

T H E
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OTHER MEN LABOURED

The Lord Jesus Christ after declaring to His disciples, "My meat is to do the will of Him that sent me, and to finish His work," thereafter spoke to them of the harvest season in the spiritual and gospel sense, and among other things He said, "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours" (see John iv: 34-38). Moses, David, the prophets and many others had laboured right down throughout the history of the Old Testament Church, in the service of God within the realm of the Church and in connection with His Word and ordinances and through good and evil report among men. It would seem that Christ desired that His disciples would call to mind the labourers and their labours of times and years past, and that they would not be ignorant of the fact that they, in their day, were but continuing the work of the Lord in connection with His kingdom and cause of truth in the world carried on in former years and times by men now away to their eternal rest in heaven.

There are times in the Church's history again and again when the Lord's people have reason to reflect upon the character and work of ministers of Christ (and others also) who have now been removed by death from their labours here in the gospel especially, whereby they sought the honour of Christ their Lord and Master, the salvation of sinners and the edification and sanctification of believers. And in our own branch of Christ's Church the Most High has seen fit during recent years and times to remove from our midst by death a goodly number of ministers who laboured in the Word and doctrine until shortly before they passed from time to eternity. These solemn and sad events are worthy of our consideration with special reference to the character and work of those who laboured for the Lord and have now entered into their rest in the heavenly kingdom.

They were men who gave abundant evidence that they were born of God, the Holy Spirit, and who were convinced of the

reality and burden of their sins and that by the deeds of the law no flesh shall be justified in the sight of God; and who were favoured in the sovereign grace of heaven with a living faith to behold and believe in the Lamb of God for their redemption from sin. Christ Jesus was their Redeemer and their Lord. By grace they were saved and this they owned and professed.

Their entry upon the labours of the ministry of the gospel of Christ followed upon a special divine call to devote themselves entirely to this blessed and onerous work which brings with it burdens, anxieties and responsibilities of such a nature as are only known to true ministers of Christ Jesus. Some men may think that the office and duties of the Ministry are easily undertaken and discharged. They are ignorant of what is involved as before God and in relation to men. It was manifest in the case of those men to whom we here refer that they were "called of God as was Aaron."

When the Divine Head of the Church calls a man to serve Him and labour for His honour in the gospel and other duties in His Church, He assuredly bestows upon such a man the graces and *special gifts* essential for the work to which he is to devote his whole life, especially the preaching of the gospel of salvation and the expounding of the doctrines of the Word and the pastoral care of precious souls. Those other men who laboured in our Church and whom we presently have in mind were fitted thus for the work they had to do in their day by the Lord; and this was evident to the children of God who knew them.

They were men who could not live or labour without reliance upon the grace and strength of their Saviour, who says to His people, "Without me ye can do nothing." And so they were given to much and habitual secret prayer. For any man to live without this is to have a dry and a dead ministry. Our brother ministers whom we knew so well and are no longer with us, wrestled at the throne of grace for themselves in their weakness and under their burdens, and for sinners and saints under their care. They concerned themselves with those in spiritual or providential trouble being themselves conversant with the afflictions of this life.

They were men who took knowledge of the times in which they were and were deeply disturbed by the signs of the times, pointing to much forsaking of God, His holy inspired Word and His holy commandments. The backslidings of the generality of the people in our own beloved land were a great grief to them even as such deplorable conduct was to the prophet Jeremiah in his day long ago. In their ministry they exposed the sins of the nation and

generation and pointed out the need there was of repentance by the Holy Spirit from on High.

The Lord Jesus required of them that they should earnestly contend for the faith once delivered to the saints in face of a forsaking of that faith, and attacks upon that faith by enemies of the Truth in our land. This we know they endeavoured to engage in as guided and supported by the Spirit of Truth in their several stations and circumstances, and as members of the Courts of the Church. They were men who in their day were set for the defence of the gospel; as the original fathers of the Free Presbyterian Church of Scotland were in their day.

The most of our brethren in the ministry who have recently been taken from us were not aged men. In this, as in other aspects of their removal, the Most High is speaking very solemnly to us as a Church. It seems also in our humble and considered opinion that the Lord's purpose all along regarding the Free Presbyterian Church has been that in His divine wisdom He intends to limit the number of ministers of the gospel in our midst at any one time. We shall not amplify this *personal* view in these pages. The Lord's thoughts and ways are above our thoughts and ways.

We trust that by the help of God some of us are continuing to labour for the blessed Cause of the heavenly Master as our late brethren did. And others, younger in years, are now entering into their labours. It will be well for each one to seriously examine himself in the light of the Scriptures and the doctrine and teaching of Christ as to putting one's hand to the plough. Are we bearing the marks and fruits of saving and sanctifying grace? Are we truly called to labour in the ministry for the Redeemer? Are we favoured with gifts from the Lord for His service and His work? Are we given much to prayer for divine help? Are we where the Lord Jesus Christ will have us to be, that is, undertaking the office of the ministry of the gospel until laid aside or removed from the Church here by death?

And let all who fear God and love the Lord Jesus among us, seek grace and more grace to be followers of them who through faith and patience are now inheriting the promises.

POINTS FROM THEOLOGY

No. 9—The Immutability of God

From Charnock's *Discourses on the Existence and Attributes of God* :—

1. The immutability of God is a perfection. Immutability considered in itself, without relation to other things, is not a

perfection. It is the greatest misery and imperfection of the evil angels, that they are immutable in malice against God. But as God is infinite in essence, infinitely good, wise, holy; so it is a perfection necessary to His nature, that He should be immutably all this; all excellency, goodness, wisdom, immutably all that He is; without this He would be an imperfect being. Are not the angels in heaven, who are confirmed in a holy and happy state, more perfect than when they were in a possibility of committing evil and becoming miserable? Are not the saints in heaven, whose wills by grace do unalterably cleave to God and goodness, more perfect than if they were as Adam in paradise, capable of losing their felicity as well as preserving it? We count a rock, in regard to its stability, more excellent than the dust of the ground, or a feather that is tossed about with every wind. Is it not also the perfection of the body to have a constant tenor of health, and the glory of man not to warp aside from what is just and right, by the persuasions of any temptation?

2. Immutability is a glory belonging to all the attributes of God. It is not a single perfection of the divine nature, nor is it limited to particular objects thus and thus disposed. Mercy and justice have their distinct objects and distinct acts; mercy is conversant about a penitent, justice conversant about an obstinate, sinner. In our notion and conception of the divine perfections, His perfections are different; the wisdom of God is not His power, nor His power His holiness, but immutability is the centre wherein they all unite. There is not one perfection but may be said to be, and truly is, immutable; none of them will appear so glorious without this beam, the sun of immutability, which renders them highly excellent without the least shadow of imperfection. How cloudy would His blessedness be if it were changeable; how dim His wisdom if it might be obscured; how feeble His power if it were capable to be sickly and languish; how would mercy lose much of its lustre if it could change into wrath, and justice much of its dread if it could be turned into mercy, while the object of justice remains unfit for mercy, and one that hath need of mercy continues only fit for the divine fury? But unchangeableness is a thread that runs through the whole web, it is the enamel of all the rest; none of them without it could look with a triumphant aspect. His power is unchangeable: Isa. xxvi. 4 "In the Lord Jehovah is everlasting strength"; His mercy and His holiness endure for ever; He never could, nor ever can, look upon iniquity. Hab. i. 13: "He is a rock in the righteousness of His ways, the truth of His word, the holiness of His proceedings, and the

rectitude of His nature. All are expressed: Deut. xxii. 4, "He is a rock, His work is perfect, for all His ways are judgment; a God of truth and without iniquity, just and right is He." All that we consider in God is unchangeable, for His essence and His properties are the same, and therefore what is necessarily belonging to the essence of God belongs also to every perfection of the nature of God; none of them can receive any addition or diminution. From the unchangeableness of His nature the apostle James, chap. i. 17, infers the unchangeableness of His holiness, and Himself in Mal. iii. 6, the unchangeableness of His counsel.

3. Unchangeableness doth necessarily pertain to the nature of God. It is of the same necessity with the rectitude of His nature; He can no more be changeable in His essence than He can be unrighteous in His actions. God is a necessary being; He is necessarily what He is, and therefore is unchangeably what He is. Mutability belongs to contingency; if any perfection of His nature could be separated from Him, He would cease to be God; what did not possess the whole nature of God could not have the essence of God; it is reciprocated with the nature of God. Whatsoever is immutable by nature, is God; whatsoever is God, is immutable by nature. Some creatures are immutable by His grace and power; God is holy, happy, wise, good by His essence; angels and men are made holy, wise, happy, strong, and good by qualities and graces. The holiness, happiness, and wisdom of saints and angels, as they had a beginning, so they are capable of increase and diminution, and of an end also; for their standing is not from themselves, or from the nature of created strength, holiness or wisdom, which in themselves are apt to fail and finally to decay, but from the stability and confirmation they have by the gift and grace of God. The heaven and earth shall be changed, and after that renewal and reparation they shall not be changed. Our bodies after the resurrection shall not be changed, but for ever "made conformable to the glorious body of Christ," Philip. iii. 21; but this is by the powerful grace of God; so that, indeed, those things may be said afterwards rather to be unchanged than unchangeable, because they are not so by nature, but by sovereign dispensation; as creatures have not necessary beings, so they have not necessary immutability. Necessity of being, and, therefore, immutability of being, belongs by nature to God; otherwise, if there were any change in God, He would be sometimes what He was not, and would cease to be what He was, which is against the nature, and, indeed, against the natural notion of a Deity.

