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THE DOOR OF OUR LIPS

The psalmist compares our lips to a door. And they are as a door indeed through which there continually comes forth words as an expression of the exercise of our hearts and minds. What we think, desire and feel is indicated and made known through and by our lips. What our lips utter is determined principally and initially by the state and activity of our hearts and minds; and also by an innumerable and constant variety of circumstances and influences outwith ourselves. What comes out of the door of man's lips, judged by the standards of God's Word, may give expression to that which is positively evil, or that which is lawful and right, or to that which is spiritual and gracious. But God alone knows infallibly the true and actual state and frame of man's heart from whence his words proceed, through the door of his lips. David recognised this and records: "O Lord, thou hast searched me, and known me . . . Thou understandest my thought afar off." Then he adds: "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Man's thoughts and words are all well known to the Most High. The Children of Israel are said to have flattered the Lord with their mouth, but in this they lied unto Him with their tongues, for their heart was not right with Him.

It is obvious in the consideration of this subject, and confining ourselves to what is revealed in Holy Scripture, that there is almost unlimited material to draw from. And it may be noted that the words "tongue" and "mouth" can properly be used in the place of "lips"; these all being engaged by man in speaking and making known what is in his heart.

From the door of the lips of unconverted men may come forth words which indicate the possession of much wisdom in relation to the lawful affairs and activities of the world. And in cases we find ungodly men, affected by certain things in their minds, uttering words of a religious nature which they considered to be a genuine expression of their inward feelings at the time. As

when David discovered to King Saul that he had taken his spear and cruse of water, while Saul and his body-guard were asleep—and did not slay Saul—Saul said, “I have sinned: return my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold I have played the fool and have erred exceedingly.” Then we read of King Agrippa before whom Paul defended himself—that Agrippa said to Paul, “Almost thou persuadest me to be a Christian.” Paul did not treat this expression of his inward feelings on the part of Agrippa as frivolous, although there is no record that King Agrippa ever came to be a Christian. And as far as King Saul was concerned he continued to depart from the Lord.

On the other hand, unregenerate persons have been prone to pour out through the door of their lips much of the wickedness of their inward parts, without restraint or any regard for God or man. Such was true in the case of Shemei who followed after David at the beginning of his flight at the rebellion of Absalom. He cursed David and called him a man of Belial, although David was the Lord's anointed and a man of God. Then we have the altogether outstanding and terrible flood of enmity which emanated from the hearts of men by means of their lips, when they cried regarding the Lord Jesus, “Away with Him, crucify Him.” What came out of the door of their lips revealed the enmity, unbelief and ignorance of their hearts with respect to the blessed Son of God. And later on, the Jews opened their mouths and contradicted and blasphemed against the Gospel preached by Paul.

James, in his Epistle, describes the tongue thus: “The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole man, and setteth on fire the course of nature; and it is set on fire of hell . . . But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.” James is here addressing, not only sinners in general, but his brethren in particular, which ought to give professing Christians food for thought. For does he not write; “Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be.” (Epistle of James, chapter 3).

Proceeding from this point, it must be observed that the Lord's people have been guilty of speaking unadvisedly with their lips—revealing through the door of their lips a fleshly, unspiritual and undesirable frame of heart and mind. For the Holy Spirit records cases of this nature in the Holy Scriptures for warning and

instruction to believers, that not only are actions weighed by God but also the words of men, including His own people. Even some professing Christians appear to consider that although they may be watchful as to their practical conduct, that they need not be so careful as to what proceeds from their lips. Such are in need of much more instruction from the Lord and by the light of His Word.

There is a detailed account given of Miriam and Aaron's sin in speaking against Moses, ". . . because of the Ethiopian woman whom he had married." The Most High dealt with them and reminded them of the place Moses had in relationship to Himself, the God of Israel. Then the Lord said to them: "Wherefore then were ye not afraid to speak against my servant Moses?" Then we are told that "the anger of the Lord was kindled against them" And "Miriam became leprous, white as snow," although later on she was healed. Professing Christians would do well to give special attention to the Lord's words, viz., ". . . were ye not afraid to speak . . . ?" for no doubt some consider their critical view of others to be right and proper and worthy of being made known in words and by the tongue. While at the same time the Most High is angry with such because their expressed view of others is anything but right and quite improper and unchristian in spirit and in words in His view, Who knoweth all things.

Again, the disciples of Jesus, James and John, appeared to be affected with righteous indignation when a village of the Samaritans did not receive their Lord and Master. Out of the door of their lips came the following request to Jesus: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" The conduct of men, in many and varied ways, may well and truly be dishonouring to the divine Saviour and grievous to His people. But for the Lord's people to call for extreme punishment to be meted out to such, may in certain cases reveal a state of mind quite contrary to the holy mind of the Lord Jesus, as in the case of James and John. The Lord sharply reproved these good men for their words, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." So it may occur, that Christians think they are zealous for the Lord when they express with their lips extreme wrath against evil doers: while the truth is that they know not what spirit they are of.

Then again, there are the most solemn facts regarding the Apostle Peter's denial of Christ, with cursing and swearing. Out

of the door of his lips came the words, "I know not the man." These words greatly dishonoured and grieved the holy Saviour and cost Peter bitter grief and sorrow. He was influenced by his circumstances and surroundings and the position of his Lord and Master in the hands of His enemies. Satan and the fear of man opened the door of his lips when he was wholly unwatchful and out came his denials of his Saviour.

There is much divine advice and counsel throughout the Word of God as to the use of the lips and the tongue; and men in general and Christians in particular are advised as to their constant and great need that the Lord would set a watch before their mouths. The prayer of David in this connection was: "Keep the door of my lips." (Ps. 141, v. 3). And whatever may be rising up in the heart of the believer which he considers worthy of expression by the lips, David's prayer can never be out of place. And the Apostle Paul in giving advice to the Church at Ephesus as to the practice which is according to godliness, writes: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, even as God for Christ's sake hath forgiven you." And the following warning which Paul gives to the Galatians appears to apply to the tongue, viz., "But if ye bite and devour one another, take heed that ye be not consumed one of another."

The Lord Jesus Christ is to be adored as He of whom it is written ". . . Who did no sin, neither was guile found in his mouth: Who, when He was reviled, reviled not again: when He suffered, he threatened not; but committed himself to Him that judgeth righteously."

Then finally, the Lord Jesus declares to us all: "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12, vv. 36, 37).

And may our prayer be: "O Lord, open thou my lips: and my mouth shall shew forth Thy praise."

THE LORD'S CARE OF HIS CHURCH

"The eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year"—Deut. xi, v12.

Lecture given by Rev. A. F. MacKay, M.A., at Inverness
on Monday, 2nd January, 1967.

We are passing today through the darkest period ever experienced by the Church since the Gospel was brought to these shores.

I have just been reading this past week in a religious periodical that half the hospital beds in the land are taken up with the mentally ill, that our people are consuming pills at the rate of a hundred million a year. These are the symptoms, my friends, of a nation that at heart is physically and spiritually ill, and the cause can be traced largely to the loss of the Gospel, the unfaithfulness of the professing church which has betrayed her trust, turned aside from her true work of proclaiming the whole counsel of God and occupied herself with purely worldly concerns. The need is great, therefore, of recovering the witness of the Church and re-asserting the great doctrines of the Faith.

The Synod has by repeated Resolutions required of our ministers that they should explain to our people the principles of our Church, at least, once a year. I feel that this duty is more pressing and urgent today than at any time in our history, and I mean to comply with it, not only from a sense of duty but also constrained by the terrible moral and religious state of our nation.

In the words just read we see that the people of Israel had emerged from the desert wanderings of forty years, and were at last settled in the fair land of Canaan. The hardships of the desert lay behind them, the warfare with heathen nations, the plague of poisonous serpents which decimated the host in thousands, the divine judgments which destroyed Dathan, Abiram and company, the weariness, fatigue, the murmuring and rebellion were all past. There now opened before them the land of Palestine, so different from Egypt. No longer must they engage in the labourious work needed to eke out a scanty living in the low-lying, artificially irrigated and narrow soil of Egypt, "where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." The land of hills and valleys which drank in the water of the rain of heaven, which they now entered, was a large and wealthy land, flowing with milk and honey. It was a land the Lord cared for because here His people had come to rest and His Church was set up. From these words we may consider, therefore, the *Church*, the *Land* where the Church is, and the promised *Protection*, with reference to the present day, and in particular with reference to ourselves.

I. The people who enjoy such favour and protection are made up of the faithful of the land, the followers and friends of Christ, gathered into the body of believers called his Church, and known by the scriptural marks which distinguish her from the world around her.

The Church was *ordained* in the counsels of peace and dates back to eternity. In times of doubt and depression, when oppressed by unbelief, the Lord assures her: "Behold, I have graven thee upon the palms of my hands; thy walls are continually

before me"—Is. 49, v 16; "I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end"—Jer. 29 v. 11. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are"—John 17, v. 11.

His Church is *founded* upon the word of God, the revealed will of God in His word. The Lord directed Moses on the Mount to construct the tabernacle: "See, said He, that thou make all things according to the pattern shewed to thee on the mount"—Heb. 8 v. 5. The outer and inner apartments, every stave and cord, down to the very pins which bound the tabernacle together, was the subject of divine revelation. The Church of the living God is the pillar and ground of the truth both in her construction and witness.

