if he be but a shoe-cleaner, he should be the best in the parish. My principal method for defeating heresy, is by establishing truth.

One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.

Many have puzzled themselves about the origin of evil. I observe there is evil, and that there is a way to escape it. With this I begin and end.

Apostasy in all its branches takes its rise from atheism. "I have set the Lord always before me." The doctrine of omnipresence is universally allowed.

I remember, in going to undertake the care of a congregation, I was reading as I walked in a green lane, "Fear not Paul, I have much people in this city:" but I soon afterwards was disappointed in finding that Paul was not John, and that Corinth was not Warwick.

A Christian in the world is like a man transacting his affairs in the rain. He will not suddenly leave his client because it rains; but the moment the business is done he is off: as it is said in the Acts, "Being let go they went to their own company."

One said that the great saints in the calendar were many of them poor sinners. Mr Newton replied they were poor saints indeed, if they did not feel they were great sinners.

I went one day to Mrs G_____’s, just after she had lost all her for-

tune; I could not be surprised to find her in tears, but she said "I suppose you think I am crying for my loss; but that is not the case — I am now weeping to think I should feel so much uneasiness on the account. After that, I never heard her speak again upon the subject. Why now, this is just as it should be.

Is the Pope Anti-Christ?

It has become the order of the day in Presbyterian circles at home and abroad to find fault with the statement in the Confession of Faith in which the Pope is described as Anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God" (*Confession of Faith*, chap. 25, sec. 6). Some of the largest of the Presbyterian bodies have cut out the passage altogether. It is well therefore, that we should consider the proof-texts advanced by the Divines for their statement. The *first* is 2 Thess. 2: 1-12: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that he be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you; I told you these things? and now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." The *second* is in 1 Tim. 4: 1-3: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats,

which God hath created to be received with thanksgiving of them which believe and know the truth." These are solemn words and one naturally asks is there any system or organisation among men answering to the description given in these verses? Our forefathers had no hesitation in saying there was and that the system was Romanism culminating in its head, the Pope, and we believe they had scriptural authority for so saying. Let us briefly note the following points from the foregoing verses.

1. *The Apostasy*. The Apostasy referred to in the foregoing verses was a much more serious departure from the faith than that which characterised the early Christian Church in common with Churches in all ages of gradual decay in spiritual life and love. This is pre-eminently called "*the apostasy*" and the description given of it makes it plain that it refers to no ordinary "falling away." It was to be such an outbreak of clerical ambition that was well-nigh impossible when Christians were a persecuted people. It supposes the Church an organised body and its ministers able to mount to heights almost incredible (Brown's *Structure of the Apocalypse*, pp, 152, 153). Has such a condition of things been actually realised? Let us notice the claims put forward by the Church of Rome. Has not the Pope claimed to have supreme authority in the Church of Christ and over nations? Hildebrandianism* has become the accepted order of the Romish Church. The Pope wears the triple crown — no other ruler does so. This position has been further strengthened in the place assigned to him by the prelates of the Church in Council assembled in 1870. So it is not merely an individual claim — serious and all as that would be — but it is now an acknowledgment of the whole Roman Church. Principal David Brown commenting on the words in Thessalonians says: "If this does not come up to all that is here predicted of the 'man of sin' we may safely say that the prediction will never be realised" (*Structure of the Apocalypse*, p. 153).

2. Anti-christ is further described as "the man of sin" (*ho anthrōpos tes hamartias*), "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." To Anti-Christ is applied the description given to Judas by our Lord — "the son of perdition." The Pope, like Judas, professed reverence for Christ, but by his teaching and works actually betrays him. The Pope claims the divine prerogative of forgiving sins by the priests delegated by him. Titles have been ascribed to Popes which no mortal man had a rightful claim to

* The doctrine that the State is in subjection to the Church. It is so called after Hildebrand (Pope Gregory VII). It is the opposite of Erastianism. — *Editor*.

and did our space permit many of these might be quoted.

