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Why is God a Stranger in the Land?

by Rev. R. M. M'Cheyne

"O the hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest Thou be as a man astonished, as a mighty man that cannot save? Yet Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not." Jer. 14:8, 9.

In many parts of Scotland there is good reason to think that God is not a stranger, but that the Lord Jesus has been making Himself known, and that the Holy Spirit has been quickening whom He will. Still, in most parts of our land, it is to be feared that God is a stranger, and like a wayfaring man who turneth aside to tarry for a night.

(1) How few conversions are there in the midst of us! When God is present with power in any land, then there are always many awakened to a sense of sin, and flocking to Christ. One godly minister, speaking of such a time, says, "There were tokens of God's presence in almost every house. It was a time of joy in families, on account of salvation being brought unto them. Parents were rejoicing over their children as new-born, husbands over their wives, and wives over their husbands. The town seemed to be full of the presence of God. It never was so full of love nor of joy, and yet never so full of distress, as it was then." We have nothing of the kind amongst us. Alas! what a dismal contrast do most of our families present! How many families where there is not one living soul!

(2) How much deadness there is among true Christians! In times of reviving, when God is present with power in any land, not only are unconverted persons awakened and made to flee to Christ, but those who were in Christ before receive new measures of the Spirit;

they undergo, as it were, a second new birth; they are brought into the palace of the King, and say, "Let Him kiss me with the kisses of His mouth, for Thy love is better than wine." A dear Christian in such a time says, "My wickedness, as I am in myself, has long appeared to me perfectly ineffable — like an infinite deluge, or mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. Very often these expressions are in my mind, and in my mouth — infinite upon infinite, infinite upon infinite." How little of this feeling is there amongst us! How few seem to feel sin as an infinite evil! How plain that God is a stranger in the land!

(3) How great is the boldness of sinners in sin! As in Jeremiah's day, so in ours, many seem as if "their neck were an iron sinew, and their brow brass." When God is present with power, then open sinners, though they may remain unconverted, are often much restrained. There is an awe of God upon their spirits. Alas! it is not so amongst us. The flood-gates of sin are opened. "They declare their sin as Sodom, they hide it not." Is it not, then, a time to cry, "O the hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land and as a wayfaring man that turneth aside to tarry for a night? Why shouldest Thou be as a man astonished, as a mighty man that cannot save? Yet Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not."

Should we not solemnly ask this question. What are the reasons why God is such a stranger in the land?

I. *In Ministers.* — Let us begin with those who bear the vessels of the sanctuary.

(1) It is to be feared *there is much unfaithful preaching to the unconverted.* Jeremiah complained of this in his day: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." Is there no reason for the same complaint in our own day? The great part of all our congregations are out of Christ, and lying night and day under the wrath of the Lord God Almighty; and yet it is to be feared that the most of the minister's anxiety and painstaking is *not* taken up about them, that his sermons are *not* chiefly occupied with their case. All the words of men and angels cannot describe the dreadfulness of being Christless; and yet, it is to be feared we do not speak to those who are so with anything like sufficient plainness, frequency, and urgency. Alas! how few ministers are like the angels at Sodom, mercifully bold to lay hands on lingering sinners! How few obey that word of Jude: "Save with fear, pulling them out of the fire!"

Many of those who deal faithfully, yet do not deal tenderly. We

have more of the bitterness of man than of the tenderness of God. We do not *yearn over* men in the bowels of Jesus Christ. Paul wrote of "the enemies of the cross of Christ" with tears in his eyes! There is little of this weeping among ministers now. "Knowing the terrors of the Lord," Paul persuaded men. There is little of this persuading spirit among ministers now. How can we wonder that the dry bones are very, very dry — that God is a stranger in the land?

(2) It is to be feared *there is much unfaithfulness in setting forth Christ as a refuge for sinners*. When a sinner is newly converted he would fain persuade every one to come to Christ, — the way is so plain, so easy, so precious. He thinks, Oh, if I were but a minister, now I would persuade men! This is a true feeling and a right feeling. But oh, how little is there of this among ministers! David said, "I believed, therefore have I spoken." Few are like David in this. Paul said he was "determined to know nothing among men but Jesus Christ, and Him crucified." Few are like Paul in this. Many do not make it the end of their ministry to testify of Jesus as the hiding-place for sinners. It is to be feared that many are like the scribes and Pharisees, they hold the door in their hand; they enter not in themselves, and them that are entering in they hinder. Some set forth Christ plainly and faithfully, but where is Paul's *beseeking* men to be reconciled? We do not invite sinners tenderly; we do not gently woo them to Christ; we do not authoritatively bid them to the marriage; we do not *compel* them to come in; we do not travail in birth till Christ be formed in them the hope of glory. Oh, who can wonder that God is a stranger in the land?

II. *In Christian people.*

(1) In regard to the word of God. There seems *little thirst for hearing the word of God among Christians now*. As a delicate stomach makes a man eat sparingly, so most Christians seem sparing in their diet in our day. Many Christians seem to mingle pride with the hearing of the word. They come rather as judges than as children. Few behave themselves as a weaned child. Most seem to prefer the seat of Moses to the seat of Mary at the feet of Christ. Many come to hear the word of a man that shall die, and not the word of the living God. Oh, should not Christians be taught this prayer: "O the hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest Thou be as a man astonished, as a mighty man that cannot save? Yet Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not."?

(2) In regard to prayer. There is much ploughing and much sowing, but *very little harrowing in of the seed by prayer*. God and your

conscience are witnesses how little you pray. You know you would be men of power if you were men of prayer, and yet ye will not pray. Unstable as water, you do not excel. Luther set apart his three best hours for prayer. How few Luthers we have now! John Welsh spent seven hours a day in prayer. How few Welshes we have now!

It is to be feared *there is little intercession among Christians now*. The high priest carried the names of the children of Israel upon his shoulders and breast when he drew near to God — a picture of what Christ now does, and all Christians should do. God and your conscience are witnesses how little you intercede for your children, your servants, your neighbours, the Church of your fathers, and the wicked on every side of you. — how little you pray for ministers, for the gift of the Spirit, for the conversion of the world, — how selfish you are even in your prayers!

It is to be feared that *there is little union in prayer*. Christians are ashamed to meet together to pray. Christ has promised, "If two of you shall *agree* on earth, touching something that ye shall ask, it shall be done for you of my Father." Many Christians neglect this promise. In the Acts, we find that when the apostles and disciples were praying together, "the place was shaken where they were assembled *together*, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Oh, how often and how long have we despised this way of obtaining the outpouring of the Spirit! Do not some persons speak slightly of united prayer? Here is one reason why God commands the clouds that they rain no rain on us. He waits till we seek Him *together*, and *then* He will open the windows of heaven and pour down a blessing. Oh that all Christians would lift up the cry, "O the hope of Israel!"

III. *In unconverted souls*. — There is much to blame in ministers, and much in the people of God, but most of all to blame in unconverted souls.

(1) *Sinners in our day have great insensibility as to their lost condition*. Many know that they never believed on the Son of God, and yet they are smiling and happy. Many know that they were never born again, and that the Bible says they cannot see the kingdom of God; and yet their step is as light, and their laugh as loud, as if they were heirs of the kingdom of God, instead of heirs of hell! It is this that keeps God away and makes Him a stranger in the land.

(2) *Sinners in our day have great insensibility as to their need of Jesus Christ*. The Bible declares Him to be the Friend of sinners! yet how many read this who are contented to live without knowing Him! Though Christians are always speaking of the excellency of Christ — that He is the chiefest among ten thousand, and altogether lovely; yet

most see no form nor comeliness in Christ, no beauty that they should desire Him. They are willing to hear of heaven or hell rather than of Christ. Ah! this is the crowning sin of Scotland, contempt of Christ, rejection of a freely-offered Saviour! Oh, ye deaf adders, that will not hear the voice of the charmers, it is *you* that make God a stranger in the land, and like a wayfaring man that turneth aside to tarry for a night!

(3) *There has been much resisting of the Spirit in our day.* In some parts of Scotland this is eminently true. Many have been pricked to the heart, and yet have smothered their convictions. Some have been brought to intense anxiety about their souls, but have looked back, like Lot's wife, and become pillars of salt! Oh, it is this keeps God away!

Dear unconverted sinners, ye little know how much *you* are interested in that this should be a time of reviving from the presence of the Lord. It is not our part to tell of coming judgments, of fire from heaven or fire from hell; but this we can plainly see, that unless the Spirit of God shall come down on our parishes like rain on the mown grass, many souls that are now in the land of peace shall soon be in the world of tossing and anguish! There may be no sudden judgments; hell may not be rained down from heaven, as upon Sodom; the earth may not yawn to receive her prey, as in the camp of Israel; but Sabbath-breakers, liars, swearers, drunkards, unclean persons, formalists, worldlings, and hypocrites, yea, all Christless souls, will quietly slip away, one by one, into an undone eternity! Come, then and let every believer, and, above all, every minister, stir up his heart to lay hold on God and cry, "O the hope of Israel, the Saviour thereof in time of trouble, *why* shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?"

It has been the practice of many ministers in England and Scotland to hold a concert for prayer every Saturday morning, from seven to eight o'clock. Several ministers of our own church have been in use to meet at the throne of grace on Saturday evening, at seven o'clock. Many congregations in different parts of Scotland have agreed to a concert for prayer in secret, and in the family, from eight to nine on Sabbath mornings.