The Church is *composed* of the Lord's redeemed people, who owe their salvation from sin and its fruits entirely to the work of Christ. Called out of the world by the Gospel, separated by grace to the Lord's fellowship and will, quickened by the Spirit into newness of life, and preserved in Christ Jesus, the Church has the sprinkling of blood upon her which gives her possession of all the blessings of redemption. The Lord's people, therefore, are united to one another in the bonds of the Gospel.

The Church is *set apart* by the Lord to fulfill His purposes. These are briefly that she should worship Him in the beauty of holiness; from the courts of the sanctuary true acceptable worship rises to Him in the praises of sovereign grace, the spiritual prayer of faith, and here also the glorious doctrines of grace, clustered around the great theme of Christ and him crucified, are proclaimed. The Church is called to serve the Lord, not merely in the external service of the sanctuary, but in obedience to His Will. And she has the duty of bearing witness to the faith that is in her; this is done by testifying against the corruptions of an evil world around her, by proclaiming the great doctrines of the faith, and by the very fact of her existence, that for centuries the persecuted, despised, weak body of believers should have survived and been assured that the gates of hell shall not prevail against her, is clear witness to the power and faithfulness of God. That we may worship the Lord in this building today and enjoy the blessing of pure Gospel ordinances, is due under the Lord's hand to labourers in the field before us, in particular to the witness and fidelity of Rev. D. MacFarlane and Rev. D. MacDonald. We must never forget that these honoured servants of Christ and others with them have laboured and we have entered into their labours. Let us discharge our debt to these noble men by continuing their witness.

II. The Nation upon which the Lord's eye rests because His Church is there presents great dangers to His people. They have many enemies who seek their destruction, but the greatest danger to the Church arises from the temptation to conform to the religious state of the nation around her. This danger is very real today. Let us glance for a little at the condition of the *Free Church*, which at least in profession stands close to ourselves.

This is a body which is sadly divided. There are many in that Church who love the name and doctrines of the Disruption Free Church undoubtedly, and would like to stand by the old paths, but the younger and more modern group, I fear, now outnumber them. In a pamphlet written some years ago one of the senior ministers of the Free Church said: "So far as some of the Free Church pulpits are concerned, a robust Calvinism has given place to a colourless presentation of the doctrines of grace which will neither satisfy a Calvinist nor offend an Arminian." And he goes on to trace this evil to attendance at Keswick Conventions, where the theology catered for is largely Arminian and alien to the Standards of the Church. These words were written when the minister in question was on a visit to Australia and therefore without access to his library to give his sources and further information, which no doubt he could have supplied. The attendance of Free Church ministers, and some of them now their senior ministers, at Keswick Conventions, where hymn-singing and Arminian theology are the main features, still continues, which confirms our suspicions that there is far too much divergence of opinion on doctrine and practice in that Church to permit much peace.

There is serious lack of scriptural discipline exercised in her courts. You may have seen the reports of the case of the young minister of the Free Church who recently got into trouble over a remark which he is reported to have made in his Presbytery, in which he clearly espoused the cause of Sabbath breaking in the matter of skiing on the Cairngorms. The Presbytery listened to a confused, sophistical explanation offered by the minister in his defence, and in the end did nothing. The court failed in their clear duty of demanding an immediate retraction of the offending words and administering a stern rebuke for having made them. The support this minister received from the Strathpeffer public, including his own congregation, showed how little respect the people of the Free Church have for the exercise of scriptural discipline. He has since resigned his charge, and taken a teaching post in the Orkneys, accepting at the same time the work of officiating at Church of Scotland services on the Sabbath. We may ask, how much love did this minister have at heart for the doctrines of his church, or concern for the Cause of Christ? How

many among the younger ministers of the Free Church are in the same position, out of sympathy with the great principles which made the Disruption Free Church such a power throughout our country in her best days, but ready to stay on so long as their beliefs and practices do not bring them into open conflict with the church courts? How is the cause of the gospel served in our country today in any church holding a scriptural creed, however ably defended in religious magazines and clearly proclaimed from her pulpits, if purity of doctrines and practice is not conserved and protected by the exercise of discipline, as required by the Word of God, especially in a day of falling religious and spiritual standards?

The ambition of scholarly reputation is, I fear, as prevalent today in that Church as in the past. In a past age Dr Alexander's undoubted intellectual gifts and academic eminence shielded him from any action to which his heretical book, "Demonic Possession" might have exposed him. That this book was withdrawn from circulation on the ground of deference to highland opinion reflects no credit on the faithfulness or even prudence of the leaders of the Church. The danger here is in the weakening of the Church's testimony to the doctrines of grace.

In the *Church of Scotland* the ecumenical movement is gathering strength with the full support of the General Assembly and large sections of her elders, but we can only wait to notice that, so widespread has the unity craze become, its influence is being felt throughout the country, and has extended to Inverness here itself. We may notice three events which took place in Inverness in the past year.

Some two years ago Prof. MacLennan, Kintail Parish Church, Ross-Shire preached in St. John's Episcopal Church, Inverness as part of the inter-change of pulpits between the Episcopal Church and the Church of Scotland; the Bishop of Moray, Ross and Caithness preached in the Old High Church, Inverness on the same day, the first time that an Episcopalian bishop preached in an Inverness Church of Scotland since the Second Reformation. In the past year the same arrangements has been continued by the minister of the Old High Church and the Bishop MacInnes of Moray, Ross and Caithness, the latter preaching in the Old High Church. So little spiritual discernment has now been left in the National Church that no word of protest was heard against this betrayal of the Presbyterian Church which cost our fore-fathers such heavy sacrifices to set up in this country because it is done in the cause of spurious church unity.

At the beginning of last year the Town Provost sent out a circular letter to all the town ministers, calling for a meeting for the

purpose of forming a "Council of Churches" in the town, and asking support of the religious bodies in Inverness. The new Council was to have no connection with the World Council of Churches, and the bible was to be given a respectable place in the work. An elaborate scheme of religious and social work and meetings was drawn up and all the religious bodies in the town were asked for their support on the ground that only by uniting together in such a council would useful work be done in the town. It soon became clear, however, where the inspiration for this undertaking came from. The view of the religious unity adopted for this Council was the crude, misleading interpretation of the words in John xvii, verse 21; "That they all may be one," so common today in the unity movement and so greatly overworked in the World Council of Churches' propaganda which they are sending throughout the world, the view that a large, externally united religious organisation is referred to by Christ in these words, whereas what is meant is the spiritual union of believers first with himself and then with one another which may exist as it has always existed although his people should be scattered in widely separated communities throughout the world. The very terms of the unity movement such as 'holy week,' etc., were used, and the Roman Catholic Church was also to send representatives. No thought of doctrine or religious belief was evidently given to the matter.

The problems the Council were asked to deal with in the scheme were alcoholism, prisoner aid, suicide attempts, broken homes, etc., enough to give concern to any serious people, but it was noticeable that the two great radical evils which produced most of these problems were not mentioned, the Sabbath question and the drink traffic, and these the Provost and his supporters were asked to take up as well. And there was urgent reason why they should deal with these evils without delay. The Town Clerk had stated just a short time before in answer to protests against sabbath work in the town, that the Town Council was powerless to demand that in town contracts such as road repair an undertaking should be obtained from contractors that there should be no sabbath work—an almost incredible state of affairs. That same winter, as many as 10,000 skiers spent a sabbath on the Cairngorms, and the sabbath traffic in newspapers, travelling for pleasure, open public houses, etc., went on without restriction of any kind. And the drink traffic had become an open scandal. The very same month on which the Council of Churches was proposed, a drink licence had been granted by the Burgh Licensing Court, of which the Town Provost was a member and with the Provost's outspoken approval, for the Palace Cinema, shortly to be converted into a large ballroom; the appalling temptations put in the way of the

youth of the town who would gather in this large ballroom were callously ignored. By a kind providence the conversion of the Palace Cinema into a ballroom fell through. No notice was taken of this request, and no more appeared in the press about the Council, so I cannot say if the Council is functioning today. The agitation for church unity has now become such an obsession throughout the country that even schemes for social work and moral improvement, however urgent or necessary they may be, are not free from its influence.

Some months ago the Abbot of Nunraw visited the town at the invitation of some Union of Elders of the Church of Scotland, and addressed a meeting in the Dalneigh Church of Scotland. This papist who is the key figure in the meetings of Church of Scotland ministers and laymen and Roman Catholic officials which have been taking place in Dowanhill Convent, Glasgow, was allowed unopposed to put over Roman Catholic propaganda without a voice being raised either in criticism or protest at the meeting, and it was noticeable that the elders were forward in welcoming the meeting. This was the same abbot, who exclaimed when Dr Whitley of St. Giles, Edinburgh ventured to offer some objections to some Roman Catholic doctrines, "he is throwing a spanner into the works." The unity movement on the part of the R. C. Church is all on the one side, a subtle campaign aimed at concealing the unscriptural character of Romanism and her unsavoury past, and spreading doctrines favourable to herself among our people. The people of the Church of Scotland, so long accustomed to the Arminian teaching of the Declaratory Act and the suppression of the doctrines of Calvinism, have lost even common judgment on religious matters. They have been misled and deceived to such an extent that they are now faced with the prospect of being drawn into the papal net, although they may have an uneasy feeling that they have been betrayed.