3. "Forbidding to marry." The references here means more than the entrance of the ascetic spirit which crept so early into the Christian Church. It is this asceticism organised into a system and worked out by church authority in the specific form of prohibition of marriage. "Now, in point of fact there is one, and only one such body existing. The Church of Rome forbids clerical marriage, and holds celibacy forth as a holier state of life, and therefore the fitting thing for those who minister in holy things" (Dr. Brown's *Structure of the Apocalypse*, p. 154).

4. "Commanding to abstain from meats." The Church of Rome has commanded that the faithful abstain from flesh meat one day of the week.

It is remarkable that the foregoing descriptions of Anti-Christ should find their embodiment in the Church of Rome as represented in the Pope and Richard Baxter's comment is pertinent to the point when he remarks: "If the Pope be not Anti-Christ he hath ill-luck to be so like him!" It is not necessary to enter further on a discussion of the subject as we are sure it will be generally admitted that the Westminster Divines had solid grounds for the statement they made in the Confession of Faith.

Protest against Divorce Bill (1937)

The Free Presbyterian Church of Scotland views with alarm the changes contemplated in the "Divorce (Scotland) Act". The Bill as drafted manifests a serious departure from the Word of God. In our considered opinion, instead of releasing the solemn obligations contracted by married parties, as suggested in the Memorandum, the national recognition of marriage should conform more closely to the Word of God, to the injunctions, obligations, and the enactments instituted by the Creator of man. We are cognisant of the modern tendency to flout the marriage bond, as if it had no higher authority than a mere civil contract. We deplore that marriage should be elastically considered by the State, that married parties should dissolve it at the caprice of either parties at will. We most seriously warn our civil legislators not to countenance this modern evil tendency for if, once acknowledged, by state authority, the disastrous results can be easily imagined, but, may God prevent their realisation.

The opinion submitted in the "Memorandum" from continental nations *re* marriage can never be standardised above the divine directions and injunctions of our Lord Jesus Christ. The "Memorandum" says:

"The provision of this Bill are merely permissive". May we ask, who can be the author or authors of this "permission" contemplated in the said Bill now before Parliament? We must not forget that we are a professed Christian State. The Lord Jesus Christ said to the Pharisees: "That He which made them at the beginning, made them male, and female . . . and they twain shall be one flesh . . . what therefore God hath joined together let not man put assunder." The Pharisees contended: "Why did Moses then command to give her a writing of divorcement and to put her away?" The Lord Jesus said to them: "Moses because of the hardness of your hearts suffered you to put away your wives, but from the beginning it was not so . . . and I say unto you, whosoever shall put away his wife, except it be for fornication and shall marry another committeth adultery; and who so marrieth her which is put away committeth adultery." "Although marriage is no sacrament, nor peculiar to the Church of God, but common to mankind and of public interest in every commonwealth," yet being a divine institution we believe that it is the duty of the legislators of the commonwealth to adhere strictly to the re-assertions of the origin, motive, and end of the marriage institution as declared by the Lord Jesus, *vide* Matthew, xix 3-9. Marriage was instituted before the existence of civil society, and therefore cannot in its essential nature be a mere civil institution. It is founded on the nature of man as constituted by God. The mutual fidelity vow is not made exclusively each to the other, but by each to God. Among semi-civilised nations, and pagans, marriage is a mere matter of selfishness, and convenience. Are we to treat the solemn institution of marriage as if it were a mere business engagement?

