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Coming to Christ

If sin-burdened souls are solemnly invited to come to Christ, then it follows that whatever guilt lies upon the conscience of a humbled sinner, it is no presumption, but his duty to come to Christ, notwithstanding his own apprehended vileness and great unworthiness. Let it be observed how happily that universal particle 'all' is inserted in Christ's invitation, for the encouragement of sinners. Come unto me '*all ye* that labour'. Let no broken-hearted sinner exclude himself, when he is not by me excluded from mercy. My grace is my own; I may bestow it where I will. It is not I but Satan that impales and encloses my mercy from humbled souls that are made willing to come to me; he calls that your presumption, which my invitation makes your duty.

Here however there are some objections which we must notice. (1) I fear that my case is excepted by Christ himself in Math. 12, v. 31, where blasphemy against the Holy Ghost is exempted from pardon; and I have had many horrid blasphemous thoughts injected into my soul—But art thou burdened and heavy laden? If so, thy case is not in that or any other scripture exempted from mercy; for the unpardonable sin is always found in an impenitent heart. As that sin finds no pardon with God, so neither is it followed with contrition and sorrow in the soul that commits it. (2) But if I am not guilty of that sin, I am certainly guilty of many great and heinous abominations of another kind, too great for me to expect mercy for, and therefore I dare not go to Christ. The greater your sins have been the more need you have to go to Jesus Christ. Let not a motive to go to Christ be made an obstacle in your way to him. Great sinners are expressly called Is. 1, v. 18. And it is a high reproach and dishonour to the blood of Christ,

and to the mercy of God, which flows so freely through him, to object the greatness of sin to either of them. Certainly you have not sinned beyond the extent of mercy, or beyond the efficacy of the blood of Christ; but pardon and mercy may be had, if you will thus come to Christ for it. (3) But it is now too late. I have had many thousand calls by the gospel, and refused them; many purposes in my heart to go to Christ; and quenched them. My time therefore is past, and now it is to no purpose. If the time of grace be past, and God intends no mercy for you, how comes it to pass that you are now filled with trouble and distress for sin? Is this the frame of a man's heart that is past hope? Do such signs as these appear in men that are hopeless? Besides, the time of grace is a secret, but coming to Christ is a duty plainly revealed to us. And why will you object a thing that is secret against a duty that is so plain and evident? Nor do you yourselves believe what you object, for at the same time that you say your seasons are over, it is too late; you are notwithstanding found repenting, mourning, praying and striving to come to Christ. Certainly if you knew it were too late you would not be found labouring in the use of means. Go on therefore and the Lord be with you. It is not presumption, but obedience to come when Christ calls, as he here doth "COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN".

John Flavel.

The Diary of Dugald Buchanan

Period VI

(Being a continuation of God's gracious dealing with my soul from August, 1745 to December, 1750).

The Sacrament of the Lord's Supper being about to be dispensed in a neighbouring congregation, I went there and got a soul-refreshing view of Christ as His own table both in a way of correction and comfort, these Scriptures being present to my view: Ezek. 6, v. 9, "Because I am broken with your whorish heart which has departed from me". "Behold, I am pressed under you as a cart is pressed that is full of sheaves" (Amos 2, v. 13); which turned my eyes to the sufferings of Jesus Christ, the Son of God, whose dying love I was now commemorating, and to view my own sins as the cause of His sufferings. I beheld God's eternal Son pressed by His Fat-

her's divine fury as a cart is pressed under sheaves even to agony and bloody sweat. Oh! it was not what the Jews, the Romans, or what the devils did to Christ, that I was made to see, but what my sins and whorish heart did, and what His heavenly Father did to Him in the days of His hot displeasure when He stood in my law-room and stood as my surety. And how it pleased the Lord to bruise Him and put Him to grief, when He made His soul and body an offering for sins, yea, for my great sins, etc.

Oh! my soul, behold God's hatred against sin, His love to sinners. See, O my soul, what Thy sins cost the Lord of life, and try if you can make light of it again.

Thus I got a view of the price of my redemption and the heinous nature of my sins which tended to break and melt my heart into real sorrow for my sins, and to mourn and be in bitterness as for an only son.

Then I was made to take a new hold of Jesus Christ as my covenant Head, and of His righteousness as a sufficient clothing for my naked soul. I was made to see that, Jesus Christ the Son of God, by His being flesh, became my elder Brother (Hebrews 2, v. 12) and that it was by Him only that I had the adoption of a son. I saw plainly that I had need of Christ in all these respects, for my own righteousness was too narrow a covering, and my duties too short a bed to rest upon. Then I said, O Son of God, who, in Thy adorable humility, was pleased to become the Son of man, that through Thee the sons of men might become the sons of God. Oh! Thou who art called the repairer of the breach and the restorer of the paths of righteousness. Yea, Lord, there is such a heap of rubbish, guilt and unbelief between me and the foundation, that I find it more difficult to find Thee again as my sure foundation than when I was brought from a state of nature. O, then let all these ruins be under Thy hand and discover Thyself to me as my sure foundation, otherwise I'll never dig through this heap of guilt and unbelief and build upon Thee alone. At evening I went to secret prayer, and if ever I was sincere in anything, it was in dedicating myself to the service of God and to the honour of His name in yielding up all my members as instruments of righteousness unto holiness; yea, I was made to believe that He accepted me in the beloved, therefore, I concluded that my mountain stood strong and that I should never be moved; but little did I think what a storm was coming and what a journey I had to go before I was to get another meal, no less than two whole years.

Soon after this the rebellion* broke out in the north, but my

* The '45 Jacobite rebellion.

spirits were so stupified during the whole time it lasted that I could not be concerned for anything, for I had a rebellion in my own breast against God. Sometimes I got my soul revived by view in the method of grace in Christ and the promises of the new covenant. Yet, notwithstanding these short blinks, I found that grace, as to its exercise, was under a manifest decay in me, even that which remained; namely, the habit as well as the exercise was ready to die. As I was one day lamenting my sad case before the Lord, beseeching Him to revive His work in me as in the days of old; and that He would graciously look upon the present woeful decays of faith and other graces in me; and that He would send forth His Spirit to renew the decayed face of my soul; while I was thus wrestling with God by arguments drawn from the covenant of grace and the firmness of His purposes, and that nothing less than an unchangeable purpose of grace and love, could suit such a fallen creature; these words sounded, as it were in my ears: "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them" (Isaiah 43, v. 16).

At this time I did not perfectly know that there was such a word in the Bible; especially the last part of it, "these things will I do unto them and not forsake them". Instantly there followed peace and calmness into my disturbed soul. There light and life also sprang up, as when Christ said, let there be light and there was light". Here I found, to my great surprise, an answer to two whole years' prayers in one verse. O the unsearchable grace and comfort I found in this passage of Scripture! It was to me as if God had said, "my people are all of them blind by nature as well as others; therefore I will lead the blind by a way they know not". Yea, by a way they never thought of, and I will lead them even in paths they have not experienced nor heard of, for I have paths to lead my people in which no fowl ever saw, and which the vulture's eye hath not seen; but it is a path of judgment, for I lead in the ways of righteousness, I will make them know that I have a path of weeping and supplication to bring to Zion, as well as a path of comfort, for my way of bringing sons and daughters to glory.

"Therefore, blind soul, trust me to bring thee to myself in my own way, and to exercise thy graces in my own manner. I have opened thine eyes to behold something of my grace in my Son;

but, as yet, thou art blind in respect to what is unrevealed; I bring all my children to glory by a way of crosses and losses, by a way of disappointments, tribulations, temptations and afflictions. I am He who destroyeth the hope of man. I will destroy thy hope when thou hopest in anything but my grace. I am the way myself, and what I do, or how I lead thee, thou knowest not now, but thou shalt know hereafter. Only for the present follow me, and though I should lead thee through fire and water, I will bring thee to a wealthy place, and lead thee forth by a right way to a city of habitation. These things will I do unto thee and not forsake thee. Thou art still afraid that I will not pursue the designs of my grace in thee which is to destroy thy sins and sanctify thy nature and establish thee in my righteous ways, and thou art yet more afraid that I will forsake the work of my hands. But, O thou of little faith, wherefore dost thou doubt? O fool and slow of heart to believe all that my prophets have said and all that my people have experienced in every age. Read my promise: 'These things will I do unto thee and not forsake thee.' Believe my promise and rely upon my faithfulness to my promise. Trust my almighty power to make the promise forthcoming unto thee. What is thy petition? Is it that the body of sin may be destroyed and thy nature sanctified, that the image of my Son may be restored in thee, etc. All these things will I do unto thee and will not forsake thee after I have done it, for I will be unto thee far above what thou art able to ask or think. I will deal with thee according to thy Advocate's intercession at my right hand."

"He has the tongue of the learned and I hear Him always. Because thou art naturally bent to forsake me, thou thinkest that I am so too to forsake thee. But thou shalt know that I am the unchangeable God, and that therefore thou art not consumed. I know what thou wert before I manifested my Son Jesus unto thee, and I know what thou art yet and what thou would'st be if I would leave thee. Thy goodness is as the morning cloud and early dew that soon pass away. And it was not my foreseeing any good in thee above others which made me love thee, but my sovereign pleasure to manifest the riches of my free grace in thee. I loved thee because I loved thee, and will rest in my love towards thee and not forsake thee altogether. So that thou mayest be confident of this very thing, that I who have begun the good work will carry it on till the day of Jesus Christ. Yea I will do better unto thee

than at the beginning, that thou mayest know that the whole of thy salvation depends upon free grace from first to last."

I walked in the comfort of this promise more than twelve months, and in all my addresses unto God I turned that promise into a prayer, saying "all these things do unto me and not forsake me", etc.

Many a soul-refreshing and comforting meal I had from the promise of God in Christ in whom all the promises are yea and amen.

In the months of July and August, 1748, the Lord confirmed His love in the preaching of the Word and also when receiving the Sacrament of the Supper, and thereby prepared me for that dreadful storm which was coming. And though it is now over yet I tremble to relate it; and O that I could do it in such a way as that God may have all the glory and His people get warning, though I shall be exposed to the greatest shame and ignominy.