SCOTTISH HOME RULE AND THE TREATY OF UNION

By Rev. John Colquhoun, Glendale, Skye

(Continued from page 299)

The Act of Security.—When the Articles of Union, twenty-five in number, were agreed upon by the Commissioners there was no mention made of religion, for they felt that they could not safely deal with such a subject, but the failure to make the attempt may indicate a lack of concern as to whether or not the Church of Scotland would be secure from the encroachments of Prelacy. The Divine Head of the Church, however, ordered all the affairs of His Church in Scotland so that the Commission appointed to watch over all these affairs were not permitted to fall into the intrigues of their enemies. They joined no political party, or made alliance with any of the many cunning adversaries who were bent on serving their own political ends or the aims of the various parties to which they belonged. At last an Act of Security was passed in the Scottish Parliament in which the Acts confirming the Confession of Faith and the Presbyterian form of church government were ratified and established, “to continue without any alteration to the people of this land in all succeeding generations;” and it was further declared that this Act of Security, “with the Establishment therein contained shall be held and observed in all time coming, as a *fundamental and essential condition* of any Treaty of Union to be concluded betwixt the two kingdoms, without any alteration thereof, or derogation thereto, in any sort, for ever.” On this matter, Dr. Hetherington says:—

It would be very difficult, if not impossible, for language to convey more clearly and strongly the idea, that the Church of Scotland was thus intentionally placed beyond the power of the united parliament to interfere in the slightest degree with her constitutional rights and privileges; since the maintenance of her integrity unimpaired, intact, inviolable, was itself the very basis of the union, without which it would not have taken place, to interfere with which was declared to be beyond the power of the British parliament, and any infringement of which was necessarily equivalent to a virtual dissolution of that great international treaty.” *History of the Church of Scotland*, 6th ed., p. 191.

The Act of Security, which was embodied in the Treaty of Union, and thus became an essential condition of it, ensured for the Church of Scotland, government by Kirk-sessions, Presbyteries, Synods, and General Assemblies, and that this government should continue unalterable, and be the only government of the

Church within the kingdom of Scotland. Though the Presbyterians of Scotland were precluded, by their own choice, from taking part in the negotiations for Union, yet the action of the Commission of Assembly in presenting its "humble Address and Petition" to the Duke of Queensberry, Her Majesty's High Commissioner, and the Estates of Parliament, was the means of procuring the Act of Security. The Commission supplicated that there be a ratifying and confirming of previous Acts of Parliament bearing upon the Confession of Faith and the "purity of worship presently in use in this Church." The result may best be given in the lucid language of C. S. McCrie, D.D.:—

"To the desire of the Presbyterians of Scotland thus expressed the Scottish Parliament gave courteous and satisfying effect. For before the Treaty of Union was brought up for ratification there was passed a separate enactment in which the ingenuity of draftmen and the resources of the English language were alike taxed to convey an assurance of security to the upholders of the Protestant religion and the Presbyterian polity. After recapitulating what had already been secured by Act of Parliament, this important legislative measure provided 'that the Universities and Colleges of *St. Andrews, Glasgow, Aberdeen, and Edinburgh* . . . shall continue within this kingdom for ever,' that all professors, principals, regents, masters and other officials, shall not only own and acknowledge the civil government, but also consent to the Confession of Faith 'as the Confession of their Faith, and that they will practise and conform themselves to the Worship presently in Use in this Church, and submit themselves to the Government and Discipline thereof, and never endeavour, directly or indirectly, the Prejudice or Subversion of the same.' The measure also provided that every successor of Her Majesty, at his or her accession to the throne, shall 'Swear and Subscribe, that they shall inviolably Maintain and Preserve the foresaid Settlement of the true Protestant Religion, with the Government, Worship, Discipline, Right and Privileges of this Church as above Established by the Laws of this Kingdom, in prosecution of the Claim of Right.' " *Public Worship of Presbyterian Scotland*, p. 262.

This security for the Presbyterian Church of Scotland was not obtained without a struggle when the Treaty of Union came before the House of Lords. Several peers and prelates had spoken very strongly against the Act of Security. Upon this, Tenison, the Archbishop of Canterbury, with a magnanimity not found in many of his predecessors, or his successors, said that he had "no scruple in approving of it within the bounds of Scotland;

that he thought the narrow notions of all churches had been their ruin; and that he believed the Church of Scotland to be as true a Protestant Church as the Church of England, though it was not so perfect." This, by the way, shows he had more enlightenment than the Anglicans of the Church of England to-day, who, on account of the myth of Apostolic Succession, are more in sympathy with the Church of Rome than with any branch of the Presbyterian Church. When the Articles of Union had been agreed on by the English Parliament a copy was sent back to Scotland and recorded by the Parliament there on 25th March, 1707. This done, the Scottish Parliament adjourned to the 22nd April, but in reality to meet no more, but as part of the British Parliament to meet at Westminster. The Act of Union of 1707 left to Scotland its own Church and its own system of law, and yet it was united to England to form a single State. As a fruit of this Union, Scottish industry, after a few stagnant years immediately following the Union, began to show a vast improvement, and Scotland was able to take its rightful place in competition with other nations in the foreign markets.

Hostility to the Scottish Church.—By the Act of Security, as we have seen, the clearest recognition was given to the distinctive position of the Church of Scotland that was possible for the legislature to give, backed by the solemn pledge of national faith, but it soon became evident that, as far as certain parties were concerned, that this solemn pledge given by the representatives of both nations and ratified by the Sovereign was far from being relished. "The Jacobites, who wished the restoration of the exiled Stuart race, knew well that the establishment of the Presbyterian Church was the only main obstacle to their resumption of power in Scotland; and the not unnatural sympathy which the English Episcopalians felt for their Scottish brethren of that persuasion, induced them to take every measure in their power for the discouragement of the rival Church. Of this character was the jealousy and intolerant policy of the English High-Church party, requiring the sacramental test, according to the forms of Episcopacy, before any man could be eligible to a place of public trust in civil affairs, while no such limitation was applied to them in Scotland. This was manifestly contrary to the spirit of the Union, and a grievance to every true Presbyterian. But it still had more pernicious tendencies. It was calculated to cause disregard to that sacred ordinance, by degrading it to the character of a civil qualification; and it tended to allure the Scottish nobility and gentry to conform to Prelacy to which they were already sufficiently prone. This effect was, in all probability, what

Prelatists expected and desired; but it was evident that it could not be otherwise than offensive to Presbyterians, especially when contrasted with the repeated and pressing applications made to the Church of Scotland to receive into its bosom the Prelatic curates, and to give them an equal share in the government of the Church which they had so long persecuted, and were still seeking to subvert. In the circumstances and arrangements of the Union itself, and notwithstanding the Act of Security, there was reason for the Church of Scotland to be jealous of her rights and privileges, so far as it was in the power of the Church of England to impair and obstruct them. The bitter hostility of the Scottish Jacobites and Prelatists was even increased by the Union, which opposed a mighty obstacle to their hopes, and which, they well knew, could not have been accomplished if the Church of Scotland had offered a strong and determined resistance." *Hetherington's History of the Church of Scotland*, 6th ed., p. 192.

From the foregoing it can be seen that the Church of Scotland could not be enthusiastic about the Union, and for very good reasons, for it viewed a Union with a richer and more populous nation, whose Church government was that "black prelacy" which they had solemnly sworn to abjure, as militating against that Scriptural Presbyterianism for which many in Scotland had shed their heart's blood to uphold, but things worked better than many Scotsmen expected.

Jacobite Plans Frustrated.—The Jacobites, much to their disappointment, discovered, in their Rising of 1715, that the firm loyalty of the Church to a Protestant Succession on the Throne was more than a match for their plans to put the Old Pretender on the Throne of Britain, and that any appeal they might make to Scottish national feeling was in vain. Though many Presbyterians showed a desire for separation between the two States, yet, generally speaking, the Church of Scotland was not enthusiastic about it. The Jacobites not only did their utmost to appeal to Scottish national feeling, but they tried to get up a public address to the King, craving the repeal of the Union, and used all their endeavours to get support for it throughout the country. On this matter, Principal Wisheart, who had been Moderator of the General Assembly on no fewer than five occasions, writes to Robert Woodrow, minister of Eastwood, as follows: "The Jacobites' address was certainly contrived for raising a ferment in the spirits of those well affected to the present Government and constitution, and creating differences and animosities among honest people, and in the issue to alienate the affections of people

from His Majesty's Government; in a word, it was a contrivance fitted for doing execution, turn whatever way it would. But, blessed be God, who hath in a great measure broken that design, both here and in other places. The advocates here (Edinburgh) in their annual meeting, had a tough debate about it, but at last it was by vote thrown out of doors; but it's said that a great many of them resolve to subscribe it, each one for himself. Some Jacobites are busy going through Liberton parish with it, seeking subscriptions among the tenants and others of the vulgar (as Mr Semple informs me), but very few or none subscribe it, except boys and servantmen." *Woodrow's Correspondence*, Vol. ii. p. 19,

The days of the "Auld Alliance" with Romanist France were forever gone, and Scotland, as the years rolled on, discovered more and more, an affinity of race, language, and common interests, with England, and that their mutual prosperity was based on the Union by which they became one State. From a temporal point of view Scotland benefited by the Union. The barriers of tariff separating the two nations were broken down, English and Colonial markets were opened up for Scotland, and its contribution to the prosperity of the two nations appeared more and more as the time subsequent to the Union rolled on.

(To be continued)

FOREIGN MISSION DEVELOPMENTS

In spite of the difficulties in Rhodesia, caused largely on the one hand by the almost incredible bungling of the British Government and by the noisy pressure of African Nationalists on the other, the Mission continues its way, witnessing to all within its sphere that there is salvation to be found for lost and ruined sinners in the Lord and Saviour Jesus Christ.

Several interesting developments of an encouraging nature have taken place recently and these will be of interest to readers of the *Magazine*.

1. *The translation of the complete book of Psalms in metre into Sindebele.* The singing of Psalms in the public worship of God to the complete exclusion of hymns of human composition is not a mere tradition in the *Free Presbyterian Church*, but a matter of Scriptural principle. Accordingly, all the congregations on the Mission are Psalm-singing. One of the disadvantages has been that we had only some of the Psalms translated in the native language of the people. This has now been rectified and a com-

plete translation has been made for the first time of the Psalms of David into the Sindebele dialect. Prominent in this work have been Mr James Tallach, Rev. Petros Mzamo, and Mr Aaron Ndebele, and we are all very indebted to these young men for their labour of love.