The *Church of England*, for many years ruled by a strong Anglo-Catholic bench of bishops, has succeeded in making many of the doctrines of the Thirty-Nine Articles a dead letter. She has gone so far on the downward path to Romanism that many of her clergy seriously consider seceding from her communion altogether—some have already left. Pope John's words that only something like five per cent in doctrine separates the Protestant churches from Rome has been accepted widely throughout the Church of England without question. Just the other day, Dr Stockwood, Bishop of Southwark, stated that he accepted nine-tenths of the doctrines of the Church of Rome, only stopping short of the papacy itself. Needless to say the Church of England is in the forefront of the ecumenical movement. The danger of conforming to the

religious world around us, adopting their views, falling in with their methods and practices and finally accepting their doctrines, is the greatest threat that faces the Church today, and can be met only by contending for the faith which was once delivered to the saints.

The danger of succumbing to the force of fiery persecution must also seriously be considered by the church. The more marked her separation from the world and especially the religious world, the nearer comes the time for the warning to be fulfilled: "All that will live godly in Christ shall suffer persecution." The question of the Sabbath has already brought upon our people the enmity of the world. The prevalence of Godless religion which pleases modern churchmen, the modern ecumenical obsession which makes it very unpopular to refer to the true character of the man of sin, and the flood of iniquity which is pouring through the land make us fear that the ground is being prepared for more open and direct persecution. It is a time for us to examine the strength of our religious convictions, for they may soon be severely tested. Our Lord says that the man who has no root in himself may endure for a time, but when "tribulation or persecution ariseth because of the word, by and by, he is offended." The Lord has promised His grace for every time of need, and our greatest need today is to enjoy daily the upholding and strengthening power of divine grace, and then we may confidently hope to stand in an evil day.

One more danger, I would like to refer to is the weakness and infirmity of which every believer is aware residing in themselves, which expose the Church to the temptation of giving up the doctrines of the Faith by under-estimating their value. The continual attacks by unbelievers upon the great truths of the Gospel may have the effect of persuading the church to esteem lightly the glory of God as the God of Salvation, and to count her privileges and blessings small and light. The trials of the desert made the Israelites complain; "our soul loatheth this light bread" —Num. xxi, v. 6, and they were accused by Moses of lightly esteeming the rock of their salvation. The privileges the Lord has given us, as a church, are great and priceless, let us never be ashamed of owning this fact, greater than we can at present conceive, and there must be no thought of holding them with a slack hand. The deliverance from Egypt was observed by the Israelites by the yearly Feast of the Passover lest they might forget the Lord's marvellous works. Let us do the same, and not think it a reasonable excuse that objection, controversy or strife may follow. These are groundless fears where the Cause of the Gospel is concerned.

III. The Promised Preservation is given in the words: "The eyes of the Lord are upon it from the beginning of the year unto the end of the year," that is, continuing, unfailing protection.

The Lord's eye rests upon the land, and this notice has its cause and reason in the love He bears to His Church. He gave over freely His beloved Son to redeem her from iniquity, and poured out His Spirit upon her to cleanse her, and bestowed his covenant gifts to meet her needs. She is therefore precious in His sight and He promises her protection. "He that toucheth you, toucheth the apple of His eye"—Zech. ii, v. 8. The Church may therefore pray: "Keep me as the apple of the eye, hide me under the shadow of thy wings"—Ps. xvii, v. 8. The Lord has further a concern for His own glory in promising protection to His church. His name is written upon her, and for the glory of His name He will uphold her. David offered protection to Abiathar, the priest, when pursued by Doeg, the Edomite: "Abide with me, fear not, for he that seeketh my life seeketh thy life; but with me thou shalt be in safeguard"—I Sam. xxii' v. 23. The Lord therefore assures the Church, wherever her lot may be cast, that is, in the words of the O.T., an altar set up, the law given and sacrifices offered, "In all places where I record my name, I will come unto thee, and bless thee"—Exod. xx, v. 24. The Saviour prayed for his Church when committing her to the Father's care: "And the glory which thou gavest me, I have given them, that they may be one, even as we are one." For this reason therefore the Lord will protect His Church. The Lord watches over her because of her position in the midst of her enemies. As she is exposed to the hatred and opposition of a hostile world, she is likened to a lily among thorns, and as she bears this likeness to the Saviour, "the lily of the valleys," she can expect the same treatment from which he suffered in his life of lowly obedience on earth. The special concern of the Lord has, however, to do with the weakness and frailty of His people, who are so unfit to defend themselves, and are in danger. "God is in the midst of her; she shall not be moved; God shall help her and that right early."

What we should ask ourselves now is, where our duty lies in this day of backsliding and open sin. If the Church we profess to follow bears the marks of the true church of Christ—and we believe that she does bear the marks we have already mentioned—then the cause she represents is the Cause of Christ, and our duty is to serve her. We are called to be faithful to the trust committed to us. The other remark, I wish to make, has to do with the most effective way in which we may be faithful to this trust, the most acceptable way in the Lord's presence. We should count it a privilege, my friends, to support such a cause, by our labours

and our substance and prayers. But the most honourable way, which honours the Lord and His Word and His Cause, is to exemplify the great doctrines of the Faith by a godly walk and conversation, that we live by faith in Christ, and adorn the Word of Christ by a holy walk and life. Peter gave this advice to the saints in his day exposed to persecution: "Having your conversation honest among Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation"—I Peter ii, v. 12. To this, after all, we are called, my friends, to a life of humble, holy obedience, which will give strength to endure in a time of persecution and comfort in a dying hour.

OBITUARY

The late Donald MacKenzie, Elder, North Tolsta

With the passing of this eminent Christian on Tuesday, the 12th day of April 1966, the Cause of Christ sustained a very great loss. For almost half a century he gave every evidence of one who walked in the fear of the Lord all the day long. For many years Donald MacKenzie was a well known and highly respected figure in our Church circles in Lewis. If he failed to appear on the Thursday of any Communion season on the Island one might safely conclude that he was truly indisposed. Having reached the ripe old age of 93 years, he outlived most of his contemporaries in grace, and would readily admit that he was more at home with those who were in the Father's House, than with those who were still with him in the valley of Baca.

Donald was born in 1873, he was the eldest son of the late Donald MacKenzie, a worthy elder in North Tolsta, and a brother of the late John MacKenzie, student, whose praise was in all the churches. It was thus his happy lot to be reared in a home where Christ was loved and served.

It would appear that the Spirit of God was striving with our late friend even in youth. He used to tell of how, in his early days, he yearned for a secret place where he could pour out his soul to God in prayer. Such experiences however passed away, and left him going astray like a lost sheep. While still a young man he heard one of the local godly men saying in prayer that "the blood was sprinkled on the lintel and the two door posts, but not on the threshold, the blood being too precious to be trampled upon." This remark made a deep impression on Donald's mind, but he was to hear more about it later on. Sometime afterwards, when he was a married man, he compeared before the Session seeking the privilege of baptism for his first born child. Unlike many

fathers, whose ignorance of the Scripture is shameful, he had no difficulty in answering the questions put to him by the Session. Strangely enough, the last question put to him was "why did the Lord not ask that the blood of the Paschal lamb be sprinkled on the threshold?" Without any hesitation, and apparently with no little sense of pleasure, Donald answered with the words which had been stored in his memory for many years. The minister, the late Rev. George Mackay, commented favourably on how well he had answered the questions, while adding that it was very sad to meet one on his way to Eternity with nothing but a store of head knowledge and the bare letter of the Word. This faithful and timely admonition pricked Donald's conscience, and he was convinced not only of the sin of his spiritual ignorance, but of his readiness to boast before the Session with the borrowed words of the godly man.

Like many others of his generation Donald was called up for active service in 1914 when the clouds of war burst upon Europe. These were days of soul trouble for the young seaman. Above all else he was concerned for the salvation of his immortal soul. In this state of mind Donald was drafted to sail on an ammunition ship bound for China, and he often told of how conscious he was, on that voyage that there was nothing between him and a lost eternity, but the boards that kept the vessel afloat. Hong Kong was duly reached, and he was stationed ashore there for some time, where he enjoyed much more privacy than aboard ship. While there, Donald in company with an Englishman, whom he respected as a Christian, was taking a walk in the market place, when they noticed a dying man lying on a bed, and weeping bitterly. Through an interpreter the Englishman asked him why he wept. His reply was "I am yearning and seeking for a Being whom my soul loves; I know that He exists and is somewhere to be found in this world, and my only concern is to find Him before I die." Donald's friend took out his Bible, and preached Jesus Christ and Him crucified to the dying man. In his extreme weakness he made a great effort to sit up, and with a radiant face he clapped his hands and cried 'I have found Him, I have found Him.' When relating this incident to others Donald would always add that he verily believed that he would meet that Chinaman in Heaven.

His stay in Hong Kong was now over, and Donald was drafted to a ship carrying 800 troops to the homeland. In vain he looked for one likeminded with himself. As far as he could judge by their talk and conduct there was none to whom he could speak about the care of his soul. Every corner of the ship was filled, and even his tiny cabin was shared with a young lad, who had taken such a liking to him that he insisted on being always with

him, thus preventing him from having any privacy. On a particular day in April 1916, a memorable day in Donald's experience, while sailing through the Indian Ocean, he cried from his heart to the Lord, for a quiet place where he could pour out his requests before Him. The only places affording him the privacy he so desired were the ship's latrines. He made one of these his little sanctuary, and on rising from his knees the words of Jeremiah 31, 16 spoke to his soul with power "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." A ray of light and joy darted into Donald's soul, to be followed almost immediately by a fiery dart from Diabolus. The enemy of his soul suggested that the truth which had given him comfort could not possibly be from the Lord, because of the place where it had spoken to him. The thought that had presented itself to Donald's mind was, that nobody could find Christ in a latrine. A second whisper from the enemy suggested, that at best the truth referred only to the safety of his body from the dangers of war. Donald was at a standstill: shaken by this sudden and early assault of Satan he prayed that the ship might sink so that the truth might be fulfilled with regard to his soul, but just then, the words of Luke 12: 32 spoke with power and comfort to his soul "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." As Donald was wont to say in narrating his experience, "The words rang through every faculty of my soul, and there and then, I had a glimpse by faith of Jesus the Son of God, in my nature bleeding on the Cross for me, as if I were the only sinner in the world." He compared this word in season to the staff upon which Jacob leaned, and his prayer concerning it, was that of David in Psalm 119 'Confirm to me thy gracious word, which I did gladly hear, ev'n to thy servant, Lord, who is devoted to thy fear.'