John Wycliffe (IV)

Wycliffe's conflict with the Roman church over the scriptures has been dwelt on. His own thoughts about his circumstances were characteristically expressed: "Why do you talk of seeking the crown of martyrdom afar? Preach the gospel of Christ to haughty prelates, and martyrdom will not fail you. What! I should live and be silent? Never! Let the blow fall: I await its coming." But though Wycliffe clearly expected martyrdom, it never came to him. Wycliffe himself must have been surprised, and we certainly can see no explanation of it, except that the Lord had decreed concerning him: "Touch not mine anointed and do my prophet no harm." Of course Wycliffe and his doctrines had been condemned at repeated Councils, and the Papal party had secured his expulsion from the University which he had adorned so brightly. But this only worked for the good of Wycliffe and the world. Spending his last year or so quietly in the parish of Lutterworth, he was able to put the finishing touches of his prodigious literary labours. Only one last Papal intrusion disturbed his peace, if he was indeed disturbed by it. Pope Urban the Sixth cited him to appear personally in Rome to answer for his doctrines. Wycliffe, however, did not trouble to take one step towards Rome. "A royal prohibition hinders my journey," he said, "to wit, the injunction of the

King of kings." His formal reply to the papal citation took the form of a work whose very title did not flatter the Pope. It was called, "On Frivolous Citations".

On the 28th December, 1384, Wycliffe was conducting worship in Lutterworth Church when he suddenly collapsed, struck down with paralysis. He was carried home in a chair, but only lived for three days. On the last day of the year, his soul went to Paradise: his body was later interred either in the church itself or in the churchyard. Now Wycliffe himself knew in its fulness the truth which he had translated for the benefit of others:

"Sothli (truly) who euere ben lad by the spirit of God thes ben the sones of God. Forsothe ye han not taken eftsoone the spirit of seruage in drede, but ye han taken the spirit of adopcion of sones, in which we cryen, Abba, fadir. Forsoth the ilke spirit yeldith witnessyng to our spirit, that we ben the sones of God: forsoth if sones, and eyris, sothli eyris of God, trewli euene eyris of Crist; if nethelless we do gidere suffren, that and we be glorified to giders. Trewli I deeme, that the passions of this tyme ben not euene worthi to the glorie to comynge, that schal be schewid in vs. Forwhi the abydinge of creature, abidith the schewinge of the sones of God." Rom. 8, v. 14-19.

From the fourteenth century to the present day, the Roman Catholic Church has never wearied in its attempts to misrepresent the character and work of John Wycliffe. Although only a few illustrations of this fact can be included here, their name is legion.

Regarding Wycliffe's translation of the scriptures, the Roman Catholic church has gone, first one way, then the other. We quoted earlier from the Canon of Leicester, Wycliffe's contemporary, who attributed to Wycliffe the work of translating the Bible from Latin into English. Pope John XXII also, writing at the beginning of the 15th century, attributed the translation to "the pestilential and and most miserable John Wycliffe of damned memory". Thus, at a period of artistic poverty, when Europe had not yet stirred from her Medieval slumber, it was the policy of the Roman Catholic Church to lay the whole responsibility of translation on the shoulders of Wycliffe. Now, however, we have a different story—now that the world is alive at least to its literary debt to Wycliffe. Writing at the end of last century, Cardinal Gasquet claimed that Wycliffe had had nothing at all to do with the translation. Rather, he suggested, "so far as I have been able to discover from an

examination of the two texts, there is nothing inconsistent with their having been the work of perfectly orthodox sons of holy Church".

It is alarming to note the extent to which this falsification of history goes. In a book recently published, "Wycliffe and the Oxford Schools", it is evident that this deplorable work goes on even at the level of University education. The main theme of this book seems to be that Wycliffe's peculiar religious beliefs were the product of his philosophical principles. Note that it is maintained that to Wycliffe his philosophical tenets were of primary, and his spiritual beliefs of secondary importance. The implication is, of course, that Wycliffe was a purely rationalistic thinker, and one Roman Catholic commentator, writing immediately after Wycliffe, is quoted as saying of him: "I was quite astounded by his sweeping assertions . . . and by the vehemence of his reasoning." Having made this concession to Wycliffe's brilliance as a logician, the commentator goes on to say of him as a man of the church, "it was not long before I discovered him to be an open counterfeiter of scripture; I found that he twisted it to a meaning opposed to all the sacred commentators; that he confused scripture which was self-explanatory and concealed simple truths, and that with vain glosses he here modified and there rooted up the sacred words." It is exasperating beyond words to find the name of Wycliffe associated with such an attitude to scripture. In his own day, the Roman Catholic Church castigated Wycliffe's person and denigrated his work, simply because he did tenaciously hold to the word of God against the traditions of the Roman Catholic Church. Now the idea is given prominence that Wycliffe was a rationalistic heretic who distorted scripture to accommodate his philosophical views. Falsification is too weak a word for this.

One other attempt to "touch" the Lords anointed may be mentioned. It is the claim that, at the end of his life, Wycliffe modified his views on the Lord's Supper, and that he can thus be said to have recanted. A Mr Froude has written that Wycliffe "read a confession of faith before the bishops, which was held satisfactory". That this claim is entirely without foundation is seen by the Roman church's own subsequent dealings with Wycliffe. If he did recant, why was he afterwards ejected from the University by the influence of Archbishop Courtenay, and forbidden to preach again in Oxford? Of course the final word in this dispute is really spoken by a Council of the Roman Catholic

Church which sat at Constance from 1414-18. This Council, having condemned Hus and Jerome to cruel deaths, then took up the case of John Wycliffe. Forty-five propositions were attributed to Wycliffe, and condemned. The finding of the Council went on:

"The Holy Synod doth further declare and define the said John Wycliffe to have been a notorious heretic, and to have died obstinate in heresy, by excommunicating him and condemning his memory, and doth judge that his body and bones, if they can be distinguished from those of the faithful, shall be disinterred, or dug out of the ground, and cast at a distance from the sepulchre of the church."

This decree was issued in 1415, and for thirteen years it lay unexecuted. In 1428, however, Clement VIII commanded the Bishop of Lincoln to carry out the Council's decree without further delay. Some time in 1428, therefore, a group of Roman Catholic churchmen descended, with the Archbishop of Canterbury at their head, on the little town of Lutterworth. Like hyenas around a dead lion, the churchmen congregated on Wycliffe's tomb. His coffin was rudely wrested from the ground, and hurriedly conveyed to the banks of the nearby Swift. Not content with their terms of reference, the company then made a fire, and burned the bones to ashes. These ashes they threw into the stream, an act which was to occasion the now famous words of Fuller: "Truly this brook hath conveyed his ashes into Avon; Avon into Severn; Severn into the narrow seas; then into the main ocean: and thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over."

The terms in which the Council refer to Wycliffe's memory, and the action they enjoin regarding his bodily remains must bury for ever the question of Wycliffe's recantation. Yet the question may linger in the mind—if he did not recant, why was he spared a martyr's death? The answer to this question can only be that circumstances were such that, for the time, the hands of the Roman Church were tied. Wycliffe was a national hero. Had not King and Parliament in time of war, asked Wycliffe for his written judgment on the question of restraining alms from Rome? Again, though the Roman Church raged against Wycliffe's presumption in giving the Bible to the common people, there were thousands, perhaps millions in the country who sang his praises on this account. Probably more important than both these aspects of his general popu-

larity, however, was the fact that Wycliffe did have friends in high places. Reference was already made to the Queen Mother's intervention at Lambeth. Richard II's wife Anne was also an owner of Wycliffe's Bible, and an earnest student of his works. We may take it that, while she lived, the true church was not without a "nursing mother". It is well known, of course, that not long after Wycliffe's death the spirit of persecution, always smouldering in the Roman Catholic Church, burst out into open flame. William Sawtree was the first to be consumed in 1401, and other noble martyrs followed. We are not surprised at this storm which ultimately broke over the heads of Wycliffe's followers. What we marvel at is, how long it was delayed. We have to say of that delay, "This is the Lord's doing; it is marvellous in our eyes", for that lull gave a space for the glorious truth to be fulfilled, "Behold a sower went forth to sow". In the years of persecution which followed, men may have feared that the seed which Wycliffe had sown must be forgotten and die. But that could not be. The time had to come, and did, when Christ in a measure said to his church, "Rise up my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone".

But in the joy of that summer, when it came, men could not forget the work of Wycliffe. They might well cherish his memory, for, in the words of Milton, "Wycliffe was honoured by God to be the first preacher of a general reformation to all Europe. Had it not been for the obstinate perverseness of our prelates against the divine and admirable spirit of Wycliffe, to suppress him as a schismatic or innovator, perhaps neither the Bohemian Hus or Jerome—no, nor the name of Luther or Calvin—had ever been known: the glory of reforming all our neighbours had been completely ours".

J.T.

The Rise of the Papacy

by Rev. M. MacSween, M.A.

(Continued from page 57)

But the second great factor in the rise of the Papacy to the Ecclesiastical Supremacy was the Episcopal principle, and especially that of Diocesan Episcopacy. This principle operated powerfully in the field of Church organisation. It is, of course, very closely connected with the first factor mentioned. The early church

adhered for some time to the Scriptural basis for the constitution, government, and discipline of the New Testament Church, as it also did in doctrine and worship.