When the Trinitarian Bible Society were informed of this translation they intimated their willingness to print and dispatch the required number of copies and also said that the Society would bear the entire cost, which amounted to £1,000. The Committee of the Church are very grateful to the Society for their willingness to help in such a generous way. The present writer called in personally to see the Secretary of the Society with his thanks for this kindness, and Mr Brown told him an interesting story of what happened. When the Committee of the T.B.S. met to consider the question of printing the Psalms in Sindebele, it was agreed to carry out the project as indicated above. Within the next fortnight, Mr Brown had received a donation of £500 and a legacy of £500—both from Free Presbyterian sources! This remarkable sequence indicates surely that the work is of the Lord and deserves every support.

2. *The constituting of the Southern Rhodesian Presbytery of the Free Presbyterian Church of Scotland.* As a Church we are interested not only in purity of worship but in Scriptural Church Government. Until, therefore, a Presbytery was formed in connection with the Mission, the true form of Church Government could not be practised except in a limited way. In the good providence of the Lord, a Presbytery was formed on 24th December, 1962, and the following is the account sent of that notable event:—

“ According to the Motion of Synod (May 1962) the three Mission Stations of Ingwenya, Zenka and Mbuma, were raised to the status of sanctioned charges with the Reverends A. E. W. MacDonald, D. M. Campbell, and P. Mzamo assuming pastoral charges respectively.

“ The motion of Synod further directed that the said ministers together with one elder from each Kirk Session should form themselves into a Presbytery to be called the Southern Rhodesian Presbytery of the Free Presbyterian Church of Scotland, with the same powers as presbyteries at Home, and accordingly, the said ministers with the ruling elders Aaron Ndebele of Ingwenya, Alexander Mpofu of Zenka, and Philemon P. Ndebele of Mbuma, met on Monday, 24th December, 1962, to read the Motion of Synod. It was decided to meet later in the day to form the Pres-

bytery. As arranged, the said ministers and elders met, and Rev. P. Mzamo engaged in prayer thus constituting the First Meeting of the Southern Rhodesian Presbytery. Rev. P. Mzamo was appointed as Moderator and Rev. D. M. Campbell appointed as Clerk.

“ The motion of Synod allows that one minister and one elder be sent home to the annual Synod if thought desirable. Subject to the approval of the Foreign Mission Committee it would be possible to arrange the leaves of European members to coincide with Synod Meetings. We should like very much to send an African member but realise that the financial burden involved would be too great, and, as yet, the contributions from the indigenous congregations are quite negligible. For 1963, however, it is proposed (D.V.) to send Rev. P. Mzamo together with Elder Alexander Mpofu, and the expenses involved are to be met with the money collected by Rev. A. E. W. MacDonald when he was home on leave from the congregations of Wick (including Halkirk friends), Dornoch, Inverness, Gairloch, Stornoway, North Tolsta and Edinburgh.

“ We feel deeply the need of guidance and blessing upon this new step, and look for that to the Divine Head of the Church, the Lord Jesus Christ.

(Sgd.) DONALD M. CAMPBELL,

Clerk of Southern Rhodesian Presbytery.”

We look forward with the greatest of pleasure to welcoming these two representatives of this new Presbytery, both of whom are Africans. Rev. P. Mzamo is already known to the people of our Church from a previous visit. Mr Mpofu is the worthy son of old John Mpofu, about whom so much has been written in past reports of work on the Mission.

3. *Higher Teaching Training.* The training of our own teachers has always been an important consideration with the Mission Staff. The general principles upon which all Teacher-training has been based both in Government and Mission Schools in Southern Rhodesia, were evolved by the late Rev. James Fraser, and adopted with great success all over the Country as well as at Mbumba.

It has been decided to recommence this side of the work once more, but on this occasion the School will be at Zenka and not at Mbumba. The Government is co-operating and Miss K. M. Macaulay, M.A., and Miss I. MacCuish, M.A., are leaving for Rhodesia to undertake this work at the end of January, 1963.

These are one or two of the recent developments which have taken place in that sunny but troubled land. What Africa needs is not the tempestuous claims of men with a lust for power, nor the compromising solutions of unprincipled politicians, but the gospel of the glory of God in the power of the Holy Ghost. It is this alone which can bring peace and prosperity to the Nations of the World, and for this we should earnestly pray.

While these new developments take place, the old and essential work must be carried on in pulpit, school and hospital, as attempts are made through these various channels to set before sinners the one Name given under heaven among men whereby they can be saved.

Surely we who are so favoured in Britain should be remembering in constant prayer those who have gone out from us, seeking that their labours would be blessed, and ensuring by our liberal giving that no opportunity will be lost through lack of funds.—D. M.

THE ACT OF UNIFORMITY (1662) AND THE GREAT EJECTION

The Act of Uniformity was passed by Charles II two years after his restoration to the throne. The terms of conformity specified by the Act were: 1, Re-ordination, if they had not been episcopally ordained. 2, A declaration of unfeigned consent to all and every thing prescribed and contained in the Book of Common Prayer, and administration of sacraments and other rites and ceremonies of the Church of England, together with the psalter, and the form and manner of making, ordaining, and consecrating of bishops, priests and deacons. 3, To take the oath of canonical obedience. 4, To abjure the Solemn League and Covenant. 5, To abjure the lawfulness of taking arms against the king, or any commissioned by him, on any pretence whatsoever. Such were the terms of the infamous and tyrannical Act of Uniformity, which was to come into force on what is termed the Feast of St. Bartholomew; and the penalty for any one who should refuse, was deprivation of all his spiritual promotions. The result was, that when the fatal St. Bartholomew's day arrived, about two thousand Presbyterians relinquished all their ecclesiastical preferments, abandoned all their worldly means of subsistence, left their homes, and more painful than all, their churches and their weeping and heart-stricken flocks, and became literally strangers and pilgrims in their native country, like their Divine Master, not having where to lay their heads. In their day of power, when ejecting Episcopalian ministers convicted

of scandalous offences or of ignorance, they had allowed to these men a fifth part of their former livings; but no similar mercy or charity was shown to them. They were at once driven and abandoned to utter poverty and homelessness; and to grievous worry was added not less grievous insult, in the cruel and contumelious treatment which they received from their proud and pitiless oppressors. Yet in one respect the day of St. Bartholomew was a glorious day. It testified to a wondering world the strength and the integrity of Presbyterian principles, in their triumph over every earthly influence; or rather let us say, it proved that the essential spirit of the Presbyterian Church is the spirit of Christianity itself, and therefore it received divine strength in the day of sore trial, that it might finish its testimony in behalf of the sole sovereignty of Christ over His own spiritual kingdom, to the laws and institutions of which man has no right to add, and which he cannot without sin diminish. Yes, for the Presbyterian Church, and even for the Westminster Assembly by which that church had been introduced into England, it was a glorious day. But what was it for Prelacy? A day of everlasting infamy, stamping upon its character indelibly the charge, proved by so many repeated facts, of being essentially A PERSECUTING SYSTEM.

But it is equally unnecessary and ungracious to dwell on the detailed results of this tyrannical and persecuting act; and therefore, with a few incidental remarks of some general importance, we shall pass from the painful subject. It must have been observed, that the religious body once known by the name of Puritans, became Presbyterians both in principles and practice, partly before, and thoroughly during the time of the Westminster Assembly. Against them, accordingly, as Presbyterians, was the force of persecution directed, although the demands and the penalties of the Act of Uniformity were equally applicable to the independents and all other sects of dissenters; and of the whole two thousand who were ejected by that sect, above nine-tenths were Presbyterians.

History of the Westminster Assembly (pp 324-326),
By Dr. Hetherington.

DR. OWEN A PRESBYTERIAN

In his Mss. "Analecta" under date 1716, Wodrow records the following statement: Mr George Redpath told me two or three years ago, when in Edinburgh, that he visited Dr. Owen on his death-bed, and Presbytery and Episcopacy came to be discoursed of; and the doctor said how he had seen his mistake as to the

Independent way and declared to him a day or two before his death, that after his utmost search into the Scriptures and antiquity he was now satisfied that Presbytery was the way Christ appointed in the New Testament Church.—(F.P.M. April, 1957, P. 185).

OBITUARIES

Rev. Donald John Matheson, Errogie

In recent months the removal by death of ministers of the Free Presbyterian Church, who laboured diligently and faithfully over many years in the Lord's vineyard, has occurred with a frequency that has greatly weakened our church. Last year the departure of our worthy minister from the Errogie manse will be widely felt as a great loss to the Christian ministry, as he was held in great esteem among the Lord's people as a truly sent ambassador of Christ. Mr Matheson passed to his eternal rest after a short illness in Raigmore Hospital on 4th July last year at the age of 72 years.

Mr Matheson was born at Strond, Harris in September 1890, one of a family of seven sons and one daughter. His father, at the time missionary in S. Harris, a man who feared God above many, and his mother, a worthy help-meet to her husband, as the obituary notices of them both, which appeared in the F.P. Magazine in the years 1924 and 1928 clearly show, trained their children up in the fear and nurture of the Lord and pressed upon them the need of obtaining for themselves saving faith in Christ. The fruits of this early training in the home did not appear at once, but in the case of Donald John the Word of God began to work at an early age. He related to a friend that about the age of eleven, the Word of God made a deep impression on his mind. In the Strond meeting-house in S. Harris, when one of the elders, the late Mal. MacSween, was presenting the verses of Psalm 6 in Gaelic, the lines of the 9th verse produced a lasting effect upon him, which he used to say he would never forget. The verses were:—

“An athchuinge a chuir mi suas, chuala Iehovah i;

Is gabhaidh e go toileach uam an urnuigh i ni mi.”

(Unto my supplication the Lord did hearing give;

When I to him my prayer make, the Lord will it receive).

A passage which was made precious to him, evidently in his early life, and which he used to quote frequently, were the words in Isaiah, ch. 54, v. 10: “For the mountains shall depart and the hills be removed etc.” We cannot say what means the Lord used to bring about his conversion, but by the time he arrived at manhood the habits of secret prayer and reliance upon the word of God were already well developed.

