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The Preaching of the Gospel

We have had amongst us for many generations the faithful preaching of the Gospel of Jesus Christ. This unspeakable blessing we still retain in the kind providence of God. The doctrines of God's Word, centering in the Person and work of the Lord Jesus Christ, are declared from Sabbath to Sabbath in our midst. That we have the opportunity of gathering round God's Word in His House on Sabbath and weekday to hear the faithful exposition of the truth from the lips of God's servants is something to be deeply thankful for and we should acknowledge it to God's glory. Let us remember that few in our day are so privileged. Many, even in our own land, who meet together from Sabbath to Sabbath hear what can only be described as a watered down version of the gospel, where it is not an actual perversion of the truth. Many never have set before them the doctrine of man's fall, their indispensable need of the New Birth, the atoning, sacrificial, substitutionary death of Christ on Calvary, or the doctrine of justification by faith; nor are they warned of a judgment to come and of the wrath of God against all who continue in their sins.

On our part, we have to acknowledge that these things **are** declared amongst us. We are left in no doubt, if words mean anything, of our lost and ruined state by nature and of our need of being born again through the supernatural agency of God, the Holy Spirit. We **are** warned to flee from the wrath to come. We have impressed upon us that there **is** one Name given under heaven among men whereby we may be saved, the Lord Jesus Christ. We **are** lovingly, pressingly, invited and urged to look to Christ alone for salvation. We **are** warned of the reality of a judgement to come and of our need of fleeing to Christ for refuge. We **do** have the

ordinances of God's sanctuary dispensed among us according to God's appointment, setting forth so clearly the blessings and benefits of the Covenant of grace. All this we cannot deny. We are thus privileged.

But, having all these privileges, have we not to confess that we do not derive the blessing from them which we ought to do? How is it that we profit so little from hearing the preaching of the gospel? Many appear regularly in the house of God, week after week, month after month, and yet seem to be no further on than they were at the beginning. Sinners under the gospel are still without Christ. Believers under the gospel show little progress in grace. There has been much watering, and yet so little fruit. That this is true of many under the gospel is undeniable. If this is our case; do we never ask ourselves — Why am I thus? How is it that notwithstanding so many privileges I have profited so little — or not at all? In having set before us the riches of God's grace in Christ Jesus, we cannot deny that our spiritual and eternal good was intended. What then is wrong?

Perhaps you will say: Oh, the preaching is not very lively, and if only the gospel was preached more attractively then things might be better. We are not to excuse ministers of the gospel of faults which lie at their door. Those of us who make known Christ's name have every reason to examine how things are with ourselves and to seek to discover our own faults in connection with the preaching of the gospel. If our slothfulness is the real cause of the blessing being withheld then we are culpable indeed. Can we expect the congregation to be lively if we are not lively? Can we expect the congregation to be roused if we are not roused? We do not mean mere emotional excitement but lively spiritual exercise of soul. If we are in the grip of unbelief ourselves, need we wonder if the congregation is in the grip of unbelief too? We, as ministers, have reason indeed to weigh up how matters stand with ourselves and seek that whoever will be a stumbling block to sinners coming to Christ that we will not be so.

But let us now look at the congregation's side of matters. How easy it is to be disappointed with the preacher if the discourse does not come up to expectations. But are we not ready to find fault with the preacher at times when the blame lies at our own door? The preaching, you say, is dull therefore you are not aroused. But why, I ask, is the preaching dull? Could it be, for instance, that you have not prayed earnestly to the Lord that He would send a message for your own soul by the lips of His servant? Can it be, perhaps, that you have been busy and have forgotten that good sermons, lively sermons, are commonly, if not invariably, the fruit of much earnest prayer not only by the minister for the blessing of the Lord upon

his labours, but also by the congregation for the power of the Holy Spirit to accompany the Word preached? Do you really expect the minister to have a lively discourse for a listless and lifeless congregation? Again, can it be that there has been little desire on your part for a blessing for your soul in coming to God's house? Did you come seeking little and received little? Can you complain then if you returned home empty? Oh, let us ever remember that it is not often that the hungry are sent away empty from the house of God. In the light of all this then, have we not much cause — ministers and people alike — to smite upon our own breast and confess to the Lord our many failings and shortcomings?

To put the matter in a more positive light — Why is it that at Communion seasons there is often more lively preaching and more blessing than at other times? Partly, no doubt, because many of the Lord's people are met together in one place, but also, we think, because there is usually more prayerfulness and more expectancy at such times. How easy it is on ordinary occasions to settle down, as it were, into an indifferent frame of heart, with little prayerfulness of spirit and little expectancy of obtaining good from the Word. If only we were stirred up by Divine grace to seek the Lord's face more earnestly and importunately, the ordinary occasions of hearing the Word would become like communion seasons — and communion seasons themselves as days of heaven upon earth!

Sermon

by the Late Rev. John Kennedy, D.D., Dingwall

(Preached at a Meeting of the Synod of Ross, in Tain, in the year 1899)

“In wrath remember mercy.” — Hab. 3.2.

How solemn the position of a prophet was, when the veil between him and the future was drawn aside, and he looked in on a scene on which no eye but God's had ever looked before. Standing in the presence of God, with the Spirit resting on him, what was never seen before but by God is seen by him; and how can he but tremble, be he an Habakkuk, or an Isaiah, an Ezekiel by the river of Chebar, or a John in the Isle of Patmos? And if the disclosure be of coming judgment — if the scene before him is invested with the awful glory that appeareth on a day of wrath — how can his spirit fail to be overawed? The man who comes forth from such a position must find the message, which he bears to men, to be a “Burden of the Lord.” When, with a voice as of thunder, the Lord describes what He

reveals to him by the lightning flashes of threatened judgments, how can he be ought else than overwhelmed! "I heard thy voice," the seer saith to the Lord in prayer, "and was afraid." After the prayer with which the chapter opens, he portrays the scene presented in vision before him. The feelings excited by the scene he describes in the sixteenth verse. And in presence of the awful glory, and in view of the coming trouble, his faith triumphs in a victory of hope and love, when from his heart bursts forth the marvellous song with which the chapter closes.

The days of prophecy have ended, but the teaching of prophecy remains. The veil which hides the future has fallen, not to be raised again; but on its outside inspired prophets have written what they saw when the Lord uplifted it to them; and in front of this, prayerful dependence for instruction on the Spirit of truth is our dutiful attitude, and that of the Church to the end of time.

But it is to a **prayer**, rather than to a **prophecy**, the text directs our attention. In the Book of Habakkuk we have rather more of the feeling excited in the prophet's heart by what he saw than we have of express prediction — of what he saw around him when the light of vision shone on the present, than of what he saw in the future of the details of impending judgments, and of the blessedness of the time when "the earth shall be filled with the knowledge of the glory of the Lord; as the waters cover the sea." Stirred into earnest wakefulness by the one, and encouraged by the other, he looks on his surroundings, and he cries, "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy." He observes signs of decay in the condition of the Lord's work; he sees no traces of the manifestation of the power and glory of the God of Israel; and his heart is saddened by tokens of divine wrath appearing in the present aspect of providence.

Fixing our attention on the last petition of the prophet's prayer, let us consider. **first**, whether we have any reasons for thinking that our own is a time of wrath, and, **thereafter**, the prayer of one who is rightly affected at such a time.

1. We propose to inquire — "Are there any **tokens** by which God, **presently**, and **to us**, indicates that He is angry?"

How awful an object of contemplation divine wrath is! How can I direct my thoughts to this, who am a weak dependent creature, by whom certainly the full expression of divine wrath in punishment is deserved, on whom verily a divine sentence of death was passed, and to whom from death there is no escape, but through the only exhaustive expression of that wrath that ever has been given! How, even with my hope of

deliverance solemn awe must mingle, when the only escape, to me, from divine wrath is through divine blood! How "**trembling**" must be joined "with **mirth**" in the heart of him who by such a way fleeth from the wrath to come!

Who can tell, who can bear to know, what divine wrath is, as the aspect the divine Being presents to us, in relation to sin, when He deals with it on His throne of judgment? It is the necessary disposition of God, as Judge, because of His infinite and immutable love of righteousness, towards one who is a criminal at the bar. Jehovah ariseth out of His place, in all the perfectness of His moral character, and in the omnipotence of His power, to oppose, by the effectiveness of His administration of justice, all rebellion against His government. The unimpassioned calm of Him who is "over all and blessed for ever," behind all the awfulness of His righteous government bearing on the guilty, is something which, when I think of it, only adds to my trembling. There is no malignity, no passion, no excitement behind the cloud whose awful darkness is charged with the fire of judgment. "Fury is not in Me," saith the Lord; but, oh, how awful is the majestic calm — the calm majesty — of the divine movement in a course of judicial actions bearing on the guilty! If this were all I had before my mind in contemplating God, never could I dare to utter the prayer of the text. But it is not to the aspect God presents to me, but to the aspect presented by His providence, the text directly refers. I am looking **around** when thinking of the wrath here spoken of. True, I cannot think of the tokens of the wrath without considering what these do indicate. But were I only looking up and were the gaze of my eyes fixed **exclusively** on wrath, I could not pray. Yet, looking on tokens of wrath **around**, and even when seeing nought besides in the aspect of providence, my mind may still be free to think of another aspect of God's character than that which wrath presents, and my prayer yet may be, "In wrath remember mercy."

It is to the evidences, which the dealings of His providence furnish, of God's being angry with us that the text directs our attention. Now, these are presented in the more hidden form of **spiritual** judgments, and in the more palpable form of **temporal** judgements. The former usually precedes, and its effect is to render more easy and impenitent those towards whom the latter is approaching. There is judgment in being allowed to provoke, and to ripen for, judgment. **We** have to do with what may appear in the providence bearing on ourselves — with what we, in our generation, or land, or district, or Church, or individual lot, may be called to regard as tokens of the Lord's being angry.