Might not the Christian ministers and people of Scotland, while separated in body, in this manner maintain union in prayer, and so the cloud of blessing, that is now like a man's hand, might spread over the whole sky, and bring times of refreshing from the presence of the Lord?

Sermon

by Rev. Wm. Guthrie of Fenwick (1658)

"Now Jesus loved Martha, and her sister, and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was." John xi, 5-6.

In this text there are four things to be observed. First, that Jesus loved these poor people; second, that notwithstanding this they were visited by affliction; third, that in their affliction they sent for their Master; fourth, that although He knew of their affliction He made no haste to relieve it.

First, Jesus loved them. We are here reminded of that special and everlasting love with which the Son of God regards some of the posterity of Adam. The evidences of this love are manifold. In Proverbs viii, 31, He is represented as "rejoicing in the habitable parts of the earth." In Romans v. 8, we are told that "God commendeth His love towards us in that while we were yet sinners Christ died for us." And in the various relations of Brother, Husband, Head, Shepherd, Leader, in which He is represented to us, His love is revealed. The properties of His love are also manifold. It is free and unmerited; there is nothing in us to deserve or attract it. It is strong and resistless; all the love which is found in the creature is but a spark of that which exists in Him. "Many waters" etc., Cant. viii, 7. It is such a love that refuseth to take a denial from anyone to whom it is manifested. It is everlasting and unchangeable. Those whom He loveth, He loveth unto the end. It is also satisfying, and may well counterbalance any sad lot or affliction that may befall us. This is apparent from three considerations. (1) If Jesus Christ love any person, that person is sure of his lodging at night. At death he will enter into rest. (2) Those whom He loves are sure to want nothing that is good. "The lions young, etc." Psalm xxxiv, 10. "No good thing, etc." Psalm lxxxiv, 11. (3) Their hearts are even now upheld by foretastes of His love. But many of you would not understand this though I should speak of it all day long. However, it is true; His love sweetens whatever bitterness there is in the cup of His people's afflictions.

Uses. 1. We should be ashamed of our conduct to Him who hath so loved us.

2. We should not bemoan too bitterly the condition of God's afflicted people. We are accustomed to say "poor man, or poor woman, they are to be pitied". They are not so much to be pitied as ye trow. It may surely suffice them that Jesus loves them.

3. We should not make much ado about anything that is sad in our own lot. Remember (1) that when God discovered to you your sins

you were content upon any terms to be beloved of Him. You said, "let me live in pain or die a beggar; let me be distracted and a world's wonder, I will submit to it if He but love me;" and now He loves you, and what aileth you? Remember (2) that on the day you gave yourselves away to Christ you gave away all that was yours to be at His disposal; and if you did not this, I wot ye did it not at all. And why then do ye wilfully and wittingly return and forswear yourselves? It may be ye think if He takes a godly minister or husband from you He hath harried you, and with Micah ye begin to say "What can He take more?" Be silent before Him lest you provoke Him to more wrath.

4. Seeing His love is satisfying, whatever your lot may be make sure of His love. I will not stay here upon many of the marks of His love, and only take these —

(1) He loves them that love Him. Proverbs viii. 17.

(2) Those He loves He rebukes, and gives them, as it were, on the finger ends when they offend. Rev. iii. 19. Heb. xii. 10.

I shall stay no longer on this, but surely there are few who believe that God loves them. However, the Lord is not ashamed to profess His love to believers, even when their back is to the wall.

Second, notwithstanding His love they were visited with affliction. The love of Christ for His people does not exempt them from affliction. Jesus loved Martha and Mary and yet Lazarus was sick and they were afflicted in his sickness. Ps. xxxiv. 19; Hebrews xii. 6.

The reasons of the doctrine are these —

(1) He chastens His people for their transgressions that they may know that it is an evil and bitter thing to depart from Him.

(2) He does it to bring to their remembrance their sins committed a long time ago. Job xii. 26, "Thou makest me to possess the iniquities of my youth."

(3) He afflicts those whom He loves for their trial, and the quickening of His grace in them. How little does the Lord think of anything in comparison with grace! He falls upon Job's children and worldly substance and takes them away and smites his body also that a little of His grace may get out its head. The men of the world are apt to think that the people of God are but hypocrites, and by their affliction the Lord makes the reality of their grace to appear when He makes them rejoice under that which would make others distracted.

(4) That His glory may be displayed. John ix. 3. And so in the words preceding the text, "This sickness is not unto death but for the glory of God." He will have His sovereignty acknowledged, that He may strike and not give a living man a reason. He will have His power acknowledged in bearing the person up under his affliction. He will have the wisdom of His power and providence acknowledged,

in that it comes seasonably for the afflicted as he stands in need thereof.

Uses. 1. Mistake not God in His dealings. A beloved person may be an afflicted person. 2. Any of you that have aught to do with afflictions, study them well, and the way and causes of them.

I know you will object to this. "How shall I know if they be for sin or for trial." Take these considerations. (1) If for trial, the affliction will usually overtake you when on duty. The stroke came on Job when he had been offering sacrifices for his children's faults. But if it find you with foul fingers though you have taken the alarm, you have reason to regard it as sent for your sin. (2) If for trial, the soul usually has clear exercises, free from those confusions which overwhelm it when it is otherwise. This was eminently seen on Job, who, in all his conflicts with his friends, maintained his integrity, whose feet held God's way, and who could say, "Oh that I knew where I could find Him, I would come even to His seat." (3) If for trial, you will not find, upon serious search, any transgression that has a reference to it, or can be regarded as its cause or father: but if it be for sin you will readily see the sin written upon it. Job saw iniquities enough in himself, and he besought God to shew him wherefore He contended with him, but never got any one that he could settle on as the cause thereof. (4) If for trial, the smitten person falls kindly like down before God, whereas one who is guilty is like metal with much dross in it or a stone cast into the fire, which starts, cracks, and makes a noise. Job at the beginning of his troubles says nothing, but sits down quietly at his prayers, though afterwards he breaks out, as a godly man sometimes may, till he is humbled.

And now, whatever God's end may be in affliction, I will tell you what your duty is — (1) To suspect sin. In a time of war when you hear an alarm you will then run to the weakest part of the wall and fortify that: and so we ought to do in affliction by seeking out sin and humbling ourselves before God. (2) Because the Lord may not be punishing for sin, but afflicting for trial, you should therefore set yourselves to have the grace of God acting vigorously. Let patience have its perfect work. Let faith, hope and love be kept in exercise that they may be seen by this atheistical generation. (3) Observe the outgoings of God as much as you can. Acknowledge His sovereignty and confess that He has a right to smite where and when He pleaseth without giving a reason for His doings.

Thirdly, in their affliction they sent for the Master. God hath commanded us to do this. "Call upon me in the day of trouble." To this He hath attached a promise, — "I will deliver thee and thou shalt glorify me." Now, in sending a message to Christ, we must attend to three things —

1. We must do it in the use of means among which prayer is to have the first place. We should be as attentive to these as if our case entirely depended on them. But when we obtain what we seek we must give the glory to God. Use the means and give God the glory — this is the rule we should follow.

2. We should do it with confidence, and this confidence has reference to three things. (1) We should be sure we have an interest in Christ. (2) We should see to it that we do not regard iniquity in our hearts, and (3) We should feel confident that whatever is good in what we ask it will be granted to us as sure as the sun in the firmament.

3. There should be submission as well as confidence. We should submit whatever we ask if it be not absolutely necessary to salvation for us; if necessary, submission is not asked at our hands. We should submit as to the time or season of granting our request, for in reference to this, as well as to the day of judgment, it may be said, "It is not for us to know the times or the seasons which the Father hath kept in His own power." And whatever answer we receive we should always think well of the Master. As Hezekiah said, "Good is the will of the Lord," though his children were to be carried to Babylon.

Fourthly, although they sent an express to the Master yet he made no haste to come, but abode two days where he was. This teaches us —

1. That the Lord often delays or withholds for a time the wished for blessing from His own people. The reasons for His doing so may be these —

(1) To prepare their hearts for receiving it when it comes.

(2) That patience may have its perfect work. It is well when we are brought to this, "not my will but Thine be done."

(3) That the thoughts of many hearts may be revealed.

Do not, then, misinterpret the delays of God. Reflect and see if ye be prepared for the blessing, and if patience has had its perfect work, and if your hearts have been brought to submission. We find in the Old Testament that a godly woman (1 Sam. 1.) could not obtain a child until she wept and prayed a long time, while another woman could have, perhaps, obtained one at the very first. And since nothing has befallen you but what has been the ordinary lot of God's people, ye ought to be silent.

2. That these delays are the results and evidences of His love. It is because He loved them that He abode two days where He was. This appears (1) from the testimony of God's Word, "All the paths of the Lord are mercy and truth," etc. Psalm xxv. 10. "We know that all things work together," etc., Rom. viii. 38. (2) From the experience of God's people. Dare ye say that ever mercy was delayed but it was better for you? Ye found it so that it was better than if it had been granted when it was first asked. This was made out to Job. It's above

all controversy that there is more advantage to a soul in the honest and diligent pursuit of a mercy than in the immediate attainment of it.