When the First World War broke out, Donald John Matheson was studying medicine at Glasgow University. Some young men among the students had already joined the armed forces, and when they called on him at his lodgings, urging him to do likewise, he resolved to make it a matter of prayer, to decide where his duty lay, and the Lord spoke to him in the words of Deut. ch. 30, v. 20, especially the words given in confirmation of Moses' appeal to the Israelites to love the Lord and obey his voice and cleave to him, "for he is thy life and the length of thy days." He took this as a clear indication that he must serve his country and immediately decided to join the armed conflict in which his country was engaged. Through the years of that dreadful time, he never entirely parted with the assurance that he would be spared to return safely home, although at times when things looked dark at the front his faith was severely tested; on one occasion, when his company was hard pressed and he had no expectation of surviving, he made his will leaving all to his mother, but again the word of God spoke to him and the letter was destroyed.

Mr Matheson on his return home decided to enter the ministry of the Church, and accordingly passed through the regular course in Arts at Glasgow University, and then in Divinity with the Church's tutor, the late Rev. D. Beaton, at Wick. His first charge was Lairg, where he was ordained and inducted in 1926, and 20 years later received a call to St. Jude's congregation, Glasgow, being inducted in 1946. The congregation, over which he was settled, was in that year in a very disturbed state following the resignation of Rev. R. MacKenzie and the suspension of some of his elders, and to meet these conditions, qualities of patience and firmness were required on the part of the pastor. In the years devoted to the congregation, Mr Matheson by his understanding and prudence, gained the confidence of our people and did valuable service in restoring harmony and unity. He visited each family most assiduously in turn, in his public addresses poured oil on the troubled waters, and to a large extent brought back something of the peaceful, evangelical character to the congregation which prevailed in the years when the late Rev. N. Cameron was minister. When towards the end of 1959, failing health made it necessary for him to think of laying down the heavy burden of a city charge, the congregation had got over the worst of its troubles. The trials through which our Glasgow congregation passed at this time were blessed to our people, who are to-day as strongly attached to the testimony of the Free Presbyterian Church and to the glorious doctrines of the faith as they proved themselves to have been in the past. He received a call to become the first minister of the joint

congregation of Tomatin-Daviot-Stratherrick in January 1960, and in this charge his ministry was brought to an end by his death as already stated.

The church has lost in Mr Matheson an energetic and faithful minister, who spared not to cry aloud in proclaiming the gospel and in publicly exposing corruption and declension in church and state. The main theme of his preaching, on which he loved to dwell, often with tears streaming down his face, was the love of Christ, whom he warmly commended as the friend of sinners to the careless. The Lord's people often derived help in their trouble from his services, which were often a word in season to their souls. In private he was most loveable and warm-hearted, constant in his friendship with those whom he esteemed, never failing to rebuke censorious criticism, which sometimes became little more than idle gossip, when the person criticised was not present to defend himself. When his brother, Rev. Norman Matheson whom he loved sincerely with other ministers of our church passed over to the Free Church, he remained unaffected in his adherence to the Protest of 1893, and his maintenance of the just grounds of our dispute and separation from the Free Church. He was careful in his walk and conversation to live in the fear of God. He abounded in the spirit of prayer, earnestly seeking the prosperity of the kingdom of Christ and the destruction of the power of sin in himself and the world. He was preserved throughout a long ministry and kept his garments clean in an evil day. He will, we believe, receive at last the reward of his labours: "Well done, good and faithful servant, enter thou into the joy of thy Lord." He was buried in the ancient graveyard of Dunlichity, where the dust of many of the Lord's saints of our own church and of such as Rev. Archie Cook and the saints of his generation await the glorious resurrection of the Great Day.

Mr Matheson became ill with a heart attack on the Sabbath morning of the Inverness communion, on the last Sabbath of June, while on his way from Erroglie to the Inverness Church. He looked forward with great delight to attending as a hearer the services of the day. He had sufficient strength to turn back to his manse, but had foreboding that it was the end, as he remarked to his wife who was with him: "The Lord will look after you." He slowly declined in strength, and was taken to Raigmore Hospital where he was given every attention. As the end drew near, he appeared quite oblivious to everything around him and seemed to be communing with the Lord, only occasionally paying attention when directly addressed. He had a peaceful end, the tabernacle was taken gently down, and he passed into the Lord's presence to be, we believe, for ever with the Lord.

Our sincere sympathy goes to the widow, partaker with him in the faith and life and trials of the Gospel, to his son and two daughters, and in their sorrow we wish to commend them "to God and the Word of his grace."—A. F. M.

The Late Miss Jemima Macadie, Halkirk

"Blessed are the dead which die in the Lord." The subject of this obituary, we have reason to believe, was one of these. She had the privilege of being nurtured in a home where godliness was exemplified.

Born at Olgrinbeg, Halkirk, she was the last surviving member of a family of eight, and attained the advanced age of ninety-two when she departed this life on 23rd October last. At the same age two sisters predeceased her, Miss Annie MacAdie in 1954, and Mrs Adam Black in 1956; both highly esteemed as members of Halkirk congregation.

Their father, Donald MacAdie, an elder in Westerdale congregation, before the passing of the infamous Declaratory Act, died in 1891. During his latter years he was deeply grieved by the declensions and innovations in the church of that day. He attended General Assembly meetings and witnessed for truth in public church gatherings. Their mother, who was like minded, was one of these who in 1893 "bought the truth and sold it not." She was called to her eternal home in 1914, as stated in an obituary of that date.

For many years Jemima, and her sister Annie, resided at Brawlbin Mains with their uncle, Donald Sinclair, a much respected elder in Halkirk congregation.

In 1926 they removed to Gerston, thus nearer to the Church, and so easier to attend all services, which they did until the infirmities of old age prevented.

They were industrious, worked hard, lived plainly, and gave liberally of their means to Church funds, and other deserving causes. They were genuinely interested in our African Mission.

Jemima was a member for over forty years, and as a sinner saved by grace, she walked humbly, "looking unto Jesus." Her memory failed latterly, but even then she was frequently heard quoting scriptures, especially the psalms. The last she mentioned to the writer was Psalm 122—

*"I joy'd when to the house of God
Go up, they said to me"*

and that was followed by the twenty-third Psalm—

"The Lord is my shepherd."

Generally, when visiting her in old age, we found her with books worth reading as companions, but specially the Bible.

After her sister's death, Jemima lived alone, not wishing to leave her home, until she became entirely helpless, and was removed to hospital by doctor's instructions a few weeks before her death. She was favoured in having her nieces, the Misses Black, as neighbours, from whom she received all kindly attention and care in old age.

Some worthies mentioned in *The Ministers and Men in the Far North* (a book worth having) such as James MacAdie, Watten, and Donald Murray were ancestors.

If Jemima's prayers for relatives, and others, left behind be answered, they will be public witnesses for Christ.

Sympathy is felt with all who mourn the absence of the righteous taken home.

W. Grant.

GLEIDHEADH A CHRIDHE

Leis an Urr. Iain Flavel.

“Leis an uile dhìchioll gleidh do chridhe; oir as a sin tha sruthan na beatha.” *Gnath. iv : 23.*

Is e cridhe an duine a chuid is miosa dheth ma's eil e air ath-ghinmhuinn, agus a chuid is fearr dheth an deigh sin; is e àite còmhnuidh phrionnsabalan, agus tobar ghnìomharan. Tha sùil Dhé air, agus bu chor sùil a Chrìosduidh a bhi gu sònraichte air a socrachadh air.

'S e'n duilgheadas is motha ann an iompachadh, an cridhe a chosnadh do Dhia. So far am bheil dearbh chruaidh-spàirn na diadhachd; ann an so tha'n nì a tha deanamh slighe na beatha 'n a slighe aith-leathainn, agus an geata gu neamh 'n a gheata cumhann. 'S e seoladh agus cuideachadh anns an obair mhòr so suim a chin-theagaisg so: anns am bheil againn.

An toiseach. Earail, “Leis an uile dhìchioll gleidh do chridhe.”

'S an dara h-àite: An t-aobhar: na'n nì th'anns an amharc ann a bhi'g a agradh, “Oir as a sin tha sruthan na beatha.”

Anns an earail bheir mi fa'n ear (1) Gnothuch an dleasdanaìs. (2) An dòigh anns am bheil e ri a ghnìomhachadh.

(1) Gnothuch an dleasdanaìs, “Gleidh do chridhe.” Cha'n eil an cridhe air a thuigsinn ann an so a thaobh a chuid uasal sin de'n chorp mu'm bheil feallsanaich ag ràdh gur'e “cheud chuid a thig beo agus an nì mu dheireadh a bhàsaicheas;” ach leis a chridhe, tha'n a Sgrìobtur an aig amaibh, ann an samhla, a thuigsinn buadh uasal shonraichte de'n anam; ann an Rom. i: 21, tha e air a chur sìos air son na tuigse, “Bha an cridhe

aimaideach;" 's e sin, an tuigse aimaideach " air a dorchachadh." Agus ann an Salm cxix: 11, tha e air a chur sìos air son na cuimhne. " A'm' chridhe dh'fholuich mi t'fhocal, chum nach peacaichinn a't' aghaidh;" agus ann an I. Eoin iii: 21, tha e air a chur sìos air son na coguis, aig am bheil innte, an dà chuid, solus na tuigse agus aithne na cuimhne. " Muir dlt ar cridhe sin, tha dànachd againn a thaobh Dhé;" 's e sin, ma tha bhuir coguisibh ga'r dìteadh, a bhuadh sin is e a dreuchd shònraichte a bhi dìteadh. Ach ann an so tha againn ri a gabhail air son an anama uile, na'n duine bho'n leth a stigh; oir an nì a tha'n cridhe air son a chuirp, tha'n t-anam air son an duine; agus ma tha slàinte dha'n a chridhe, tha naomhachd dha'n an anam. Tha staid a chuirp uile a crochadh air falluineachd agus beothalachd a chridhe, agus tha staid shiorruidh an duine gu h-iomlan an crochadh air suidheachadh math na dona an anama.