To some of these I now propose briefly to direct attention. And,

1. Surely, in a very marked way and measure, has the Lord given us a

token of his displeasure, in **the removal of so many from among us, who were His faithful witnesses.** At whatever time, and in whatever place, the Lord makes this **a marked feature of His providence,** we must regard it as a token of His anger — a premonition or an omen of coming evil. These were "the righteous," who were "faithful" as the Lord's witnesses, and who were wont to wrestle with Him for His blessing. With them the Lord was graciously present, and by them the Lord graciously wrought. Their removal, in course of time, to their home rest in heaven, is indispensable. One by one, they must go hence, at the time for each appointed. But when the Lord gathers them in **groups,** and leaves their places unsupplied, then, verily, He indicates His displeasure with the generation out of which He takes them. And has not this been a marked dealing, in the course of God's providence, bearing upon us in this land of ours? By those outside such a providence may not have been observed. To some within the Church it may have been a relief. A restraint, under which they chafed, was removed, or a place to which they aspired became accessible. And to those who have "the unction from the Holy One" this series of events presents, on one side, a bright aspect. The righteous, in dying, passed into their rest, and through their death shines light from heaven, which brightens the event of their removal in the view of surviving brethren. But this providence, towards those who are left behind, wears a frowning aspect. So it seemed to the Psalmist, when he cried:—

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

And so it seemed to Isaiah, when he said, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." And he regarded it thus, though he added, "he shall enter into peace." "It is well for him," as if he said, "but is ill for us." As righteous he was faithful to God while he was here, and he could not be so without being a man of mercy to us. His removal was the **withdrawal** of mercy **from us,** though it was the **bestowal** of mercy **on him.** He was "taken from the evil to come," and this **to him** was **peace,** but because he is gone, **evil is coming to us.** The "fir trees" must "howl" when the "cedar" is "fallen," for their shelter from the storm has gone.

And thus too, was Micah affected by such a providence as this. "Woe is me!" he cried, "for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage; there is no cluster to eat; my soul

desired the first ripe fruit." Why was it that he was thus affected? Why felt he like one in a vineyard at the close of autumn, when but the grape-gleanings were left, and the desolation of the vineyard was saddening him, because it told him that winter was nigh? The good days of the past in memory only, and the evil looming out of the immediate future, his heart was chilled. With a thrill of sadness, produced by his memories of the past, there mingled in his consciousness the shiver caused by the dread of coming evil. Why was this his state of feeling? "The good man is perished out of the earth," is the reason he assigns for his sorrow.

And have we no reason to mourn, as mourned those men of God, who saw in the removal of the righteous a premonition of coming evil? If we look up to the high places of our Church, how many are the blanks which we observe — positions still empty where men eminent for gifts and grace once stood. If we look around us, within our own providence as a Synod, how many have we to miss who once were honoured witnesses for God — men of godliness and men of power. From each of our congregations how many have been taken whose places have not yet been filled. Near us, all around us, and in all parts of our land, breaches have been made through which "the evil to come" has opportunity to enter. Winter is setting in, for there are only grape-gleanings in the vineyard. The Lord is angry with us, for He will not leave His loved ones among us.

2. The withholding of His Spirit, as a feature of present providence, is a token of wrath to our land. If it were not for this it were far easier to think of the gathering of His saints by the Lord from the midst of us. One could even sing as he saw the clusters being taken from the vineyard below, if the vine were "putting forth its tender grapes," to supply the blanks which the gathering of "the first ripe fruits" had left upon its branches. But if He withholds His Spirit while He withdraws His people, the result can be "for a lamentation" only.

How unspeakably great is the Lord's opportunity of expressing His anger in connection with the dispensation of His Spirit! To the Spirit belongs the glory of being the agent in fulfilling all the purposes of the Godhead. "By His Spirit He garnished the heavens" as well as formed the earth. By His power all is sustained, which by creation He produced. Into a body which He created He breathed the spirit of man at first, and by Him God is the Father of the spirits of all flesh. By Him divine strivings with men are conducted. He it is who restrains the power of evil in hearts which renewing grace has never touched. It is He by whom the provision of the Father's love, according to the covenant which the blood of the Son has sealed, is revealed and applied to those for whom it was destined. It is His

work to bring sinners unto Christ, that in Him they may have life for ever. It is His to carry on a work of grace in all whom He hath sealed in Christ, till, in perfect likeness to the Firstborn, they are ready to pass with Him into the Father's house. It is His to prepare believers for vineyard work on earth, and by His power alone can the labour of these be made fruitful unto God. All this work being His, how unspeakably great is the power which God, through that work, has of giving expression to His grace; and unutterably awful is His power of expressing His anger in the cessation or intermission of that work! How fearful the judgment if amidst a people the Spirit ceaseth to put forth His converting power, allows the quickened to decay and be unfruitful, and withdraws the checks by which the ungodly are restrained!

Have we, in our day and in our land, any reason to conclude that a judgment, such as this, has to any extent come upon us? If there is good ground for thinking that it hath, then verily ours is a time of "wrath from the Lord," and we ourselves are a "generation of His wrath." If, on the other hand, there is no reason for thinking that such a token of His anger hath been given by the Lord, we are surely called to rejoice and give thanks.

To the minds of some, it appears altogether certain that the Lord is withholding His Spirit to an extent which indicates that He hath a controversy with us. This appears to them, in its effect upon the Church in general, in so far as they observe, that true godliness is discredited and substitutes for it readily accepted; that there is unfaithfulness to ascertained and avowed truth on the part of those who are under vow to maintain and defend it; that the integrity and perfectness of the inspired record is being openly impugned within the Church; that growing conformity to the spirit and ways of the world is to be seen in the lives of those who profess to be the Lord's; and that the ungodly are becoming more shameless and defiant.

But there are some who think that this token of the Lord's anger appears only to a jaundiced eye. These are rather disposed to rejoice that, with those godly fathers who have been removed, there has passed away a type of religion which, because of its alleged gloom and austerity, is well supplanted by something brighter and more genial. But, whatever estimate may be formed of it, that there has been a change no one will deny. So marked is it that one sometimes feels quite as startled, when he realises it, as if he had slept through the period of transition, and had only awoke when the ripened result had come. There is a danger in instituting comparison between the past and present state of religion in our land, of a

blind partiality for the past, of refusing to acknowledge the measure in which the Lord still pleads His cause and advances His work, and of forgetting that, even in a dark and cloudy day, such as was that of Elijah, the Lord may have a reserve of seven thousand who bow not the knee to Baal. But there is another danger. In an age of marvellous progress in other departments, it is difficult for some minds to come to the conclusion that religion and the Church can possibly be falling behind. These are prone to an unreasonable facility of accepting any semblances as evidences of the divine favour. They are ready to make the most of all that would help to cover out of sight any signs of decay which the aspect of the Church presents. It is palpable to all that there have been, in our day, stirrings repeated and widespread, which have been generally regarded as indications of the presence and operation of the Spirit of grace. Under the influence of these a great amount of religious activity has been generated, and a type of religion developed, which differs in a marked degree from that with which those who knew the fathers were in other days familiar. The difference appears to them in the measure in which the new is superficial, undiscerning, and unsteadfast. These, having tasted the old wine, do not desire the new, being very decidedly of the opinion that the old is better. But the new satisfies those who wish to think that no day could be brighter than that in which they shine — no vineyard more fruitful than that in which they labour.

How thinspread is gospel truth over the pages which give us samples of the teaching of the times! How little of deep digging for a solid foundation, how little sifting in order to separate wheat from chaff, how little probing for heart-sores or for heart-troubles are brought to bear on souls! And how undiscerning, as well as superficial, is the spirit which prevails. Almost any religious change is accepted as conversion, and almost any form of doctrine is accepted as the Gospel. Charity seems to be the idol of the hour and like every other idol it has but eyes that see not. But true love is not blind. The apostle of love was of all the most uncompromising to all error, and the most unsparing in his rebukes of profession that was not genuine, and of all practices that were not according to the law of Christ. The Spirit of the Lord in Zion is a "Spirit of judgment" and "of burning," as certainly as He is a "Spirit of grace." And surely unsteadfastness is a feature of the religious activity of the times. One's mind, when directed to the various movements, away from former positions of thought and former lines of practice, is conscious of a bewilderment, somewhat like the brain-dizziness which a constant motion produces through the eye that is directed to it.

There are some who feel persuaded that the Lord is giving us, in our land and in these days, a token of His anger by withholding His Spirit of grace and supplication. But how many there are who, never the subjects of the Spirit's work themselves, have in their hearts no desire for an experience of His gracious power, and care not though the bones around them should be drying, in their deadness, into fuel for the fire that never shall be quenched. How many, too, lacking spiritual disconcertment, and ignorant of Satan's devices, are made glad by semblances of the Spirit's work, and by means of accepted counterfeits are hiding from their eyes the need there is of the Spirit's fruitful work of grace. A people accustomed to hear of the Spirit's work cannot at once pass into quiescence, without something that looks like evidence of the operation of His hand. But how easily are they satisfied! The deceiver is ready to gratify the desire of these, and how easily he can do his work! He need be at no great pains in constructing the counterfeit when a spirit of blindness has come upon the people. Those, thus for a season quieted, shall soon weary of the semblance, and subside into a deadness more insensate than that out of which they were awakened. This is the great danger connected with soul-stirrings which produce no saving, lasting fruit. If there be a danger, and there is, of denying what the Lord is doing, and of refusing to cherish the fruits of His work, is there not a danger of ascribing to Him work to which he never applied His holy and His gracious hand, of encouraging souls to rest on that which, in the day of trial, shall be overthrown, of being deceived in forming an estimate of the Church's strength in presence of the foes by whom she is assailed, and of being decoyed by the results of a deceiver's work from looking, in harmony with the mind of God, on the real aspect presented by his providence? The wine of a false hopefulness may intoxicate a generation, just as surely as that which the pleasures of the world supply. This, in a time of wrath, may be as deadly in its effect as an impiety which is defiant. It may be the fruit of spiritual judgment, resulting, in the first instance, in the dreamer's cry of "peace and safety," and ultimately in the sudden destruction which is sure to follow a generation's slumber.

(to be continued)

Those who take care to keep a good conscience, may cheerfully trust God with the keeping of their good names, and have reason to hope that He will clear up, not only their integrity, but their honour, as the sun at noonday — Matthew Hendry.

The Establishment Principle

By Rev. M. MacSween, M.A., Oban

(The following paper was read at the Theological Conference held at Inverness on Tuesday 5th September, 1967).