Presbyters, and apparently a plurality of them, are early found discharging in Christian Churches duties analagous to those carried out by the same Order in the Jewish Synagogue. In Acts 14, v. 23, we are told that Paul and Barnabas ordained presbyters in every church towards the close of their first missionary journey (c. 48 A.D.). After that date, it is plain that for some time individual churches among Jews and Gentiles, were as a rule, entrusted to the charge of a Council of Presbyters. Taking their place with the Apostles themselves on early Church Councils—such as that of the mother Church at Jerusalem—it was they who managed and governed the entire Church life. The Scripture proof of the original identity of Presbyter and Bishop is irresistible, for:—

1. Both designations are used interchangeably, (Acts 20, v. 17 and 28; Titus 1, v. 5 and 7).
2. In Apostolic times the Presbyter was in no respect inferior to the Bishop, for the Apostles themselves assumed the name of Presbyter, as John does in his 2nd and 3rd Epistles, or speak of themselves as co-presbyters, (1 Peter Chapter 5). Peter there identifies Presbyters with Bishops, or Overseers.
3. In Scripture Presbyters are also called “Shepherds”, “leaders”, and, when Christian Congregations came to be formed among the Gentiles, they are called “episkopoi”, (“bishops”, or “overseers”), a term borrowed from the city form of government among the Greeks. Even about 150 A.D., the bishop was but a pastor of a single flock, or of the Christians of a single city; the overseer or superintendent of a Parish, not of a Diocese. To near the end of the 3rd century, any difference between Presbyter and Bishop was in degree and not in Order. The Church saw in the ministers of Christ, not priests in a sense different from that in which all the Lord’s people are priests, but rather “Servants” of the Christian “Body” for Jesus’ sake. At the same time, it preserved their authority; made them feel that their office had been instituted by God Himself, and impressed upon them that they were ambassadors of Christ, called by Him to administer the Gospel in doctrine, worship, government, and discipline. The rise and progress of the unscriptural idea that the Episcopate was a separate Order from the Presbyterate, and superior

to it, finally issued in the blasphemy and tyranny of the Papacy. The Christian pastors of the 1st century, though not faultless, were all eminent for piety. Some of them were accomplished scholars, such as Clemens of Rome. They were engaged chiefly in spreading abroad the knowledge of Christ, and in seeking the glory of God and the salvation of guilty, perishing sinners. In this they met with much opposition from Jews and Gentiles. In the 2nd and 3rd centuries conflict comes into greater prominence against foes both within and without the Church. The necessity of combating heresies, such as Gnosticism and Manichaeism tended to consolidate the Church. She entered into deadly strife with heathenism in its two-fold aspect of Greek thought and Roman power. The Christian Apologists met the shock of the former: that of the latter was borne by the Christian martyrs. But in the 4th and 5th centuries, the fatal principle of compromise with heathenism and secularism comes more distinctly into view. The new attitude towards Christianity, first assumed by Constantine, not only had an influence in shaping the further development of the Creed and Constitution of the church, but also helped to introduce into the Church the 'paganism and secularism which characterise the Papacy to this day.

It was, however, but natural that the members of the Church should seek the advice of their pastors in cases of difficulty. At first, this advice, when given implied neither superiority nor dependence. But, in course of time, when men of a wordly spirit, who, like Diotrephes, loved "to have the pre-eminence", (3 John 9), crept into the leadership of the Church, they exacted, as a right, the homage at first rendered as equals to equals, and gave their counsels in the form of authoritative, haughty commands. As we have said, we find traces of this evil spirit showing itself as early as the middle of the 2nd century. Rome was mistress of the world, supreme, despotic, and practically universal. Why then should not Christian Rome be the fountain of law and faith to the world, just as Pagan Rome had been? If the Pagan Roman Caesar had been a King of Kings, why should not the Bishop of Rome be Bishop of Bishops? Thus, omitting earlier instances, we find Cyprian, Bishop of Carthage, in North Africa, (254), teaching that the Bishop of Rome is the successor of the Apostle Peter, and that the Church at Rome is entitled to precedence from the importance of the city, but not in point of jurisdiction. This was the thin edge of the wedge.

In connection with Gradation of Rank, Provincial Councils came to be founded on the Greek model. The Deputies of the Churches of a whole province assembled at these Councils for deliberation on affairs of importance. Then, one deputy, chosen as President, came to be continued in that office for life. At first, he was regarded as the first among equals, but this office gradually came to be assigned to the Bishop of the metropolitan city. Thus the equality which had obtained among the pastors of the early Church, was seriously affected. In the 4th century, the Roman Empire was divided into four Prefectures. These were divided into Dioceses, and the Dioceses into Provinces. The State had indeed stepped out of its own proper domain when it began to fashion the Church upon the model of the Empire. By merging Church and State as nearly as possible, the Emperors held that they were doing both a useful and necessary service. Co-ordination was set aside for incorporation. In this, the Emperors were seconded by worldly, ambitious churchmen, such as Damasus, Bishop of Rome, and Pontifex Maximus, (378), already mentioned, and by intriguing Church Councils. This was so much the case that the Council of Chalcedon, (451), decreed that State arrangements made by royal authority, should be followed by corresponding alterations in the Church. The Bishop of the chief city of a Province had the title of Metropolitan, or Primate. Pastors of the metropolis of a Diocese were called Exarchs. Four Patriarchs or Presidents, corresponding to the four Praetorian Prefects created by Constantine were then placed over the Exarchs—a fourth Patriarchate, that of Constantinople, which had become Constantine's capital in 330 A.D., seven years before his death—being added to those of Rome, Alexandria, and Antioch in 381 A.D. by the Council of Constantinople.

Constantine's removal to Constantinople had left the Bishop of Rome the most important person in the old capital city. Although the Council of Chalcedon, (451)—which had made Jerusalem a Patriarchate because of its historic dignity—had decreed that the Bishops of Rome and of Constantinople be given equal privileges, and had stated that the high rank of the Bishop of Rome arose out of the fact that Rome was the ancient capital of the Empire, yet Leo I, Patriarch of Rome, spurned that idea, claiming that the Bishop of Rome was the successor of Peter and Vicar of Christ, Leo wrote to the Emperor that "without that Rock, (the Apostle Peter), which our Lord has wonderfully laid as the foundation, no structure can stand." The reference is, of course, to Matthew 16,

v. 18:— “And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” But the rock here referred to is Christ Himself, whom Peter had just confessed in the preceeding context, saying, “Thou art the Christ, the Son of the living God”, verse 16.

When dissensions soon broke out between the Patriarchates, the Patriarchs of Alexandria and Antioch sought the help and protection of the Patriarch of Rome. Concessions were given to Rome as the price of such favours, and the importance of the Roman See was thus all the more enhanced. Eventually, when there were four Patriarchates in the East, there was but one in the West, that of Rome, the most powerful of them all, and supreme in the West.

In 347, the Council of Sardica gave the privilege of appointing judges to try the cases of condemned Bishops, to Julius, Bishop of Rome. Though no appeal was made to him, he could thus revise the verdicts of Synods. This was a very dangerous measure to the liberty of the Churches. These decrees of this Council were also mistakenly taken for those of the great Council of Nicea, (325), their influence was thus enormously increased. The Eastern Bishops were accustomed to defer to the advice of the Patriarch of Rome on the ground of Rome's historic pre-eminence. But in the Roman Church, the idea of its supremacy, as based on the primacy of Peter, became fully revealed in the policy of Leo I, Bishop of Rome, (440-461), who, at the same time held on to the advantage he derived from the political position of Rome. Leo claimed that the Roman Empire was built up with reference to Christianity, and that Rome, for this reason, was chosen as the bishopric of Peter, the chief of the Apostles. Then, in order to give the decisions of the Bishop of Rome greater power, the memorable Edict of the Emperors Valentinian III and Theodosius II was issued in 445. By this Edict, the Bishop of Rome was declared to be the supreme head of the Western Church. But he was also styled the “Director of all Christendom”, and the Bishops and universal clergy were commanded to obey him as their ruler. Following on this, we find the arrogant Gelasius, Bishop of Rome, (492-496), asserting that it became Kings to learn their duty from Bishops, but especially from the “Vicar of the blessed Peter”. It was this man Gelasius, who compiled the blasphemous rite of the Mass in 495 A.D. This unbloody sacrifice was part of the ancient Babylonian worship. Gelasius simply painted over this Pagan rite, and tacked on to it the name of Christ. But these prerogatives accorded to the Roman

See were further enlarged in 533 by a Decree of the Eastern Roman Emperor, Justinian, whose celebrated Code of Laws had been issued in 529, and was now the law of Western Europe. At this time also, under episcopal direction from Rome, the Benedictine Order of Monks was founded. In the course of a century, these monks had spread over the West, preaching implicit obedience to the See of Rome. By the Decree of Justinian, the Bishop of Rome was constituted "Head of All the Holy Churches, and of All the Holy Priests of God". Then, in 590, Gregory I, "the Great", became the first Pope of Rome in the modern sense of the word. Under him, the ecclesiastical supremacy of the Papacy was greatly advanced, and in England in particular, under the monk Augustine, (597).

Finally, in 607 A.D., came the Decree of the Emperor Phocas, constituting Pope Boniface III, Universal Bishop. The Emperor conceded to Boniface III the headship over all the Churches of Christendom. Thus the mitre of a universal episcopate was placed on the head of Boniface III by the hand of a murderer, Phocas having murdered the Emperor Maurice and seized his throne. The Chief Patriarch, or Pope, had now really arrived, in that the ecclesiastical supremacy now had a legal existence. The stone "Column of Phocas" erected by Pope Boniface III, still stands in Rome in commemoration of this event. But the ecclesiastical supremacy had to become real as well as legal, and this brings us to consider the third great factor in the rise of the Papacy to the ecclesiastical supremacy.

This factor was the Fall of the Western Roman Empire in 476 A.D., when Odoacer, King of the Heruli, overthrew Romulus Augustulus, the last of the Western Roman Emperors. As we have already seen the "mystery of iniquity" was secretly working even in the days of the Apostles themselves. Alluding to the power of Imperial Rome, which, so long as it existed, was a great obstruction to the ultimate supremacy of the Papacy, Paul says:—"He who now letteth will let, till he be taken out of the way: and then shall that wicked be revealed." (2 Thess. 2, v. 7, 8). The Fall of the Western Roman Empire first took the Western Roman Emperors out of the way. It then made it easy for the Bishops of Rome to use the master-stroke of the Papal policy. That was that the Bishop of Rome is the successor of Peter, the prince of the Apostles, and, in virtue of being so, is Christ's Vicar on earth. This principle,

tacitly adopted before this time, was now formally and openly advanced by the Bishop and clergy of Rome. They now discarded the Decrees of both Councils and Emperors, and put in their room the principle of Divine Right, claimed by the Roman Pontiff. It was this element that gave to the Papacy the superhuman power it wielded over the world.