Le gleidheadh a chridhe, tuig feum dìchiollach agus cunbhallach agus cur gu buil cheart gach meadhon naomh agus dleasdanas, gu bhi gleidhadh an anama bho pheacadh, agus a cumail suas a cho-chomuinn milis agus saor ri Dia. Tha mi'g ràdh, cunbhallach, oir tha'n t-aobhar a tha air a thoirt air adhart anns a' cheann-theagaisg a sìneadh a mach an dleasdanas a dh'ionnsuidh gach staid agus suidheachadh ann am beatha a Chrìosduidh, agus ga cheangal a ghnàth. Ma dh'fheumas an cridhe bhi air a ghleidheadh, do bhrìgh gur ann as a tha sruthanan na beatha, an sin cho fad agus a tha sruthain a dol a mach as, feumaidh sinn a ghleidheadh.

Tha'n t-ùghdar, *Livater*, air an earrann so a gabhail an fhocail bho shuidheachadh gearasdan air a chuartaich le naimhdean bho'n leth a muigh, ann an cunnart a bhi air a bhrath le luchd-àiteachaidh mi-dhìleas bho'n leth a stigh, agus anns a chunnart so, na saighdearain, fodh bhagradh bàis, air an òrduchadh gu faire a dheanamh. Agus am feadh a tha'n a briathran, " Gleidh do chridhe," ga chur oirne mar ar 'n obair, gidheadh cha'n eil e a ciallachadh ar foghainteachd na comasan gu bhi ga dheanamh. Tha sinn cho comasach air a ghrein a stad 'n a cùrsa, na bhi toirt air na h-aibhnichean ruith air ais, agus a tha sinn, le ar teomachd agus ar cumhachd fein, a bhi riaghladh agus ag òrduchadh ar cridheachan: bhiodh e cho math dhuinn a bhi'n ar slànuighearan dhuinn fein agus a bhi'n ar luchd-gleidhidh dhuinn fein: agus gidheadh tha Solamh a labhairt ceart gu leoir 'n uair a tha e'g ràdh, " Gleidh do chridhe," do bhrìgh 's gur e so ar dleasdanas-ne ged a bhuineas an cumhachd do Dhia. Cha'n eil cumhachd air bith aig an duine nàdurra, tha beagan aig an duine thuair gràs, ged nach eil e gu leoir; agus tha'n cumhachd

sin a th'aige an crochadh air neart Chrìosd gu bhi ga bheothachadh agus ga ghluasad. Tha gràs an taobh a stigh dhinn an eiseimeil gràs an taobh a muigh dhinn. "As m' eugmhais-sa cha'n urrain sibh aon ni a dheanamh." Eoin xv: 5. An urad sin a thaobh ar dleasdanas.

(2) 'S e'n rathad anns am bheil an dleasdanas ri bhi air a cho-lionadh "le ur 'n uile dhìchioll;" tha'n Eabhra anabharach cudthromach, "Gleidh leis an uile ghleidheadh;" "gleidh, gleidh;" cuir freiceidean dùbailte, ar neo tha do chridhe air falbh. Agus tha a chainnt ro-dhian so, leis am bheil an dleasdanas so air a chur oirne, gu soilleir a gabhail a stigh ann cho doirbh 's a tha e bhi gleidheadh ar cridheachan, agus cho cunnartach 's a tha e'n leigeadh as.

(3) Tha'n t-aobhar, na a chrìoch gu ar beothachadh a chùim an dleasdanas so, ro shoilleir agus cudthromach: "Oir as a sin tha sruthan na beatha." 'S e sin, is e màthair agus tobar gach gnìomh agus obair bheo; is e aobhar gluasaid araon math agus olc, mar a tha'n t-sreang anns an uaireadair a cur nan cuibhlichean air ghluasad. Is e'n cridhe àite-gleidhidh an ionmhais, cha'n eil 's an laimh agus 's an teangaidh ach na bùthaibh; na nithean a tha annta-san a tha tighinn bho sin; tha'n làmh agus an cridhe a ghnàth a toiseachadh far am bheil an cridhe a crìochnachadh. Tha'n cridhe a dealbh, agus tha na buill a toirt gu buil. "Oir is ann a pailteas a chridhe a labhras am beul. Bheir duine maith a mach nithean maithe a deagh ionmhas a chridhe: agus bheir an droch dhuine mach droch nithean as a dhroch ionmhas." Mata xii: 34, 35. Uime sin, ma theid an cridhe cearr 'n a obair, feumaidh iadsan a dhol air seacharan 'n an obair-san; oir tha mearachdan cridhe mar mhearachdan na ceul mheasgachadh nach gabh a bhi air a cur ceart a rithisd; na mar cur cearr agus tionndadh bun os ceann litrichean ann an inneal a chlò-bhualaidh a dh'aobhraicheas an urad sin de mhearachdan anns a h-uile leth-bhreac a theid a chlò-bhualadh. O, uime sin, cia cho cudthromach 's a tha'n dleasdanas a tha air a ghabhail a stigh anns na leanas.

Teagasg—is e gleidheadh agus òrduchadh ceart a Chridhe anns na h-uile suidheachadh, gnothuch mòr beatha a Chrìosduidh.

Gabhaidh an ni a tha'm feallsanach ag ràdh mu uisgeachan a bhi air a ràdh a thaobh nan cridheachan; "Tha e duilich an cumail an taobh a stigh de chrìochaibh:" chuir Dia crìochaibh agus ceanglaicheibh rompa, gidheadh, cia cho tric 's a tha iad a briseadh a mach cha'n ann a mhàin thar ceanglaichean gràis agus diadhachd, ach eadhon thar ceanglaichean reusain agus onair chumanta. 'S e so tha'g aobhrachadh do'n Chrìosduidh

mòran saothair, eagal, agus crith gu latha bhàis. Cha'n e glanadh na laimhe a ni Criosduidh, oir 's iomadh cealgaire a nochdas làmh cho glan ris-san; ach a bhi glanadh, a faire, agus ag òrduchadh gu ceart a chridhe; 's e so a tha dùsgadh an urad de ghearrainean duilich, agus a tha cosg an urad de osnaidhean domhain agus de dheoir shearbh. B'e uabhar cridhe Hesechia a thug air luidh anns an duslach a caoidh an làthair an Tighearna, II Each. xxxii: 26. B'e eagal cealgaireachd a thug air Daibhidh a bhi'g glaodhaich, "Biodh mo chridhe treibhdhireach ann ad reachdaibh, chum nach nàraichear mi." Salm cxix: 80; b'e 'm fein-fhiosrachadh duilich a bh'aig air roinnean agus seacharain a chridhe fein, ann an seirbhis Dhé, a thug air an ùrnuigh ud a chur suas, "Coimh-cheangail mo chridhe chum eagal t-ainme bhi orm." Salm lxxxvi: 11. 'S e 'n doigh anns an dean mi feum de'n phuing so, mar a leanas.

An toiseach. Feoirichidh mi ciod a tha air a chiallachadh agus air a ghabhail a stigh le gleidheadh a chridhe.

'S an dara àite. Bheir mi air adhart mòran aobharan, air son am bu chòr do Chriosduidhean so a dheanamh 'n obair mhòr agus gnothuch am beatha.

'S an treas àite. Comharaichidh mi mach na h-amaibh sònraichte a tha gu h-àraidh a gairm air son dìchioll ann a bhi gleidheadh a chridhe.

'S a cheathramh àite. Ni mi co-chur de'n iomlan, ann an iomadh feum ainmeachadh.

An toiseach. Ciod a tha air a chiallachadh agus air a ghabhail a stigh le gleidheadh a chridhe.

Tha bhi gleidheadh a chridhe gu do-sheachainte a gabhail a stigh ann obair naomhachaidh a tha dol air toiseach a chuir an cridhe ceart le bhi toirt dhà toil agus aomadh nuadh spioradail: oir am feadh 's a tha'n cridhe gun a bhi air a chur ceart le gràs, a thaobh a chleachdadh àbhaisteach, cha'n urrain dleasdanas na meadhoin air bith a chumail ceart ri Dia. 'S e'n fhein meighe-chothrom a chridhe neo-naomhaichte, a tha ga aomadh agus ga ghluasad 'n a innleachdan agus 'n a ghniomharan; agus cho fad 's a thà e mar sin, tha e eu-comasach gu'n cumadh meadhon bho'n leth a muigh e ceart a thaobh Dhé.

Bha'n duine a thaobh cruthachaidh de spiorad seasmhach; chum e aon chùrsa dìreach agus còmhnhard; cha robh aon smuaint na buadh a mach a òrdugh; bha'n inntinn air a soillseachadh gu h-iomlan gu bhi tuigsinn agus ag aithneachadh toil Dhé, a thoil a co-chòrdadh gu h-iomlan ri thòil-san; bha a chàil glan, agus a chomasan eile a seasamh ann an ùmhlachd iomlan Dhà.

Tha'n duine, tre'n leagadh, air tighinn gu bhi'n a chreutair ro mhi-rianail agus cheannairceach, a cathachadh ri, agus a cur

an aghaidh a Chruithear, mar am prìomh Aobhar, le fein-thaiceachadh, mar am prìomh Mhaith, le fein-ghràdh; mar an Tighearn is àirde, le fein-thoil; agus mar a Chrìoch àraidh, le fein-iarruidh; agus mar sin tha e gu leir mi-rianail agus a ghnìomharan neo-chùmta. Tha thuigse, a bha air a soillseachadh, air a cròdhadh a stigh le aineolas, a thoil a bha strìoch-ta làn de cheannairc 's de rag-mhuinealas; tha chumhachdan is isle a tilgeadh dhiubh uachdaranachd 'us riaghladh na'm buadhan is àirde.

Ach tre'n ath-ghinmhuin tha t-anam mi-rianail air a chur ceart a ris; air do naomhachadh a bhi 'n a mheadhon cur ceart, na mar a tha na Sgrìobhturan ga chur, ag ath-nuadhachadh an anam ann an ìomhaigh Dhé, Ephes. iv: 24, anns am bheil fein-thaiceachadh air a thoirt air falbh le creidimh; fein-gràdh le gràdh Dhé; fein-thoil le strìochdadh agus ùmhlachd do thoil Dhé; agus fein-iarruidh le fein-àicheadh. Tha'n tuigse dhorch a ris air a soillseachadh, Ephes. i: 18, a chàil cheannairceach agus an-tograch a lion cuid agus cuid air a toirt fodh cheannsal. Rom. v: 7, agus mar sin tha'n t-anam a thruaill am peacadh gu h-iomlan, a ris tre ghràs air aiseag air ais agus air a chur ceart.