Uses. (1) Do not misconstrue the delays of mercy since these are an effect of His love, but rather labour to make it out for yourselves in what respects they are good for you.

(2) Be not afraid of any delays of mercies when honestly pursuing them, but be afraid when ye receive them that ye do not rightly improve them. It is good to have your stock in God's hand. As long as it is there you may be sure that He will pay the per cent well, and still give the soul as much as it requires to live upon. Whereas if it were in our hands it's a hundred to one if we would not despatch it as soon as Hezekiah did, when he had no sooner recovered than he played the fool with the ambassadors of Babylon. Therefore, till the mercies come, wait on God and believe they will come in the right season. AMEN.

The Fruits of the Spirit

by Rev. M. MacInnes, M.A., Ullapool

3. PEACE

We must at all times remember that the work of the Holy Spirit is necessary in us if we are to bear the fruits spoken of in this passage of God's Word. The work of the Spirit is to apply to sinners what is in Christ and to bring forth in them what is unto holiness and the end everlasting life. There may often be an appearance of fruit which fails in the time of testing, but the fruit of the Spirit will be brought to perfection. The question of 'peace' is among the many over which sinners may be deceived. So powerful is the working of Satan that poor sinners may come through many difficult circumstances cherishing a sense of peace which is ill-founded and which if not replaced by what is 'true' must ultimately be shattered at death. The exercise before us is to seek by God's Spirit to determine what is the difference between 'false' and 'true' peace. We may do this by looking at what is the foundation for true peace and at some of the evidences accompanying it. Often we are in danger of assessing spiritual matters by our own experience or that of others without examining how that experience stands related to the teaching of the Bible. What is of vital importance is that our spiritual confidences, experiences, and expectations be in harmony with the instruction given by God in His Word.

There is the distinct possibility of your resting in peace which is

not well grounded. The Bible speaks of false prophets who were guilty of deceiving the people. 'They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace: when there is no peace'. There are many professed Christian ministers in this generation who are chargeable with the same sin. To be told that 'all is well' is naturally more acceptable to sinners than to be told that they are guilty and condemned before God. A common refuge is to say that your conscience does not trouble you, and, concluding that you are not guilty, to be at peace. Unless your conscience, however, has been instructed in the Truth of God and brought to know the Gospel way of peace, your refuge is one of lies and your peace ill-founded. You may be a religious person, resting in a form of peace, not realising that you are deceived. In our religious lives we are prone to being satisfied with our Bible reading, our prayers, our sermon-hearing, thinking that we do well before God. All these activities we should prayerfully and diligently attend to, regarding them as our duty and not to be counted as sacrifices to atone for our many sins. The peace arising from such cases does not take into consideration the Holy Law of God and the sinful nature of man. It must ultimately be broken when the sinner dies. You may be deceived on this side of death, but not beyond. Deception in the experience of the sinner belongs to this life. How terrible is the entrance into eternity of the person who is resting in a false peace. 'When they shall say, Peace and safety; then sudden destruction cometh upon them . . .'. How aggravated is the situation when the way of true peace has been despised!

What of true peace? Where is it to be found? In all our considerations we must recognise that primarily our dealings are with God, and true peace must commence here. This the Apostle brings before us as a matter of the greatest importance in man's salvation, saying, 'Being justified by faith we have peace with God . . .'. In keeping with the second great commandment he also enjoins 'peace with all men'. Sin has so perverted man that his first thoughts of peace are centred on man, and most often he forgets about 'peace with God'. How can you, a sinner, be at peace with God? You have fallen in Adam, your whole nature is corrupt, and you have added sin unto sin. Your carnal mind is enmity against God, and your heart is deceitful above all things and desperately wicked. You ought to be as Felix of whom we read that he 'trembled', because God is saying, 'There is no peace to the wicked'. (Isaiah 57:21). It is only as God has provided and shows the way of reconciliation and peace that you may be restored to enjoy a sense of the Divine presence and favour. Because of the danger of confusing true peace with 'peace through mere religion' we must see that God's provision is in and through

Jesus Christ. He is the Prince of Peace, the Peacemaker. How fitting was the proclamation when He appeared in human nature among men — 'Glory to God in the highest, and on earth peace, good will toward men'. The Son of God took to Himself a human nature without sin, so that He might stand in the place of the guilty and bear the penalty due to the sins of all who shall be saved. It is thus that the believing church can say: 'the chastisement of our peace was upon him'. In the sufferings and death of Jesus Christ the justice of God has been forever satisfied on behalf of all those given to Christ to redeem. It is on this basis that believers may say, 'Being justified by faith we have peace with God through our Lord Jesus Christ'. All the blessings and benefits of salvation are of grace, having been obtained by Christ for His church. If Christ's Person and work are not precious and indispensable to your salvation, you are not on the Gospel foundation. Seek to rest entirely on Christ. Many things will try to turn you away from Jesus, but you must strive to have the one and only sufficient sacrifice. Peter, and those like-minded with him, have that 'resting in Christ alone for salvation' when Jesus said to him, 'Blessed art thou . . . ' on this rock will I build my church, and the gates of hell shall not prevail against it'. They may attempt to, indeed, they will try to, but such is the foundation of true peace with God, that they shall not prevail. Although believers shall never lose the justification which comes by faith in Jesus Christ, and which immediately precedes peace with God, they may lose a sense of peace in their present circumstances. Through backslidings and departures from God you may come into 'darkness'. The evidence of grace in your soul will be that you long for light and a sense of peace in your soul once more through God's Word showing you Christ, the Saviour. Often circumstances arise in providence which give rise to concern and disquiet in the heart and mind of the child of God. Jacob said, 'All these things are against me', but God's purpose was being fulfilled in every stage of his experience. We need at all times to have confidence in the Truth that God is reigning in His providence. 'God reigneth, let the earth be glad, and isles rejoice each one'. By prayer and meditation we ought to dwell much on the Person and work of Christ, seeking not to offend, but to live in love to Him. 'To be spiritually minded is life and peace'.

Such as are at peace with God seek 'if it be possible, as much as lies in them, to live peaceably with all men' (Romans Ch 12 v 18). The way to peace between men is always by adhering to the Word of God. Nowhere are we directed in the Scriptures to sacrifice Biblical principles for the sake of unity or peace. Often 'self' causes discord and strife. Pride, refusal to admit one's fault, jealousy, unwillingness to take a lower place, and a host of other things, arising from our corrupt

nature, are contrary to that peace between men which we are enjoined to seek. We must therefore seek to deny 'self', ungodliness and worldly lusts, and to find the basis for agreement between ourselves and our neighbours in the pages of Holy Scripture. Have your 'conversation as becometh the Gospel'. You may well meet with opposition from men, but by grace follow Christ's word and example. 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him' (Proverbs 16:7).

Whether it be between God and man, or between fellow-believers, there cannot be fellowship where there is discord. Peace is the ground which God makes fruitful with communion. Sweet is the fellowship with the Father and His Son Jesus Christ (1 John Ch 1). As children in the one family talk together of what is loved by them, so do God's children. At peace with God, and with one another, they may speak of their Father, their Elder Brother — the Firstborn in their midst — and of the Divine Comforter. This fellowship is counted precious by God Himself for 'a book of remembrance was written before Him'.

It has been aptly said: 'Peace is a precious jewel kept in the casket of a pure conscience'. Seek to have a conscience purged from dead works, to which Christ has been made your High Priest and Sacrifice, and seek to maintain tenderness, having your conscience instructed in the Word of God.

'Be diligent that you may be found of him in peace, without spot and blameless'. 2 Peter 3:14.

Thoughts on Tour of Israel—1972

by Rev. A. Murray, M.A.

As we have heard it said, a special event holds a three-fold joy, — of anticipation, of realisation, and of reflection. All these are present in the sojourn of two weeks spent in the land of Israel in July last year.

A new shore to be visited will not fail to provoke lively expectations, but this was special among all regions of the earth, as that country which the LORD promised to Abraham and his seed for their inheritance. Especially, it is the land of Jesus, the Messiah, only in recent times recovered as a national home for the Jew.

Unlike many a "going up" to Israel and Jerusalem of which sacred history speaks, the approach of our party of 25 from Canada, England and various parts of Scotland was "on high" — at 37,000 ft. — and swift — from 2,400 miles away at London, in exactly 4 hours. The

route, as also the return, was by the Low Countries, Germany, Austria, Yugoslavia, Salonika (where the dust of an uncle killed in World War I lies concealed somewhere), the Aegean, Rhodes and the Eastern Mediterranean to Lod Airport, Tel Aviv. Among the 400 or so passengers on our El Al Jumbo-jet were many Jews from the New World, for most of whom this was their first visit to the "land of their fathers"; so that sensation attended the actual advent. Over the 'plane's loud-speaker system came the stirring notes of a Hebrew patriotic song in which passengers joined and clapped, the huge jet was coasting swiftly landwards and losing height, and there was a burst of cheering as the first sight was gained of Tel Aviv-Yafo, with further mutual congratulations when we had landed, and were there. One wondered what it will mean to be found an Israelite indeed entering in triumph upon the home-land of the heavenly Canaan at last.