Thus, while society itself was perishing around it, the Papacy laid the foundations of its power, for there was no exercise of dominion, spiritual or temporal, that was not covered by the claim of the Pope of Rome to be Christ's Vicar on earth. We are aware of other factors which greatly helped the rise of the Papacy to the ecclesiastical supremacy. Some of these were, the earlier Doctrinal Controversies in the East, the Codification of Ecclesiastical Laws, the Political changes in Italy from 404, and the Lombard Conquests, (568 and after). These, however we must leave at present, and proceed to consider the rise of the Papacy to the Temporal Supremacy.

A Trip to Israel

by Rev. Donald MacLean, Glasgow

On Saturday morning, the first day of May, 1971, a group of Free Presbyterians began to gather at Abbotsinch Airport, Glasgow. There were twenty-four of them, and they were beginning a journey to the Holy Land where they were to spend fourteen days visiting the various places of interest to all Christians. The flight to London was uneventful, and there they were joined by another five, making a party of twenty-nine in all.

At 12.30 the party left Heathrow Airport, London, on a plane of the Israeli airline which is called El Al. We had a stop at Munich, where we were delayed by a 'go-slow' among the airport control operating there. Eventually, we touched down safely at Tel Aviv Airport, and after collecting our luggage, travelled by 'bus to Jerusalem.

The following day being Sabbath, an arrangement was made with the hotel to screen off part of the lounge there so that we could have morning and evening services. As we gathered to worship God together for the first time in the "city of the great King" there seemed to be a wonderful peace. The first text was Psalm

48, verses 8 and 9—"As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah. We have thought of Thy loving kindness, O God, in the midst of Thy temple." The services on the two Sabbaths in the Promised Land, as well as morning and evening family worship, were most pleasant and helpful spiritual experiences. It was wonderful how willing the hotels, both in Jerusalem and Tiberias, were to provide facilities. As we enjoyed this fellowship, some of us thought of the late Rev. Donald Urquhart labouring in solitude among the Jewish people. How lonely he must have felt at times as he was surrounded on all sides by the evidences of the power of unbelief!

On Monday, the party set out sightseeing on foot in the old city of Jerusalem. Our guide's name was Zecharias, an Arab professing to be a Christian. He was a government-trained guide of a very high standard, well-experienced and patient, and very willing to answer questions. We had expected a temperature of about 70°F, but it turned out to be much warmer. The cause of this was the Kham-sin, the wind which blows from Egypt, and is the cause of exceptionally hot weather while it lasts.

We had a look at the site of the city of David, very little of which remains, and is actually outside the walls of the old city. We then entered the temple area itself. For this we needed special permission. The temple itself is no more, but professing Christian bodies have their respective services there. (The Moslems consider Mount Moriah to rank in sanctity only after Mecca and the tomb of the prophet at Medina.) We remembered that David had bought the site of Moriah from Ornan the Jebusite to build the temple there. This was indeed done by his son, Solomon. This temple was destroyed by Nebuchadnezzar in 587 B.C. It was rebuilt after the Babylonian captivity by Zerubbabel in 516 B.C. This particular temple was reconstructed by Herod and was the temple visited by Jesus. It was destroyed in A.D. 70 by the Romans, and Mount Moriah was virtually abandoned. Antonio Tower, built by Herod, in memory of his friend Mark Anthony, stands on the north-west of the temple area. It was here that Paul was prisoner, as we read in Acts 21.

The Arabs revived interest in this mount, however, by their contention that the rock of Moriah was the place where Abraham offered up Isaac. There is a rock on the top of the mount which is

reputed to be the actual altar used on that occasion, and it has been enclosed by the building of a mosque called the Dome of the Rock. This building is a magnificent piece of workmanship, going back to the seventh century, and the golden dome is one of the tourist attractions in Jerusalem. The Jews apparently agree with the Arabs that this is the place of Isaac's sacrifice, but the Arabs further add the story that from this stone Mohammed ascended to heaven. It is interesting to note that from this point one can look eastward to the Mount of Olives, from whence the Lord Jesus, the Prophet mighty in word and deed before God and all the people, did indeed ascend to His Father.

We visited the Wailing Wall, which is divided into two parts, one being for men and the other for women. This place is called by the Jews the Western Wall, and here they assemble to pray and lament, especially on the eve of their Sabbath and at the times of their feasts.

We went along the Via Dolarosa, which is reported to be the road taken by the Saviour from the Praetorium to Calvary. To the present writer this seems doubtful, yet as the road leads one through the market, the scenes which surround one must be similar to when Jesus was there. Along the route there are various stations, as they are called, marked out by the Roman Church, and which are supposed to indicate the places of certain happenings. These are (I) Jesus condemned, (II) Jesus receives the cross, (III) Jesus falls for the first time under a sense of weakness, (IV) Jesus meets His affected mother. There is no record in Scripture of such an event. (V) Simon of Cyrene helps Jesus to carry the cross, (VI) Veronica, who was supposed to be the woman who was healed of the issue of blood wiped the face of Jesus with a cloth. This is pure fancy. (VII) Jesus falls the second time. Of this there is no record in Scripture. (VIII) Jesus speaks to the daughters of Jerusalem, (IX) Jesus falls the third time. Again there is no record of this. (X) Jesus is stripped of His garments, (XI) Jesus is nailed to the cross, (XII) Jesus dies, (XIII) Jesus taken down from the cross, (XIV) Jesus laid in the sepulchre.

When travelling along the Via Dolarosa we noticed a group of Roman Catholics moving from station to station, stopping at each station, and singing in a most doleful way what we took to be hymns relating to each station. They were accompanied by a man bearing a wooden cross. We noticed that when they came to

station V, another young man took up an end of the cross in imitation of Simon of Cyrene. The earnestness of the people only added to the sadness of such idolatry.

We passed on to the site of the Pool of Bethesda, where the man who had an infirmity for thirty-eight years had waited so long for the troubling of the water, but was healed by the Angel of the everlasting covenant. The pool is near the Church of St Anne and St Stephen's Gate. This church is supposed to be built on the birthplace of Mary the mother of Jesus, but the tradition appears only to have flimsy support. Similarly, it is held that Stephen was taken to be stoned through the gate which bears his name. The Sheep Gate is also near St Stephen's Gate and Bethesda Pool.

When Herod the Great rebuilt the temple, he also rebuilt a fortress which had probably existed under the name of the Tower of Hananeel. To this structure he gave the name Antonio in honour of his friend, Mark Anthony, as we have already mentioned, and it was here that Pilate's hall was situated. The western part of this palace has a courtyard paved with flagstones called Gabbatha (raised) where the public part of the trial of Jesus took place. The private part of the trial took place in the palace itself. Here we saw the place where the Saviour was questioned by Pilate and the Roman soldiers put the crown of thorns upon His head. We were told that the Roman soldiers often entertained themselves with the "game of the king". This consisted of making a so-called king of some prisoner, lauding him with supposed honour and then putting him to death. This mockery was engaged in by the Roman soldiers with regard to the Saviour, and we were told that historians mentioned that only in the case of Jesus of Nazareth was a crown of thorns used in this brutal form of farce.

We then visited the Holy Sepulchre Church which has been built on the supposed site of the tomb of the Saviour. It was with a feeling of deep revulsion that one went down into the place supposed to be the tomb and met with all the idolatry of Roman Catholicism. There has been a great deal of dispute about the site of the tomb. This particular church is in the centre of the city, but outside the Damascus Gate there is a place called Golgotha where a part of the rock face is in the distinctive shape of a skull. This is believed to be the place where the Saviour was crucified. Near this place there is a garden, and in this garden there is a sepulchre which we were shown as the likely tomb of Joseph of Arimathea. In the sepulchre itself a place for one person only has been cut out. The

claim that this is the site of the sepulchre has naturally been hotly disputed by the Roman Catholics. At least it was free from their horrid superstitions.

The following day, Tuesday, we were conveyed by 'bus to the Mount of Olives which is to the east of Jerusalem, and the place from which the Saviour ascended to Heaven. There is an abundance of olive trees here, from which the place obviously gets its name. It is separated from Jerusalem by a Sabbath day's journey, usually regarded as two thousand cubits, or about half a mile. There is a stone here which is supposed to bear the footprint of the Saviour before He ascended. This is a favourite place for Roman Catholics to visit and kiss this stone. This is another instance of how Popery makes its own superstitious use of these places of interest. South of the Dome of Ascension which marks this spot is a church called the Paternoster Church. In this place the Lord's Prayer is set out on the walls of the church in fifty-eight languages, including Irish Gaelic.

We then proceeded to the Garden of Gethsemane which lies on the other side of the Kedron from the city wall. It was in this area that Jesus agonised and where He was betrayed. We were shown a tree in the garden which is reputed to be three thousand years old, and it was suggested that this was the likely spot where the disciples slept. Sadly this beautiful garden and its surroundings are defiled by Roman Catholic idolatry. We then passed down to the Pool of Siloam. On our way we passed a memorial to Absalom, called Absalom's Pillar, which may or may not mark the place where David crossed the Kedron when fleeing from Jerusalem at the time of the rebellion. If so it is not very far from Siloam, and since the pool is opposite the place where the palace of David was, it seems likely that it was at this pool that Bathsheba washed when David saw her and was tempted. The waters of Gihon which rise in the valley of Hinnom still flow to Siloam, and the tunnel which King Hezekiah caused to be cut to secure the water supply of Jerusalem can be traversed without difficulty (2 Chronicles 32, v. 30). It was in this pool that the blind man was commanded to wash, and from which he came seeing. Looking towards the south we could see where the valleys of Kedron, Tyropaeon and Hinnom met together. The valley of Hinnom is of course the same as Gehenna where children were offered as sacrifices by fire to the pagan god Moloch until King Josiah threw down this idol. The

name of the high place was called Tophet. At the time of Christ it was the place where the refuse of the city was burnt, and Gehenna was the expression used for hell. Across the valley is Aceldama, the field of blood, where the potter's field was.