Little wonder then that our late worthy friend would say with evident emotion that there was no spot in the universe more dear to him than that part of the Indian Ocean where he found the Lord. Indeed, shortly before he died, it brought tears to his eyes to read in the Press that the very ship on which he sailed was taken to the breaker's yard.

The long sea voyage was over, and Donald found himself with a number of other Lewismen stationed in Portsmouth. Now that a true thirst for the 'water of life' had been created in his soul, he, with others likeminded, prayerfully petitioned that a Gaelic preacher of the pure Gospel should be sent to minister to them in Portsmouth. The outcome was that the late Rev. James MacLeod, Greenock, then a divinity student in the Church was sent by the

Synod to supply their spiritual needs. It was at that time, and under these circumstances that he and Donald MacKenzie met for the first time. The delight which Donald took in describing this first meeting, convinced us that a spiritual and lasting bond was formed between them. If he enjoyed relating the experience no less did Mr Macleod, who, in after years revelled in telling the same incident. These were the days of Donald's first love, and the fact that he had the Gospel preached to him in his native tongue among the Sassenachs only served to increase the joy and wonder of it all. With his newly found joy, his thoughts naturally turned to Stornoway where the death of Christ was to be commemorated by His people at the communion season there. As might be expected he desired to profess the Lord publicly at the earliest opportunity, and the matter was made the subject of prayer. In the kindness of the Great Shepherd of the Sheep, leave was granted, and Donald set out for Stornoway with every intention of professing his Lord and Saviour. Strangely enough, when the opportunity was extended on the Saturday of that Communion, he failed to do his duty. At that time Stornoway and North Tolsta were one congregation, and under the jurisdiction of the same Kirk Session, yet Donald was tempted to think that it would be wrong for him to appear before the Session in Stornoway rather than in North Tosta, his own congregation. Subsequent rebukes from the Lord left no doubt in his mind as to what quarter this suggestion came from. We have heard him warn others of the folly of postponing this solemn duty incumbent upon all who have a hope that the Lord has dealt savingly and sovereignly with them. After that, although the opportunity was frequently afforded, eight years elapsed before our late worthy friend appeared before the Kirk Session seeking the privilege of the Lord's Supper. It was not until October 1924, on the Friday of the North Tolsta Communion that Donald was so strengthened and uplifted by certain remarks by the late eminent Calum Macleod, Ness, that he determined that very night to compear before the Session. There was no turning back this time: Donald was examined by the Session and granted the privilege he desired. Apparently on leaving the Session, he was so sorely tried by Satan, that he was forced to bend his knees several times before reaching home.

Donald MacKenzie was duly ordained to the eldership, and carried out his duties in a serious yet cheerful manner. It was evident to all who knew him intimately, that he had a very high sense of duty, and was actuated by the highest of motives. With the passing of the years, his zeal increased rather than flagged. He was a Christian of great spiritual stature and a most informed and intelligent Free Presbyterian who never wavered in his

loyalty to the Church. Our late friend was twenty years old when the Free Presbyterian Church took up a separate position from the Free Church in defence of Reformation principles, and could well remember the events of that time. He had a fund of interesting anecdotes relating to that period of our Church's history. One of these evidently made an indelible impression upon Donald, and contributed in its own measure to convince him, that the stand made by the Free Presbyterian Church was of God, and not of man. He remembered clearly, at that time, that the late Rev. Neil Cameron, Glasgow, came to Knock, and late Rev. J. R. Mackay, to North Tolsta respectively, to explain the position of the Church to the people in these parts. Rev Neil Cameron found that the door of the church was closed upon him. An elder suggested breaking the door to force an entrance. To this, the minister would not agree, but said there and then, that when the door of that church would be opened, the world would hear of it. That same night, sixteen fishermen were drowned out of Back, and their bodies, washed ashore on the other side, were taken to that church in Knock, where their relatives came to identify them.

As a speaker at the Fellowship meeting he was solemn, lively, and interesting. He had a clear and experimental grasp of the doctrines of justification by faith alone, but was no Antinomian. He was zealous of good works. His life was a living commentary on the words "If ye through the Spirit do mortify the deeds of the body ye shall live." How frequently we heard him say "Se an fàsach a dhearbhas ciod a tha anns an duine" (It's the wilderness that will prove a man's character).

It often fell to Donald's lot to take his share of the services of the Sanctuary. His favourite theme was the journeyings and experiences of the children of Israel in the wilderness. To hear him speak on this subject, one would think he had actually accompanied them on their wanderings. And so he had, in one sense. Spiritually, Donald had been in Egypt—had known the power of the oppressor, and the deliverance by the blood of the Paschal Lamb. He had been to Marah, to Elim, to the Red Sea, to Dophkah, to Rephidim, and to Kibroth—hattaavah. Thus he made each stage of the journey from Egypt to Canaan come alive, and held the interest of old and young alike. Another field in which he loved to glean, was that of the old Testament sacrifices, in which he held forth again and again the purity and glory of the Lamb of God who took away the sins of the world. When asked to pray Donald would very often begin with the words "Cha b'ann'gad àicheadh a bhuineadh dhuinn a bhi" (It is not denying Thee we should be). He would then launch into the deep, and

praise God for the great Sacrifice of Christ, saying in his own inimitable way " Bha ceartas ann an Dia, ag iarraidh fuil anns nach robh peacadh, anns an nàduir a pheacaich, agus cha robh air neamh no air talamh a bheireadh sin seachad, mur a gabh a Mhac shiorruidh thein nàduir na daondachd. Rinn Criosda sin agus thug a riarachadh siorruidh do cheartais Dhé " (The justice of God was seeking a sacrifice in which there was no sin, in the nature that had sinned, and there was none in heaven or in earth who could give that, unless the Eternal Son would take our human nature into union with his Divine person. This Christ did, and gave infinite satisfaction to the justice of God.)

Donald, unlike some, was as good a listener as a speaker. We shall never forget the rapt and reverent way in which he listened to the Gospel in Gaelic or in English. Even in his declining years, when the strength of his spirit well outstripped that of his body, he was an example to the whole congregation. Donald listened for Eternity, and we never heard him complain that the sermon was too long.

The last portion given out by this worthy man for the Fellowship meeting in North Tolsta was John 6-40 " And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." In March 1962, he attended his last Communion Season on this earth. On the Friday, he thought of giving out 1st John chapter 4 verse 10 as a suitable portion for the exercises of that day, but refrained from doing so. On the following Sabbath however, to his great satisfaction the portion so strongly before his mind on the Friday was taken by Rev. A. MacAskill, Lochinver, as the text for the Action Sermon. That day, Donald went home rejoicing in his soul for this token for good, and that he had heard so much regarding God's Eternal and unchangeable love to His people.

It was his happy providence to have enjoyed many years of health, but his time of sickness and confinement was drawing near. As the result of a slight stroke his left side was paralysed. This meant that Donald could no longer reach the house of God. To one who had suffered so little previously, it was no small trial to be confined to the house for four years, but we never heard him murmur. To the end he retained his faculties, and had a retentive memory which he used, to regale visitors with precious and edifying anecdotes of the distant past, too numerous to be recorded here.

The last two years of his life, during which he was more or less confined to bed, were spent in prayer and communion with God. He longed to be rid of sin and to be with Christ which is

far better. More than once we found him crying like a child with the desire he had to reach the Father's House. During this time, he endured much from the assaults of Satan. One of his greatest fears was that he would bring a spot on the Cause of Christ. A visitor expressed surprise at the presence of such a fear when Donald could no longer leave his bed. His apt reply was that he could still speak, and was dreadfully afraid of bringing a spot on the Cause by anything he might yet say. At one stage in his last illness, he was greatly distressed lest he should provoke the Lord by the fervency of his desire to be taken away. Ere the end came however, he was given grace to leave himself unreservedly in the hands of the Lord. The Holy Ghost was preparing dear Donald for eternal glory. Very near the end, he would say that there was nothing now left for the Lord to do, but to sever the knot between his soul and his body. His fears were soon to be banished for ever, and the promise given to him many years ago on the Indian Ocean fulfilled to the letter. He was indeed one of the 'little flock' to whom the Saviour said "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

On the morning of April 12th, 1966, this worthy man passed peacefully away to join the spirits of just men made perfect. He is sadly missed and deeply mourned, not only by his own family circle, but by the North Tolsta Congregation and community.

To his son and five daughters, and other members of the family we extend our sincere sympathy.

"Mark thou the perfect, and behold
The way of uprightness;
Because that surely of this way
The latter end is peace"

Psalm 37-37.