The establishment Principle may be defined as follows: That nations, as such, and civil rulers in their official capacity, are entitled and bound to aim at the promotion of the interests of true religion, and the welfare of the Church of Christ; and that thus a connection may be legitimately formed between Church and State." (Principal William Cunningham's "Historical Theology," Vol. I, P. 391). That an obligation lies upon nations and their rulers to have respect in the regulation of their national affairs, and in the application of national resources, to the authority of God's Word, to the welfare of the Church of Christ, and the interests of true religion, is a portion of divine truth fully sanctioned by the Word of God, and therefore never to be abandoned or denied. This obligation—or the Establishment Principle — has, of course been denied and abandoned by many. Various specious arguments — such as the unlawfulness of intolerance and persecution; the unlawfulness of the assumption or jurisdiction by civil authorities in religious and ecclesiastical matters; and the fact that various abuses have been but too often shown in the practical application of the Principle — have been used, and are still being used against it. None of these objections, however, can prove either the unscripturalness of the non-existence of the Principle itself. The Church, therefore ought to hold forth this Principle as a portion of Scriptural truth, and nations and their rulers ought to act upon it, for every question of truth and duty is to be decided not by the opinion of men, but by the written Word of God.

In this Word we see that under the terms of the Covenant of Works man was bound to obey God in all things. Had man remained in the state in which he was created, then all the sacred and civil relationships in the world would have been in entire harmony with the will of God. But man sinned, and consequently all these relationships ceased to be for the honour of God; the Creator. It is very important to remember this. "For all have sinned, and come short of the glory of God," Romans 3:23. We must also remember, however, that God did not abrogate His own law, and that the obligation to obey Him is still in force over all nations and individuals on the earth. This being so, they are bound to obey God, even if they are unable to do so. Nations and individuals would never grudge God the

honour due unto Him were it not for sin. Sin is inexcusable before God, and therefore the refusal to acknowledge Him as King and Lawgiver is inexcusable. It is an offence to God even under the terms of a Covenant of Works, that nations should deny Him the glory due unto His Name.

As we look out on the world today, we can hardly fail to see that one great problem which confronts us is that of authority and obedience. This problem faces us at every level — personal, domestic, social, religious. Is man a responsible being, and, if responsible, to whom is he responsible? The Bible answer is that man was created by God and in the image of God: and that the duty which God requires of man is "obedience to His revealed will." The authority of God, implied in His Creatorship, has as its correlate the obedience of man: and God's will is revealed in the Bible.

This is the constant declaration of the Bible itself. It is plainly set forth in the account of the creation of man. Five imperatives are at once laid upon man in Genesis, Chapter 1, verse 28:— "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." In addition to this, the word "commanded" is three times used in God's dealings with Adam and Eve in Genesis, Chapters 2 and 3. God commanded: Adam and Eve disobeyed: the penalty attached to the command was invoked, and the guilty pair, under sentence of death, were driven forth from Eden. The Covenant of Works was made with Adam in a state of innocency, and almost his first recorded act was the breaking of it. Human history from that day to this is a tragic record of man's failure to keep it. The first Adam by his sin ceased to hold the right of heirship under the Covenant of Works, but Christ, the Son of God, who made all things, was appointed Heir of all things in the eternal plan and purpose of God. Thus we find that the Covenant of Works was immediately followed by the Covenant of Grace, first revealed in the proto-evangel, or first promise in Genesis, 3:15:— "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." The Gospel was thus announced in Eden to those who had by their sins, lost their inheritance. They must now turn for life to another Covenant, the Covenant of Grace, the everlasting Covenant, ordered in all things, and sure. All the subsequent history of the Church revolves around the first promise.

It is the work of Satan to mar every relation by sin, but on the other hand the work of Christ implies in it the restoration of all these relations — such as that which should subsist between the Church of Christ and the State —

into harmony with the mind and will of God. This intention we can only know through a revelation from God. In that revelation — the Word of God — we find the gradual unfolding of the hidden mystery of a purpose to constitute Christ, the last Adam, the Heir of all things until "the Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ: and He shall reign for ever and ever." Book of Revelation, 11:15. But until that time we may expect to find the powers of heaven and those of hell contending for the possession of the Kingdoms and of the relation in which the Kingdoms should stand to Christ, the Heir of all things, and His Bride, the Church. We have in Scripture clear proof of the Church in union with the State in the history of Israel, along with a clear distinction of offices in Church and State. The exclusive right of those in the Church to manage all things spiritual is as solemnly and prominently kept before the Church in the Old Testament Scripture as in those of the New. Numbers 1:50,51; Numbers 3:5-13.

Thus we find the reforming Kings of Judah such as Hezekiah and Josiah proceeding after this order. Hezekiah (2 Chronicles 29:4-11) did not undertake the cleansing of the house of God by civil authority, but by encouraging the Levites and the priests to perform a duty with which they alone had been entrusted. We notice this distinction during the time of Moses with Israel in the wilderness and in the time of David. David could give commands respecting the Ark of God, but he could not do the work of the Levites (1 Chronicles 15:12-16). When King Uzziah of Judah with all his reforming zeal invaded the spiritual province of the priests he was resisted and smitten (2 Chronicles 26:16-21). A very good example of the Establishment Principle is given to us in the arrangements made when Ezra and Nehemiah rebuilt the Temple at Jerusalem. Nehemiah obtained permission from a heathen King to rebuild the Temple. He also obtained an order for the necessary material and military protection was given him on his journey to Jerusalem. Nehemiah was the Civil governor: Ezra, with the priests and Levites preached and expounded the law, and both parties together entered into a solemn Covenant. (Nehemiah 9:38).

But again, all the promises of God are Yea and Amen in Christ Jesus. Do many of the promises not indicate that the Kingdoms of this world, as such, shall be subject to Christ's rule? Do they not tell us that the Messiah shall subdue all things to Himself? Do they not show that Christ is crowned King of Kings quite as truly as He is crowned King of Zion? The declaration of the Eternal Sonship in the Second Psalm is joined to a promise on the part of the Father to the Son of the uttermost parts of the earth for His possession. Kings and judges are called to serve the Lord

with fear, to rejoice with trembling, and to kiss the Son. They cannot possibly do this except by embracing Christ by faith in the Gospel in all their regal and judicial capacities. If they refuse they must perish. In Acts 4:25-27, we are told that the Second Psalm predicts the rejection of Christ by "Herod and Pontus Pilate, with the Gentiles and the people of Israel": yet, in spite of all their opposition that Christ shall yet be honoured by Kings, princes and churches, according to God's eternal purpose. "Yet have I set my King upon my holy hill of Zion." The references made in the 1st and 2nd chapters of the Epistle to the Hebrews to certain Psalms show the relation in which Christ is to stand under the New Testament dispensation to the Kingdoms of this world as such, as He wields the sceptre of righteousness until all His enemies are put in subjection to Him. In Isaiah, chapter 49, we are told that kings should be nursing fathers to the Church and Queens her nursing mothers. Then follows the terrible intimation:—"For the nation and kingdom that will not serve thee shall perish: Yea, those nations shall be utterly wasted."

The New Testament is full of the Establishment Principle — the Principle that should regulate the relation of the Church to the State. Thus in Romans, chapter 13, we read that "The powers that be are ordained of God." (Verse 1). A heathen Emperor ruled the Roman Empire when these words were written by Paul under the inspiration of the Holy Ghost. This declaration, therefore, was given without respect of nations or whether the ruler revered God or did not know Him. It is added in verse 4 "He is the minister of God" — the minister, or servant, of God. Caesar was, therefore, the servant of God: and though Caesar had an earthly kingdom to rule, yet he was servant to "the King of Kings." Doubtless, but for his heathen ignorance, he would have given his allegiance to the God of heaven, as he gave, with all the authority of his regal power, to the established idolatrous worship of the Empire. If heathen rulers were thus held bound to be the servants of God, how much more the rulers of Christian nations. And, is the servant of God not bound to glorify God in his official capacity as well as by his individual life and character? But the same passage proceeds to declare, verses 2-4:—"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shall have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Here we have a

plain intimation that the civil ordinance is an ordinance of God, which has been designed for the service of Christ, as Head above all things, and which, when regulated by His laws, is unspeakably serviceable to Him in guarding against every invasion of His Headship within the domain of the spiritual sphere in the ordinance of His own house. Christ is the "Head of all principality and power," (Colossians 2:10). "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and **for** Him." (Colossians 1:16). All this is closely connected with the redemption of His Church, the setting up of His Kingdom in opposition to the Kingdom of darkness, and His Headship over His body, the Church, that in all things He might have the pre-eminence.

(To be continued)

Letter

(The following letter was written by the late Kenneth Matheson, Dingwall, to John MacKenzie, Gairloch, It appeared in Vol. 50 of the Magazine).

O.P. Ward.
General Infirmary.
Leeds, England.
21-4-17.

My Dear Friend,

Your kind and very welcome letter of 31/3/17 arrived per post the other day from France by which I was pleased to learn of fairly good news of your family, though you do not seem yourself to be regaining too much strength. Yet, as you mention, it is a great blessing to be still in the land of mercy where the Lord prepares those who were lost souls by nature for the "house not made with hands, eternal in the heavens." All the stones of Solomon's temple were moulded and shaped in the quarry before being taken to the building. What a great blessing to be under the hammer of love, though nature does not like the Lord's hammers of providence and trial. Yet those who are taught from above will learn the deep lesson that Paul learned — "All things will work for their good." He knows the measure of soul and body trouble that is good for them. Christ used to visit the famous family of Bethany, yet He allowed sickness and death to enter. Though He was absent in the body yet His heart was there, which He proved by His marvellous miracle and compassion. What a mystery! — the God-man crying for worms of the dust. Oh to touch the "hem" of the

mystery and to know by soul experience the humility and love of Mary.

Well, dear friend, let us not get tired of thinking and writing and meditating about Christ, the Saviour of lost sinners. Where did Joshua get His wonderful wisdom but by reading and searching the Holy Scriptures? (See Joshua 1:8).

Likely you would have heard before now that I have been laid aside by illness from fighting along with my dear fellow-soldiers after coming out of the trenches at Arras. I got sick and was sent to hospital where I was for about a fortnight. I was sent from there to Leeds five weeks ago last night suffering from bronchitis (army name for a bad cold) of which I am quite clear but pain started in both my legs since more than three weeks (which I call rheumatism but the army calls French fever) from which I suffered some pain, but I am recovering nicely and expect to be convalescent soon as I am daily (except Sabbath) going out for walks.