Our state legislators should always remember that they can no more annul the laws of God than the laws of nature. If they pass, and enact laws, that warrant those to separate whom God has joined together (except for adultery, and wilful desertion) their laws are absolute nullities at the bar of conscience, and in the sight of God. The civil power of the State *re* marriage is limited by the revealed mind of God in His own Word, and specifically mentioned in the gospels according to Matthew, Mark and Luke. If a man arbitrarily puts away his wife, and marries another he commits adultery. And who so marrieth her that is put away from her husband committeth adultery, *vide* Matthew, v 31, 32; Mark 10, 11, 12. The Reformed Churches on the Continent and Britain acted on the assumption that wilful desertion of either of the married parties annulled the marriage bond; but to limit the period of desertion to three years is in our opinion a dangerous precedent because of the modern tendency to

consider marriage as a mere expediency or conventionalism. We would submit that at least five years should elapse from the date of desertion before the marriage could be dissolved.

"Incompatibility of temper, cruelty, disease, crime, insanity or drunkenness" are not inconsistent with the marriage relation, however painful such troubles, and conduct might be to either party. We must submit to the Word of God and so must the State if her laws are to be governed by God's Word. If, therefore, a human tribunal annuls a marriage for any other cause or reason than those warranted by the Word of God, the marriage is not dissolved. If on the other hand the State pronounces a marriage valid which the Lord Jesus declares invalid, in the judgement of all true Christians, it is invalid. For a body of men to legalise adultery shall never justify the immoral act. They may (to their own satisfaction) contravene the law of God, but human laws cannot supersede the law of marriage as stated by our Saviour Jesus Christ.

In the "Memorandum" Section L (b), (c), (d), (e) and (f), is contrary to the Word of God, and as "righteousness alone exalteth a nation," we pray that our civil legislators will not deviate from the divine Law of marriage as instituted by God in the case of our first parents and as already noticed, promulgated by our Lord Jesus Christ.

F.P. Mag. Vol. 42. Page 1.

Book Reviews

Reformation and Counter-Reformation: 1588-1688-1988, by J. R. Broome. Paperback. 50 pages. £1.75. Gospel Standard Publications.

Within the brief compass of 50 pages the author of this timely publication gives a lucid and remarkably comprehensive account of what he describes in his introduction as "the three major attempts by the Roman Catholic Church to recover Britain for the Catholic (Roman) faith."

In Chapter 1 he deals with the attempt by Philip II of Spain on behalf of the Pope to subjugate England to the thralldom of the Roman Catholic Church. The Papal Bull of 1570 and the Council of Trent (1545-1563) are shown to be precursors of the Spanish Armada (1588), the defeat of which was marked by indisputable evidence of Divine intervention.

In Chapter 2 he shows how "with the Restoration of the Monarchy in 1660, the seeds of persecution began to appear again", culminating in the reign of the Roman Catholic James II (1685-1688). The Glorious Revolution of 1688, which ended the reign of James II and brought about the accession of Protestant Prince William and Princess Mary of

Orange, along with the Act of Settlement of 1701, secured the Protestant Succession to the throne.

These post-Reformation deliverances from Popery lead the author to Chapter 3, where he clearly expounds the contemporary threat from the Roman Catholic Church, made all the more menacing by its insidious subtlety. The "1988" of the title of the book refers to this attempt "to change the Anglican Church internally and, through the Anglican Roman Catholic International Commission (ARCIC), bring about a reconciliation and reunion of the Anglican Communion with the See of Rome" (Introduction). The rejection by ARCIC of the Bible as the sole authority of the Church and the blatant attack on the doctrine of Justification by Faith are highlighted in this chapter. In the final section of the chapter there is a long quotation from a survey on "Justification" by Professor James Buchanan published in 1867. Even after a lapse of a hundred and twenty years his words are strikingly relevant. All who treasure our Protestant heritage should procure a copy of this readable, informative book and encourage others, who may be suffering from the plague of apathy presently endemic among nominal Protestants, to read it.

A. G.

A Remedy for Wandering Thoughts in the worship of God by Rev. Richard Steele. Sprinkle Publications. Reprint. pp 239. Price £6.75.