BRIGHT ORNAMENTS OF THE CHURCH OF CHRIST JAMES MELVILLE

By Rev. John Colquhoun, Glendale, Skye

(Continued from page 230)

James Melville, who was the nephew of Andrew Melville, whose life we have briefly noticed in these pages already, was born at Baldovy on 25th July 1556. His parents were Richard Melville and Isobel Scrymgour, both of whom were God-fearing persons. His mother died within a year after he was born, and thus he was bereaved of a parent who would have done her utmost to bring him up in the fear of the Lord. The Lord, however, in a measure, made up this loss for him when at the age of seven, he, along with his brother, who was a year and half older than him,

were put under the tutorship of Mr William Gray, minister of Logie, near Montrose. He writes, in his Diary, of Mr Gray, as a "good, learned, kind man," and of Mr Gray's sister, who kept house for him, as one who "was a very loving mother to us indeed." It was here that lasting religious impressions began with him. He profited much in secular education, but these privileges lasted only for a short while, as in less than five years, the plague broke out in Montrose and Mr Gray's school had to be abandoned. When the plague ceased he was sent back to Montrose, but circumstances altered there and he was soon back again at Baldovv. After this he entered St. Leonards College, in the University of St. Andrews. He derived some benefit from the instructions received, but education had not reached the high standard which it reached afterwards in Scotland.

It was here that he first made the acquaintance of John Knox, the Reformer. This was on the occasion when Knox was constrained by his friends to leave Edinburgh, owing to the threatenings of those in authority, and take up his residence in St. Andrews. Melville says, "I heard him teach there the prophecy of Daniel that summer and the winter following. I had my pen and my little book and took away such things as I could comprehend. In the opening of his text he was moderate for the space of an half hour; but when he entered to application he made me to thrill and tremble, that I could not hold a pen to write. . . . Mr Knox would sometimes come in and repose him in our college yard, and call us scholars unto him and bless us, and exhort us to know God and His work in our country, and stand by the good cause, and use our time well, and learn the good instruction, and follow the good example of our masters." In the year 1574 his uncle, Andrew Melville arrived in Scotland. When he came to Baldovv, his brother Richard resigned James Melville to him in order that Andrew become his teacher. Thus began a close association between uncle and nephew which lasted through life. In November of that year Mr Andrew Melville was appointed Principal of Glasgow College, and James went with him there. It was in this College that Mr James opened his mouth for the first time in the Colleges exercise. This was in the eighteenth year of his age. The following year he was appointed one of the Regents of the College and took up his work there as a teacher of Greek, and in his spare time he learned Hebrew and studied Theology, having as his text books Beza's Confession and Calvin's Institutes of the Christian Religion.

In 1580 Mr James Melville accompanied his uncle to St. Andrews, where the latter was appointed Principal, and he taught in various branches of learning, and had in his classes students who after-

wards became widely known as men of learning. He was also a great supporter of his uncle in his contentions for the Presbyterian form of church government, and for the rights of the Church to govern, in spiritual matters, by its own courts. At the time of the Assembly of 1583 he married, and though he makes it clear that though his married life was a life of affliction to his wife, yet he says, that "the whole course of my life since then has been, in outward appearance, but a school of affliction, yet a most wholesome and happy school, with a mixture of so many provisions, persuasions, private profits, pleasures, joys, and consolations, as ever any of the secret ones of the Lord received."

In 1588, Melville removed to the joint parishes of Abercrombie, Pittenweem, Anstruther, and Kilrenny, a charge which was too heavy for any one man. He immediately set about disjoining these parishes, and did what he could at great pecuniary loss to himself, and had the happiness to see each with a settled ministry. He himself undertook the charge of Kilrenny. The high estimation in which he was held by high and low is manifested when in 1588, one ship of the Spanish Armada came into their harbour in great distress after the rest had perished. When it became known that all on board ship were Spaniards, the minister was consulted by those in authority as to how they were to act. After this consultation the General on board and the captains were allowed to land and state their case. After stating their condition Melville replied that although they were the supporters of Christ's greatest enemy, the Pope, and although their expedition had been undertaken with the design of desolating the Protestant kingdoms of England and Scotland, they should know by their conduct that the people of Scotland were professors of a purer religion. The officers and men were at length received on shore, and treated with the greatest humanity. It is refreshing to note that this Spanish General, Jan Gomes, did not forget this kindness and was enabled afterwards to treat in a similar spirit the crew of a ship from Anstruther which was arrested in a Spanish port, and was the means of setting her free, and took the occasion to send his respects to the minister of Anstruther.

Melville now began to take his full share of the work of the Church in Scotland, and, in 1584, he received information that he was to be apprehended for holding communications with his uncle, Andrew, and, knowing what this would mean for him, he fled to Berwick. He was no sooner gone than his chamber was searched. From Berwick he went to Newcastle where he preached to these Lords, and others, who had been banished by King James, or who had fled to avoid his wrath. After some time he returned to Berwick, where he heard of a number of ministers in Scotland

who had subscribed a bond acknowledging the king's supremacy in ecclesiastical matters. He wrote a letter to the ministers of Scotland in which he showed his complete grasp of the situation, and that he was not afraid to state his convictions and act on them, whatever that would cost him. This letter did much comfort those who remained faithful, and strengthened them greatly. In November 1585, the Moderator of the previous Assembly called a meeting of the Assembly at Linlithgow and Melville came from Berwick to attend it.

At the General Assembly of 4th August 1590, Mr James Melville, who was Moderator of the last Assembly, preached from I. Thes. v 12, 13, and dwelt much on the discipline of the church, showing that it extended, not merely to the poor and meanest of the people, but also to those in the most exalted positions in the land. He certainly showed that he was no flatterer or court parasite, but had the highest interests of the Cause of Christ in view, as he says in the concluding part of his sermon: "Wherefore, dear brethren, to be short, and conclude my opinion, that it may receive, either your approbation or censure, my exhortation is, that we be careful to understand our duty, and what command we have of God in this point, and weighing it rightly that we be about carefully to put it in practice, leaving to God the event and effect, reposing ourselves, whatever fall out, upon the warrant of His will, and the testimony of a sound and upright conscience Let us be encouraged in the strength of our Almighty God, and in the authority of His high calling; and the more that sacriligious avarice carry men away from God and religion, let us the more earnestly seek after Him, and procure the welfare and comfort of the souls entrusted to us. And without question we shall be terrible to whatsoever enemy or contrary power, and shall want no good thing. We shall feed sweeter and better on a dish of pottage, than they on their kingly fare, serving our God truly, and striving with our Christ against the unthankful world. It was God, even our God, who almost without any means began to work marvellously, and no less marvellously has continued it despite all contrary craft and power; and the same, our good God, in the same way will crown and end it. That all praise thereof wholly may be His to whom be it forever. Amen." He tells us, in his Diary, that the doctrine and advice was well liked and approved, but the worldly wise thought it not prudent to act on it.

Such outspokenness could not please King James vi., and it was well-known that Melville was hated by the king worse than any man in Scotland, because he crossed the king's purposes in the affairs of the Church, and this hatred continued after the king succeeded to the throne of England and took up his residence in

London. Melville and several other ministers were called up to London by the King's command, professedly to take ways and means to settle the affairs of the Church of Scotland, but, instead, they were confined to prisons, and brought before the Council of England. After much trouble from the Council and King James' minions, James Melville was commanded to leave London and be warded in Newcastle. It was while he was in Newcastle that his wife died. After his wife's death he was allowed to go home for a month to settle his private affairs, but was commanded not to preach or resort to Church courts. He stayed away for a month and then returned to his confinement. Truly "the tender mercies of the wicked are cruel."

During his imprisonment at Newcastle he was offered a bishopric if he would change his opinions. His noble answer was, "There are three sorts of bishops, divine, human, and devilish. I am, by the mercy and grace of God, one of the first. The second sort, which the king would have set up again, was justly and by warrant out of the Word of God, overthrown in Scotland, is daily declining to the devilish and Satanical, with which in substance it is all one, and in my conscience and understanding, has perverted all true policy and religion, wrecked the Christian empire and kirk, and has been the mother of all dissolution and atheism."

In the interest of space we must pass over much that is of great interest in the life of this good and faithful man. After he was seven years in confinement in England, the Bishop of St. Andrews sent for him to Edinburgh to confer with him on the conditions of his home-coming, but he took ill on the way and had to return to Berwick. As the time of his departure drew near he called on his children and gave each a parting blessing. After that, he remembered the Church and the King with tears, and said, "The Romish hierarchy will shortly undo the religion in Scotland. I pray the Lord to open the king's eyes that he may see it, and grant his grace to amend it. In my life I ever detested and resisted it as a thing unlawful and unchristian, for which I am here in exile; and now, I take you all to witness, that I die in that same judgment." His last words were, "Sweet Jesus, receive my spirit." Thus died James Melville on 19th January 1614, aged 58 years.