When I read of the great Arras battles and me in comfort here, I should like to lie low and weep for the Lord's kindness to me and also to remember the many careless soldiers facing Eternity in a very light and blasphemous spirit. I am not going to give much of my battlefield experience, but I can say to the praise of God that His word has proved to be a comfort and shield and strong armour to me, though at other times I was afraid I should fall into the cruel hands of Saul some day. The carelessness and lightness of Lowland and Highland and West Highland soldiers grieved me very much. Oh may God in His mercy upon their eyes to see their great delusion.

The Lord has His "mighty preachers" out in our dark day but we gave a very deaf ear to them. I refer just now to the sword and many weapons of destruction on land and sea, and now famine is creeping up like a snake to try if we will come down from our high platforms and call upon a Supreme Power and use "man-power" as our duty. Let us be still and know that God is righteous in all His doings. Blessed be His name for endless ages that the reins are in His hand and He can steer everything for His own glory and the good of His cause. Oh when will He jump over the mountains of our provocations as individuals and as a nation. He means to do it and promised it for His own name's sake. Oh, let us seek earnestly and abundantly in His name, for our Surety is rich and strong. But I often say — No wonder though His own little flock would have a sad and sorrowful countenance like Hannah and Nehemiah. I do hope that a good few of the Gairloch "race of Adam" are often in secret. Oh, let us pour out our hearts to Him.

Well, my dear friend, it is easier to give an advice than put the advice

into action but let free grace make us suitable for praying and worshipping, preparing us for an endless eternity which seems so trifling in our dark age. Quite a number of patients are here and have no word of a Bible; but there are plenty of amusements — the fiddle, piano, vain songs and the dance going on three times a week. Among the dying, wounded and sick there are some very low in pain, some coming out of chloroform, and this age tries to remedy the poor sufferers by such evil actions. How far from the advice of the Apostle James. "If any is sick, let him send for the elders of the church."

Is it not time for me to stop writing and use economy in paper? I was very pleased your wife got to Dingwall communion. May the seed sown be blessed. Oh may He send out "seed-sowers" as Peter who had such an handful on the day of Pentecost and it was planted in the souls of the great sinners of Jerusalem by the Holy Spirit. I got a letter from Rev. Cameron, Glasgow, after Dingwall communion and he said he had a very happy season there. the happiest he ever had there. I also received another solemn and kind letter from him last week. He is a great wrestler for the British Army. Oh may they have precious times at his solemn ordinance and may they also be guided at Synod re supposed Union, which is far from being ripe. (Iron and clay cannot be joined, said Daniel). But, oh, let us all have the prayer of David — "Hold up my goings, Lord, me guide in those thy paths divine."

Give my warmest regards to the dear friends of Gairloch starting with John MacKenzie (Joiner), Ken. MacPherson, John MacDonald (Opinan) and all his household, John MacDonald, Sand, when you see him, Oscar MacKenzie etc., not forgetting your brothers Alex and Donald and their families, and your neighbours I knew in business. Where is Kenny MacKenzie P.O. Is he still on English soil? Pleased your boys are well. Oh, to be armoured by grace and let every one do his duty for his guilty nation. There is a blessing in it yet. Evildoers will not prosper long. David was praying — "Oh let the wickedness of the wicked come to an end." Shall be pleased to hear from you again. Trusting none of the dear Gairloch boys have been lost in recent battles.

Your very loving friend,

KENNETH MATHESON.

Correction

In the book review on "A Commentary on Daniel" in the February issue of the magazine the fifth word of the third line should have read "book," and the fifth line should have read "interpretation of Daniel have long been acknowledged, and the Higher".

The Westcott and Hort Cult

A marked feature of the 19th century is the number of cults and sects which sprang up, and which since their inception have bewitched millions of people throughout the world. There are the Mormons, the Seventh Day Adventists, the Jehovah Witnesses, etc., and last but not least the Westcott and Hort Cult, or as it is generally known, the Westcott and Hort School. Its claim to be a School gives it a status and an academic halo to which none of the above-mentioned sects can lay claim. But in common with the sects its foundation, as we shall see, is a foundation of sand.

To acquaint oneself with the views and tenets which the Mormons hold one would have to consult the Book of Mormon, or of the Seventh Day Adventists the writings and visions of Mrs Ellen G. White which are held to be inspired and infallible. The cabala of the Westcott and Hort School are the Codex Sinaiticus and the Codex Vaticanus. The former Codex or manuscript was discovered in 1859 by Dr Tischendorf, a German higher critic, in the Convent of St Catherine at the foot of Mount Sinai in a waste-paper basket full of old parchments. The Codex Sinaiticus is also known as Aleph, the first letter of the Hebrew alphabet. About the same time there was discovered in the Vatican library in Rome another manuscript of the New Testament. This manuscript, the Codex Vaticanus is known as B.

Westcott and Hort, who were professors in Trinity College, Cambridge, in the latter part of the last century, claimed that Codex Aleph and Codex B contained the genuine Greek text of the New Testament, and not the Textus Receptus, or the Received Text, which had been providentially preserved in the Greek Church, and on which the Authorised Version is based, and also all the versions of the Churches of the Reformation on the Continent. Westcott and Hort accordingly produced a new Greek Text which they constructed on Codex Aleph and Codex B. They devised an elaborate theory, elevating these two manuscripts and one or two others, C and D of a later date, to the heights of almost infallible authority. "Their treatise on the subject and their editions of the Greek New Testament exercised a powerful and far-reaching influence, not only on the next generation of students and scholars, but also indirectly upon the minds of millions also who have had neither the ability, nor the time, nor the inclination to submit the theory to a searching examination." (Rev. Terence Brown). In "The King James Version Defended — A Christian View of the New Testament Manuscripts" by Dr E. F. Hills, the author states, "Hort made a distinction between B (the Codex Vaticanus) and all other manuscripts.

He believed that B contained a singularly pure text to which he gave the name 'Neutral' (uncontaminated) . . . This theory of the unique excellence of Codex B was enthusiastically upheld for many years by Hort's followers especially in Britain and America." "It was positively said by someone," wrote the late Rev. D. Beaton, "that the rule of Westcott and Hort was that Codex B was infallible, and that the evangelists were not. Dr Salmon of Dublin, who was by no means a blind advocate of Burgon's principles says — 'It seemed as if Hort regarded it as a note of genuineness if a reading implies error on the part of a sacred writer'." (F.P. Magazine, Vol viii p. 74).

As to the doctrinal views of the two Cambridge professors — Westcott and Hort, Bishop D. A. Thomson says that in doctrine they favoured the Romanising movement in the Church of England, they accepted the Darwinian hypothesis and the Higher Criticism of the Old Testament. Hort in a letter Dated April 3rd, 1860, writes: "But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with . . . My feeling is strong that the theory is unanswerable." (Life of Hort, Vol. I p. 416), they both deined the historicity of the first three chapters of Genesis. Westcott in a letter to the Archbishop of Canterbury dated March, 4th 1890, writes — "No one now, I suppose holds that the first three chapters of Genesis, for example, give a literal history — I could never understand how anyone reading them with open eyes could think that they did." (Life of Westcott, Vol. II p. 69). Hort claimed to be "a staunch sacerdotalist." "I have been persuaded for many years" he wrote to Westcott, "that Mary-worship and Jesus-worship have very much in common in their causes and in their result." (Life of Hort, Vol. II p. 50). These are the Goliaths, uncircumcised in heart and blind as bats to spiritual truth who are the founders of the Westcott and Hort cult, and to whom multitudes pay homage as the Mormons do to Joseph Smith, the Jehovah Witnesses to Charles Russell, and the Seventh Day Adventists to Mrs Ellen G. White.

As to the manuscripts Aleph and B on which they constructed their Greek Text, and which form the basis of the Revised Version and other perversions of the Truth, they were written in the 4th century when Arianism, the heresy which denies the eternal deity of the Son, was in full ascendancy in the Church. They both contain internal proofs of their Arian origin. Words, clauses and entire sentences are obliterated or mutilated in these two manuscripts.

Dr Scrivener gives passages from these manuscripts to prove that they are corrupt documents and that the Greek Text founded on them is

destitute not only of historic foundation, but of all probability. (Introduction to Textual Criticism, p. 531). Canon Cook says, "the omissions and corruptions of these two Greek manuscripts Aleph and B are logically incompatible with an entire faith in the Saviour's proper and true divinity, and that these two manuscripts are responsible for nearly every charge which weakens or perverts the record of sayings and incidents in our Lord's life." (Revised Version of First Three Gospels. In his Bampton lectures on the divinity of our Lord delivered in the year 1866, Canon Liddon gave a timely and solemn warning of the perils which beset the Church of Christ through the denial of the Saviour's essential and eternal deity. The detractors of the vital truth of God's Word have found a powerful ally in the modern versions which have been based upon the pro-Arian type of Greek Text exhibited by manuscripts of the Vatican-Sinai group.

"I insist and am prepared to prove," wrote Dean Burgon, "that the text of these two Codexes (B and Aleph) is **very nearly the foulest in existence.**" Dean Burgon, a Fellow of Oriel College, Oxford, Gresham Professor of Divinity, and during the last twelve years of his life, Dean of Chichester, was one of the greatest scholars of his day, and a valiant defender of the Received Text. In his writings he exposes and tears to shreds "the speculations," "the ingenious webs," "the subtle theories" of Westcott and Hort. "The new Greek Text, of which the Revised Version is only a poor lame translation," he writes, "is extremely corrupt. Very much has been done and said to make it appear an improved text, and many students, as well as the public have been deceived . . . I am able to prove that this revision of the Sacred Text is untrustworthy from the beginning to the end. The systematic depravation of the underlying Greek is nothing but a poisoning of the River of Life at its sacred source. Our revisers, (with the best and purest intentions, no doubt) stand convicted of having deliberately rejected the words of inspiration on every page, and of having substituted for them fabricated readings, which the Church has long since refused to acknowledge, or else has rejected with abhorrence, and which only survive at this time in a little handful of documents of the most depraved type.