Jerusalem was to be our abode for 9½ days. No comparable area of ground in the whole earth can be packed so full of history as the relatively confined quarters of the Old City. Mounts Moriah and Zion appear in near association and, a "Sabbath day's journey" distant across the Valley of Cedron, is the Mount of Olives with Bethany near by. The gradients surprised me, both in the city, with the steep-sided ravines of Cedron and Hinnom, and in Judea as a whole, with the Dead sea visible from the Mount of Olives and some 4,000 ft. below. Well does Scripture state, "A certain man went *down* from Jerusalem to Jericho (Lk. 10:30). Likewise the boundary between Judea and Samaria is marked by a pass (bealach) of steep descent. The Wilderness of Judea, properly speaking, is that region of the high gradients of the Dead Sea rift-valley upwards to the Hills of Judea; and typical of the region are the caves of En Gedi and Quamram.

The geology of Judea was satisfying to consider, as the widespread limestone explains a great deal. Three features of this rock formation deserve special notice: it is pervious or holds water; it provides a building stone which may be shaped readily; its whitish colour provides a spectacular appearance which is dazzlingly so in the sunshine. God's providence in respect of His people was such as the Scriptures record even as God's creation had provided for it. For it is doubtful if, in the absence of any significant rainfall for 8 months at a time, large tracts of Judea could support life were it not for the underground reservoir into which wells have been dug and used over the centuries, and, including the present, for the succour of man and beast. All those features of the limestone are to be witnessed in Mount Moriah, the Temple-rock. Underneath, at a gradual gradient from the entrance near the Damascus Gate, are the Mines of Solomon, which I found to be of great interest. They are most extensive, and we saw how by the insertion of wooden wedges and then pouring water upon them to

make them swell the huge stones of the temple were "cut" (1 Kings 6:7). Also in the mines we saw and tasted running water. As we also saw, the large temple area — one sixth that of the Old City — had gutters throughout with holes in them to provide an efficient catchment area to preserve every drop of the rainfall which is, in turn, purified and stored in the rock beneath for the perennial refreshment of the inhabitants of the city of David. (cf. Ps. 46:4). Yet again, the aspect of the white limestone buildings of Jerusalem is a sight to behold in the Eastern sunshine; and the Temple of Solomon must have presented the observer with a sight of beauty far surpassing the not inconsiderable grandeur of the Mosque of Omar with which Mount Moriah is presently crowned. To these facts of geology we have only to add the topographical factor of the city being situated at the virtual summit of the Judean Hills, and with the words of the Psalmist we concur, "Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King". Incidentally, from Mount Zion, at the southern heights of Jerusalem, David could look out upon the hills of his native Bethlehem.

Obituaries

The late Mrs Christina Macdonald, Portree

But a few hours of the year 1972 had run their course, when the Portree congregation sustained a great loss in the removal from the church militant, to the church triumphant of Mrs Christina Macdonald, one who took a keen spiritual and prayerful interest in the prosperity of Sion.

Our late worthy friend of the Cause of Christ was born on 7th January 1892, into a home where the Lord was feared and honoured. Her father, John MacKinnon, Milivaig, Glendale, was held in high esteem in the community, and duly accepted the office of eldership in the Free Presbyterian Church. It appears that her mother was also a gracious person, although she did not make a public profession.

'Chirsty Uiginish', as she was affectionately called, was married to Roderick Macdonald, Uiginish in 1910.

Like all the lost race of Adam, she was dead while she lived until the day spring from on high visited her, and by the overshadowing power of the Holy Ghost, she, according to her own testimony was born again in the Glendale Free Presbyterian church on the first Sabbath of February 1923. This blessed and radical change was verified

by a heartfelt sense of the reality, glory, and preciousness of Divine things, and a corresponding conversation, becoming the gospel of Christ. In the following year, at the Vatten communion Mrs Macdonald was enabled to profess her faith in, and loyalty and love to her Lord and Saviour. At that solemn season, after the late Rev. Neil MacIntyre had preached on Saturday from the words "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2nd Timothy 1:12), she appeared before the Kirk Session. Her exercise of mind in taking this solemn step is best recorded in her own words, which we quote from her diary "I felt more than ever emptied, but still trusting went to the Session, though almost as doubtful as could be — still, I felt it my duty, if I had an interest in Christ — and never felt more humbled since my first look at Christ as the Lamb of God". Her pastor, the late Rev. James MacLeod, after due examination by the Kirk Session, expressed his joy and satisfaction in receiving her, and again in her own words "As I was leaving the Session, almost staggering, the Moderator said 'May the Lord keep you'. On returning home the following entry appears in her diary — "I got great comfort from the portion of Scripture cited in presence of the Session, 'The blood of Jesus Christ His Son cleanseth us from all sin'. I felt I had done better in going forward in dependence upon God and in subjection to His command, than to trust to my own feelings and wisdom, and wait for a more fit time".

From further recordings during 1923 and 1924 it is clear that her heart, like that of Lydia, had been truly opened by the Lord, so that she gave no ordinary attention to what she heard and read of the Gospel. She certainly obeyed the injunction, 'Gather up the fragments that nothing be lost', and made proper use of her retentive memory, now sanctified by the quickening power of Divine grace.

What emerges most clearly from a perusal of her 'jottings', is the fact that she derived much spiritual benefit for her immortal soul, from the faithful preaching of her own minister and that of the late Archibald Stewart, missionary. It also appears that she appreciated doctrinal, experimental, and practical preaching, and took to heart the solemn and frequent warnings given by the late Rev. James MacLeod regarding the declension of the Free Church. She was a Free Presbyterian by conviction, but loved and prayed for the children of God in all places.

The means of grace, and especially communion seasons, were, to Chirsty, as wells in the valley of Baca, and streams in the desert. Her interest in her church was not localised; not only did she frequently visit other congregations, but places on record the affinity she felt between herself and the names of the young, at home and abroad of

whom she read in the church magazine. The youth of the Free Presbyterian church have lost one who was wont to wrestle for them in secret.

During her sojourn here, Mrs Macdonald had her own share of domestic and spiritual trials. Her likeminded son John, a quondam deacon in the St Jude's congregation, whose memory is still fragrant died in the year 1948. This sore affliction she was enabled to bear with resignation to the Divine will, strengthened no doubt by the sure conviction that it was well with her dear son for Eternity.

In 1955 Mrs Macdonald removed to Portree and three years later her husband died. The consequent sorrow and solitude of widowhood she endured with Christian fortitude, and submission to the will of Him who doeth all things well. Nor was Chirsty a stranger to spiritual temptations and afflictions of various kinds. With fears of hypocrisy, assaults of the flesh, and the fiery darts of Satan she was well acquainted, but fought, and overcame by the blood of the Lamb. At one stage in her journey, she was haunted with a phobia that she would die in her sleep. Exercised prayerfully about this matter, she went to the Flashadder communion, where the late Rev. James MacLeod, in serving the Lord's Table, actually gave utterance to the following words, which were particularly suited to her case — "You are at the Table chik of God, and you are afraid that you will die in your sleep, but you shall not die in your sleep; I promise you that". There were also times when the Lord would hide His face from her, and nothing but a renewed sense of His Presence and favour could afford any relief.

It was her custom to repeat what she heard and relished of the sermon. This habit may well have edified others, and certainly helped herself to retain the truth and profit from it. A casual remark with sinister undertones discouraged her to such an extent, that she gave up this useful practice. To her dismay, she realised how much she had lost by so doing, and it was only after some time, and considerable difficulty, that she regained her previous ability in recounting what she had heard. This she took as a chastisement from the Lord, but from what she has left on record, during the last eight years of her life, it is evident that she successfully retrieved her former competence. The notes of the sermons she heard are recorded with astonishing fullness and accuracy. Once and again she refers with affectionate gratitude to the labours of John MacLean, missionary, who supplied the Portree congregation during the last pastoral vacancy. Her remarks give indication of vigorous mental and spiritual activity even in old age.

It may here be stated that during the intervening years, between 1924 and 1964, the record of Mrs Macdonald's experiences and reflections on the Word and providences of God is very brief and intermittent, but doubtless she continued to follow on to know the Lord.

During her closing years there are many detailed notes which prove that the Lord was according to His promise, supplying her every need both temporally and spiritually. In this obituary notice however, we would merely cite one item, which is of special interest to us, in that it links the past with the present. After giving the minister's text from Genesis 15:1 "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward", she writes thus on 3rd March 1967. "This sermon was mostly to comfort those who after going forward to the Lord's Table for the first time, might still be having many fears. It was also a great comfort to myself to hear preaching that described so much of my experience for the last 44 years. This very promise was quoted to me with a warm parting handshake by the late Duncan MacKinnon, Struan, in 1923; I was then (unknown to him) converted".

The whole word of God was precious to Mrs Macdonald, but like most of the household of faith, certain portions of Scripture were made peculiarly sweet and precious to her soul. She was also an avid and intelligent reader of the divines; of these, Boston and Willison were her favourites. She had a dread and abhorrence of Arminianism, and a gracious concern lest the young, and the not so young, should imbibe such error. Very much alive to the godless trends and heresies of the present day as she was, she could hardly be indifferent to the increase of Romanism and the awful sins of the generation.