His character is well summed up by Dr Thomas McCrie in his *Life of Andrew Melville*: "The Presbyterian ministers of that age were in general characterised by piety, assiduity in the discharge of parochial duties, disinterestedness, public spirit, and the love of freedom. In James Melville these qualities were combined with the amiable dispositions of the man, and the courteous manners of the gentleman. Though of a mild temper, and not easily pro-

voked, he possessed great sensibility; could vindicate himself with spirit when unjustly attacked; and testified, on all occasions, an honest indication at whatever was base and unprincipled, especially in the conduct of men of his own profession. He felt a high veneration for the talents and character of his uncle; but he was a confidential friend and able coadjutor, not a humble dependant or sycophantish admirer; and his conduct during the last years of his life, when he was thrown on the resources of his own mind, served to display the soundness of his judgment, and unfold the energy of his character. 'He was one of the wisest directors of church affairs in his time,' says Calderwood. 'For that cause he was ever employed by the General Assemblies and other public meetings; and acted his part so gravely, so wisely, and so calmly, that the adversaries could get no advantage.' Besides what he had published at an early period of his life, he prepared several treatises for the press a short time before his death. His Supplication to the King, in the name of the Church of Scotland, a work on which he bestowed great pains, is composed in an elegant and impressive style. Possessing less fancy than feeling, his poems, which are all written in the Scottish dialect, do not rise above mediocrity; but from this censure some parts of his Lamentation over the overthrow of the Church of Scotland deserve to be exempted."

COS-CHEUMABH IONGANTACH AR RIGH

Leis an Urr. Domhnall Corbet, Ceann Loch Buirbhidh

(Air a leantuinn bho t.d. 315)

'Nuair a sgaoil an co-thional chaidh gach aon, an dara cuid a dh'ionnsuidh an tighean fein na dh'ionnsudh tighean chàirdean a thug dhoibh aoidheachd mar choigrich a tighinn a dh'ionnsuidh na feille. Ach cha robh aig Seonaid tigh a dh'ionnsuidh an rachadh i; thilg a màthair air falbh i, agus bithidh i ullamh gu foighneachd, "Ciod a nì mì nise?" Bha an Tighearna, gidheadh, ga fhoillseachadh fein gu gràsmhor dhith fad an fheasgair ud. C'ar son, uime sin, a bhitheadh eagal oirre? Dh'fhaodadh gu'm bitheadh neach-eigin air a ghluasad gu coibhneas a nochdadh dhith; agus mar a bitheadh, 's e'n sàmhradh a bh'ann agus dh'fhaodadh i fuireach a muigh air son aon oidhche co-dhiubh. Chual i e air ainmeachadh gu'm bitheadh searmon ann an ath latha agus dh'fheitheadh i gus a sin mu'n deanadh i suas a h-inntinn ciod e'n taobh a thionndadh i. Gidheadh, an deigh gach cùis, co chuireadh teagamh ann, nach fhairicheadh Seonaid bhochd cudthrom air a spiorad, na theagamh gu'm bithidh i mothachail air falamhachd a bha cur feum air a bhi air a lionadh

suas, 'n uair a chunnaic i'n co-thional uile a leaghadh air falbh, agus gu'n aon a labhair focal coibhneil rithe.

Ach stad! Co i so a tha tarraig am fagus do Sheonaid Nic Leoid le fiamh gàire coibhneil? Is i so Màiri Nic Bheathain, a nis air fàs gu inbhe boireanaich, agus air fàs ann an creidimh, eolas, agus fairichidhean Criosdail. Tha i mar an ceudna mion-eolach air luchd-aideachaidh diadhachd air feadh na dùthcha uile, agus thàinig i gu Inbher-pheotharain, maille ri feadhan eile, ann an dùil ri cuirm "de nithean blasda làn de smior, de fhion aosda air a dheadh tharraig." Cha robh ise na iadsan air a' mealladh. Ach a nis tharraig coltas nighean Sgitheanach a h-aire. Cha mhòr nach e sealladh ùr dhith a bh'ann an trusgan agus doigh Sheonaid. Labhair i rithe, agus dh' aithnich i air a cheud fhocal a fhreagair i, gu'n robh iad le cheile as an aon eilean. Tharraig a ceasnachadh coibhneil a mach cridhe Seonaid, agus bha a sgeul air innse gu'n ghò; na mòr uamhasan, agus a chomhfhurtachd ghràsmhor. Bha'n dithis air an tarraig gu a cheile le nì na bu chumhachdaich na dùthaich agus càirdeas. Thuair Seonaid fasgadh far an robh Màiri a gabhail tàmh. Bho'n latha sin cha ghabhadh iad dealachadh. Thug Màiri Seonaid a dh'ionnsuidh a dachaidh fein ann an Sgir Chroidh, far an robh iad le cheile fodh'n aon mhinisteir, Maighsteir Seumas Calldair, gus an latha a dh'atharraicheadh e chùim na h-Eaglais a thà shuas.

An deigh bàs Mhaighsteir Challdair thuair Màiri agus Seonaid dachaidh, agus ministeirealachd a bha a reir an càil, do bhrìgh gu'n robh i buannachdail dha'n anamaibh, ann an Sgir Nig, ann an Siorramachd Rois. Bha Maighsteir MacAdhamh air ùr-thighinn do'n cho-thional, an deigh do'n sgir a bhi fada fodh mhinisteir a bha sgapadh treud an Tighearna, agus a fàgail an aite aoraidh 'n a fhàsach. Fodh mhinisteirealachd Mhaighsteir MacAdhamh shuidh an dà nighinn dhiadhaidh so cho fad 'us a bu bheo iad, ga'n cumail fein suas le oibribh an làmh, ann an speis anns an àite, agus ag abuchadh air son àite tàmh na'm firean, gus, aig aois timchioll ceithir fichead bliadhna, na dh'atharraicheadh iad gu bhli sealbhachadh co-chomunn na'n naomh shuas, agus beannachd co-chomunn gun bhriseadh Ris-san a ghràdhaich iad cho mòr air an talamh. Faodaidh daoine a bhi feorach an cuala Màiri na Seonaid guth riamh bho'n càirdean 's an Eilean Sgitheanach. Cha robh teachdaireachd le litricheibh aig an am sin cho furasda 's a tha e'n diugh. Chà do dh'ionnsaich a h-aon aca sgriobhadh, ach chuala Màiri bho pàranntan troimh fhear-cinnidh dhith fein a bha 'n a mhinisteir ann an *Alness*, an Siorramachd Rois. Chaidh i aon uair do àite a dùthchais agus dh'fhan i car tamull, ach do-bhrìgh nach robh aice an t-sochair a thuair i cho tlachdmhor ann an Siorramachd Rois, phill i air

ais agus cha deachaidh i riamh tuilleadh do'n Eilean Sgitheanach. Ach cha do sguir i fein agus a ban-chompanach a bhi gleachd còmhla r'a cheile ann an ùrnuigh os leth sluagh Eilean an dùthchais; agus chuala mi ministear diadhaidh 's an Eilean Sgitheanach, a tha nis air siubhal, an t-Urramach Ruairidh MacLeoid, ag ràdh gu'n robh e faireachadh saorsa ann a bhi ceangal am beannachadh spioradail a bha anns an dà sgrì bho'n d'fhalbh na boireanaich so, ris na tagraidhean cunbhallach agus dùrachdach a bha fios aig daoine a bha iad a fàgail aig bonn na Rìgh Chathrach as leth nan àitean 's an d'rugadh iad.

Chì sinn a nis sealladh air ciod a bh'aig an Tighearna 's an amharc 'n uair a cheadaich E a sheirbhiseach dileas, a Bhan-tighearn Grange, a bhi air a toirt air falbh do h-Irt. Faodaidh sinn mar an ceudna fhoghlum bho'n a nithean so gu'm faod ministear a bhi 'n a mheadhon air maith, am feadh 's a dh'fhaodas an t-sochair a bhi air aicheadh dhà fein, fios a bhi aige gu'n d'rinn e maith air bith. Cha robh fhios aig a mhinistear fodh'n robh anam Màiri Nic Bheathainn air a dhùsgadh gu bhi'g iarraidh eolas an Tighearna, air a bhuaidh a bh'aig a shearmonachadh gu's na choinnich Màiri agus e fein taobh thall na h-uaigh. Mar sin faodaidh e bhi gu'n robh toraidhean a leantuinn eisempleir agus caithe-beatha na Ban-tighearn Grange nach foillsich ach an Latha Mòr. Rannsaich mi fein a mach cuimhne air daoine, ann an dùthchanan a bha cheart cho dorcha ri h-Irt aig an am 's an deachaidh a Bhan-tighearn Grange air tìr ann, air a leithid de dhoigh agus gu'm bheil aobhar agam a bhi creidsinn gu'n robh na daoine sin air an cleachdadh le Dia mar sholuis ann an ionad dorcha, fianuisan beo air taobh na firinn, Uime sin, ge b'e 'n tomhas de sholus a dh'fhaodas a bhi aig aon againn, bitheadh e air fhoillseachadh; agus deanadh an Tighearna ruinn, agus oibricheadh E leinn, mar a chì E freagarach. A mhàinn buannaicheadh-mid ann an ùrnuigh a chum na crìche. Faodaidh nach bì ar 'n ùrnuighean air am freagairt 'n ar latha-ne, ach bitheadh-mid a ghnàth 's an dleasdanas.—*Eadar-theangaichte le Iain Mac a Chòmbaich.*

(A' Chrìoch)

NOTES AND COMMENTS

Full Unity

In January, the Roman Catholic and Anglican Churches announced that they had taken the first steps towards full unity after 400 years of separation. This followed upon official discussions between Roman Catholic and Anglican theologians at Gazzada, Italy. Subjects such as mixed marriages, inter-com-

munion, and the place of Mary in Christian theology, were to be further examined. The reference to "full unity" means only one thing, the absorption of the Anglican Church by the Roman Catholic Church while it continues to hold by Papal infallibility and the Mass, etc. Recommendations have been made with a view to removing tensions and the bringing together of Roman Catholics and Anglicans. Will those include the Roman doctrine regarding heretics being erased, for instance? When we read of Cardinal Spellman being at variance with the Pope on the Vietnam War, and of the leading English R.C. theologian leaving the Roman Church, and of the Jesuits giving some anxiety to the Pope by their "liberal" views, we seem to recognise some definite cracks in the boasted unity of the Pope's Church. Those seeking unity with Rome are indeed bewitched, when they seem prepared to abandon the light and spiritual liberty of the Reformation in England and Scotland.