"The Pharisees have in fact been the dupes of an ingenious theorist . . . If any complain that I have sometimes hit my opponents rather hard, I take leave to point out, that when the words of inspiration are seriously imperilled, as now they are, it is scarcely possible for one who is determined to preserve the deposit in its integrity to hit either too straight or too hard. I have traced the mischief home to its true authors, Drs

Westcott and Hort, a copy of whose unpublished text (it was published later in 1881) of the Greek New Testament, the most vicious in existence, had been confidentially, and under pledge of strictest secrecy, placed in the hands of every member of the revising body.

"Shame — yes, shame on the learning which comes abroad only to perplex the weak, and to unsettle the doubting and to mislead the blind! Shame — yes, shame on the two-thirds majority of well-intentioned, but most incompetent men, who finding themselves (in an evil hour) appointed to correct 'plain and clear errors' in the English 'Authorised Version' — occupied themselves with falsifying the inspired Greek Text in countless places, and branding with suspicion some of the most precious utterances of the Spirit! Shame — yes, shame upon them!" (Extract from "The Revision Revised" by Dean Burgon).

It was refreshing to come across what the bishops of the Church of England unitedly said in 1863 when the Word of God was being assailed: "all our hopes for eternity, the very foundations of our faith, our nearest and dearest consolations are taken from us if one line of the Sacred Book be declared unfaithful or untrustworthy."

Fantastic views of one kind or another are peculiar to all the sects and cults. And the Westcott and Hort Cult is not found wanting in this respect. What more fantastic, as Dean Burgon pointed out, than to believe that the Truth of God, inspired by the Holy Spirit, remained as good as unknown until discovered in the year 1859 by a German critic in a waste-paper basket in the Convent of St Catherine! And what more fantastic than to hold that the true New Testament text is hardly to be found in any place save in Codex B which is in the custody of the Pope! It has been said, "Every absurdity has a champion to defend it."

It is the Textus Receptus on which the Authorised Version is based that the Westminster divines refer to in Chapter I, Section VIII — "The Old Testament in Hebrew and the New Testament in Greek, being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic." "The providential preservation of the Scriptures," says Dr E. P. Hills, "is a necessary consequence of their divine inspiration. The God who inspired the Scriptures and gave them to His people to be an authoritative guide and consolation cannot allow this perfect revelation of His will to perish. Because God has inspired the Scriptures, He also has preserved them by His providence."

Probationers and ministers in Churches professing to adhere to the Westminster Confession of Faith as their subordinate standard come under solemn and weighty vows before God and man, when answering the

Questions and signing the Formula. Question 3 is — “Do you disown all Popish, Arian, Socinian, Arminian, Erastian and other doctrines, tenets and opinions whatsoever contrary to and inconsistent with the foresaid Confession of Faith?” In the Formula subscribed not only by probationers and ministers but also by elders and deacons, all vow — “And I promise that through the grace of God, I shall firmly and constantly adhere to the same and to the utmost of my power shall, in my station, assert, maintain and defend the said doctrine.” The inspiration and providential preservation of the Word of God is not only a fundamental doctrine of the Confession but is fundamental to all the doctrines thereof. The textual theories of Westcott and Hort are contrary to and inconsistent with the that doctrine. What a contradiction between the vows and the views of ministers who have answered the Questions and signed the Formula, and who circulate, propagate and defend the false and unfounded textual theories of Westcott and Hort! Are there not very serious implications involved in such a contradiction? When “the River of Life at its source,” to quote Burgon, “is being poisoned” by the damnable depravations of Westcott and Hort are Church Courts, all of whose members signed the Formula, forgetful of their duty to God and to the rising generation to assert, maintain and defend to **the utmost of their power** the said doctrine of the Confession? The late Rev. Neil Cameron, Glasgow, said, “Schism is to depart from a Church which holds to God’s Word in doctrine and practice.” Churches, therefore, which countenance the textual tenets and opinions of the Westcott and Hort School, or which give sanctuary to, and honour those who do are schismatic and secessionist. Our duty is clear and theirs also — Let them return unto thee, but return not thou unto them. (Jer. 15:19).

At the meeting of the Synod in Inverness in May 1948 the late Rev. D. N. MacLeod, Ullapool, said, “This is a time when men must stand . . . There is no going back, my friends, for the Free Presbyterian Church of Scotland. So far as I can understand things it was not nearly so necessary in 1893 for the Church to make the stand she did, as it is now. Things have gone from bad to worse every day. This age, yes and this land are full of traitors to the Lord Jesus Christ, and there are many who know more about that class of persons than I do. But I do know this much that there are persons who are never relied on, and never trusted, and of whom others are always afraid, and we have every reason to be afraid of them. This land is just swarming with traitors to the Lord Jesus Christ, whose names, sad to say, are on many Communion Rolls, for there is a great forsaking of the true faith in this land as well as throughout the world in

this sad day of ours. It is indeed a cloudy and dark day — so dark and cloudy that whoever will get through safely and be accounted worthy of the Lord will have reason to praise God throughout eternity . . . But I say this to the rising generation: they have been left a goodly heritage — a heritage of which they have every reason to be proud, and it is their duty to value that heritage, and leave it to those who will come after them unimpaired, as others left it to them. Let them make conscience of that before God, to be faithful to what was left by those who went before them. It was not the work of men and women at all. It was the Lord's work. Well, they are duty bound to serve Him. If not, I pity them when they will meet the Lord at the last day. I pity them from the bottom of my heart who will be unfaithful and will not do their utmost to preserve that heritage for the generation coming after them."

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." Psalm 60:4.

W.M.

Gathan Gloir na Diadhachd

Leis an Urr. Eideard Pearce

(Air a leantuinn bho t.d. 55)

3. Thà Dia neo-chaochlaidheach ann an fìor ìnnleachdan agus oibreachadh a mach a ghràidh. Thà mì'g ràdh, "fìor ìnnleachdan" ged nach eil iad mothachail. Faodaidh gràdh Dhé dhà shluagh a bhàil am folach agus a bhàil air a chumail air ais, cho fad agus a thà mothachadh agus foillseachadh air a ghabhail a stigh, ach eadhon an sin, thà e beothail, agus gu cinnteach ag oibreachadh air an son, b'e mar a bhios foillseachaidhan bho'n leith a muigh ag atharrachadh, a nis a nochdadh deagh-ghean, a nis a foluch a ghnùis, a nis a togail suas, an sin a tilgeadh sìos, a nis a lionadh, a ris a deanamh falamh, a nis a soillseachadh, an sin a cruthachadh dorchadais; gidheadh anns na h-uile nì thà E dol air adhart ann an gràdh dhoibh; anns na h-uile nì, thà a ghràdh ag oibreachadh air an son agus dhà'n taobh, agus E ciallachadh agus a rùnachadh gràdh do dh'aon cho maith ris an aon eile, agus uime sin, an toiseach na mu dheireadh, thà E dhà thoirt mu'n cuairt. Agus cha'n eil so ach a reir a chùmhnannt riutha agus a reir a ghealladh dhoibh. "Agus nì mì riu coimhcheangal sìorruidh, nach pill mì air falbh uatha, chùm maith a dheanamh dhoibh; agus cuiridh mì m'eagal 'n an cridhe, chùm nach dealaich iad rium." Ier. xxxii. 40. Agus a ris, "Agus thà fhios againn gu'n comh-oibrich na h-uile nithean a chùm maith, do'n dream aig am bheil

gràdh do Dhia, eadhon dhaibh-san a ghairmeadh a reir a rùin." Rom. viii. 28. Ge b'e nì a nì Dia rinn, ge b'e mar a ghiulaineas Se E Fein dhà ar taobh, gidheadh thà E deanamh gu maith dhà'r taobh, agus a toirt cleachdadh dhà ghràdh dà ar taobh. Mar a thà duine diadhaidh ag ràdh, "Thà sinn buailteach air bhì smuainteachadh, gu'm bheil Dia a nochdadh a ghràdh dhuinn, 'n uair a nì E nì mòr air ar son; Ach, (tha e'g ràdh)" thà Dia a ghnàth a toirt cleachdadh dhà ghràdh dhà ar taobh, 'n uair a dh'fholaicheas E a ghnùis, cho maith agus 'n uair a dh'fhoillsicheas E ì, 'n uair a thàirnegeas E air ais, cho maith ris an uair a thàirnegeas E dluth. "Ann am focal, Anam! ge b'n nì a nì Dia, thà gràdh an sin, agus thà E ciallachadh gràdh agus maith leis. Am bheil E togail a ghnùis, a toirt seachad, a lionadh, a cumail beo, a tarruig dlùth dhuit? Anns na h-uile nì dhiubh sin thà gràdh, tha gràdh sònraichte ag iobreachadh agus a riuth tre'n a h-uile, nà mà thà E nochdadh diumb, a tabhairt leis, a falachadh, a marbhadh, a folach a ghnùis. Ann an sin uile thà gràdh, seadh, thà 'n aon ghràdh sònraichte Aige-san ag oibreachadh anns na h-uile, agus a riuth tre'n a uile. Thà Dia toirt cleachdadh dhà ghràdh dhuit-sa anns an aon cho maith ris an aon eile. O cia milis a thà so! Thà'm bàs a tighinn a dh'ionnsuidh sluagh Dhé bho'n aon tobar gràidh ann an cridhe Dhé 's a thà beatha a tighinn.

Caib. iv.

Nì a tha toirt cùnnatas c'ar son, nà co bh'uaihte, a thà e gu'm bheil Dia neo-chaochlaidheach.

Gù'm bheil Dia neo-chaochlaidheach, agus mar an ceudna cò ann, chunnaic sibh a cheana. A' nì a thuiteas a ris fodh ar beachd, 's e bhì nochdadh co bh'uaihte thà e gu'm bheil Dia dà-rìreadh neo-chaochlaidheach, nà mà thogras sibh ciod e bhunait air a bheil neo-chaochlaidheach air a togail. Thà ì air a togail air bunait trì-filte (1) Fìor-ghloine neo-chrìochnach agus sìmplieachd a nàduir. (2) Oirdheirceas neo-chrìochnach agus iomlanachd a bith. (3) Meudachd neo-chrìochnach agus farsuinneachd a ghliocais.