As the end drew near, she was composed and calm, and frequently spoke of crossing the Jordan. Almost like the patriarch, she gave commandment concerning her bones, in stating who she wished to dress her remains, and naming the individuals whom she desired to open her grave. Both these wishes were, under extraordinary circumstances, fulfilled to the letter. Our late worthy friend was one who had the fear and mind of the Lord. Some of her predictions, based on the truth received, were sorely tried before fulfilment, but she adhered steadfastly to the word of the Lord. The dawn of New Year 1972 coincided for her with the dawning of everlasting day, for on the morning of January 1st, she entered the place where the day has already broken, and the shadows have fled away. A few hours before the end, she requested that family worship be conducted, after which she said: "I do not require any more reading. Today itself, it will be with me, as it is written, "Cha téid do ghrian tuilleadh siòs, ni mò dhorchaichear do ghealach" Isaiah 60:20.

To her bereaved family, some of whom are following in the footsteps of the flock, we extend our heartfelt sympathy. May they all yet come to know the saving grace of God.

The late Mr Allan Macleod, Winnipeg

There passed away on the 16th December 1972, in Winnipeg, Allan Macleod who was for many years an elder in the Free Presbyterian Congregation in that City.

Mr Macleod was born on the Island of Lewis in 1885 and while still a young man emigrated to Canada where for a time he homesteaded, (farmed), afterwards he worked for many years for the C.N.R.

When a Free Presbyterian Congregation was formed in Winnipeg he became associated with it and in 1934 became an elder and for many years thereafter served the Church holding Services during the periods, often long, when there was no deputy from the Church in Scotland.

When Mr Macleod retired from the C.N.R. he removed to Calgary where he lived for a number of years. While there he kept regular services in a rented hall where a number of people were wont to meet in connection with the F.P. Cause.

In the meantime the Winnipeg Congregation was being very irregularly served and Mr Macleod felt he should go back there to supply the lack. This he did, and continued to serve in Winnipeg until the infirmities of old age overtook him. During this period the City of Winnipeg took over the original church building on Magee Street and Mr Macleod was instrumental in acquiring property on adjoining Maryland Street and in building the present building upon it, this building was officially opened as a Free Presbyterian place of worship in August 1964. Here mention must be made of the late Mr Hedley Kitchen who was of great help to Mr Macleod at this time and indeed for many years as the treasurer and Precentor of the Congregation was closely associated with him in the business of the Church. Mr Kitchen predeceased Mr Macleod by three months; it is fitting that they be remembered together.

Mr Macleod is survived by his widow, five sons and one daughter. May the God of their fathers be their God.

R. M.

Tribute

The Dominions and Overseas Committee desire to place on record their appreciation of the long and unfailing service rendered to the Free Presbyterian Church of Scotland by the late Mrs MacKenzie, Grosse Ile, Michigan, U.S.A.

Mrs MacKenzie was introduced to the Free Presbyterian Church by her late husband, whose witness was well known and greatly admired

by his own generation. His widow, in her own capacity, continued that witness in a real and tangible form. Her hospitality to the Church's Deputies and others who showed interest in the cause of Christ, under the banner of the Free Presbyterian Church of Scotland, won for her the affection of all who were privileged to share in the abundance of her generosity.

Her liberal contributions to the funds of the Church, especially to the Dominions and Overseas Fund, indicated her desire that the Church, which she and her husband so faithfully supported, would be better known in her native land.

This gracious lady will be remembered by her friends for her piety, her quiet charm, and her competence. Like Phebe "she hath been a succourer of many and of myself also . . ." Rom. 16:2.

On behalf of the whole Church, we record our sincere sympathy with her family in their great loss. May they also be enabled to make choice of the good part that cannot be taken from them. Luke 10:42.

"Be ye faithful unto death and I will give thee a crown of life." Rev. 2:10.

(Rev.) Donald Campbell, Convener.

Posadh an Anama ri Criosd

Leis an Urr. Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 91)

(3) An sin bheir Criosd air adhart thù gu sòlaimte do'n Athair, mar a chéile, ann an làthair uile ainglean naomh: agus oh cia glòrhor agus aoibhneach a bhios so. 'Nuair a thig Iosa gu bhì air a phòsadh eadar Esan agus thù, bheir E, air Dhà bhi air a fhrithealadh le ainglean naomh, thù do thigh Athar, agus bheir E na làthair thù mar a chéile, ag ràdh, Athair, so mo chéile, so aon a thug thù dhomh ann an latha a ghràidh shiorruidh, aon a shaor mì dhomh Féin le m'fhuil, agus a phòs mì le mo Spiorad anns an t-soisgeul; is e so ise a bha mì air mo dheanamh am pheacadh agus a'm mhallachadh air a son; agus ged a bha i na peacaidhean 'n uair a nochd mì mo ghràdh dhi an toiseach, gidheadh feuch! nis thà i'n so gu'n smal agus gu'n choire a'd fhianuis: Athair aidich i mar chéile do Mhic agus gabh tlachd innte gu bràth. O cia milis, cia glòrhor a bhios so! Smuaintich gu'm biodh prionnsa mòr air a phòsadh, agus aig a phòsadh gu'n toireadh e a chéile air laimh gu'n treoiricheadh e i do sheomar-làthaireachd an rìgh, athair, agus gu'n taisbeanadh e'n sin i dhà, a chùim na criche so, gu'n gabhadh

e beachd oirre mar chéile a mhic, agus gu'n toireadh e spéis agus deadh-ghean freagarach dhith; cia a nì milis a bhiodh an so! ach mo thruaigh! ciod e so ann an coimeas ris an taisbeanadh a nì Crìosd dhìot dha'n a'n Athair aig a theachd, a "nis dha-san a tha comasach air 'ur gleidheadh o thuisleadh, agus 'ur cur gu neo-lochdach an làthair a ghlòire le aoibhneas ro-mhòr." Iudas 24. 'N uair a thug Daibhidh agus seanairean Israel a mach an àirce a tigh Obed-edom, b'ann le aoibhneas mòr agus glaothaich, I Each. xv. 25, 28. Ach oh, 'n uair a bheir Crìosd, air a fhrithealadh le ainglean naomh uile, agus a thaisbeanas E thusa ann an làthair an Athar, ciod e'n t-aoibhneas agus a ghlaodhaich a bhios an sin! 'S cinnteach gu'm bì aoibhneas mòr, air gach laimh. Nì Dia an t-Athair aoibhneas mòr, nì Crìosd a' Mac aoibhneas mòr, nì Dia an Spiorad Naomh aoibhneas mòr, nì na h-ainglean aoibhneas mòr, nì an t-anam aoibhneas mòr. Nì Dia an t-athair aoibhneas mòr ann a' bhi faicinn céile a Mhic a tighinn dhachaidh dha ionnsuidh air a sgeadachadh 's air a h-sudachadh cho saobhir; nì Crìosd a' Mac aoibhneas mòr, gu'n d'thuair E a cheile na ghàirdeanan agus 'n a bhroilleach, gu'n a bhi faisinn obair ann a bhi ceangal an snaim pòsaidh eadar Crìosd agus an t-anam air a thoirt gu coimhliontachd; nì na h-ainglean gàirdeachas mòr, mar chàirdean, an dà chuid an Fhir-nuaidh phòsdh agus a chéile agus ann a bhi comhphàrtachadh riutha anns an t-suipeir bhainnse, agus nì thù féin gàirdeachas mòr do bhrìgh gu'm bheil do shonas air a dhaingneachadh, agus gu'm bì thù beo gu bràth ann an glacaibh gràdh t-Fhear-pòsda. O cia milis, cia glòrmhor 's a bhios sin!

4. An sin, treoirichidh Crìosd thù do'n t-seomar-bhainnse, an t-àite còmhnuidh a dh'ullaich E air do shon ann an tigh an Athar, far an gabh thù còmhnuidh gu bràth na làthair, agus an suidh thù sìos gu sìorruidh maille Ris agus ri Athair aig an t-suipeir-bhainnse. Agus oh cia milis agus cia glòrmhor 's a bhios so! a bhi mar so air do dheanamh maiseach agus air do thaisbeanadh do'n Athair, ciod nis a tha ann dhuit ach a dhol a stigh dha'd chuibhrionn maille ris na naoimh uile, agus a bhì sealbhachadh na h-oighreachd a rinn Crìosd thairis dhuit ann an latha do phòsaidh Ris, eadhon beatha sìorruidh agus glòir maille Ris Féin gu bràth! Ciod nis a thà dh'easbhuidh ort, ach suidhe sìos ann an làn-shealladh a ghlòir, ann an làn-taisbeanadh a ghnùis, làn mhealtuinn a làthaireachd, làn theachd a stigh a bhràidh, agus sin uile gu bràth? an so ann an latha a phòsaidh bha agad beagan seallaidh Air; ach an sin chì thù ghlòir gu bràth, Eoin xvii, 24. Ann an so chì thù E gu dorch mar tre ghloine, ach an sin chì thù E aghaidh ri aghaidh, bithidh do thaisbeanadh Air làn agus dlùth, I Cor. xiii, 12. Ann an so bha ann an tomhas dol a steachd do ghràdh agus do thlachd air a chumail suas eadar Esan agus thusa; ach an sin bithidh agad do làn leoir dhé a ghràdh, air dhuit gu milis a bhì air do bhogadh