To the west of the pool of Siloam is a well-known church called St Peter of Gallecanta. The priest here told us that the church had been built over the house of Caiaphas the high priest. Excavations had brought to light a pit in this house which is thought to be the place where Jesus spent the night in the palace of the high priest. The road which He took leaving the palace has also been excavated, it is claimed. This claim is disputed by many scholars who state that the place was nearer Zion Gate which is further to the west of this church. It may be remarked here that the building of churches over these excavations of various sites makes it difficult for one to come to a conclusion about the claims made. Whether or not this pit is as is claimed, there can be no doubt but that such pits were used for the confinement of prisoners.

We now turned towards the tomb of David situated on Mount Zion. We were told that there was no real proof that David was buried here, but that the structure was more in the form of a commemoration of David. The traditional site of the upper room where the Lord's Supper was constituted is built over by a church as usual. None of our company was impressed by the claim that this was the true site.

We paid a visit to the Israeli Museum, and entered the Shrine of the Book, a newly-designed centre for the Dead Sea Scrolls and other discoveries. We had the opportunity of inspecting the 37th chapter of Isaiah in these scrolls. The building is, of course, in the new part of Jerusalem, not far from the Knesset, the House of the Israeli Parliament.

Letter from Canada

Toronto,
14th January 1972.

Dear Friends,

Many miles separate us now, but God is the God of the whole earth, who is able to bless and who will acknowledge His Word wherever it is found.

I had a very pleasant journey, although somewhat delayed at

Dalcross, Inverness. This, however, did not affect my flight from Prestwick to Toronto, which was via Montreal where we had a thirty-minute "touch-down". As the Boeing 707 climbed from Prestwick Airport to a height of 32,000 feet the dangers were obvious, but often as people go about their daily work they are surrounded by dangers and are not aware of them. How sinners without Christ meddle with the greatest danger of all when they play with sin, and are blind to its eternal danger! As we boarded the plane at Prestwick we were searched and a small monitor was passed over our hand-baggage and persons, in case we carried anything likely to endanger life. It is good for us to be examined lest we carry what is dangerous—this the Psalmist asked for: "Examine me and do me prove, try heart and reins, O God." The plane was soon above the clouds and into the bright sunshine. Having passed over the southern mountains of Greenland and across Newfoundland we came up on the north side of the St Lawrence River to Montreal; then on to Toronto, where I was met by Rev. G. Hamstra who took me to his home. There I was pleased to meet his family, and later to hear him speak on the words in Ephesians 6, v. 11.

That evening Mr and Mrs James Fraser took me to their very hospitable home, where I received a heart-warming welcome from their family. It is a pleasure to meet those who obviously have an interest in Christ and in the things of His Kingdom. On Thursday afternoon I was taken by Mr Hamstra to see the Ontario Science Centre which is a fascinating place. I have lying before me a map of Ontario, which carries the sub-heading "Province of Opportunity". Tremendous advances have been made in this province, but the great need is the blessing of the Gospel of Christ. We need divine grace to use every opportunity, and may God send out labourers into the harvest-field which is so great. I ask what Paul asked for when he said: "Brethren, pray for us."

Wishing you all the Lord's rich blessing.

Yours sincerely,
(Rev.) Malcolm MacInnes.

Holiness on earth must necessarily go before felicity in heaven.

Thomas Boston.

Book Reviews

1 Corinthians, by Geoffrey B. Wilson. Banner of Truth. 30p.

This is another book from the author, whose work on 'Hebrews' we have already reviewed in the pages of the Magazine. It is a work which is written in exactly the same manner as the one mentioned above and all that has been said, by way of review, as to style and format of commentary, holds good for the present work under review. The quotations from standard works on 1 Corinthians are as copious as before: the author's own comments are as pungent as ever: and the tone of the book is as devotional and evangelical as that of the previous volumes from Mr Wilson's pen.

The first epistle to the Church at Corinth is, of course, very different in subject matter and style from that to the Hebrews. It has always presented its own particular problems to the commentator and expositor; these are dealt with, on the whole, satisfactorily in this book, written as it is, from an 'evangelical' and 'Reformed' standpoint. Paul deals with controversial matters in this Epistle; matters affecting the conduct of the members of the Church at Corinth—their strifes and divisions; the case of immorality in their midst and their attitude to marriage; the thorny question of 'speaking with tongues' and their attitude to the subject of the resurrection of the dead. All of these points are thoroughly explored, within the scope of this work, and their treatment by this author should be helpful to all who may be a little perplexed over the implications for the church today of these very questions. We would recommend the perusal of this book to any such, and, indeed, to all who desire a helpful handbook to the understanding of a very important portion of the New Testament.

The text of the Epistle, which is incorporated into the work, section by section (a verse or series of verses), is that of the Authorised Version. One wonders, however, if it is necessary for the author to preface so many of his comments and quotations on these particular sections, with the text of the Revised Version. It would almost appear as if, at times, at least, he has a predilection for this translation. When both translations are given on any particular portion of the Epistle, it is seldom apparent that the R.V. brings out the sense of the original any better than the A.V., and consequently, for ourselves, at least, it would have been as well to have omitted the alternative version.

A.M.C.

Exposition of Romans—Chapter 5, by Dr Martyn Lloyd-Jones, Banner of Truth Trust. £1.50.

In this volume on Romans, chapter five, most of our readers will not find anything new, but something better, namely, a clear, logical, affirmation and application of some of the great and solemn truths, with which they have been familiar from their earliest years. The writer evidently knows from experience that this portion of the Word of God contains 'comforting and exhilarating reading', and has succeeded in presenting to his readers, with individual and contemporary freshness the robust Biblical theology of a former age.

The author of this book has already gained well deserved fame as a sound theologian and a skilled exegete, and this work is but another proof of his reputation as such. All important subjects, such as the blessed and distinct consequences of justification by faith, the contrast between the first and the last Adam, the imputation of Christ's righteousness to all true believers, the doctrine of original sin, the judicial effects of Adam's disobedience and Christ's obedience—all these, and other kindred doctrines are here expounded and applied in a most telling and edifying manner. The Doctor has evidently consulted and weighed the contents of the great commentators on Romans, but he is not afraid to disagree with them on certain points. Perhaps the most pleasing and distinctive feature of the volume, is the preacher's insistence on crystallising and emphasising the main argument of the Apostle, as necessary to the proper understanding of each verse and section in turn. By thus frequently stating and keeping the main theme in view, the explanation and exposition of the details is clarified and facilitated.

We wish that the author had made use of the Metrical Psalms rather than the Hymns in giving expression to his thoughts and emotions in delivering these sermons. That apart, however, we heartily commend the reading of this book to all, but especially to those who seek to be well instructed in the Truth, and established in the faith once delivered to the saints.

F.M.

Contemplations, by Augustus Toplady

Gospel Standard Baptist Trust have done us a service in republishing this book. The *Contemplations* take the reader from

the Type of Christ's Death in the Passover (Ex. 12, v. 21) to the General Resurrection of the Lord's People (I Cor. 15, v. 42-44). The last chapter is a very solemn Application of these doctrines to the reader. In conclusion there are 144 Sterling Sentiments. Between every chapter there are hymns and poems written by Toplady.

As one might expect from Augustus Toplady, what he has written is Scriptural and Calvinistic. It is good that he has not overworked the types of the Passover, but has kept himself within the bounds of Scripture. In the second sermon when he describes the death of Christ he goes into the grim details of the crucifixion, filling out the biblical narrative, describing what they did to Him. This of course would have been taken for granted by the early readers of the Gospels, who were only too well acquainted with the mode of crucifixion as a penalty. The reviewer, however, could not help feeling that the Divine Spirit cast a discreet veil over much of His suffering, that the spiritual suffering might be predominant, as the verse at the end of the chapter indicates. (Matt. 27, v. 46.) He draws from this verse the doctrine, that sinful mankind could not be redeemed apart from His death.

In the Application at the end he clearly shows man's responsibility. He declares the sovereignty of God and the freedom of the individual, and leaves the reader in no doubt of the hopeless consequence of those who died without Christ. He addresses these remarks particularly to those who have been well taught in the Gospel truths.

The Hymns between the chapters are of varying merit.

H.R.M.R.

Notes and Comments

Britain Signs Treaty of Accession

On Saturday 22nd January, the Prime Minister, the Rt Hon. Edward Heath M.P., signed the Accession Treaty to the Common Market on behalf of the British Government. This is a further step on the road to full membership of the European Economic Community. There is but a short breathing space left—during which time the Government will have to pass the enabling legislation to give effect to the Government's decision to join the Common Market—until Britain finally joins the Community on 1st January 1973 (D.V.).

Jonah's message to Nineveh was: "Yet forty days and Nineveh shall be overthrown." The effect of that warning is well known. May our nation be similarly aroused. We would urge our people to continue instant in prayer till the threatened danger is averted. The deliverance which the Lord gave to Nineveh, He is able to give again if we truly humble ourselves before Him. He alone can interpose to save our nation out of our imminent danger, and can do so even at the eleventh hour.

A United Ireland—the Aim of the Papacy

The recent serious events in Northern Ireland have brought to the surface the real aim of the Roman Catholic Church in the Northern Ireland conflict. That aim is the re-unification of Ireland. We pray, too, for the re-unification of Ireland—but not in the way Pope Paul envisages. We pray for the day when the oppressed Romanists of Eire will be liberated from the galling yoke of the Popish Anti-christ and come to share the freedom which the Protestants in the North have long enjoyed. "If the Son, therefore, shall make you free, ye shall be free indeed."

John Knox Postage Stamp

A postage stamp, to commemorate the 400th anniversary of the death of John Knox, was banned by the Post Office in case it would inflame the Ulster situation. An attempt is now being made to make the Post Office reconsider its decision. We hope that this will result in the eventual appearance of the John Knox commemorative issue.

Educational Institute of Scotland and Drink

Scotland's largest teachers' union, the E.I.S., recommended to the Clayson Committee, presently engaged in reviewing the Scottish licensing laws, that it should be lawful for parents to purchase liquor for their children in a bar, if accompanied by them. The reason they give is that this would enable parents to give some guidance and example to their children in the proper use of alcohol.

It is regrettable, in our view, that an educational institute, instead of lending its weight to discouraging young people from taking liquor, should be advocating increased facilities for the young. We view this attitude as most irresponsible, particularly in view of the increasing addiction to alcohol and the increased incidence of alcoholism throughout Scotland.