1. Tha neo-chaochlaidheachd Dhé air a togail, nà ag eirigh bho, fìor-ghloine agus sìmplidheachd a nàduir. Thà Dia, Fear mo ghràidh, nà ghnìomh rò fhìor-ghlan. Is Spiorad E, Spiorad neo-chrìochnach, Iob. iv. 24, agus mar sin na bhith neo-chrìochnach fìor-ghlan, sìmplidh agus neo-mheasgaichte, agus mar sin neo-chaochlaidheach. Thà duine foghlumaichte ag ràdh, "Thà Dia rò sìmplidh agus iomlan naomh, saor bho gach uile mheasgachadh, agus uime sin cha'n urrain E air chor air bith a bhì air a leaghadh, air a thruailleadh, na fàs sean, na seargadh as." Thà **Austin** thà cuimhne agam, a bunaiteachadh neo-chaochlaodheachd Dhé

air a ghrùnn, na air a bhunait so, "Is tusa mhàin Dia," (thà e'g ràdh) "agus cha'n urrain thù bhi air t-atharrachadh a chùim a' nì is fearr nà an nì is miosa nà thà thù, do bhrìgh gu'm bheil ann a d' bhith thù rò fhiorghlan agus sìmplidh." Thà aig daoine agus aig creutairean eile a measgachadh agus an deanamh suas. Thà iad air an deanamh suas de dh'eilimeidean eadar-dhealaichte, agus sin aon aobhar, a measg mhòran, air son am bheil iad ag atharrachadh; ach thà Dia na bhith ro fhior-ghlan agus sìmplidh, thà E na fhior-ghloine agus na sìmplidheachd fein, agus uime sin neo-chaochlaidheach. Thà ainglean agus anamaibh air an deanamh suas de nithean àraidh. Thà iad air an deanamh suas de chuspairean, de nàdur, de ghràsan agus de nithean mar sin, ach thà Dia 'n a aon ghnìomh suas, roinn, dùblachadh, na leithidean sin, agus uime sin as eugmhais atharrachadh. Far am bheil deanamh suas, faodaidh atharrachadh a bhi, ach far am bheil sìmplidheachd neo-chrìochnach, thà neo-chaochlaidheachd iomlan, agus mar sin chì thù thaobh Dhé.

(R'a leantuinn)

Notes and Comments

Britain's Continued Crisis

The fuel crisis which struck Britain suddenly towards the end of 1973 has continued into 1974. This, together with roaring inflation, has exposed the country to its greatest danger since the dark days of 1940 when the country faced the most critical period of the Second World War. Our statesmen, no doubt, can give many reasons for the present serious situation. The reasons they give, however, are mere secondary causes of our present distress. We would be foolish to blind ourselves to the fact that the main cause of our serious plight is our lamentable departure from the Lord and our open violation of His laws. It is only too clear that the judgments of the God of heaven are upon us as a backsliding nation. Accordingly, the remedy at this serious juncture in our history, is not merely man-made efforts to resolve the present crises, but rather our wholehearted and penitent return to the Lord whom we have forsaken. We have every encouragement in God's Word to do so—"Return unto me, saith the Lord, and I will return unto you."

No National Day of Prayer

One sad feature of the present situation is the refusal of our national leaders to recognise the hand of God in our troubles and their consequent refusal to appoint a National Day of Prayer to plead with the Lord on

behalf of our land. The fearful blindness of our leaders in refusing to give the Lord any place in their counsels bodes ill for our nation. May the Lord in mercy open their eyes, or speedily remove them and raise up in their place rulers who would fear and honour God.

How different is the situation in America with regard to a National Day of Prayer. There the Senate adopted a resolution for the observance on April 30th of a "national day of humiliation, fasting and prayer."

According to the Daily Express of 21/12/73, Senator Mark Hatfield, said: "Because of the nation's failings it behoves us to humble ourselves before Almighty God, to confess our national sins and to pray for clemency and forgiveness." This is an example which our leaders would do well to follow.

Day of Prayer

As no response was obtained from the Prime Minister to a telegram sent to him in December asking him to advise the Queen to call a National Day of Prayer, it was thought expedient to have a Day of Prayer throughout the congregations of the Church to plead with the Lord on behalf of our beloved land. This day of prayer took place on Wednesday, 30th January. We would ask our people to continue in prayer for our nation, asking especially that the Lord in His mercy would give us not merely temporal deliverance from our present difficulties but spiritual deliverance from our backsliding course.

Football on the Lord's Day

Up till now Senior Football Clubs in this country have not arranged football matches on Sabbath — at least while playing in this country though they may have acted differently when playing abroad. As Saturday, under the present regulations, has become an ordinary working day, an excuse has been made of this to bring in Sabbath football in this country. Having made inroads on the Sabbath in this way every effort will be made, no doubt, to continue this practice when the present emergency is over. It is encouraging to notice that one footballer, at least, (and there may be many more), Jimmy Allan of Swindon Town Football Club, who comes from Balintore, Ross-shire, and belongs to the U.F. Church, has refused to play on Sabbath. Some Football Clubs too, have refused to take part e.g. Ross County Football Club in Dingwall.

One can hardly think that a more inopportune moment could have been chosen for the introduction of Sabbath football, involving as it does increased desecration of the Lord's day, than the very time when the

Lord's hand is upon us as a nation in judgment. This new defiance of God's law can only wring increased judgments from God's hand. How solemn that this is the course we are treading when God's Word gives ample warning against the sin of Sabbath breaking. May the people of our land give heed to the counsel of God in His own Word: "if thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy day; and call the Sabbath a delight . . . then shall thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth . . ." Isa. 59: 13, 14.

Church Notes

Concerted Prayer

Topics for concerted prayer should not be difficult to find in view of our national situation at the present time. However, we are not to confine ourselves to our own national bounds. The recent publication by the Russian author Alexander Solzhenitskyn of "The Gulag Archipelago," unveiling the awful sufferings and deaths of millions in Communist prison camps in Russia since the Revolution of 1918, and calling on the authorities to bring the perpetrators of these crimes to trial and a confession of guilt, should remind us anew — if we need any reminder — of the evils of Communism and of our duty to pray for its extirpation and the release of all those, and especially Christians, who are suffering under its tyranny. Again, let us not forget our own mission in Rhodesia (See paragraph in Church Notes on expected arrival of new missionary in Rhodesia).

If a further topic is necessary, perhaps the following letter sent from India and quoted in the Gospel Witness of Toronto will give more than a hint of the need of intercession for that part of the world: "It is a sad story in India that the doors are being closed on Christian missionaries from abroad. Right now no new missionaries are allowed to enter into the country. However, we praise God for the measure of freedom we, the Indian Christians, are guaranteed under the constitution to proclaim the gospel to our people. The Lord helping us, we would like to make the best of this opportunity and reach as many people as possible for the Lord Jesus Christ. It is our prayer that the Lord will enable us to make this ministry self-sustaining in the not-too-distant future. There is a bill in the offing in the Indian Parliament to curb all missionary funds flowing into the country. Things are definitely changing for the worse in this country

so far as the Gospel is concerned. But we do not forget that the Lord is still upon the Throne."

Committee Meetings (D.V.) —to be held at Inverness Church

Tuesday, 26th March

- 10.00 a.m.-11.30 a.m.—Publications Committee.
- 11.30 a.m.-1.00 p.m.—Religion and Morals Committee.
- 2.30 p.m.-4.30 p.m.—Finance Committee.
- 4.30 p.m.-5.30 p.m.—Dominions and Overseas Committee.
- 7.00 p.m.-9.00 p.m.—Foreign Missions Committee.
- 9.00 p.m.-10.00 p.m.—Home of Rest Committee.

Wednesday, 27th March

- 10.00 a.m.-11.30 a.m.—Church Extension Committee.
- 11.30 a.m.-12.30 p.m.—Church Magazine Committee.
- 12.30 p.m.-1.00 p.m.—Library Committee.
- 2.00 p.m.-3.00 p.m.—Training of Ministry Committee.
- 3.00 p.m.-5.00 p.m.—Church Interests Committee—to consider Church Administration.

Missionary to Rhodesia

Rev Donald A. Ross and family sailed for Cape Town on the "Windsor Castle" on Friday, 15th February, and were to arrive in South Africa on 28th February. They hope to reach Bulawayo, where Mr Ross is to be stationed, on Wednesday, 6th March (D.V.). We trust that the Lord's people will bear Mr Ross — and also his family — upon their hearts at a Throne of Grace as he begins his labours in that distant land.

We would also mention that Miss Rhoda MacKay who came home on a short furlough in December returned to Rhodesia in January to continue her work in the Secondary School at Ingwenya.

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: Mr Mackenzie, Glenelg £5 (per RWMM).

Jewish and Foreign Mission: Portree Sabbath School, £83; Anon., Laing postmark, £2; Anon., Yorks, £10; Victoria Park Presbyterian Reformed Church, Toronto, \$574.00; A Friend, £17.20; (last per RWMM).

On Behalf of the Trinitarian Bible Society: Lochinver, Stoer and Drumbeg Congregations, £50.