agus air do shlugadh suas na chuan gu bràth. Oh sia milis 's a bhitheas so! 'N uair a choinnich Criosd agus an t-anam aig òrduighean cia tric a thuirt thù maille ri Peadar, "Is maith dhuinn a bhi an so." Agus an uair a thug E dhuit an tràth so 's a rithisd blasad beag dhé a ghràdh, cia mar a bha thù gabhail tlachd Ann, a glaothaich maille ris a chéile, "Is fearr a ghràdh na fion." Ach oh, ciod a bhios ann a bhi sealbhachadh so 'n a lànachd, agus sin gu'n an stad is lugha gu bràth! 'n uair a choinnicheas Criosd agus t-anam, cha'n ann ann an dleasdanas na an òrduighean a mhàin, ach ann a' neamh, ann an tigh an Athar; cha'n eil agad an so dheth, ach an tràth so 's a rithisd blasad, taghal, teachd a nuas dhé a ghràs agus dhé a ghràdh; gidheadh tha so milis, agus nì e neamh beag ann a' d'anam: ach 'n uair a thig E gu bhì daingneachadh a phòsaidh, an sin bithidh agad dòrtadh a mach dhé a ghràdh bh'uaihte gu sìorruidh agus gu'n sgur: an sin cha bhi sgàile nì's motha air a ghnùis, cha bhi tarraig air ais nì's motha air a làthaireachd, cha bhi nì's motha stad air a ghràdh dhuit, ach suidhidh tù sios ann an làn-shealbhachadh na h-uile gu bràth. Uime sin dean gairdeachas ann a d' chrannechur agus abair maille ris an eaglais ann an rathad buaidh, "Nì mi gairdeachas gu mòr anns an Tighearna: bidh m'anam aoibhneach ann am Dhia; oir chuir e orn eideadh na slàinte, chòmhdaich e mì le trusgan na fireantachd: mar a sgeadaicheas fear-bainnse e féin le crùn sgiomhach . . ." Isaiah lxi, 10.

(R'a leantuinn)

Rhodesian Mission News

by Mission Staff

We have much to be thankful for here. We have had very dry hot weather this season but rain did come last week and also about three weeks before that. It is late for the growth of crops generally, but it will provide grass to feed the animals. Prayer meetings had been held that the Lord would grant rain.

We are also thankful to have the Secondary School at Ingwenya continue with Miss Marion Graham and Miss Rhoda MacKay able to assist in the teaching and administration so willingly though their furlough had to be postponed. Miss MacKay was able to pay a brief visit to Scotland at the end of the year but her proper furlough and also that of Miss Graham had to be delayed owing to shortage of teaching staff. Miss Jean Nicolson has returned to work on the Mission and her welcome to Ingwenya goes without saying.

Rev. A. Ndebele continues to hold regular services in Bulawayo on Sabbath afternoons in a classroom of a Government school. A number of people, many of them young people who have been connected with our congregations and schools, attend these services. There have been successive approaches made to the authorities concerned in order to gain a site on which to build a church. Permission has been withheld so far, but the mission staff desire you to pray that permission to build on a suitable site would be given soon, as we feel that this would be for the furtherance of the Gospel in this land. The need for more staff for the different branches of the Mission's work is still pressing.

We all felt refreshed by the visit and preaching of Rev. W. Maclean in December.

The day to day routine of work continues at Mbumba both at the Hospital, and in the church and school work carried on by Rev. Petros Mzamo.

Our senior pupils at Ingwenya were thrilled to return after their holidays to new dormitories. These had been built by Mr David Ndlovu and his building squad.

K. M.

Book Reviews

Commentary on Genesis by H. C. Leupold
Evangelical Press, Price £2.80.

This commentary was published in the U.S.A. many years ago, and frequently reprinted there. It is now published in Britain by the Evangelical Press, London. Dr H. C. Leupold was Professor of O.T. Exposition, (Exegesis), in the Capital University Seminary, Columbus, Ohio. This book of 1220 pp., is really two volumes bound in one — the first part includes chapters 1-19, and the second, chapter 20 to the end. It is excellently printed, and easily read. There are a few errors in printing, as on p 421, "worship" is mis-spelt, and, on p 423 "obedience", (l 8, from top), and some others. Dr Leupold's introduction includes a Bibliography. In the list of commentators there is the name of Dr Thomas Whitelaw, to whom reference is frequently made in the work of Leupold. Whitelaw and Leupold appear to have agreed cordially in rejecting the views of the destructive critical school as to the different source documents of Genesis. I take leave to remark that Dr Whitelaw has a volume on "Old Testament Critics", in which he solemnly, and severely, testifies against the views of the negative critical school. He describes himself as "an adherent of the old faith".

According to his view, the outlook of destructive critics implies that the truth of O.T. History must be surrendered. As also, the truth of a supernatural religion, and that of an inspired Bible. The truth of the supreme deity of Jesus Christ must also be disallowed, with that of the N.T. scheme of salvation.

As regards Leupold's Commentary, he gives an excellent Bibliography of its kind. We must note that he gives his own translation of the Hebrew Text, and is satisfied with the Masoretic text. He supplies grammatical notes, with his own expositions, and adds much Homiletical matter. Of course this Homiletical part must be used, or not used, at the discretion of the student. There is much that is interesting, as for instance his handling of the expression "putting the hand under the thigh", in going on oath — also — the matter of the coat given by Jacob to Joseph — and whether the cave of Machpelah is where it is now pointed out to be — or at a distance owing to the expression, "over against Mamre". Then the handling of the case of Lot in the cave gives rise to questioning. He is, as one belonging to the Lutheran Church, most charitable toward Lot. It is as well at this stage to state that while Leupold is against the Higher Critical school, as Whitelaw is — yet Leupold — as is seen in his Volume on the Psalms, and his reference to the Augsburg Confession, is of the Lutheran Church. Any who are interested in the doctrinal position of this body can get much information in the works of Dr C. Hodge and in the volumes of Shedd, Berkhof and others.

Powell also, in his "Principle of the Incarnation" supplies much matter. "Luther", wrote Powell, "had a theory, of his own respecting the Person of our Lord. He regarded it as the union of the two natures". And Powell adds (p 305), "This confusion has in all ages hung as a cloud over the realm of Theological thought".

D. A. Macf.

Exposition of Romans Chapter 6 by Dr D. M. Lloyd Jones **Banner of Truth Trust. £1.50**

On reading this Commentary on Romans chapter 6, I could not but think of Mr Little Faith, in the Pilgrim's Progress, who was violently assaulted and robbed by the three sturdy rogues in Deadman's lane. When his losses were duly investigated it was discovered that the thieves got most of his spending money, but 'the place where his jewels were they never ransacked, so those he kept still'.

In this volume the doctrinal jewels of this portion of the sacred oracles are set before us with no ordinary fervour and skill. If the reader finds that he must read carefully, let him not give over, but rather consider the prayerful labour behind the thoughts and arguments

expressed here, for these are well worth studying.

The writer's knowledge and use of the original Greek, helps him to establish and elucidate the doctrines stated, while his strong emphasis on the basic theme of the whole Epistle undoubtedly assists him in the interpretation of the details. By keeping the objective and the subjective apart (in so far as that is possible) the author gains and gives an insight into the glory and meaning of the fundamental and most precious truth of the believer's union to Christ with all its consequent blessings. His definition of the 'old man' is, we think the natural outcome of his objective treatment of the subject, but we do sense a measure of difficulty in his attempt to reconcile Romans 6:6 with Ephesians 4. vv 22:24.

On the whole this is a well balanced Commentary possessing vigour in presentation combined with clarity of thought and simplicity of expression.

The church owes a debt of gratitude to the author and publishers of such a volume at a time when ambiguity and uncertainty are the hall marks of so called scholarship, toleration and intellectual honesty.

F.M.

Ephesians. Commentary by William Hendriksen. Banner of Truth. £1.50

This volume of Dr Hendriksen's is prefaced with the kind of enlightening, interesting and informative Introduction that is well calculated to whet the reader's appetite for the Commentary itself. The comparison between the Colossian and the Ephesian Epistles is successfully used, 'to allow parallel passages in Colossians to illumine the interpretation of Ephesians' as well as to prove its Pauline authorship.

This work is not only devotional and exegetical in tone, original and attractive in presentation, but in parts carries a much needed and definitely polemical ring. For a production of this standard, we think that the author must possess a rare endowment of gifts, the fruits of which he invites us to share and enjoy.

We cordially recommend this latest publication from the pen of one whose skills and fame as a contemporary Commentator are being well attested.

F.M.

Jesus Christ — Superstar, or Saviour and Lord? By John A. Coleman. Evangelical Press. Price 12p.

This booklet, written by an Australian Baptist minister, exposes the evil and pernicious nature of what in modern parlance is known as "Rock Opera". The so-called musical play mentioned in the title is

analysed with regard to script and background history and the conclusion drawn is that the whole work is a blasphemous and Satanic attack on the person, life, and work of the Divine Redeemer. The enmity of that old serpent, the Devil, is as great as ever, and modern blasphemous theatrical productions are but emanations of it. We would like our young people who are particularly exposed to these Satanic influences to read this booklet for themselves.

J. MacL.

Church Notes

Southern Presbytery

Induction of the Rev. W. MacLean, M.A., Gisborne, to the Pastoral Charge of the Brushgrove - Grafton Congregation of the Free Presbyterian Church of Scotland, New South Wales, Australia.