Air dhà so a bhi air a ghabhail a stigh, cha'n eil e duilich a thuigsinn ciod a tha dol a ghleidheadh a chridhe, nì nach nì eile ach cùram cunbhallach agus dlchiollach an duine nuaidh, gu bhi gleidheadh anama anns an fhonn naomh a dh'ionnsuidh an d'thug gràs e, agus a bhi gu làthail a strì gu bhi ga chumail. Oir ged a chuir gràs, ann an tomhas mòr, ceart an t-anam, agus gu'n tug e dhà fonn òrduichte agus neamhaidh, gidheadh bithidh peacadh ga chur a mach a òrdugh a ris, air a leithid de dhòigh 's gu'm bheil eadhon cridhe gràsmhor coltach ri inneal-ciul, nì, ged a bhiodh e gu mionaideach air a chur air ghleus, cuiridh nì beag a mach a gleus a ris e; seadh, croch an dara taobh e ach air son ùine ghoirid, agus feumaidh e bhi air a ghleusadh a ris ma's urrain thù fonn eile a chluich air: mar sin tha suidheachadh chridheachan gràsmhor; ma thà iad ann am fonn ceart ann an aon dleasdanas, gidheadh cho neo-fhaireachail, marbh, agus a mach a òrdugh 's a tha iad 'nuair a thig iad a chum dleasdanas eile. Agus, uime sin, feumaidh gach dleasdanas ullachadh sònraichte aig a chridhe. "Ma dheasaicheas tu do chridhe, agus gu'n sin thù d'a ionnsuidh do làmhan." Iob xi: 13. 'S e bhi gleidheadh a chridhe mar sin, a bhi ga chumail gu cùramach bho pheacadh, nì a tha ga chur a mach a òrdugh; agus a bhi cumail suas am fonn spioradail agus gràsmhor sin, a tha ga dheanamh freagarach air son beatha co-chomuinn ri Dia. Agus thà sin a gabhail a stigh na sia nithean a leanas.

(R'a leantuinn)

Tabular View of Special Collections ~~OF THE~~ Free Presbyterian Church of Scotland

FOR YEAR ENDED 31st DECEMBER, 1962

PLACES	MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Foreign Mission Fund	Aged & Infirm Ministers, etc., Fund	College Fund	Organisation Fund	General Building Fund	TOTAL
<i>Northern Presbytery—</i>									
1. Bonar-Bridge ...	D. A. Macfarlane, minister ...	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
2. Lairg ...		53 15 0	28 9 6	10 5 0	7 0 3	5 1 0	4 16 0	4 6 6	113 13 3
3. Beaully ...		151 2 6	40 15 6	18 0 0	6 6 9	10 14 6	9 2 7	11 2 0	247 3 10
4. Dingwall ...		250 5 0	80 12 0	141 6 2	20 0 0	15 5 0	20 0 0	20 8 6	547 16 8
5. Dornoch ...	A. MacPherson, minister ...	321 2 6	96 11 6	110 0 0	20 0 0	16 13 0	20 0 0	16 10 11	600 17 11
6. Rogart ...		130 0 0	23 0 0	27 16 6	9 16 9	5 4 6	5 5 0	5 17 6	207 0 3
7. Fearn ...	William Grant, minister ...	65 0 0	12 5 0	12 0 0	3 15 0	—	—	—	93 0 0
8. Halkirk ...		30 0 0	6 0 0	8 0 0	1 10 0	1 10 0	1 10 0	1 10 0	50 0 0
9. Helmsdale ...		305 0 0	48 3 3	45 12 0	15 16 0	12 0 0	12 0 0	13 12 6	452 3 9
10. Inverness ...		205 0 0	17 0 0	20 0 0	17 0 0	6 0 0	7 0 0	6 0 0	278 0 0
11. Kinlochbervie ...	A. F. Mackay, minister ...	1,059 14 7	250 0 0	400 0 0	140 0 0	80 0 0	90 0 0	80 0 0	2,099 14 7
12. Scourie ...		89 0 0	121 10 0	59 2 6	15 1 8	11 4 0	14 0 0	10 6 0	320 4 2
13. Daviot ...		55 0 0	64 0 0	30 0 0	10 0 0	10 0 0	10 10 0	9 0 0	188 10 0
14. Tomatin ...		142 10 0	55 10 0	37 10 0	17 10 0	15 0 0	15 10 0	14 0 0	297 10 0
15. Stratherrick ...	A. Robertson, missionary ...	156 14 0	73 5 0	30 0 0	15 10 0	14 5 0	13 15 0	14 0 0	317 9 0
16. Strathy ...		140 0 0	55 0 0	20 4 9	13 13 6	13 0 2	12 15 6	11 4 0	265 17 11
17. Tain ...		53 16 6	80 10 0	50 0 0	10 0 0	12 0 0	12 10 0	11 10 0	230 6 6
18. Thurso ...		100 0 0	50 0 0	33 0 0	6 0 0	5 0 0	7 10 0	8 10 0	210 0 0
19. Wick ...	R. R. Sinclair, minister ...	65 0 0	5 0 0	5 0 0	5 0 0	—	5 0 0	—	85 0 0
		400 0 0	83 0 0	86 12 0	42 0 0	30 7 0	36 8 0	33 0 0	711 7 0
		3,773 0 1	1,190 11 9	1,144 8 11	375 19 11	263 4 2	297 12 1	270 17 11	7,315 14 10
<i>Southern Presbytery—</i>									
20. Aberfeldy ...	D. Campbell, minister ...	—	20 0 0	40 0 0	—	—	—	—	60 0 0
21. Dumbarton ...		90 19 4	24 11 8	12 0 0	5 10 6	7 17 6	6 2 6	6 11 0	153 12 6
22. Edinburgh ...		600 5 0	72 6 6	186 6 3	16 0 0	15 0 0	20 0 0	15 0 0	924 17 9
23. Fort William ...		282 17 1	74 5 10	59 7 9	15 15 0	22 2 7	18 5 0	18 7 2	491 0 5
24. Glasgow, St. Jude's ...	D. Maclean, minister ...	1,360 14 2	299 5 7	309 1 11	64 8 9	64 16 6	67 7 0	69 1 0	2,234 14 11
25. Dunoon ...		5 0 0	5 0 0	5 0 0	—	—	—	—	15 0 0
26. Greenock ...	D. B. Macleod, minister ...	400 0 0	33 0 0	21 0 0	10 0 0	11 0 0	6 0 0	7 0 0	488 0 0
27. Kames ...		180 0 0	45 16 6	52 9 0	30 4 0	21 3 0	6 10 0	—	336 2 6
28. Lochgilphead ...		24 10 0	10 4 6	10 10 0	3 14 6	2 4 6	1 14 6	1 9 6	54 7 6
29. London ...		—	10 0 0	40 0 0	10 0 0	2 0 0	2 0 0	2 0 0	66 0 0
30. Oban ...	M. Macsween, minister ...	365 0 0	43 6 0	71 7 6	12 11 6	17 2 9	17 8 1	15 1 0	541 16 10
31. Vancouver, Canada ...		—	—	—	13 4 3	—	—	—	13 4 3
32. Calgary, Canada ...	R. Macdonald, minister ...	—	—	100 0 3	—	—	—	—	100 0 3
33. Gisborne, New Zealand ...		—	—	230 9 3	36 0 0	—	—	—	266 9 3
34. Grafton, Australia ...	Wm. Maclean, minister ...	—	—	—	—	—	—	—	—
		3,309 5 7	637 16 7	1,137 11 11	217 8 6	163 6 10	145 7 1	134 9 8	5,745 6 2