Superstition

Some years ago, the present writer was very interested in a statement made by Rev. A. Ndebele in an address given in Glasgow. He mentioned that he had been sharing a room with a young fellow-African at Salisbury University. Although this young man held University degrees (one of them from America), he was tremendously disturbed when a bird flew in and out of the room. Despite his education, he was still a victim of superstition and a believer in the idea that the bird was the spirit of one of his ancestors. This incident came back to mind when reading the following interesting note from *Faith and Thought*, the Journal of the Victoria Institute.

"In the Western world it has long been taken for granted that education is the best antidote to superstition. In the dark lands of the earth, where superstition is rife, all that was necessary was a thorough academic training. Science was taken to be particularly important in this respect: as science is taught so superstition will disappear.

"In 1969 Gustav Jahoda put this pre-supposition to the test, using students of the University of Ghana as his guinea pigs. It turned out that belief in witchcraft was not diminished by education and that, by comparing faculties, those who studied science were as prone to put their faith in the witch doctor as those who studied humanities. In addition, no correlation was found to exist between low intelligence and belief in superstition (*Nature*, 1969, 220. 1356).

"Similar work is now reported from the University of Pennsylvania where a survey of graduate students was conducted by C. Slater and L. Routledge (*Nature*, 1071, 232, 278). Here the tests concerned not witchcraft but belief in the supernatural in general. Again it turned out that education had no effect: such belief was as widespread among the graduates as among the population at large and the scientists were, if anything, slightly more inclined to believe than the non-scientists."

The glorious gospel of the blessed God is the true antidote to the superstition and spiritual blindness of the hearts of men. "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." (Prov. 9, v. 10.)

Donald MacLean.

Pearce Commission on Rhodesia

In a report from Salisbury entitled "Pearce getting greater 'Yes' response", Ian Colvin, correspondent of the *Daily Telegraph*, refers to the support given to the Commission by one of our African

ministers. He says: "Another African voice is that of the Rev. Aaron Ndebele of the Free Presbyterian Church of Scotland who has appealed to the Pearce Commission from Nkai tribal trust land to 'rescue Rhodesia's Africans from economic and political suicide of a No vote'." (*Daily Telegraph* 15.2.72.)

The Pearce Commission is at present attempting to assess Rhodesian African opinion towards the proposed Rhodesian settlement. Notwithstanding the difficulties it is facing it is continuing to pursue its task and hopes eventually to be able to complete its work. For our part we hope that opinion in Rhodesia will favour the proposed settlement. While the settlement does not concede all that Rhodesian Africans would desire it is a large step in the right direction and, if the engagements entered into are faithfully honoured, could lead to progressive African advancement in a united and prosperous Rhodesian nation. It is an atmosphere of racial harmony, and not of disharmony, which would be most conducive to the spread of the Gospel in Rhodesia and it is this we desire above all else.

Church Notes

London Communion Services

The services will be as follows (D.V.):—

Thursday, 30th March, 7 p.m. Friday, 31st March, 11 a.m. and 7 p.m. (Fellowship Meeting): Saturday, 1st April, 3.30 p.m. and 6.30 p.m. (Prayer Meeting): Sabbath, 2nd April, 11 a.m. and 6.30 p.m.; Monday, 3rd April, 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, Eccleston Place, (opposite Victoria Coach Station)—Rev. Alfred MacDonald, M.A., Gairloch, and Rev. Fraser Tallach, M.A., Broadford, are expected to assist at the communion (D.V.).

Ordination of Deacons at Aberdeen

On Wednesday, 26th January, 1972, Dr Cameron Tallach, Mr William MacKenzie and Mr Kenneth MacKenzie were ordained to the office of deacon in the Aberdeen congregation. The prayers of the people of the Church are requested for these young men as they undertake their responsible duties in the Lord's Cause.

Rhodesian Mission

Miss C. Turner, Mr and Mrs J.A. Tallach and family have all returned to this country to enjoy a well-earned furlough. The Committee would remind nurses in the Church of the need at Mbuma Hospital for their services, as indicated in the Committee's advertisement.

Miss Alison Dunbar, M.B., Ch.B., F.R.C.O.G. (Edin.), who belongs to the London congregation, has kindly offered to go out to Mbuma Hospital to relieve Dr James Tallach who is due home for leave in April. The Committee accepted Miss Dunbar's offer and are indebted to her for her willingness to assist in this way. Miss Dunbar expects to be out for six months.

Rev. Donald Campbell, Zenka, has intimated his resignation from his charge in Zenka as he feels he should now return to Scotland. The Committee has accepted Mr Campbell's resignation and wish to thank him for his labours in Rhodesia. Mr Campbell is, of course, free to be called by any congregation at home which may feel led to seek him as their minister.

(Rev.) Donald MacLean, Clerk

Aid for Distressed in Ulster

Reformed Presbyterian Church,
24 Knockbreda Road,
Belfast 6 OJB.
2nd February 1972.

Dear Mr Macleod,

I shall be grateful if you can find room in your magazine for this short note. I would like to thank the members of the Free Presbyterian Church for their generous contributions for "Aid for the Distressed in Ulster". Donations were received not only from Scotland but from Free Presbyterians in England and Canada as well. The total amount received up to the moment is almost £293. This has enabled us to help one family whose home was completely destroyed and several other families whose homes were damaged. This help has been much appreciated.

There is not much sign as yet of an end to the unrest. The I.R.A. terrorists continue their cowardly campaign of violence and bloodshed. In addition to the terrorists themselves, Northern Ireland has many enemies both inside and outside its borders. There is a great propaganda war going on all the time. Unfortunately the mass media seem to be weighted against the loyalist majority. However, we believe the Lord is on the throne, and our eyes are upon Him.

The Protestants of Ulster have exercised wonderful restraint in

the face of great provocation. We covet your continued prayers that we may be given the wisdom and grace we need to uphold the truth as it is in Jesus and yet manifest a Christ-like spirit to the Roman Catholics.

Yours sincerely,
(Rev.) Wm. Young.

Tribute to Missionary

The Kirk Session of Dingwall and Beaully joint congregation met at Dingwall on 17th January, 1972 paid the following tribute to the late Mr Alexander MacLennan, Tomich, Muir of Ord.

The late Mr Alexander MacLennan, who was an elder of the Dingwall and Beaully joint-congregation over a period of many years, and also, a Missionary in the same portion of the Lord's vineyard, passed to his everlasting rest on the first day of this year, 1972. He was most evidently in failing health for a considerable time, both before the Beaully communion of July, 1971, and specially from then onwards till the time of the Gairloch communion. On his return from Gairloch he was obviously deteriorating in vigour, and although he appeared, on occasions, to be recuperating, yet the condition was not really so. He was becoming weaker, and eventually the end came on New Year's Day. He got every attention and all that medical skill could do was done for him. His mortal remains were laid to rest in the Mitchell Hill cemetery, Dingwall. His funeral was largely attended by those who had deep regard for him. Such knew well that, by the holy sovereign grace of God, the late Missionary did, like Jehoiada in Jerusalem, good in Israel both toward God, and toward his house.

He was born in the island of Rona, north of Raasay, on the 9th day of September, 1889, and so was over eighty-two years of age. His father and mother were God-fearing persons—his father being an elder as well as Missionary of the Raasay and Rona congregation. He and all the family got an exemplary upbringing. He in the course of his life saw much of the world. He knew much of New Zealand, and was also in Australia, and referred once and again to the Solomon Islands. He used his knowledge of the sea and of ships for purposes of illustration of his addresses. As he himself, we understand, left details of his spiritual experiences, it is needless here to refer to them. He eventually settled at Tomich, Muir of Ord, and became a member, and after a period, an elder, and also was appointed Missionary for the Dingwall and Beaully

joint-congregation. He was very acceptable as a Missionary, and was most sincere and zealous in seeking, by divine grace, the Kingdom of the Saviour within himself, and around him. He took pleasure in attending communion seasons, and became very well-known, and was highly regarded, as a speaker at Fellowship meetings. We would like to mention how, while it was possible for him, he used, on Sabbath-evenings, after the usual services of the day were over, to go to the tents of those who had a temporary abode on, or near, his land. He spoke once and again of how he got little ones to gather around, and conduct worship with them all. He did what he could in this laudable way. If there is one portion of the Word which sums up his foundation for eternity in a special way, we would venture to say that it is the portion of the 1st Epistle of John 5, v. 11. "And this is the record, that God hath given to us eternal life, and this life is in his Son." His heart was, by divine grace, at anchor in the record, and by the gracious unction bestowed on him, he had eternal life in the Son. We extend our sympathy to his widow, who mourns the loss of her partner, and to his brother, who, in the kindness of the Lord, is still spared to conduct services in our midst as far as he is able.

D.A. Macfarlane, Moderator.

D.S. Kelly, Clerk.

Letter from National Viewers' and Listeners' Association

165 Jordanhill Drive,
Glasgow G13 1UQ, 17th January 1972

The Editor, Free Presbyterian Magazine,
Free Presbyterian Manse, Lairg, Sutherland.

Dear Sir,

May I inform your readers of the Nationwide Petition for Public Decency which has been launched by the National Viewers' and Listeners' Association with the support of the Festival of Light.

This Petition calls upon the Government to ensure:

1. That the present Obscenity Law be reformed in order to make it an effective instrument for the maintenance of public decency.
2. That the Obscenity Law be amended to cover broadcasting, at present exempt from such control.
3. That special legislation be introduced to safeguard school children from exposure to teaching material portraying behaviour

which, when performed in public, would constitute an offence against public decency.

The Government needs to be left in no doubt as to the strength of public feeling in this matter.

Further information and copies of the Petition are available from the above address.

Yours faithfully,
Ben Davis.

News from Afar

Miss Cathie Turner who is on leave from our Mission Hospital in Rhodesia gave a most informative talk to interested friends in Halkirk on Friday, 21st January. The graphic slides shown gave an insight into the medical work of our Mission. A sympathetic audience saw some of the work of the Hospital and also of clinics many miles into the forest.

Dr James Tallach and his dedicated nursing staff are engaged in the work of the Lord. In their work they certainly keep the Gospel message before the patients. It is our hope that they would be blessed and made a blessing.