This valuable book written by one of the less well known Puritans is based on the text: "That ye may attend upon the Lord without distractions." 1 Cor. 7: 35. It is on a subject of the utmost practical value to Christians wherever they may be, exposed as they are to wandering thoughts in religious duties. Steele outlines the various kinds of distractions which tend to draw the minds of believers from the worship of God in public and in private. He also states the reasons why we ought to attend on the Lord without distractions and proposes cures for this evil. Referring to a precept among the Rabbis that if a Jew be at prayer, though a serpent come and bite him, yet he must not stir till he hath done his duty, he goes on to apply this Jewish precept, saying, "Satan, that old serpent, will be nibbling at thy heel with one vain suggestion or other; but go thou through with thy business, and let God alone with him." "In prayer" he says, "fix thy eyes heavenward, and let nothing divert them till the prayer be done." In warning against being driven from duties by distractions, he says that the omission of a duty will never fit one for a duty better, and quotes Luther's saying: "The more I neglect, the more

unfit I am." An added attractive feature of this book is the large type print in which it is written making it easy to read for those with failing eyesight. We are glad to warmly recommend this book to all who are burdened with distractions in the worship of God and who desire to be delivered from them.

D. B. M.

The Lord's Day by Bishop Daniel Wilson D.D., Lord's Day Observance Society Publication. 222 pp. Price £2.50.

This small, thick paperback has just been reprinted by the Lord's Day Observance Society and is a valuable treatise on the whole question of the Christian Sabbath. Rev. Daniel Wilson was first vicar of St. Mary's, Islington, London and later was Bishop of Calcutta in India. This selection of sermons was delivered in the autumn of 1827 and gives expression to the orthodox views on the Sabbath. In the first two chapters he traces in the Old Testament the authority and dignity of the Sabbath. In chapters three and four he deals with the Sabbath in the New Testament, its transference to the first day of the week and its deliverance from Pharisaical austerities. In the remaining chapters the practical duties of the Sabbath are set forth and their observance enforced. Though there are some occasional expressions with which we might not wholly agree and here and there the word "Sunday" used instead of "Sabbath" or "Lord's Day", yet on the whole the book is most valuable and worthy to be commended to readers. It has a foreword by Professor Verna Wright M.D., F.R.C.P., who is Professor of Rheumatology at Leeds University, in which he seeks to uphold the sanctity of the Lord's Day.

D. B. M.

Notes and Comments

Religious Freedom in Russia

President Reagan during his visit to the Soviet Union visited a newly restored Russian Orthodox Church. While there he renewed his appeal for religious liberty in the Soviet Union, calling for thousands of closed churches to be reopened and for banned congregations to be allowed to practise their religion freely. Leaders of the Russian Orthodox Church told President Reagan that religious life in Russia was being increasingly freed from past restrictions.

It would be well if the Russian authorities listened to President Reagan's plea but it is hard to be optimistic about this when thousands of churches remain closed and thousands of professed believers remain in

labour camps on account of their beliefs. The Communists allow certain government controlled churches to operate and use them as show pieces to make visitors believe that there is a measure of religious toleration. The poor people of Russia need deliverance, not only from the power of communism, but also from the idolatry and false teaching of the Russian Orthodox Church.

Anglo-Catholic Pilgrimage

The annual pilgrimage by more than 5000 Anglo-Catholics to the shrine of the Virgin Mary at Walsingham, took place recently amidst the protests of Protestants who accused the pilgrims of popery. A Press report described the scene: "The lineage of the Virgin appears, bobbing above the crowd, and before her go men in white carrying ornate crosses and waving silver censers that give off clouds of incense. The tension rises as the 2ft wooden doll, with the infant Christ on her knee, suddenly comes to a halt in the middle of the square. Over a hundred clerics in magnificent blue velvet cassocks chant around her beneath a cacaphony of protest. As the evangelicals sing "Crown Him" with increasing fervour — referring to Christ — the pilgrims sing Ave Maria."