					S.	H.	F.	A.	C.	O.	G.	TOTAL				
Outer Isles Presbytery—																
35. Achmore	}	...	D. M. MacLeod, minister	...	77 2 0	30 0 0	23 13 6	12 0 0	8 0 0	—	8 0 0	158 15 6				
36. Stornoway					721 17 6	198 0 7	247 1 0	70 0 0	65 0 0	70 0 0	65 0 0	1,436 19 1				
37. Bayhead, North Uist	}	...	A. Morrison, minister	...	350 0 0	51 6 0	26 16 6	19 0 0	11 13 9	14 12 3	13 16 3	487 4 9				
38. Breasclete					95 2 7	36 17 0	17 8 6	6 0 0	8 0 0	6 0 0	4 0 0	173 8 1				
39. North Tolsta	}	...	F. MacDonald, minister	...	610 0 0	130 0 0	165 0 0	50 0 0	50 0 0	55 0 0	20 0 0	1,080 0 0				
40. North Harris					568 11 4	215 14 4	88 8 4	30 10 7	32 5 4	34 14 2	23 10 10	993 14 11				
41. Northton	}	...	A. Mackay, minister	...	200 3 8	86 6 6	53 15 11	19 7 6	22 3 3	15 7 6	3 7 6	400 11 10				
42. South Strond					132 17 0	51 15 0	31 10 0	10 3 6	6 3 0	7 0 0	—	239 8 6				
43. Harris Finsbay					231 15 0	63 10 0	23 5 0	9 0 0	7 10 6	9 2 6	—	344 3 0				
44. Seilabost					70 14 6	33 0 0	12 0 0	4 0 0	4 5 0	4 10 0	—	128 9 6				
45. Ness, Lewis	}	...	L. Macleod, minister	...	500 0 0	60 0 0	100 0 0	10 0 0	10 0 0	10 0 0	10 0 0	700 0 0				
46. Uig, Lewis					600 0 0	80 0 0	120 0 0	30 0 0	30 0 0	20 0 0	—	880 0 0				
					4,158 3 7	1,036 9 5	908 18 9	270 1 7	255 0 10	246 6 5	147 14 7	7,022 15 2				
Western Presbytery—																
47. Applecross	}	...	A. Murray, minister	...	272 0 0	123 11 0	142 0 0	20 0 0	18 0 0	15 9 0	15 0 0	606 0 0				
48. Bracadale					247 3 6	76 10 0	37 12 0	13 19 6	13 6 9	9 16 4	12 0 6	410 8 7				
49. Broadford	}	...	D. A. Maclean, minister	...	101 16 0	26 2 6	19 2 6	7 7 6	5 16 6	5 2 3	7 0 3	172 7 6				
50. Elgol					47 5 6	24 1 0	16 16 6	3 0 0	—	—	2 0 0	93 3 0				
51. Luib	}	...	A. Chaplin, missionary	...	6 0 0	—	—	—	—	—	—	6 0 0				
52. Flashadder					60 4 6	15 13 0	7 3 6	6 19 0	5 5 9	5 1 9	4 2 0	104 9 6				
53. Gairloch	}	...	J. Colquhoun, minister	...	467 5 6	271 16 6	148 14 0	24 13 4	29 7 6	27 19 0	29 11 9	999 7 7				
54. Glendale					252 12 7	73 9 0	51 16 6	11 14 6	13 2 0	20 2 7	15 11 0	438 8 2				
55. Vatten	}	...	D. Campbell, missionary	...	115 0 0	46 0 0	35 0 0	10 0 0	10 0 0	11 0 0	11 0 0	238 0 0				
56. Waternish					78 0 0	18 0 0	22 0 0	8 0 0	6 0 0	—	5 0 0	137 0 0				
57. Laide	}	...	D. N. Macleod, minister	...	117 10 0	55 10 0	27 0 0	7 10 0	7 10 0	7 0 0	9 0 0	231 0 0				
58. Kyle-of-Lochalsh					73 1 0	73 5 0	22 5 0	14 1 6	11 12 0	8 16 1	11 12 0	214 12 7				
59. Plockton	}	...	A. Macaskill, minister	...	60 15 0	50 17 0	44 0 0	12 5 0	4 10 0	4 10 0	5 0 0	181 17 0				
60. Lochbroom					422 13 0	100 0 0	60 0 0	20 0 0	27 0 0	20 0 0	24 0 0	673 13 0				
61. Lochcarron	}	...	D. J. Macaskill, minister	...	196 7 3	101 2 0	57 8 0	10 15 6	8 0 0	6 12 0	5 8 6	385 13 3				
62. Lochinver					285 4 0	85 0 6	51 14 0	20 11 0	11 13 6	16 1 0	11 15 0	454 19 0				
63. Stoer	}	...	D. R. Macdonald, minister	...	148 5 0	84 7 6	45 17 6	25 2 0	17 18 3	18 3 10	15 13 9	355 7 10				
64. Portree					260 0 0	189 0 0	162 17 6	27 9 6	24 16 11	22 9 1	27 19 10	714 12 10				
65. Raasay	}	...	J. Martin, minister	...	500 0 0	128 5 0	59 15 0	20 4 9	18 6 5	18 8 3	19 6 4	764 5 9				
66. Shieldaig					257 2 0	89 6 0	57 10 0	18 6 6	6 0 0	10 0 0	13 14 0	451 18 6				
67. Staffin	}	...			304 0 0	56 7 6	25 5 6	9 10 0	10 15 6	11 5 0	12 2 6	429 6 0				
					4,245 4 10	1,688 3 6	1,093 17 6	291 9 7	249 1 1	237 16 2	256 17 5	8,062 10 1				
SUMMARY																
Northern Presbytery	...	...	...	...	3,773 0 1	1,190 11 9	1,144 8 11	375 19 11	263 4 2	297 12 1	270 17 11	7,315 14 10				
Southern Presbytery	...	...	...	...	3,309 5 7	637 16 7	1,137 11 11	217 8 6	163 6 10	145 7 1	134 9 8	5,745 6 2				
Outer Isles Presbytery	...	...	...	...	4,158 3 7	1,036 9 5	908 18 9	270 1 7	255 0 10	246 6 5	147 14 7	7,022 15 2				
Western Presbytery	...	...	...	...	4,245 4 10	1,688 3 6	1,093 17 6	291 9 7	249 1 1	237 16 2	256 17 5	8,062 10 1				
					15,485 14 1	4,553 1 3	4,284 17 1	1,154 19 7	930 12 11	927 1 9	809 19 7	28,146 6 3				

GOD'S UNCHANGING WORD

For feelings come, and feelings go,
And feelings are deceiving;
My warrant is the Word of God,
Naught else is worth believing.

Though all my heart should feel condemned,
For want of some sweet token,
There is One greater than my heart
Whose Word cannot be broken.

I'll trust in God's unchanging Word,
Till soul and body sever;
For, though all things shall pass away,
His Word shall stand for ever.

Martin Luther.

SMALL THINGS

USE 1. Is, that we despise not the day of small things. God's beginning of great works is small. What could be said of a poor woman's throwing of a stool at the man who did first read the new service book in Edinburgh? It was not looked at as any eminent passage of divine providence; yet it grew, till it came up to armies of men, the shaking of three kingdoms, the sound of the trumpet, the voice of the alarm, the lifting up of the Lord's standard, destruction upon destruction, garments rolled in blood—and goeth on in strength, that the vengeance of the Lord, and the vengeance of his temple, may pursue the land of graven images, and awake the kings of the earth to rise in battle against the great whore of Babylon, that the Jews may return to their Messiah, and Israel and Judah ask the way to Zion, with their faces thitherward, weeping as they go; that the forces of the Gentiles, and the kingdoms of the world, may become the kingdoms of God and of His Son Jesus Christ. And this act of a despised woman was one of the first steps of Omnipotency; God then began to open the mouth of the vial of his wrath, to let out a little drop of vengeance upon the seat of the Beast; and ever since, the right arm of the Lord awaking, hath been in action, and in a growing battle against all that worshipped the Beast, and received his mark on their right hand, and their forehead. And who knoweth but Christ is in the act of conquering, to create a new thing on the earth, and subdue the people to Himself. Omnipotency can derive a sea, a world of noble and glorious works, from as small a fountain as a straw, a ram-horn, yea, jaw-bone of a dead ass. God can put forth

omnipotency in all its flowers and golden branches of overpowering and incomparable excellencies, upon mere nothing; the wind is an empty unsolid thing, the sea a fluid and soft ebbing creature; yet the wind is God's chariot, He rideth on it; and the sea His walk, His paths are in the great waters.

(Extract from *The Trial and Triumph of Faith* by S. Rutherford)

NOTES AND COMMENTS

Britain Fails to Enter Common Market

The negotiations on Britain's application to join the Common Market came to an end on the 29th January, 1963, at Brussels, no agreement having been reached. The other nations concerned and Britain also laid the responsibility for the failure upon France and General de Gaulle in particular. Never in modern times has our Government shown such determination about any political objective as in their desire to enter the European Common Market. Yet one man has blocked the way. But over all this, God has in His Providence and all-wise government revealed that the ways and thoughts of our Government are not His ways and thoughts. The desire and prayer of many in our nation since the above negotiations began was that the Most High would prevent our being ultimately linked up with the Roman Catholic Nations of Europe. Strangely enough, although the Vatican expressed delight at the whole idea of the Common Market, De Gaulle, an ardent Romanist, was instrumental in keeping Britain out. Was there after all a fear that British influence, with its Protestant and democratic freedom and background, would have an adverse effect upon Romanist institutions and mode of thinking and operating? We do not know. Presumably we consider the outcome of these negotiations to be a deliverance and a relief. What a good day it shall be when our Statesmen shall let it be known that they consider God's guidance an essential in all such matters.

People No Longer Believe the Gospel

Rev. Dr. John Kellas, Glencorse, as retiring Moderator of the Church of Scotland Synod of Edinburgh, said some time ago that his Church had problems because people no longer believed in the Gospel. He said: "Ministers must face the fact that people no longer believe what we say. What, for example, do Heaven and Hell mean to our generation? They are getting on quite well without reference to them or at least they think they are." The Rev. Dr. was also reported as saying that he did not think the ministry nor the laity could be blamed for this state of affairs. But we are not of this opinion as far as the Church of Scotland is

concerned. How many of her ministers fail utterly to teach that only those who are believers in Christ as regenerated by the Holy Spirit have the promise of heaven? How many of her ministers deliberately ignore in their teaching that all unconverted, unbelieving sinners shall go to hell, who die thus without a saving faith in Christ Jesus? Our view is that there are many such ministers; and that for many years now the most of the people of Scotland have been hearing a gospel which condemns and troubles no one and which has but flattered them into thinking that it shall be well with them after death. This gospel saves no sinner and has left the people of Scotland completely indifferent to what the Christian Church has to say now. The poor laity have been encouraged and deceived into thinking that "joining" the Church makes a man a Christian. Conversion and the saving work of the Holy Spirit as essential to bringing a sinner to be a living, true Christian has, to a large extent, not been taught nor insisted on. The professing Christian in most cases (that is the laity) is in all things like the out and out irreligious worldling except that he has in addition a Church connection as a member, deacon or elder. The Rev. Dr. stated that: "We need somehow to bring men and women throughout the land back to a belief in God." Therefore, we say, let the Churches in Scotland teach the Bible, all the doctrines of the Word *according to the Word of God*, and preach the full gospel of Christ and salvation to men as sinful, lost and hell-devouring, in dependence upon the Holy Spirit.

Ministers Meet R.C. Priests

Fifteen ministers of the Church of Scotland and fifteen Roman Catholic priests met last January at the Scottish Churches' House, Dunblane, Scotland, in connection with what is called the Week of Prayer for Christian Unity. Two talks were given, one by the Rev. Dr. Craig, who visited the Pope as Church of Scotland Moderator of Assembly, and the other by the Abbot of Nunraw. Our only comment upon the above is, that by this time the Church of Scotland ministers and people should know, as we do, that all this means to the Roman Catholic Church, the need for others to come back to the fold of Rome and her dogmas and darkness. But the blind cannot see.