National Viewers' and Listeners' Association

This Association is now called V.A.L.A., and exists for the following purpose, among others: "To ensure that the British Broadcasting Corporation maintains the high standards of public service which Parliament and the pioneers of Broadcasting clearly hoped to secure when the British Broadcasting Corporation was created and granted the Royal Charter, and that it should respect the ideals proclaimed in the dedication panel in Broadcasting House." This Association is now supported by M.P.'s, clergymen, members of all denominations, police, Trade Unionists, doctors, teachers, students, and parents and many others who are concerned about the downward drift of our society, and who believe that broadcasting can be decisive in determining the moral climate of our Country. This is what the Association reports. The minimum subscription to be a member of the Association is 5/-. This to be sent to Mrs Mary Whitehouse, Postman's Piece, The Wold, Claverley, Wolverhampton. If this Association will truly challenge the arrogant attitude of the B.B.C. to the criticism levelled at it, then this will be a step in the right direction.

The Sabbath Evening Service

Some Churches in the Edinburgh Presbytery of the Church of Scotland are ceasing to hold the usual evening service at 6.30 p.m. They are, strange to say, introducing in its place a service at 9.30 a.m., and then the usual service at 11 a.m. After mid-day on Sabbath these congregations will have no public worship. It is certain that this unusual arrangement will mean that all the people will attend but one service on the Lord's Day; however many or

Tabular View of Special Collections of the Free Presbyterian Church of Scotland

FOR YEAR ENDED 31st DECEMBER, 1966

PLACES	MINISTERS AND MISSIONARIES	Sustentation Fund	Home Mission Fund	Foreign Mission Fund	Aged & Infirm Ministers, etc., Fund	College and Library Fund	Organisation Fund	General Building Fund	TOTAL
<i>Northern Presbytery—</i>		£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Bonar-Bridge ...	D. A. Macfarlane, minister ...	51 10 0	32 10 0	21 10 0	6 4 6	9 10 0	7 4 2	9 12 8	138 1 4
2. Lairg ...		211 0 0	49 17 6	25 15 0	15 7 6	18 18 3	15 9 0	13 8 6	349 15 9
3. Beaully ...		421 17 0	133 18 2	215 9 0	33 8 1	34 10 7	33 9 7	33 8 1	906 0 6
4. Dingwall ...		351 4 10	150 0 0	150 0 0	50 0 0	50 0 0	50 0 0	50 0 0	851 4 10
5. Dornoch ...	A. MacPherson, minister ...	110 0 0	28 1 0	28 0 0	8 8 6	10 0 0	6 13 7	6 5 0	197 8 1
6. Rogart ...		75 0 0	24 0 0	12 0 0	6 0 0	5 0 0	6 0 0	6 0 0	134 0 0
7. Fearn ...	D. A. Maclean, minister ...	35 0 0	6 0 0	10 0 0	2 0 0	2 0 0	2 0 0	5 0 0	62 0 0
8. Halkirk ...		250 0 0	46 7 0	60 0 0	10 15 6	13 14 0	14 5 6	16 9 0	411 11 0
9. Helmsdaie ...		251 0 0	20 0 0	22 0 0	20 0 0	7 0 0	8 0 0	7 0 0	335 0 0
10. Inverness ...		1,802 0 8	400 0 0	450 0 0	250 0 0	200 0 0	200 0 0	150 0 0	3,452 0 8
11. Kinlochbervie ...	A. F. Mackay, minister ...	142 10 0	198 0 0	111 7 0	18 8 3	24 17 0	18 17 6	15 0 0	528 19 9
12. Scourie ...		31 0 0	53 0 0	26 0 0	10 0 0	10 0 0	9 0 0	10 0 0	149 0 0
13. Daviot ...		176 5 0	66 8 6	57 10 0	22 0 0	25 0 0	18 15 0	15 13 6	381 12 0
14. Tomatin ...		173 11 6	70 7 6	34 7 6	19 0 0	22 5 0	16 0 0	17 10 0	353 1 6
15. Stratherrick ...	A. Robertson, missionary ...	170 0 0	66 0 0	31 9 1	15 3 0	19 4 0	15 4 0	13 0 0	330 0 1
16. Strathy ...		50 0 5	93 0 0	45 15 0	19 0 0	22 0 0	17 0 0	15 17 0	262 12 5
17. Tain ...		100 0 0	50 0 0	50 0 0	12 0 0	21 0 0	12 0 0	12 0 0	257 0 0
18. Thurso ...		62 0 0	5 0 0	—	—	—	—	—	67 0 0
19. Wick ...	R. R. Sinclair, minister ...	500 0 0	112 2 6	109 7 6	55 0 0	52 5 0	57 10 0	90 0 0	976 5 0
		4,963 19 5	1,604 12 2	1,460 10 1	572 15 4	547 3 10	507 8 4	486 3 9	10,142 12 11
<i>Southern Presbytery—</i>									
20. Aberfeldy ...	D. Campbell, minister ...	13 10 0	—	—	—	—	—	—	13 10 0
21. Dumbarton ...		140 4 2	32 3 2	14 11 6	12 14 6	24 12 0	10 1 9	18 1 0	252 8 1
22. Edinburgh ...		900 0 0	93 0 4	163 0 2	35 0 0	35 0 0	25 0 0	20 0 0	1,271 0 6
23. Fort William ...		589 0 5	99 7 7	78 6 5	25 12 3	26 0 0	29 3 0	29 5 10	876 15 6
24. Glasgow, St. Jude's ...	D. Maclean, minister ...	1,757 5 7	473 9 4	376 2 3	87 0 3	128 2 6	84 1 0	71 0 9	2,977 1 8
25. Dunoon ...	L. MacLeod, minister ...	—	—	6 0 0	—	—	—	—	6 0 0
26. Greenock ...		273 17 6	42 10 0	31 5 0	16 15 0	17 15 0	14 15 0	15 15 0	412 12 6
27. Kames ...		159 10 0	20 17 6	36 11 2	16 17 6	20 17 6	21 13 6	20 14 0	297 1 2
28. Lochgilphead ...		23 15 0	12 17 6	11 0 0	3 10 0	6 15 0	2 15 0	3 5 0	63 17 6
29. London ...	D. B. Macleod, minister ...	443 14 2	31 1 0	45 3 6	37 4 6	10 0 0	5 0 0	10 0 0	582 3 2
30. Oban ...	M. Macsween, minister ...	500 0 0	46 19 0	49 9 9	16 10 3	23 19 9	21 9 3	19 7 3	677 15 3
31. Vancouver, Canada ...	R. Macdonald, minister ...	—	—	—	14 14 7	—	—	—	14 14 7
32. Gisborne, New Zealand ...	Wm. Maclean, minister ...	—	—	200 0 0	—	—	—	—	200 0 0
		4,800 16 10	852 5 5	1,011 9 9	265 18 10	293 1 9	213 18 6	207 8 10	7,644 19 11