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

Free Distribution Fund: Mr R. McRae, Vernon B.C., £18.62; A Friend, Gravir, Lochs, £1.20; B.P. London, £13; Mr Macleod, Lochinver, 50p; Mrs Clark, Inchnadamph, 20p; Mr Blackadder, Cardross, 40p; Mr Morrison, Tarbert, 70p; Miss MacKenzie, Dingwall, 50p; Miss MacLennan, Inverness, 60p; Mr Macleod, Ardtaluaig, £2.20; Mrs Wilson, Bonar Bridge, £1; Mr Maclean, Ardersier, 90p; Mr Sweetman, Paterson, U.S.A., 70p; Mr MacDonald, Stockinish, £1.20p; Mrs C. MacKenzie, Ullapool, 20p; Miss Mackay, Port of Ness, £1; Mrs Campbell, Dunvegan, 50p; Mr Cormack, Inverness, 70p; Mrs Nicholson, Glendale, 20p; Mrs Lawrence, Inverness, 50p; Mr Fleming, Lairg, 20p; Mrs Smith, Stornoway, 90p; Mrs Macrae, Achnasheen, £1; Miss Banks, Dunoon, 20p; Mr MacKay, Kinlochbervie, 20p; Mrs MacLennan, Harris, 30p; Mr Urquhart, 20p; Mrs Brochie, Thurso, 30p; Mrs Gould, Portsmouth, 20p; Miss Thomson, Port of Ness, 40p; Mrs MacLeod, Harris, 60p; M.M., Gairloch, £1.50; Mrs MacRae, Gairloch, 60p; Mrs Matheson, Kyle, 20p; Mr MacLennan, Muir of Ord, £1; Mrs Finlayson, Raasay, 30p; I.D.F., £1.90; Mrs MacGregor, Dunblane, £1.90; Mr Gordon, Ayrshire, 10p; Mr MacAskill, Stornoway, £3.20; Mr Graham, North Tolsta, 20p; Mrs MacKenzie, Kishorn, £2; Mr Macleod, Kyle, 20p; Mrs MacRae, Laide, 70p; Mrs MacKenzie, Ullapool, 20p; Mrs Martin, Harris, £1.32; Anon., 30p; Miss Anderson, Perthshire, £3.90; Mr Karels, Holland, 20p; Mrs Streeton, Struan, Skye, £1.60; Mr MacLennan, Gress, 10p; Mr MacKenzie, Leverburgh, 70p; Miss Urquhart, Edinburgh, 20p; Mrs Anderson, Carnoustie, 20p; Mr Harvey, Blantyre, £1.20; Miss Morrison, Isleornsay, 70p; Mrs Daly, Loughborough, Leics., 20p; Miss MacPherson, Breakish, 40p; Mrs MacLean, Inverasdale, 20p; Mr Ross, Balintore, £2.20; Mr McLennan, North Adams, Mich., £29.60; Mr MacLeod, Kyle, 20p; Mr Montgomery, Dunvegan, 20p; Mrs Campbell, Struan, 40p; Mr Morrison, Lickists, Harris, 20p; Mr MacLennan, Skeilabost, Harris, 20p; Mrs MacLennan, Lochmaddy, £1; Mr Fletcher, Hitchin, 80p; Mr Morrison, Finsbay, 20p; Mrs Morrison, Mangerston, Lewis, 20p; Mr Van Draaner, Holland, 20p; Mr Morrison, Stornoway, 20p; Mr MacLean, Culkein, 20p; Mr MacLeod, Stornoway, 50p; Mr Maclean, Beaulay, 20p; Mr Shepherd, Huddersfield, 40p; Mr MacCuish, Inverness, 70p; Mr Murray, South Africa, £2.20p; Mr Clark, Invergordon, 35p; Mr MacRae, Dundee, £1.90; Mrs MacLeod, Raasay, £1.90; Mr MacKinnon, Leverburgh, 20p; E.M., £2; Mrs Swanson, per Rev. W. Grant, £3; Mr and Mrs Shaw, N.S.W., £1.10; Mrs Lawson, Michigan, £4.50; Mr Gillies, Portree, 20p; Miss Robertson, Cumberland, 20p; Miss Macdonald, Inverness, 80p; Mr Macdonald, Grantown-on-Spey, £1.90; "J.M.L. Northton," £2.80; Mr Mackenzie, Glenelg, £1.90; Mr Stewart, Fortrose, 90p; Mr Sam MacAulay, Grosebay, Harris, £1; Mr Angus Matheson, Culkein, 70p; F.P. Ness, £2.20.

Welfare of Youth Fund: North Uist Congregation, £10; M. M. Gairloch, £1.50; Plockton/Kyle Congregation, £15; Gairloch Congregation, £20; St Judes Congregation, £30; Bracadale and Portnalong Congregations, £20; Gisborne (N.Z.) Congregation, £50; Applecross Congregation, £5; Uig Congregation, £5.

Publications Fund: C.M. Lochinver, 70p; Mr R. McRae, Vernon, B.C., £18.62; B.P., London, £12.90; M.M., Gairloch, £1.50; Mr MacLennan, Muir of Ord, £1.20; Miss MacKay, East Kilbride, £2.20; Miss Graham, Lochinver, £2.20; Miss Anderson, Perthshire, £3; Mr McLennan, North Adams, Mich., £30; Mrs MacLennan, Lochmaddy, £1; Mrs Ross, Achiltibuie, 90p.

Home of Rest: Anon., Bath, £20; Anon., £5; Anon., Inverness Church Plate, £20; M.G., Glasgow, £5; Lairg and Bonar Congregations, £40 (last three per Rev. A. F. M. Inverness); B.P. London, £25; Mr and Mrs MacLeod, Meavaig, Harris, £5; Mrs Wilkins, Croydon, £2.50; Miss Morrison, Poolewe, £5 (last four per RWMM).

The Treasurers of the following congregations acknowledge with sincere thanks the following donations—

Aberdeen: Friend, Edinburgh, £1; Anonymous, Aberdeen Collection Plate, £5, both Manse Fund.

Bracadale: Malcolm MacKinnon, 20 Portnalong, £5, Sustentation Fund, per K. McD; C.M.

FREE PRESBYTERIAN CHURCH OF SCOTLAND: SPECIAL COLLECTIONS — YEAR ENDED 31st DECEMBER 1973

Places	Ministers and Missionaries	Sustentation Fund	Home Mission Fund	Jewish and Foreign Mission Fund	Aged and Infirm Minister, etc. Fund	College and Library Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	Total
NORTHERN PRESBYTERY										
Aberdeen	Rev. E. A. Rayner	£850.00	80.00	100.00	30.00	20.00	20.00	40.00	20.00	1,160.00
Bonar Bridge	Rev. D. B. MacLeod	364.00	40.00	20.00	13.22	12.00	7.00	9.50	14.00	479.72
Lairg		455.34	55.30	31.44	17.32	18.50	19.00	23.39	20.15	640.44
Beauly	Mr D. MacLennan	500.00	100.00	200.00	28.05	38.00	32.75	—	40.30	939.10
Dingwall		685.71	200.00	180.00	42.00	52.00	77.00	42.00	52.00	1,330.71
Dornoch		109.00	96.50	53.00	11.70	7.85	8.00	7.00	10.21	303.26
Rogart		44.00	33.00	15.00	3.20	4.75	4.10	4.30	6.70	115.05
Fearn	Rev. J. Nicolson	563.71	38.00	35.14	16.72	26.71	16.72	31.71	15.00	743.71
Tain		700.00	96.00	40.00	66.00	30.00	25.00	32.00	15.00	1,004.00
Halkirk	Rev. D. A. MacLean	700.00	83.36	102.00	22.74	26.00	23.99	20.25	31.13	1,009.47
Helmsdale		275.00	16.20	12.35	8.30	6.50	8.50	6.90	8.45	342.20
Inverness	Rev. A. F. MacKay	3,650.00	550.00	500.00	220.00	200.00	250.00	200.00	200.00	5,770.00
Kinlochbervie	Rev. J. M. Tallach	339.00	233.85	247.50	28.85	41.45	41.50	33.47	44.80	1,010.42
Scourie		38.00	60.65	31.00	19.46	20.85	22.85	20.15	22.20	235.16
Daviot	Rev. A. MacPherson	545.76	92.56	96.05	33.30	26.87	25.85	30.61	36.00	887.00
Tomatin		462.36	72.00	45.00	31.50	28.50	36.00	29.00	30.00	734.36
Stratherrick		312.71	53.09	34.14	28.93	24.99	25.98	26.59	23.99	530.42
Strathay	Mr J. MacLeod	55.50	107.00	53.00	20.30	16.50	27.70	15.60	18.40	314.00
Thurso		194.37	14.00	10.00	—	—	—	—	—	218.37
Wick	Rev. R. R. Sinclair	1,200.00	175.00	200.00	70.00	70.00	60.00	70.00	57.00	1,902.00
		£12,044.46	2,196.51	2,005.62	711.59	671.47	731.94	642.47	665.33	19,669.39

SOUTHERN PRESBYTERY

Dumbarton		500.98	28.30	40.58	17.50	21.50	21.00	19.50	19.00	668.36
Edinburgh	Rev. D. Campbell	1,450.00	167.76	200.00	56.00	59.39	47.89	58.00	68.33	2,107.37
Fort William	Rev. J. A. MacDonald	1,232.35	168.31	101.47	47.65	56.54	42.59	46.51	48.64	1,744.06
St Jude's, Glasgow	Rev. D. Maclean	3,211.41	545.62	571.40	186.54	224.72	182.74	200.84	199.40	5,322.67
Dunoon		20.00	17.00	5.00	—	—	—	12.00	—	54.00
Greenock	Rev. L. MacLeod	700.00	54.00	55.00	32.00	41.00	26.00	29.00	27.00	964.00
Kames	Rev. D. A. MacDonald	500.00	35.80	45.15	13.40	19.35	9.00	19.15	19.00	660.85
London	Rev. M. MacInnes	1,141.72	152.62	167.64	71.34	50.76	52.46	68.36	52.40	1,757.30
Oban	Rev. M. MacSween	850.00	50.20	73.82	18.33	20.64	24.14	19.51	21.71	1,078.35
Stirling	Rev. I. R. Tallach	35.50	25.00	17.50	7.00	5.50	7.00	12.00	10.50	120.00
Dundee		—	55.50	29.00	15.50	15.50	13.00	21.00	21.50	171.00
Perth		34.29	18.43	17.42	—	—	3.00	—	—	73.14
Vancouver, Canada	Rev. R. MacDonald	—	—	—	21.30	—	—	—	152.85	174.15
		£9,676.25	1,318.54	1,323.98	486.56	514.90	428.82	505.87	640.33	14,895.25

OUTER ISLES PRESBYTERY

Achmore	} Rev. J. MacLeod	£137.00	30.00	30.00	20.00	10.00	—	15.00	—	242.00
Stornoway		1,984.30	234.81	139.02	94.68	123.57	110.25	103.70	118.05	2,908.38
Bayhead, North Uist	Rev. A. Morrison	750.00	108.50	50.50	23.40	19.75	17.00	24.70	26.40	1,020.25
Breasclete		103.95	47.90	22.60	13.50	—	14.00	10.00	11.85	223.80
North Tolsta	Rev. D. MacLean	1,386.50	217.20	194.00	50.00	59.00	66.00	53.00	66.00	2,091.70
North Harris	Rev. A. MacKay	1,122.26	324.27	104.40	42.51	44.74	57.38	49.55	47.22	1,792.33
South Harris										
Northton	} Rev. A. M. Cattanach	389.82	141.33	70.80	33.49	27.16	23.00	24.00	26.00	735.60
Strond		181.90	72.70	30.00	16.00	20.00	23.00	16.00	—	359.60
Finsbay		343.85	73.20	42.30	16.30	16.00	16.75	13.40	21.68	543.48
Seilabost		131.50	35.00	17.00	10.00	8.00	10.00	—	10.00	221.50
Ness, Lewis	Rev. D. J. MacAskill	585.71	55.36	105.35	12.00	12.00	12.00	12.00	12.00	806.42
Uig, Lewis		800.00	62.00	50.00	30.00	30.00	25.00	—	23.00	1,020.00