Russia and the Pope

It is reported that the Vatican has been receiving inquiries from Mr Krushchev, through the Soviet Embassy, about the health of the Pope. In a recent message to Dr. Adenauer, Mr Krushchev went out of his way to praise the Pope's constant pleas for peace. It is said that Mr Krushchev hopes for a meeting with the Pope

sometime in the future. This is an aspect of Russian diplomacy difficult to disentangle. Of course the Pope must know that Italy is largely Communistic, and yet all and sundry are being asked to join with the R.C. Church as the supposed bulwark against Communism. The nations, the churches, the political parties need one thing, the principles and influence of the Gospel of Christ.

Prime Minister Visits Pope.

On Saturday, the 2nd February Mr MacMillan, our Prime Minister and Mr Heath, who carried on the unsuccessful Common Market negotiations, visited the Pope for half an hour, while in Rome on political business with the Italian government. This and such like visits pander to the arrogant claims of the Pope that he is the supreme ruler of the world in a civil capacity as well as in a spiritual sense. How deplorable that the Queen and Prime Minister of professedly Protestant Britain, the land of godly, eminent Reformers and Covenanters, should from time to time think so little of our Reformed and Protestant heritage and our deliverance from the bondage of Rome's heresies, superstitions and anti-Christian practices. Rome aims at Britain's return to the oppression of the Romish priesthood but the earnest prayer of the Lord's people must be: "Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved." (Ps. 80:19.)

New Jewish Version of Five Books of Moses

A report from Philadelphia, U.S.A., states that a new Jewish version of parts of the Old Testament, makes changes in the sense of some passages in this translation into English. It is recorded that Moses did not lead the Children of Israel through the Red Sea, but through a marshy area near the present Suez Canal. The Third Commandment of the Moral Law is altered from condemning profanity of God's name to the condemnation of perjury. And this report states that the translation virtually eliminates the word "soul." From this report we gather that the present Jewish translators are of a modernistic character even by orthodox Jewish standards. Their work relative to the Red Sea salvation of their ancient forefathers by God is deplorable in the extreme as it inevitably wipes out from their point of view a large and detailed part of the Word of God regarding that wonderful deliverance. Are these translators Jewish Rationalist?

CHURCH NOTES

Communions

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath,

Breasclete, Portnalong and Fort-William; second, London; third, Greenock; fourth, Glasgow, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross; second, Shildaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten, Stornoway, Thurso. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Gairloch and Ness; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

London Communion Services

The services will be as follows (p.v.):—Thursday, 11th April, 11 a.m. and 7 p.m.; Friday, 12th April, 11 a.m. (Prayer Meeting), 3.30 p.m. (Gaelic) and 6.30 p.m. (Fellowship Meeting); Saturday, 13th April, 3.30 p.m. and 6.0 p.m. (Prayer Meeting); Sabbath, 14th April, 11 a.m. and 6.30 p.m.; Monday, 15th April, 3.30 p.m. (Gaelic) and 7.0 p.m.

The week-day services will be held in the Bridewell Hall, London City Mission, Eccleston Place, S.W.1, and the Sabbath services in St. Michael's Hall (opposite Victoria Coach Station), Eccleston Place. Rev. Alex. MacAskill, Lochinver, and Rev. D. M. Macleod, Stornoway, are expected to assist at these services (p.v.).

Rev. W. Maclean's Arrival in Sydney

Rev. William MacLean, in a letter from Australia, stated that he arrived safely at Sydney, N.S. Wales, on the morning of 8th January, and had a pleasant voyage from Britain. He was to have services in Sydney and then in Grafton. He expected, the Lord willing, to proceed later to Gisborne, New Zealand, where he will take up his new charge.

ACKNOWLEDGMENT OF DONATIONS

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2, acknowledges with sincere thanks:—

Sustentation Fund.—Mr and Mrs Campbell, Broallan, £2; Mrs Grant, Broallan, £1; Miss Cameron, Drimnin, £3; Psalm 72, v. 19, £7; M. MacKay, Fiscary, £3; K. Lamont, Desford, £5; Mrs MacLennan, Crianlarich, 8/6; Mrs J. Ross, Inverness, in loving memory of her parents, Mr and Mrs Samuel Clark, £2 2s 6d; Mrs Murray, Forsinard, 10/-.

Home Mission Fund.—Psalm 72, v. 19, £7; M. MacKay, Fiscary, £3.

Foreign Mission Fund.—Mrs Grant, Broallan, 10/-; Stornoway Sabbath School for children of Mission, £20; Bloor East Presbyterian Church, Toronto, £148 9/-; M. MacKay, Fiscary, £3; Mrs Murray, Forsinard, £1; Mr and Mrs D. MacLennan, Cedar Rapids, U.S.A., £8; Mrs A. Taylor, £1 12/-; Anon, £2 12s 8d; J. Gillanders, Hayes, £2; N. Nicolson, Portree,

10/-; M. MacLeod, Aberfeldy, £2 2s 6d; Interested Wellwisher, California, £10 19s 10d.

The following for Mbuma Mission Hospital.—J. and R. Macdonald, Arheslaig, £2; A Friend, £12 10/-; Psalm 72, v. 19, £7; Anon Kyleakin postmark, £25; Mrs MacDoarmid, Drumnadrochit, 10/-; J. W. MacKenzie, Laide, £1; Mrs D. MacKenzie, Ripley, Ontario, £32 18s 4d.

Aged and Infirm Ministers', etc., Fund.—"James," Inverness postmark, £10; Psalm 72, v. 19, £7; Mr and Mrs D. MacLennan, Cedar Rapids, U.S.A., £5; Mrs D. MacKenzie, Ripley, Ontario, £15 19s 3d; Mrs Bruce, Edinburgh, in memory of her mother, Mrs MacKenzie, Inverness, £25.

New Church Library Fund.—Carbost Friend, per I. MacK., £7 10/-; Friend, Glasgow postmark, £5; A Friend, £50; Friend, Skye, £1.

Organisation Fund.—J. MacLeod, Drinishadder, £1 12s 6d.

Mission to the Jews Fund.—Friend, Lochgilphead postmark, £1; Mr and Mrs D. MacLennan, Cedar Rapids, U.S.A., £4; Interested, £1; Friend in N.S.W., 10/-.

Dominions and Colonial Mission Fund.—Psalm 72, v. 19, £7; Mr and Mrs D. MacLennan, Cedar Rapids, U.S.A., £5.

Home of Rest Fund.—Mrs D. MacKenzie, Ripley, Ontario, £15 19/-; Tomatin Congregation, £7 10/-.

Mr J. Grant, Publications Treasurer, 4 Millburn Road, Inverness, acknowledges with many thanks:—

Publications Fund.—Friend, Inverness, per Mr W. McK., £5; Mr W. B., Stenhousemuir, £1; Mrs J. C., Edinburgh, 8/6; Mrs S., Newtonmore, 11/6; Mr and Mrs D. McL., Cedar Rapids, Iowa, U.S.A., £8; the following three for sending books to hospitals, hostels, etc.: Mrs R. M., Marig, £1 8s 6d; Mr and Mrs D. McL., Cedar Rapids, £4; Mrs M. M., Lochinver, £2 13s 5d; Gisborne Congregation, £19 11s 10d.

On behalf of the Trinitarian Bible Society.—Mrs McL., Brackloch, 12/6; the following congregations: North Tolsta £25, Raasay £14 6s 2d, Finsbay £5 5/-, Strond £3, Shielraig £6 10/-, Greenock £15, Vatten £10, Seilabost £3, Kyle £12 5s 3d; D.A.R., Gisborne, £5.

Welfare of Youth Fund.—J. H. R., 15/-; Friends, Inverness, £1; Miss P. K., Keighley, £1 2s 6d; Mr and Mrs D. MacL., Cedar Rapids, £5; "A Friend," £2; Stornoway Sabbath School Children, £10; the following congregations: Gisborne £19, Dornoch £3, Staffin £5, Stornoway £10.

Free Distribution and Magazine Fund.—Miss A. McL., Inverness, 10/-; Mr J. G., Hayes, £1 9s 6d; Mrs J. E. McD., Drinishader, 2/6; Mr M. McL., Leverburgh, 2/6; Mrs L. B. D., Vancouver, £3 4s 11d; Mr G. McK., Wick, 7/6; A Friend, 12/6; H. A. M., 2/6; Friend, Gairloch, 10/2; Mr M. G., Raasay, 5/-; Mr N. McD., Arisaig, £1; Miss M. M., Stoer, 5/-; Mrs W. M., Forsinard, 2/6; Mr D. McL., Ullapool, 7/6; Mr A. H. McL., Culkein, 2/6; Mrs M. McL., Northton, 5/-; Mr A. M., Drumbeg, 8/6; Miss M. M. L., Glasgow, 2/6; Edinburgh Friends, £1 10/-; Friend, Glasgow, 7/6; Mrs MacRae, Laide, 12/6; Mrs M. K. McK., Stockinish, 2/6; Mrs H. R., Rhiconich, 12/6; Mrs A. McK., Struthmore, 2/6; Mr J. W. McK., Laide, 10/-; Mr T. C. C., Swinton, 12/6; Mrs D. S., Scoraig, 2/6; Mrs E. K., Leeds, £1 2s 6d; Captain R. McC., Garelochhead, £1 2s 6d; A Friend, £2 4s 8d; Mr and Mrs D. McL., Cedar Rapids, U.S.A., £8 8s 6d; Mrs R. R. McK., Fort Augustus, 2/11.

The following lists sent in for publication:—

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Broadford Congregation.—Mr J. MacLean, Treasurer, acknowledges with sincere thanks, £2 from Mrs Macdonald, Tockavaig, for Sustentation Fund.

Fort-William Church Building Fund.—Mr I. Matheson, Treasurer, acknowledges with grateful thanks, £2 from Friend, Arrochar, and £2 from Friend, Tarbert, both per M. MacRaid.

Ness Congregation.—Mr M. Finlayson, Treasurer, acknowledges with sincere thanks: Mr and Mrs Canty, New Zealand, £5; Friend, Edinburgh, £1; Well-wisher, £2; Capt. J. MacLeod, £5, all for Manse repairs.

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