The Southern Presbytery met in St Jude's Church, Glasgow on Wednesday, the 14th day of February, 1973, in order to carry out the above service.

Ordained as minister of Ness Congregation, Lewis, on August 18th, 1948, Mr MacLean received a Call from Gisborne, New Zealand, in 1962 and was inducted as Pastor of that Congregation in St Jude's Church, Glasgow, on the 7th day of November of that year, the late Rev. James MacLeod, Greenock, preaching the Induction Sermon from Jeremiah, 3:15. Mr MacLean was Interim-Moderator of Auckland Congregation, N.Z., and of Brushgrove - Grafton Congregation, N.S.W., Australia, devoting a good portion of his time to his duties in these places as well as labouring diligently and acceptably in Gisborne. At the time of his being given the Call to Gisborne he was approached by Brushgrove-Grafton also, but elected to go to the former place. Then towards the end of 1972 when on a visit there Mr MacLean was again approached by Brushgrove-Grafton Congregation. The Call was unanimous and sustained and Mr MacLean accepted it. When he was Inducted in Glasgow as minister of Brushgrove-Grafton that meant the end of a period of 63 years without a pastor for that Congregation. When the Presbytery met on February 14th for the Induction, the Rev. H. R. M. Radcliff, Th.L., Moderator, after the usual preliminaries, conducted public worship, preaching a most appropriate sermon on Micah, 5:4. Public worship being ended, the Clerk read out a Narrative of the steps leading up to this Induction. He then read out the Questions usually put to a minister on such an occasion. The Rev. William MacLean returned satisfactory answers to all the Questions, one by one. The Clerk then read out the Formula, and on being asked by the

Moderator if he was prepared to sign the Formula, Mr MacLean stated that he was, and thereupon signed the Formula in the presence of the Congregation. The Moderator then engaged in solemn prayer, and, prayer being ended, he did then Induct and Admit the Rev. William MacLean in the following words — "I do now by the authority of the Lord Jesus Christ, the alone King and Head of His Church, and in the name of the Southern Presbytery, Induct and Admit you, Mr William MacLean, to the pastoral charge of Brushgrove - Grafton Free Presbyterian Church of Scotland Congregation, N.S.W., Australia." The Moderator then gave the newly-inducted minister the right hand of fellowship and the other members of Presbytery and associated member, Rev. D. M. Campbell, did likewise. The Moderator then placed the Gail in Mr MacLean's hands and read out two expressions of goodwill to him from Gisborne and Auckland Congregations. The Rev. William MacLean was then addressed in suitable terms by the Rev. J. A. MacDonald, Fort William, and Rev. D. MacLean, Glasgow, delivered an appropriate discourse to the Congregation. The Service was concluded with the singing of Psalm 122 from verse 6 and the benediction. Rev. William MacLean shook hands with the Congregation at the door. Rev. W. MacLean's name was already on the Southern Presbytery Roll of ministers where it now appears as that of the minister of the Brushgrove-Grafton Congregation. Our prayer is that the newly-inducted pastor be blessed of the Lord in the Gospel of His Grace along with the office-bearers, members and adherents of this Congregation. The Presbytery also record their deep appreciation of the labours of all who held the services there and of all who helped in other ways during the long vacancy.

"Pray that Jerusalem may have
peace and felicity:
Let them that love thee and thy peace
have still prosperity."

Metrical Psalm 122, v. 6.

London Communion

The services will be as follows (D.V.) — Thursday, 19th April, 7 p.m.; Friday, 20th April, 7 p.m.; Saturday, 21st April, 3 p.m.; Sabbath 22nd April, 11 a.m. and 6.30 p.m.; Monday 23rd April, 7 p.m.

These services will be held in St Michaels Hall, Eccleston Place, S.W.1. (opposite Victoria Coach Station).

Rev L. Macleod, Greenock, and Rev. D. B. Macleod, Lairg, are expected for the Communion (D.V.).

Matron MacInnes

The friends of the Ballifeary Home of Rest at Inverness were saddened to learn of Miss MacInnes' sudden death which took place in her flat at Inverness last December. She had been in the town on the morning of the day on which she passed away, evidently in good health, but collapsed on her return home and expired almost immediately. Miss MacInnes will always be held in grateful remembrance for the years of faithful service which she gave as Matron of our Inverness Home of Rest, and the high place the Home enjoys today in the confidence of the County Welfare officials and among our church people is due in large measure to her wise and far-sighted management.

Miss MacInnes took a deep interest in the Home from its very inception and offered her services at an early date which unfortunately could not be accepted at the time. She was the ideal choice for the position of Matron. A native of Holmisdale, Glendale, Skye, Miss Morag MacInnes was the only daughter of Mr and Mrs Donald MacInnes, and was born in 1903. She received her training in nursing at Craig Lockhart Hospital, Edinburgh, and thereafter held successive positions at Aultbea and Lewis and finally became assistant Matron in the East Lothian Mental Hospital. She retired to Skye and after a short time in the Gesto Hospital, Edinbane, was appointed Matron to our Old People's Home, Inverness in July 1967. During the 5 years' service till her retirement in September 1972, she saw the Home prosper and a new wing added to provide additional places for those who were anxiously waiting to enter the Home. Her relations with the Committee were invariably cordial and harmonious, as was true also of her kindly and understanding treatment of the people in her care. She was dignified in bearing, cheerful in disposition and self-reliant, and was possessed of wide experience in the management of the aged and the mentally ill. After her retirement on the appointment of her successor, Miss MacLeod, she continued to take an interest in the Home and was always on hand ready to give assistance and advice when needed. After a short service in the Home on Saturday, 16th December which was widely attended by her many friends in the vicinity of Inverness, her remains were conveyed on the Monday to Skye and laid to rest in the Glendale graveyard among her people.

Miss MacInnes was at heart a true Free Presbyterian and as far as she could achieve that purpose always during her life maintained a close connection with the Church and went to great trouble to get to her services, and in particular she enjoyed the ministry of Rev. Neil MacIntyre during the period of her training in Edinburgh. Knowledge of the Bible and love of our Church and her ministry, however, are not enough to give peace when the arrow of conviction enters the heart. Miss MacInnes was for years an anxious enquirer after Christ, and

came before the Session to be received into communion with the Church while at Inverness. The work had been gradual and unaccompanied by severe conviction of sin, but her walk and conversation testified to the solid work of grace which had taken place within. She often spoke of the members of her family as being subject to heart trouble and several of her brothers and relatives had predeceased her, being removed from time to eternity suddenly and without warning; and she had some premonition that such would be the nature of her own end as well. We believe that she has joined the company of the redeemed on high and has entered into rest, to await the coming of Christ at the end of the world when He will receive His people to Himself that where He is, there they may be also.

A.F.M.

Brief Statement on 'The Family'

It is proper at all times to stress the Bible emphasis on Family Life, but in a time like our own when so much is being done to disrupt Family Life the need for a statement on the subject is apparent.

Professing Christians and others would do well to concern themselves with what the Word of God has to say on this important matter. Particular attention should be paid to the following teachings of God's Word.

1. The Bible allows for Divorce on TWO grounds only, namely, for adultery and for such wilful desertion as can in no way be remedied by the Church or civil magistrate. Matthew 19:9 reads: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

1 Corinthians 7:15 reads: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases;" — and, as if to say, although I am allowing this remember — "but God hath called us to peace."

2. On the subject of the bearing of children the Word of God says, 1 Timothy 2:15, "... she shall be saved in childbearing." Surely it is evident how contrary this is to the spirit of the age when abortions have become commonplace and family limitation widely advocated.

3. Family religion is set before us in the Bible as that which unites families. Where the blessing of God follows the worship of God in the home and members of the same household come to know the Lord savingly, then the members are bound by nature and by grace — a cord which is not easily broken. Acts 16:33 states: "And he took them the same hour of the night and washed their stripes and was baptized, he and all his, straightaway."

4. If a family is to hold together there must be the order of the Word of God in the home. The husband is the head of the house and must rule. Titus 2:4ff directs: "... teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." The family must be in obedience to their parents according to the fifth commandment, "Honour thy father and thy mother . . ." These duties are to be performed in the spirit of love.

5. It is the absence of adherence to the Word of God that has led to so many broken families, and it is only by a return to this standard that we can ever expect family life to flourish once more in our land.

(Rev.) A. E. W. MacDonald, for Religion and Morals Committee

Presbytery Meetings (D.V.)

Outer Isles: At Stornoway on Tuesday, 10th April at 3.30 p.m.

Northern: At Dingwall on Tuesday, 17th April at 2.30 p.m.

Western: At Kyle of Lochalsh on Tuesday, 17th April at 11.30 a.m.

Southern: At Glasgow on Tuesday, 24th April at 6 p.m.

Letter from Rev. Iain Murray

The Editor received a letter from the Rev. Iain Murray of the Banner of Truth explaining that he regards the A.V. as our finest translation of the Bible.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, F.C.M.A., 20 Daleview Avenue Glasgow G12 0HE acknowledges the following donations with sincere thanks —
Sustentation Fund — In memory of late Mrs R. S. MacKenzie, Grosse Ile, £14; Mrs Anne Benaller, Seattle, USA, £9.50 (per RWMM).

Home Mission Fund — In memory of the late Mrs R. S. MacKenzie, Grosse Ile, £14.