£7,916.79 1,402.27 855.97 361.88 370.22 374.38 321.35 362.20 11,965.06

WESTERN PRESBYTERY

Applecross	Rev. A. Murray	£650.51	128.00	80.00	21.50	15.00	20.00	20.00	20.00	955.01
Bracadale	Rev. D. J. MacDonald	1,000.00	40.60	44.20	38.00	45.40	27.25	43.15	35.90	1,274.50
Strath	Rev. S. F. Tallach	949.55	117.55	105.80	15.51	15.00	18.05	21.73	24.05	1,267.24
Flashadder	Mr D. MacKay	150.00	100.00	20.00	11.74	10.25	16.10	10.00	14.16	332.25
Gairloch	Rev. A. MacDonald	1,385.70	262.13	186.70	60.92	49.26	56.95	58.95	62.43	2,123.04
Glendale		657.57	97.80	90.40	18.52	19.95	21.70	24.30	22.85	953.09
Vatten	} Rev. J. Colquhoun	292.87	122.35	74.50	13.66	19.10	23.70	12.25	24.05	582.48
Watnish		82.00	64.00	12.00	10.00	20.00	15.00	—	12.00	215.00
Laide	} Rev. D. Beattie	500.50	111.20	66.00	24.55	25.30	26.25	28.90	28.10	810.80
Kyle of Lochalsh		591.75	63.07	31.31	23.66	14.36	22.81	27.82	23.35	798.13
Plockton		166.70	13.16	14.17	6.30	6.16	4.32	7.27	7.95	226.03
Lochbroom		1,203.47	227.14	165.31	45.00	60.00	45.00	66.00	80.00	1,891.92
Lochcarron	Rev. J. W. Ross	631.70	79.75	85.50	13.77	15.45	14.01	12.70	21.25	874.13
Lochinver	} Rev. A. MacAskill	636.35	125.64	118.12	30.40	40.05	32.40	32.40	32.90	1,048.26
Stoer and Drumbeg		535.00	160.00	100.00	45.00	40.00	45.00	35.00	40.00	1,000.00
Portree	Rev. F. MacDonald	2,325.62	454.21	427.71	82.50	146.56	100.06	85.93	106.29	3,728.88
Raasay	Rev. D. Nicolson	1,082.20	164.54	98.11	27.20	62.16	65.30	35.60	68.70	1,603.81
Shildaig	Rev. J. MacDonald	350.00	70.00	48.00	18.00	18.00	21.00	20.00	20.00	565.00
Staffin		1,046.62	121.19	76.01	33.50	33.40	36.80	31.80	43.20	1,422.52

£14,238.11 2,522.33 1,843.84 539.73 655.40 611.70 573.80 687.18 21,672.09

AUSTRALIA AND NEW ZEALAND PRESBYTERY

Grafton, Australia	Rev. Wm. MacLean	—	—	144.20	30.43	—	—	—	91.29	265.92
Sydney, Australia		—	—	63.29	—	—	—	—	—	63.29
Gisborne, New Zealand	Rev. J. Van Dorp	—	—	465.94	114.22	100.00	—	—	115.23	795.39
Auckland, New Zealand	Rev. D. M. MacLeod	—	—	133.18	91.24	—	—	—	52.67	277.09

£ — — 806.61 235.89 100.00 — — 259.19 1,401.69

SUMMARY

Northern Presbytery	£12,044.46	2,196.51	2,005.62	711.59	671.47	731.94	642.47	665.33	19,669.39
Southern Presbytery	9,676.25	1,318.54	1,323.98	486.56	514.90	428.82	505.87	640.33	14,895.25
Outer Isles Presbytery	7,916.79	1,402.27	855.97	361.88	370.22	374.38	321.35	362.20	11,965.06
Western Presbytery	14,238.11	2,522.33	1,843.84	539.73	655.40	611.70	573.80	687.18	21,672.09
Australia and N.Z. Presbytery	—	—	806.61	235.89	100.00	—	—	259.19	1,401.69

£43,875.61 7,439.65 6,836.02 2,335.65 2,311.99 2,146.84 2,043.49 2,614.23 69,603.48

Portnalong, £5, Sustentation Fund; Gairloch F.P. Church, Deacons' Court, £500, Bracadale Church Renovation, both per Rev. D.J.M.; Remembering with affection our dear Grand parents — the late Kenneth and Marion MacKinnon-Balgown, Kenneth and Marion, South Africa, £5, Bracadale Church Renovation.

Gairloch: Late Mrs A. Munn, Oban, £9,266.65, Congregational Purposes, per the Executors.

Greenock: Friend, Greenock, £25, For Minister's Car, per Rev. L. MacLeod.

Helmsdale: Mrs J. MacMillan, Bonar Bridge, £3, Congregational Funds, per Mrs I. MacRae,

Kinlochbervie: Mrs A. Hughson, Inverness, £300, Manse Fund.

Lochbroom: D. MacLeod, Culnacraig, £10 Sustentation Fund, per A. Macleod; D. MacLeod, St Valery Place, £5, Sustentation Fund; Mrs MacLennan, Letters, £5, Sustentation Fund; Mrs MacLennan, Letters, £2; Home Mission, last three per H. Campbell.

Lochcarron: Anon., £2; Anon., £2; M.L., £1; M.M.L., £1, all Church and Manse Fund, all per Rev. J.W.R.; M.M.L., £1, Widow and Orphans Fund; K.M.R., £3, Church and Manse Fund; Mrs M. MacLennan, £5, Sustentation Fund; Mrs J. Livingstone, £5, Communion Expenses, both per Rev. J.W.R.; Miss D. Neilson, £5, Sustentation Fund, per K.M.R.; K., £5, Church and Manse Fund; Friend, Edinburgh, £2, Church and Manse Fund; Friend, Edinburgh, £1, Church and Manse Fund, last three per Rev. J.W.R.; In memory of loved one, £2, Sustentation Fund; In memory of loved one, £5, Church and Manse Fund; In memory of loved one, £3, Minister's Car; Envelope in Church Plate, £6, Church and Manse Fund; Mrs J. MacRae, £3 Sustentation Fund; Mrs J. MacRae, £3, Church and Manse Fund, both per Mrs A. MacKay; Mrs M.M.D., £1, Home Mission.

London: Kinlochbervie Congregation, £39.55; Scourie Congregation, £14.70; Mrs and Miss MacKinnon, Tarbert, £5; Miss Morrison, Stockinish, £2; Anon., £10; F.P. Congregation, Strathy Sutherland, £30; F.P. Congregation, Uig, £34, all for London Church and Manse Building Fund, and all per Rev. M. MacI.

North Harris: Friend, Leacklee, Stockinish, £5, Manse Kitchenette; Friend, Tarbert, £1, Minister's Car Expenses; Friend, Tarbert, £1, Minister's Car Expenses; Mr Angus MacLeod, Collain, Stockinish, £5, Manse Kitchenette; Friend, Kyles-Scalpay, £1, Minister's Car Expenses; A. M. Tarbert, £5, £3 for Manse Kitchenette and £2 for Minister's Car Expenses; Friend, Kyles-Scalpay, £3, £2 for Manse Kitchenette and £1 for Minister's Car Expenses, all per Rev. A. McK.; Friend, Leacklee, Stockinish, £3, Manse Kitchenette; Mrs Jessie Morrison, Tarbert, £5, Minister's Car Expenses, both found in Tarbert Collection Plate; MacLeod family, Leacklee, Stockinish, £10; Friend, Tarbert, £5, both for Manse Kitchenette, and both per Rev. A. McK.

Portree: N.B., Glasgow postmark, £20, Sustentation Fund; Portree Friend, £10, Church Renovation; Portree Friend, £5, Church Renovation; "Wellwisher," Harris postmark, £5, Church Renovation, all per F.M.; Portree Church, C. Macpherson, £5; Anon., £5; Anon., £50; Friends, Portree, £20, all for Church Renovation, and all per Church Plate; Miss A. MacPherson, 22 Windsor Crescent, £5, Church Renovation, per A. MD.; Friend for Church, £5, Church Renovation, per F.M.; Anon., £3, Church Renovation, per Church Plate; Anon., £5, For Church Repairs, per Church Plate.

Raasay: N.E. Friend, Raasay, £3; Friend, Inverarish, £2, both Manse Extension, and both per J. M. MacLeod.

Rhodesia: Dutch Friends, £125,000; Dutch Friends, \$10,000; Dutch Friends, £100,000; Mrs de Redelykheid Marcus, Utrecht, £2100; Mrs Kitchen, Winnipeg, \$600 Canadian; The Keir Vrieselaar family, Chilliwack, \$200 Canadian; For the School, Toronto Ladies, \$40, \$50 Canadian; Mrs Hamstra Durdan, Ontario, for the School, \$56 Canadian; Netherland Reformed Church, Grand Rapids, \$200 U.S.A.; Miss Nichol, Winnipeg, \$600 Canadian, per J. Nicolson.

Staffin: R. MacDonald, Grantown-on-Spey, £10, Congregational Purposes; Friend, Glendale, £10, For Church Repairs; Envelope in Plate, £5, Sustentation Fund all per Rev. J.M.D.

Stornoway: A Friend, Breasclete, £5; Two Friends, Inverness, £10, both Congregational Funds, and both per Rev. J. MacLeod.

Tain and Fearn Manse Fund: A Friend, Gravir, Lochs, £5; Anon., per (RWMM), £50; In loving memory of the late Mrs MacKenzie, Cadboll Place Tain — Proverbs 27 v. 10, £5.

Watnrlsh: Friend, £5; M.N., £2; Friend, U.S.A., £3.50, all per Wm. MacLeod, Congregation Treasurer.