On Monday the 24th Miss Turner visited Thurso High School. Dr Young, the Rector and Miss Mitchison, the Religious Education teacher were delighted to see a missionary in the school. In her usual composed and unassuming manner Miss Turner addressed seven classes and used slides to illustrate her work among the Africans. She sold her wares well and the pupils showed great interest and asked questions at the end of each period. I think this visit to the school was a tremendous success.

Nothing cheers the hearts of our missionaries and nothing encourages them more than to see the home church taking a lively interest in every aspect of their work. They know they cannot succeed without God and they know that it is prayer which engages God to work effectually with them.

Our missionaries see continually the material and spiritual needs of multitudes. The spiritual needs of Africa are the same as the spiritual needs of the people at home but in temporal things they witness malnutrition often among the natives. They remind us of this, but what are our prayers and our contributions towards such a noble cause? We talk about desiring great things in the name of the Saviour. In this matter our unsupported word will not be

received as proof.

We would recommend to our congregations to invite our missionaries to address meetings in order to create, stimulate and maintain a prayerful interest in the work of our church in Rhodesia.

D.A. Maclean.

Acknowledgment of Donations

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

Sustentation Fund: H.D. MacKay, Fiscary, Bettyhill, £4, A. MacKay, Quidinish, £2, In loving memory of Donald M. MacLennan, Cedar Rapids, Iowa, \$25.00

Home Mission Fund: A. MacKay, Quidinish, 50p, late Mrs MacDonald, 30 Windsor Crescent, Portree, £30, "Fraserburgh", £4.40 per R.W.M.M.

Jewish and Foreign Mission Fund: H.D. MacKay, Fiscary, Bettyhill, £4, late Mrs MacDonald, 30 Windsor Crescent, Portree, £30, A. MacKay, Quidinish, 50p, Victoria Park Presbyterian Reformed Church, Toronto, \$362.48, A Friend, £5 per Rev. J.C.

Aged and Infirm Ministers', etc. Fund: "James", £50.

Dominions and Overseas Fund: Mrs MacKenzie, Lucknow, Ontario, \$100.00, In loving memory of Donald M. MacLennan, Cedar Rapids, Iowa, \$25.00.

Home of Rest Fund: Tomatin Congregation Harvest Thanksgiving Day Collection, £15, Breasclete Congregation, £30, Oban Congregation, £30.25, Dingwall Congregation, £50, In loving memory of Donald M. MacLennan, Cedar Rapids, Iowa, \$25.00, "Aliquis", £10 per Rev. W.G., Mrs MacKenzie, Ontario, £79.36, Resident, £100, D. & M., Stornoway, £5. **On behalf of the Trinitarian Bible Society:** Lochinver, Stoer and Drumbeg Congregations, £40, Glendale Congregation, £25.09.

The Publication Treasurer, Mr R.W. M. MacKenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:—

Free Distribution Magazine Fund: N.M. Shaw, N.S.W., Aust., £1.19, Miss K. MacK., Dingwall, 62p, Mrs MacK., Balgoun, 40p, Miss Morrison, Miavaig, 40p, A. MacPherson, Ayr, 40p, Miss C. Banks, Dunoon, 40p, G.J.H., Kyle, 40p, Mrs A. MacG., Ullapool, 40p, W.C. MacK., Kirkhill, 80p, G. MacLeod, Dumbarton, 62p, Mrs J. Macaskill, Stornoway, £2.40, J. Ross, Vancouver, £1.40, Mrs D.L., Inverness, 90p, Mrs J. MacL., Lochinver, £1, Mr J. Chalk, Sussex, 40p, Mr A. Morrison, Stornoway, 70p, Miss K. Macaskill, Portree, 62p, M. MacIver, Stornoway, £1.22, Mrs L.M.W., Edinburgh, £1.12, Miss M. MacLeod, N.Z., £10 per Rev. D. MacLean, Mr D. MacKenzie, Leverburgh, 40p, Mr A.H. MacL., Culkein, 40p, Mr I. MacL., Lochinver, 50p, J. Murray, E. London, S. Africa, £1.40, Miss C. MacLean, Broadford, 90p, Mrs M. MacPherson, Shieldaig, 40p, M. Livingstone, Lochcarron, £1, S. Morrison, Northton, £1, T.C. Chisholm, Eyemouth, £1.12, A. Graham, N. Tolsta, 40p, Mrs R. Martin, Miavaig, £1.40, Mr D.C. MacD., Sandwick, £1, Mrs B.A. Gillies Stornoway, £1, Anon., Skye, £3.40, A. MacRae, Laide, 40p, Anon., Cardross, 37p, Mrs A. MacGregor, Glasgow, 40p, Miss R. Leitch, Taiñ, 40p, W. MacDonald, Diabaig, 20p, R. MacLeod, Nigg, 40p, A.N. MacR., Dundee, £1.12, Mr R. MacLean, Peterhead, £1, J. Toes, Holland, £1.12, M. MacCuish, Arrochar, 40p, C. Beaton, Struan, 52p, S.B. Green, Sanday, £1.40, Mrs D. Cameron, Glenochil, 40p, Mr D. MacR., Gairloch, 40p, R.J.P., Forres, £1, A.M., Gairloch, £1, Mrs C. Livingstone, Dunoon, 60p, I.Z., Houston, U.S.A., £2, J.A.M. MacD., Girvan, £3.12, Anon., Bonar Bridge, £1, A. MacA., Epsom, £2.12, N. MacL., Lochmaddy, 30p.

Welfare of Youth Fund: M.S., Glasgow, £1, Mrs J. MacL., Lochinver, £1, Miss C. MacL., Broadford, £1, A.N. MacR., Dundee, £1, A.M., Gairloch, £2.62, "Very Interested", £6 per Rev. A.F.W. MacD., M. MacA., Epsom, £3.

Publications Fund: Miss C. MacL., Broadford, £1, Mrs R. MacL., Lochmaddy, £2.12, A.N. MacR., Dundee, £1, M. MacA., Epsom, £3.

On behalf of Trinitarian Bible Society: Anon., Broadford, £7.

FREE PRESBYTERIAN CHURCH OF SCOTLAND: SPECIAL COLLECTIONS—YEAR ENDED 31st DECEMBER 1971

Places	Ministers and Missionaries	Sustentation Fund	Home Mission Fund	Jewish and Foreign Mission Fund	Aged and Infirm Ministers', etc. Fund	College and Library Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	Total
NORTHERN PRESBYTERY										
Aberdeen		£ 355.02	12.54	24.92	10.00	10.00	10.00	10.00	10.00	442.48
Bonar Bridge	Rev. D.B. MacLeod	209.85	63.50	18.10	12.80	16.55	10.90	12.30	12.35	356.35
Lairg		259.29	50.99	38.80	18.85	16.54	16.36	12.81	23.58	427.22
Beauly		600.00	108.50	256.72	36.70	47.70	27.00	—	30.00	1,106.62
Dingwall	Rev. D.A. MacFarlane	600.00	179.00	150.00	30.00	40.00	50.00	25.00	40.00	1,114.00
Dornoch		137.00	100.20	47.35	7.15	17.07	7.70	14.84	—	331.31
Rogart	Mr D. MacLennan	80.00	25.00	25.00	5.50	4.00	4.50	6.50	4.50	155.00
Fearn		240.90	25.41	11.79	11.12	10.55	12.62	13.06	11.05	336.50
Tain	Rev. J. Nicolson	300.00	62.00	24.50	85.00	22.00	17.00	23.00	10.00	543.50
Halkirk		350.00	73.50	63.60	24.00	18.90	19.15	18.92	16.81	584.88
Helmsdale	Rev. D.A. MacLean	250.00	12.05	10.00	4.50	5.00	6.00	5.60	6.15	299.30
Inverness	Rev. A.F. MacKay	2,471.69	450.00	350.00	250.00	300.00	250.00	250.00	200.00	4,521.69
Kinlochbervie		277.00	213.50	204.80	26.19	47.50	30.27	27.54	33.80	860.60
Scourie	Rev. J.M. Tallach	52.00	64.50	28.55	12.66	16.87	14.87	15.79	13.90	219.14
Daviot		378.72	81.14	83.64	35.41	32.11	27.55	33.06	34.91	706.54
Tomatin	Rev. A. MacPherson	289.00	63.50	36.00	27.50	58.50	26.00	22.00	29.00	551.50
Stratherick		295.37	80.49	97.24	32.07	22.39	29.04	30.24	34.44	621.28
Strathy	Mr. Jas. MacLeod	52.33	93.00	38.00	16.45	16.50	17.64	20.50	19.10	273.52
Thurso		119.00	14.00	10.00	—	—	—	—	—	143.00
Wick	Rev. R.R. Sinclair	635.55	126.00	130.00	63.80	64.60	58.00	70.00	52.36	1,200.31
		£ 7,942.72	1,898.82	1,649.01	709.70	766.78	634.60	611.16	581.95	14,794.74
SOUTHERN PRESBYTERY										
Aberfeldy		£ 11.00	—	—	—	—	—	—	—	11.00
Dumbarton		353.33	17.05	18.05	18.05	14.05	15.50	17.00	14.50	467.53
Edinburgh	Rev. D. Campbell	1,434.00	104.85	176.80	45.21	60.00	32.47	42.47	47.02	1,942.82
Fort William	Rev. J.A. MacDonald	755.16	130.20	87.99	36.36	43.44	34.71	25.90	31.00	1,144.76
St Jude's, Glasgow	Rev. D. MacLean	2,873.67	536.89	515.23	205.98	218.42	163.96	182.53	173.01	4,869.69
Dunoon		—	10.00	—	5.00	10.00	—	10.00	—	35.00
Greenock	Rev. L. MacLeod	550.00	70.37	56.00	30.50	40.00	26.05	29.25	26.50	828.67
Kames	Rev. D.A. MacDonald	480.00	19.97	34.92	19.12	19.20	19.10	18.05	19.95	630.31
Lochgillphead		8.00	6.00	5.50	2.00	2.00	2.00	3.00	3.00	31.50
London		561.44	61.97	112.32	52.42	25.00	10.00	25.00	25.00	873.15
Oban	Rev. M. MacSween	574.00	30.75	52.66	17.05	13.49	14.37	13.13	18.14	733.59
Vancouver, Canada	Rev. R. MacDonald	—	—	—	19.63	—	—	—	99.31	118.94
Gisborne, New Zealand	Rev. W. MacLean	—	—	—	50.00	50.00	—	—	200.00	300.00
Auckland, New Zealand	Rev. D.M. MacLeod	—	—	75.00	61.41	—	—	—	51.18	187.59
Wellington, New Zealand		—	—	18.61	—	—	—	—	—	18.61
		£ 7,600.60	988.05	1,153.08	562.73	495.60	318.16	366.33	708.61	12,193.16