					S.	H.	F.	A.	C.	O.	G.	TOTAL				
Outer Isles Presbytery—																
33. Achmore	}	...	D. M. MacLeod, minister	...	100 15 0	32 0 0	26 0 0	15 0 0	5 0 0	—	10 0 0	188 15				
34. Stornoway					1,129 8 0	206 7 3	215 19 0	75 0 0	90 0 0	70 0 0	75 0 0	1,861 14 3				
35. Bayhead, North Uist	}	...	A. Morrison, minister	...	500 0 0	68 9 0	33 7 6	15 0 0	16 1 6	16 9 6	15 7 6	664 15 0				
36. Breasclete					113 14 3	36 9 7	20 10 1	8 0 0	12 0 0	7 0 0	5 0 0	202 13 11				
37. North Tolsta	}	...	A. Mackay, minister	...	700 0 0	142 10 0	145 10 0	40 0 0	40 10 0	50 0 0	20 0 0	1,138 10 0				
38. North Harris					668 15 3	246 3 0	106 5 0	33 1 5	27 4 8	38 1 4	33 11 8	1,153 2 4				
39. Northton	}	...	A. M Cattanach, minister	...	241 17 1	114 0 5	58 4 3	24 4 2	23 10 3	26 10 2	24 10 2	512 16 6				
40. South Strond					146 9 0	55 2 6	30 0 0	10 10 0	10 0 0	10 0 0	—	262 1 6				
41. Harris Finsbay	}	...	J. Nicolson, minister	...	222 12 6	57 14 0	26 0 0	10 5 0	14 0 0	9 2 0	9 2 3	348 15 9				
42. Seilaboat					78 0 0	31 12 0	13 0 0	5 10 0	6 0 0	7 0 0	—	141 2 0				
43. Ness, Lewis	}	...	D. J. Macaskill, minister	...	634 0 0	70 0 0	130 0 0	12 0 0	12 0 0	12 0 0	30 0 0	900 0 0				
44. Uig, Lewis					700 0 0	65 0 0	150 0 0	30 0 0	30 0 0	25 0 0	—	1,000 0 0				
					5,235 11 1	1,125 7 9	954 15 10	278 10 7	286 6 5	271 3 0	222 11 7	8,374 6 3				
Western Presbytery—																
45. Applecross	}	...	A. Murray, minister	...	320 16 0	122 0 0	158 0 0	20 0 0	20 0 0	20 0 0	15 0 0	675 16 0				
46. Bracadale					291 2 0	85 4 6	47 13 6	15 3 9	17 18 0	19 14 6	17 13 5	494 9 8				
47. Strath	}	...	A. Chaplin, Missionary	...	224 6 0	69 7 6	37 5 6	10 11 0	9 9 6	12 17 0	9 7 0	373 5 6				
48. Flashadder					30 2 6	20 3 0	4 18 6	3 0 0	2 7 6	2 0 0	2 0 0	64 11 6				
49. Gairloch	}	...	A. MacDonald, minister	...	635 0 7	239 17 8	181 4 0	38 3 0	45 14 9	37 8 11	39 8 6	1,216 17 5				
50. Glendale					316 1 6	96 4 6	99 7 6	12 8 6	22 17 6	26 15 9	20 14 3	594 9 6				
51. Vatten	}	...	J. Colquhoun, minister	...	148 0 0	60 0 0	68 0 0	13 0 0	15 0 0	16 0 0	16 0 0	336 0 0				
52. Waternish					85 10 0	17 0 0	21 0 0	7 0 0	9 0 0	—	7 0 0	146 10 0				
53. Laide	}	...	D. Campbell, missionary	...	182 0 0	100 10 0	56 0 0	15 10 0	17 2 6	17 0 0	13 12 6	401 15 0				
54. Kyle-of-Lochalsh					75 10 0	58 5 0	32 5 0	13 13 0	14 8 8	17 0 3	18 6 3	229 8 2				
55. Plockton	}	...	D. N. Macleod, minister	...	64 3 0	50 0 0	35 6 0	8 0 0	10 0 0	8 0 0	9 6 0	184 15 0				
56. Lochbroom					514 0 10	204 4 4	106 6 5	42 0 0	61 0 0	50 0 0	40 0 0	1,017 11 7				
57. Lochcarron	}	...	A. Macaskill, minister	...	142 14 9	93 13 6	52 17 0	7 0 0	10 7 6	4 18 0	12 7 0	323 17 9				
58. Lochinver					274 10 0	103 5 0	80 0 0	33 0 0	31 0 0	20 0 0	20 5 0	562 0 0				
59. Stoer & Drumbeg	}	...	F. MacDonald, minister	...	255 8 9	57 0 0	48 5 0	24 13 9	24 9 0	21 10 0	20 13 6	452 0 0				
60. Portree					480 0 0	216 1 6	182 10 0	35 11 3	44 8 3	34 15 0	28 19 6	1,022 5 6				
61. Raasay	}	...		...	500 0 0	129 4 0	65 19 6	19 0 0	19 17 9	16 16 0	20 0 0	770 17 3				
62. Shieldaig					90 10 0	76 2 0	55 1 0	10 15 0	17 5 6	12 10 6	9 0 0	271 4 0				
63. Staffin	}	...		...	306 12 4	67 1 1	40 2 6	16 10 3	14 0 0	12 0 0	17 10 0	473 16 2				
					4,936 8 3	1,865 5 7	1,372 1 5	344 19 6	406 6 5	349 5 11	337 2 11	9,611 10 0				
SUMMARY																
Northern Presbytery	...	...	...	...	4,963 19 5	1,604 12 2	1,460 10 1	572 15 4	547 3 10	507 8 4	486 3 9	10,142 12 11				
Southern Presbytery	...	...	...	...	4,800 16 10	852 5 5	1,011 9 9	265 18 10	293 1 9	213 18 6	207 8 10	7,644 19 11				
Outer Isles Presbytery	...	...	...	...	5,235 11 1	1,125 7 9	954 15 10	278 10 7	286 6 5	271 3 0	222 11 7	8,374 6 3				
Western Presbytery	...	...	...	...	4,936 8 3	1,865 5 7	1,372 1 5	344 19 6	406 6 5	349 5 11	337 2 11	9,611 10 0				
					19,936 15 7	5,447 10 11	4,798 17 1	1,462 4 3	1,532 18 5	1,341 15 9	1,253 7 1	35,773 9 1				

few formerly attended public worship twice. One of the arguments for this deplorable change is the advent of Television and that the "social climate" was never favourable to the evening hour of service. Another excuse brought forward for the change is that the evening service is not an ancient institution. It is quite clear to us that here there is a timing of both services in the morning to leave most of the Lord's Day to the people to spend in worldly recreations and activities, which has been the practice of course of a great number of Church of Scotland members for years now. They need have no "guilt complex" now when they stay at home or drive into the country during the evening hour of God's holy Day. The Church is closed! But sad to say, in every other denomination there are adherents who attend the house of God but once, although there are two services, one in the morning and the other in the evening, to which they might come without any inconvenience. Where is the "Forward Movement" in the Church of Scotland of which we used to hear so much? A true forward movement would be, the holding fast to God's holy Day and going up to His house with pleasure to preach and to hear the Word of God and the Gospel of Christ, however few our companions would be in an evil and worldly generation. This is how the genuine ministers of the gospel and the godfearing can surely honour the Lord and Saviour Jesus Christ, obtain spiritual blessings and also set an example before those to whom the Sabbath and the Sanctuary are at present a weariness. Who knows when the Great Head of the Church will visit the remnant of His people with a day of power, in the path of duty in His house, on His holy Day?

CHURCH NOTES

Communions

January—Fifth Sabbath, Inverness, Auckland. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist, Kyle of Lochalsh. *March*—First Sabbath, Ullapool; second, Ness, Portree and Tarbert; third, Finsbay, Lochinver; fourth, Kinlochbervie, London and North Tolsta. *April*—First Sabbath, Breasclete, Portnalong and Fort-William; second, Fearn, Gisborne, N.Z.; third, Greenock; fourth, Glasgow; fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie; third, Edinburgh and Broadford. *June*—First Sabbath, Applecross and Auckland; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Gairloch and Inverness. *July*—First Sabbath, Lairg, Raasay and Beaulay; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore. *August*—First Sabbath, Dingwall; second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Stornoway, Thurso and Vatten. *September*—First Sabbath, Ullapool, Breasclete; second, Strathy; third, Tarbert, Stoer and Vancouver (Canada); fourth, Applecross. *October*—First Sabbath, Tolsta, Lochcarron, Fort-William; second, Dumbarton, Gairloch and Ness; fourth, Gisborne, N.Z.,

Greenock, Lochinver; fifth, Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch, Staffin and Uig. *December*—First Sabbath, London.

Mission Communion.

Zenka: last Sabbath of February and August. Ingwenya: last Sabbath of March and September. Mbuma: last Sabbath of April and October. Donsa Dam: last Sabbath of May. Somakantana: last Sabbath of July.

London Communion Services

The services will be as follows (D.V.): Thursday 23rd March, 11 a.m. and 7 p.m.; Friday 24th March, 11 a.m., 3.30 p.m. (Gaelic) and 7 p.m. (Fellowship Meeting); Saturday 25th March, 3.30 p.m. and 6.30 p.m. (Prayer Meeting); Sabbath 26th March, 11 a.m. and 6.30 p.m.; Monday 27th March, 3.30 p.m. (Gaelic) and 7 p.m. The weekday 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, S.W.1. Rev. J. Colquhoun, Glendale, and Rev. A. Morrison, North Uist, are expected to assist at the Communion (D.V.).

ACKNOWLEDGMENT OF DONATIONS

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

Sustentation Fund.—Miss I. Cameron, Drimin, £3 5/-; M. M. L., £2, both per Mr J. G.

Foreign Mission Fund.—A. Forgie, Redding, £50; A Friend, North Coast, Applecross, per Rev. D. MacL., £1; Bloor East Presbyterian Reformed Church, Toronto, £99 2/-; M. M. L., £2; Anon, for schools, 3/4; Mr and Mrs Wilkins, Maidstone, for Mbuma Hospital, £1 18/-; Mr D. MacLean, Beaulieu, 8/-; Friend, Applecross, £2 10/-; In memory of two young friends, £20, last six per Mr J. G.

Home Mission Fund.—M. M. L., £1, per Mr J. G.

Organisation Fund.—Mr J. MacLeod, Drinishadder, £1 8/-, per Mr J. G.

Aged and Infirm Ministers', etc., Fund.—A. Forgie, Redding, £50; Glasgow Friend, £1; Door Collection, Farr, Bettyhill, £2; Mrs Bruce, Gairloch, in memory of her mother, £20, per Mr J. G.

College and Library Fund.—Anonymous, £30; Glasgow Friend, £2; Mr H. MacKenzie, Beaulieu, £1, per Mr J. G.

Home of Rest Fund.—Friend, Lochcarron, per Rev. W. G., £5; Resident, £5; Visitor, £5; Inverness Congregation, £250; Alequis, per Rev. W. G., £10; Mr A. Beaton, Vancouver, £40, per Rev. A. F. M.; Glasgow Friend, £2; Interested, £2, per Rev. D. McL.; Mrs F. Chisholm, Swinton, £1; Mrs MacLennan, Brackloch, £5 18/-; Gourrock Friend, £1, last three per Mr J. G.

Mission to the Jews Fund.—Friend, Applecross, £2 10/-; Anon, £4, both per Mr J. G.

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