How sad it is to find this taking place in what was once Protestant England. Is it any wonder that Archbishop Runcie is confident that the Anglican bishops Conference this summer will authorise further steps towards unity with the Roman Catholic Church? The place of the Pope in a united church is a contentious matter but even this might be surmounted in view of a declaration by some Anglican Evangelicals that they were prepared to contemplate a united church headed by the Pope provided his powers were scaled down. How far reaching this would be for the nation if it ever took place. May the Lord in His mercy prevent it.

Church Notes

Presbytery Meetings (D.V.)

Northern: At Dingwall on 13th September at 2 p.m.

Zimbabwe: At Bulawayo on 11th October at 2 p.m.

Australia and New Zealand: At Gisborne on 21st October at 2.30 p.m.

Archibald Crawford Memorial Stone

The Kames Deacons' Court wish to notify the people of the Church that the above stone has been refurbished and paid for and that the fund is now closed. This information is for all those who so generously contributed to the fund and who reside outwith the Southern Presbytery.

The Deacons' Court and also the congregation wish to thank all those who responded to the appeal.

Hector MacPherson, Clerk *pro tem*, Kames Deacons' Court

Missionary Opportunities

At its meeting on 26th January the Jewish and Foreign Missions' Committee discussed the prospects for useful endeavour in different parts of Africa and resolved to bring to the attention of readers the following:-

1. That a Minister or other suitably qualified person is sought for to do missionary work in Malawi for an initial period of 12 months, and,
2. That although the previous request in the Magazine for undertaking missionary work in Kisii, Kenya specified a "medical missionary" (and which, incidentally, attracted no response), the Committee would now be pleased to hear from any person willing to engage in missionary work, with or without a medical qualification.
3. Since the time of the above meeting I have heard from Miss Graham, Headteacher at the John Tallach Secondary School, Ingwenya, that there is a shortage of staff and that any person with a University Degree although not necessarily possessing Teacher Training, would be welcome there and would be acceptable to the Department of Education in Zimbabwe.

Readers should bear the needs of the mission-field to the Throne of Grace continually, and I look forward to hear from such as might feel compelled to fill one or other of the above posts.

Rev. Dr. James R. Tallach, F.P. Manse, Raasay, by Kyle, IV40 8PB.
Tel: (047 862) 216.

Induction at Staffin, Skye

On a sunny, calm evening, on 19th April, 1988 the Skye Presbytery met in Staffin. Those who helped to fill the church were from the neighbourhood, the South, the North, the West and the Outer Isles. They came to witness the Induction of Rev. Angus M. Cattanach to the pastorate of the Staffin Free Presbyterian congregation.

The Moderator of the Skye Presbytery, Rev. Dr. J. Tallach constituted the Presbytery with prayer. After the Roll was called the ministers out-with the bounds of the Presbytery were associated with the Court.

The normal preliminaries of calling for the attested Edict, and the final Edict over, the Clerk conducted Divine worship, and preached from Jeremiah 20: 9.

Thereafter the Clerk gave a resumé of the proceedings leading to the unanimous pastoral Call by the Staffin congregation to Rev. A. M. Cattanach. The Moderator then addressed to Rev. A. M. Cattanach the questions ordinarily put to ministers immediately before Induction to a charge. These Rev. A. M. Cattanach answered satisfactorily. The Formula duly read by the Moderator was then signed by the minister elect in presence of the Presbytery and congregation. This was followed by the solemn and formal Induction of Rev. A. M. Cattanach to the pastoral charge of the Staffin Free Presbyterian congregation. He was given the right hand of fellowship by the Moderator, and by the brethren. Reminding the newly inducted minister that he was no novice, Rev. D. Nicolson addressed him appositely from 1st Timothy 4: 16. Addressing the congregation as to their duty as hearers of the Gospel, the Moderator based his remarks on Acts 17: 11.

A letter of warm good wishes was read from the Canadian Presbytery. Greetings were also conveyed from several other ministers and friends. Tardy good wishes from Rev. A. Morrison, Edinburgh were too late to be read in public.