Jewish and Foreign Mission Fund — Anon. £10; In memory of late Mrs R. S. MacKenzie, Grosse Ile, £14; From the estate of the late Miss Mary Ann MacPhail, Helmsdale, £269.78 for "the African Mission in remembrance of the late Rev. James Fraser, missionary there", per Middleton, Ross and Arnott, Solicitors, Dingwall; Mrs P. Vanderval, Canada, £1.80 (per RWMM).

Home of Rest Fund — "Anon", Staffin, per Rev. J. MacDonald, £100.

On behalf of the Trinitarian Bible Society — Anon. £1 (in St Jude's plate).

College and Library Fund — R. MacLean, Dundee, 38p (per RWMM).

The Publications Treasurer, Mr R. W. M. MacKenzie, C.A., Hilton of Cadboll, Fearn, acknowledges with sincere thanks the following donations —

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Welfare of Youth Fund — Anon., G.R., Michigan, £6.

Home of Rest Fund — Mrs MacAulay, Inverness, £50; Mrs Graham, Uig, Skye, £2; *Legacy* from the estate of the late Miss MacDonald, Kirkhill, per Anderson, Shaw & Gilbert, £50.

Free Distribution Magazine Fund — Mrs A. MacKenzie, Rosehall, 30p; Mrs C. MacKenzie, Ullapool, 80p; W. Taylor, Thurso, 80p; Mrs D. Lawrence, Inverness, 80p; J. Stewart, Fortrose, 50p; Mrs K. Morrison, Quidinish, 80p; F. MacLean, Ardersier, 50p; A. MacRae, Laide, 80p; A. MacPherson, Inverness, £1.20; N. MacKay, Port of Ness, £2.80; Mrs C. A. MacLean, Dunvegan, 35p; A. C. Robertson, Brampton, 70p; J. Pearson, Nately, 35p; K. MacLeod, Kyle, 65p; B.P., London, £10; Mrs L. M. Williams, Edinburgh, 50p; N. MacMillan, Leverburgh, 80p; A. MacKenzie, Drumbeg, 50p; I. MacPherson, Breakish, 50p; A. MacLean, Port of Ness, 50p; M. D. MacKay, Radsay, 30p; J. N. Morison, Finsbay, 80p; Miss C. Thomson, Port of Ness, 60p; Mrs M. Anderson, Killin, 50p; D. MacKenzie, Winnipeg, 50p; Mrs F. Graham, Uig, Skye, 35p; Mrs R. Martin, Marig, £1.50; Mrs I. MacDonald, Shieldaig, 30p; Friend, New Jersey U.S.A., £1.75; K. MacLennan, Michigan, £13.80; A. Ross, Balintore, £2.80; J. Gow, Glasgow, 40p; Anon., Kyleakin, £5; M. MacLeod, Aberfeldy, 80p; D. J. MacLean, Beaulieu, 80p; Miss M. Matheson, North Strone, 40p; M. MacDonald, Leverburgh, £1.80; Anon., Diabaig, 50p; Mrs A. MacGregor, Glasgow, 30p; E. Morrison, Kinlochbervie, 80p; Mrs J. Muirhead, Edinburgh, £2; J. W. MacKenzie, Leverburgh, 80p; Miss H. A. Matthew, Kilwinning, 95p; Mrs I. Nicholson, Glendale, 30p; T. Verblauw, New Jersey, U.S.A., 50p; T. MacLeod, Laxdale, 50p; R. MacCuish, Leacklee, £1.20; D. MacKenzie, Corran, Glenelg, £2 (per W.D.F.); Mrs Rhoda MacLean, Ullapool, £1; D. G. Campbell, Applecross, 50p; D. J. MacKay, Vancouver, £1.50; Miss M. MacKenzie, London, 80p; I. MacLeod, Lochinver, 80p; Miss K. MacKenzie, Dingwall, 50p; J. F. Morrison, Tarbert, 80p; S. Clark, Invergordon, 45p; Mrs M. MacLeod, Stornoway, 65p; Miss A. MacKenzie, Stornoway, 50p; Mrs B. Gillies, Stornoway, £1.50; Mrs J. R. MacLeod, Scourie, 30p; D. Mackenzie, Laide, £1; Miss M. C. MacDonald, Stornoway, £2.50; C. MacAskill, Inverness, 60p; Miss F. A. Nicolson, Braes, 50p; Miss P. M. MacDonald, Glasgow, 35p; A. N. MacRae, Dundee, £2.50; Mr & Mrs J. Satterthwaite, Vancouver, £2.80; Mrs E. Kirkham, Horsforth, 50p; Mrs A. MacGregor, Dunblane, 50p; J. MacLean, Edinbane, 80p; Mrs G. Anderson, Carnoustie, 30p; Mrs C. MacKenzie, Ullapool, 20p; D. MacLeod, Lochbroom, £1; J. Chalk, Sussex, 15p; A. H. MacLean, Culkein, 80p; A. Morison, Stornoway, 80p; Mrs R. A. McIntyre, Ontario, Canada, £3.86; Mrs J. Livingstone, Lochcarron, 65p; Mrs L. Campbell, Kilmorack, £1; W. MacKenzie, Inverness, 80p; C. J. Buys, Holland, 50p; R. Morison, Finsbay, 80p; Miss K. MacLeod, Inverness, 80p; B. Walshaw, Brighthouse, £3; W. Cormack, Inverness, Mrs J. Campbell, Struan, £1.20.

The treasurers of the following congregations acknowledges with sincere thanks the following donations —

Glendale — Wellwisher, £2 for Sustentation Fund; Wellwisher, £3, Door Collection; Bequest of £100 from legacy of the late Miss Morag MacInnes for Glendale Church Funds.

Oban — Miss M. Dewar, Lochgilphead, £5 for Oban Sustentation Fund per Rev. M. MacSween.

Auckland — L. Gillanders, Stratford, \$200; M. & D. McGrail, Wanganui, \$20; Mrs MacKenzie, Wellington, \$100; Mrs Batchelder, Rotorua, \$14; Miss M. MacKenzie, \$35; A Friend, Stornoway, £2; M. & D. McGrail, Wanganui, \$50; Anon., \$318; A Friend, Stornoway, \$78.

Strath, Skye — Friend, Staffin, £2 for Sustentation Fund per D. MacKay; A Friend, £5 for Congregational Fund per L. MacKinnon; A Friend, £3 for Luib Car Fund.

Raasay — Envelope in plate, £1; Friend, Raasay, £1, both for Sustentation Fund; Raasay Friend, £15 for Sustentation Fund; Raasay Friend, £10 for Church Renovation.

Stratherrick — Legacy from the estate of the late Mrs Barbara Law "Charleston", Inverness Road, Nairn in memory of the MacKintosh Family of Charleston, Errogie Hill, Stratherrick, £200 for the general purposes of the church per Treasurer.

Tain and Fearn — 'A lover of the Cause', Glasgow, £5, per Rev. J.N.; Anon., In loving memory of services rendered by the late Mr Hugh Mackay, Fearn, £20 per W. Mc; Anon., £10 per K.R. all for Manse Fund.

Ingwenya — Inverness Ladies' Mission Group, per Miss I. Steedman, £106 (Rh. \$236.54); Winnipeg Sabbath School, to help towards a pupil's fees, per Miss I. Steedman, U.S. \$49.75 (Rh. \$31.92); Mrs H. Kitchen, Cdn. \$600 (Rh. \$356.79).

Staffin — "In memory of Loved Ones", Grantown-on-Spey, £10 for Sustentation Fund; 'Friend', Broadford, £5 for Congregational Purposes, both per Rev. J.M.D.

Lochcarron — In Loving Memory, Lochcarron, £5; Loan changed to gift, £200 both per Rev. J.W.R.; Donations in Envelopes, £10; Friend, Kishorn, £5 per Rev. J.W.R., all for Manse Extension etc.; Friend, £10, for Lochcarron Appeal.

Dumbarton — "Helper", £50 per A. E. Alexander; Friend, Inverness, £5 per A. E. Alexander; Mr and Mrs James Henderson, £5; Anon., Glasgow, £5; Friend, Kyle, £2, last three per T. MacRae; Envelope in plate, £10; M. MacCuish, Ardlui, £2 per R. W. M. MacKenzie, all for Dumbarton Manse Purchase Fund.

Dingwall — Anon., £20 for Dingwall Communion Expenses.

St Judes, Glasgow — Anon., £5.50; Norman MacLay, £1.80 both for Sustentation Fund; Norman MacLay, 60p for Home Mission; Two Skye Friends, £8 for Sustentation per Rev. D. MacLean; Anon., 50p for Sustentation Fund; Anon., £1 for Bus Fund.

Portree — Mrs D. N., £5 for Congregational purposes; M.G., £2 for Church Bus; Envelope, £2; Envelope, £5, for Communion Expenses; Envelope, £5 to help a little towards Communion Expenses.

Rhodesian Mission — October 1972, £94; February 1973, £88.

Kyle — Envelope in plate, £2 for Local Building; A Friend of the Cause (Shieldaig), £10; A Friend (Edinburgh) £5 both for Church Funds.

Legacy Reserve Fund: Towards Cost of Church's Settlement in Hasson Case — Rev. A. F. MacKay — £700.