OUTER ISLES PRESBYTERY

Achmore }		£ 105.30	26.00	26.00	15.00	5.00	—	10.00	—	187.30
Stornoway }	Rev. J. MacLeod	1,308.08	216.84	125.39	105.83	117.18	106.10	100.50	105.98	2,178.90
Bayhead, N. Uist	Rev. A. Morrison	618.98	82.65	42.00	25.05	20.25	19.65	24.50	25.35	858.43
Breasclete		111.25	34.50	33.15	—	8.00	10.00	—	8.00	204.90
North Tolsta		615.00	158.00	153.00	43.50	46.50	54.00	40.00	44.50	1,154.50
North Harris	Rev. A. MacKay	839.38	278.97	118.05	28.75	45.50	44.72	38.36	38.38	1,432.11
South Harris										
Northton }		264.85	122.02	59.22	24.21	23.51	23.51	23.51	20.00	560.83
Strond }		151.80	61.00	—	10.00	14.00	—	14.00	—	250.80
Finsbay }	Rev. A.M. Cattanach	261.85	70.50	36.25	15.57	18.76	18.36	—	19.26	440.55
Sellebost }		78.00	36.00	14.00	6.00	9.00	6.50	—	—	149.50
Ness		443.16	54.08	54.09	12.00	12.00	12.00	12.00	12.00	611.33
Uig	Rev. D.J. Macaskill	700.00	62.00	130.00	30.00	30.00	25.00	—	23.00	1,000.00
		£ 5,490.65	1,202.56	791.15	315.91	349.70	319.84	262.87	296.47	9,029.15

WESTERN PRESBYTERY

Applecross	Rev. A. Murray	£ 443.00	139.00	80.50	23.00	21.00	20.00	20.00	23.50	770.00
Bracadale	Rev. D.J. MacDonald	600.00	90.55	47.85	24.30	26.96	22.57	27.03	28.74	868.00
Strath	Rev. S.F. Tallach	427.70	86.61	78.50	11.03	24.57	10.50	13.50	20.00	672.41
Flashadder	Mr A. Chaplin	34.78	24.45	4.72	2.00	2.00	2.00	2.70	2.50	75.15
Gairloch	Rev. A. MacDonald	1,225.10	236.89	166.35	48.26	50.27	52.84	51.50	52.21	1,883.42
Glendale }		359.55	76.20	41.43	25.40	27.14	22.71	24.34	22.30	599.07
Vatten }	Rev. J. Colquhoun	194.35	79.23	46.30	12.55	17.93	11.44	13.70	15.24	390.74
Waternish }		73.50	33.00	10.00	5.00	7.00	5.00	5.00	5.00	143.50
Lalide	Mr A. MacLean	368.60	104.40	69.00	24.30	23.00	23.60	22.35	23.20	658.50
Kyle of Lochalsh }		72.50	72.40	52.50	17.31	19.70	16.84	14.82	18.20	284.27
Plockton }		28.75	47.75	21.50	7.05	14.70	9.67	4.78	5.25	139.45
Lochbroom	Rev. M. MacInnes	1,170.83	243.79	160.69	40.00	100.00	50.00	45.00	55.00	1,865.31
Lochcarron	Rev. J.W. Ross	540.00	118.00	75.50	15.95	18.31	8.14	11.41	16.65	803.96
Lochinver }		387.25	112.05	90.00	27.00	36.24	30.00	27.50	29.25	739.29
Stoer and Drumbeg }	Rev. A. Macaskill	292.00	104.00	75.80	35.00	40.00	38.00	32.50	26.50	643.80
Portree	Rev. F. MacDonald	1,574.82	345.81	323.92	69.37	140.50	88.70	79.51	90.24	2,712.87
Raasay	Rev. D. Nicolson	628.53	146.34	67.80	19.21	34.74	29.55	24.14	31.60	981.91
Shieldaig		60.00	76.00	34.00	16.00	24.00	20.00	20.50	20.00	270.50
Staffin	Rev. J. MacDonald	524.33	96.47	51.33	27.97	40.80	33.30	21.55	37.75	833.50
		£ 9,005.59	2,232.99	1,497.69	450.70	668.86	494.86	461.83	523.13	15,335.65

SUMMARY

Northern Presbytery	£ 7,942.72	1,898.82	1,649.01	709.70	766.78	634.60	611.16	581.95	14,794.74
Southern Presbytery	7,600.60	988.05	1,153.08	562.73	495.60	318.16	366.33	708.61	12,193.16
Outer Isles Presbytery	5,490.65	1,202.56	791.15	315.91	349.70	319.84	262.87	296.47	9,029.15
Western Presbytery	9,005.59	2,232.99	1,497.69	450.70	668.86	494.86	461.83	523.13	15,335.65
	£30,039.56	6,322.42	5,090.93	2,039.04	2,280.94	1,767.46	1,702.19	2,110.16	51,352.70

The Treasurers of the following Congregation acknowledge with sincere thanks:—

Aberdeen: Friend, Stornoway, £3 per N. Murray, M. Macdonald, North Uist, £5 for Congregational Purposes per C.T., From the estate of the late Mr James Davidson, Portgower, Helmsdale, £100 for Manse Purchase Fund.

Edinburgh: M. MacLeod, Kindrochit, £5 for Sustentation Fund per Rev. D.C.

Glasgow: Legacy from estate of late Miss C.M. MacDonald, £450, I. MacKinnon, 12 Montague Street, Glasgow, £6 Sustentation Fund, £3 Home Mission, £2 J. & F. Mission, £1 Organisation Fund, £1 Dominions and O/S Fund, £1 College and Library Fund, £1 Aged and Infirm M.W. & O. Fund, £1 General Building Fund.

Greenock: Friend, Greenock, £20, Mrs V. Heaney, Ardrossan, £12, both for Congregational Purposes.

Ingwenya: Timothy Mission Fund, U.S., \$100.00 for Mbumba Mission Hospital, Victoria Park Presbyterian Reformed Church, U.S., \$362.48 for Bulawayo Church Building Fund per Rev. A. Ndebele.

Kinlochbervie: Mrs A. Hughson, Gualin, £10 for Bus Fund.

Lochcarron: Miss C.C., Inverness, £12, Mrs C.M. Glenelg, £3, Mrs MacLennan, Ardmeaskan, £10 in memory of her husband John MacLennan, Elder, Lochcarron, M.M., £20, K.G., £5, all per Rev. J.W. Ross, £200 per Mr Burgess, Manager, Bank of Scotland, Lochcarron.

Lochinver: J.C., Inchnadamph, £5 for Sustentation Fund per Rev. A.M.

Raasay: A Friend, £10 per Rev. D. Nicolson, M.A.M., £5, both for Manse Extension, Anon., £8 for Sustentation Fund, £5 for Church Door Collection.

Shieldaig: Anon., £10 in envelope in plate for Congregational Funds.

Staffin: Anon., £10 for Car Park Fund, Anon., £5 in Church Door Collection Box for maintenance of minister's car, Trinitarian Bible Society Collection, £33.30.

Mrs F. MacLean, Garafad, £1 for maintenance of minister's car, Anon., Stornoway postmark, £5, Friend, £3 for Car Park Fund, last three per Rev. J. Macdonald.

Beauly Church Building Fund: Mr and Mrs Graham, Kiltarlity, £12, Inverness Congregation £100 per Mr W. MacKenzie.

Broadford Manse Building Fund: Strathy Friend, £2 per Rev. F. Tallach, In memory of a loving Sister, N.M.K., £5 per General Treasurer.

Dumbarton F.P. Manse Fund: "Interested", Kames, £3, Mrs Hendrie, £2, Mr J.N. MacKinnon, Point, £5, Miss C. Turner, £10, Mr G. MacLeod, £30, Mr R. MacL., £25, Anon. in plate, £20.

Tain and Fearn Manse Fund: Strathy Friend in memory of Mr A. Robertson, £3, Portree Friend £5 per W. Macdonald, D. Macleod, Fairfield, Loggie, Lochbroom, £3, A Friend, Lochbroom, £5, Inverness Congregation, £100.

North Uist: A.A. Macdonald, Knockline, £5 for Congregational purposes, Mrs Edwards, Bonar Bridge, £5 for Church decorating, Neil MacIsaac, £3 for car maintenance, Friends, N. Uist, £20 for Car Fund, Mr C. MacLeod, Grimsay, £10 per Rev. A.M., Tigharry Friend, £5, Florence Macdonald, Tigharry, £5 (last three for Sustentation Fund), Sollas Friend, £20 per R. MacCuish, for Church Funds.

Uig (Lewis): P.A. Morrison, £6, M.P. MacLennan, £2, Friend of the cause, £5 per M.S.

Auckland Manse Fund: J. Nicolson, Christchurch, \$10.00, Mrs MacRae, Raasay, £10, L. Gillanders, Stratford, \$200.00, Friend, Stornoway, £3, J. Nicolson, Christchurch, \$10.00, Friend, Stornoway, \$85.60

Auckland: In memory of Ian F. Beaton, \$1770.00, M. & D. McGrail, Wanganui, \$50.00, Mrs MacKenzie, 14 Charlotte Street, Wellington, \$100.00, all for Congregational purposes.

STANDING COMMITTEES REPORTS

Will Conveners of Synod Standing Committees please make sure that their respective Reports are in the hands of the Synod Clerk by the end of March (D.V.). This is essential if Reports are to be printed for the use of Synod Members.

Robert R. Sinclair, Clerk of Synod.