Rev. Alexander Murray spoke of his association with the Staffin congregation as far back as 1952, and expressed his joy and satisfaction at the settlement. Rev. L. Roberts so well known in Staffin made a telling contribution, and Rev. J. Ross, Tain associated himself in a most brotherly way with the sentiments of the former speakers. After the Benediction, the large congregation had the opportunity of shaking hands with the newly inducted minister, before adjourning to the school where the Staffin ladies had prepared a most sumptuous repast.

We fervently pray that the ministry now begun in Staffin, will be owned by God the Holy Spirit, to the edification of the godly and the conversion of many souls to the Lord Jesus Christ.

For the sorely tried but loyal people of Staffin we now rejoice, and wish them showers of Divine blessing in this day of alarming blasphemy and rebuke.

F.M.

Church Deputy

Rev. Angus MacKay, along with his wife, reached Auckland safely on 27th June. We have to acknowledge the Lord's safe-keeping of them on their journey. In July Mr MacKay expects to visit Australia for four Sabbaths. We pray that the Lord's blessing may attend his labours in both countries.

Zimbabwe Dissidents

According to press reports a considerable number of guerillas who have been waging war against the Government have surrendered in response to an amnesty granted by the Government of Zimbabwe and following upon the agreement made between President Mugabe and Mr Joseph Nkomo. As a good number of these came from the Nkayi area of Zimbabwe near where the Zenka and Mbuma missions are situated, it is to be hoped that this will help to bring peace to this part of the country. Our Mission people, especially at Mbuma have been facing danger over the last number of years from these dissidents and required armed police escort wherever they went in that area. There is indeed reason to acknowledge the Lord's preserving care over them during the whole of that time. We trust that the new situation will open the way for increased Mission activity in the area.

Acknowledgment of Donations

The General Treasurer, Room 7, Seafield House, Seafield Road, Inverness, IV1 1SJ, acknowledges the following donations with sincere thanks:-

Home of Rest Fund: Raasay Friend, per R. D. MacB., £2; Visitors, £2 and £1.

The following donations are acknowledged with sincere thanks:-

Sydney: Rev. D. M. B., \$50.00.

Church Bookroom: Anon., £9 per Rev. D. M.

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

Breasclete: Friend of the Cause, £50, for Sust. Fund and £40 for Congr. Fund; Envelope in plate, £70 for Sust. Fund; Anon., £10 for Home Mission Fund.

Edinburgh: Edinburgh Congregation, £90 for Zimbabwe Mission (Binga) per Mr M. Nicolson.

Glasgow: Mrs MacK. £17 and £8; Anon., £50 per Rev. D. M., all for Congr. Fund; Anon., £10 for Comm. Exps; T. McL., £5; In memory of a beloved brother, £10, both for T.B.S.; Friend, Stornoway, £30; Anon., £5; Matt. 6: 3, £10, all for Bus Fund; Anon., £2; Anon., £15, both for Sust. Fund; Anon., £300; J. G., £200, both for Foreign Missions; Anon., £300; J. G., £200, both for General Bdg Fund; Anon., £100 for Sponsor a blind child.

Inverness: A. M., £5 for maintenance of West-side minibus.

Perth: Perth Friend, £100; Nurse MacK., Tarbert, £10 per Rev. D. J. McD., both for Perth Congregation.

Portree: Anon., £20 "where most needed", F. G., £5 for tapes, both by envelope in plate; Friends £10 for Sust. Fund per F. M.

Staffin: Friend, Inverness, £80 for Congr. Purposes.

Stornoway: Friend, Glasgow, £50; M. M., £20; Miss K. A. MacLeod, The Cottage, Callanish, Isle of Lewis, £10, all for Sust. Fund, all per Rev. J. Macleod; Envelope in plate, £5; Envelope in plate, £10, both for Home Mission Fund.

Strath, Skye: Anon., £100 for Comm. Exps; Anon., £100 for Congr. Supply Exps.