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## Our Light Affliction

It has been the lot of the people of God in every age of time to experience afflictions, trials and tribulations. This was true of the Old Testament saints as well as those of the New; of the early Church as well as the Church of the present day. None who profess Christ's name in truth can expect to escape their share of these afflictions. "All that will live godly in this present life shall suffer persecutions." The Saviour warned His disciples — "In this world ye shall have tribulation" — and that warning was amply fulfilled in their experience.

The Apostle, in writing to the Hebrews, has indicated the trying afflictions to which the Old Testament saints were subjected. He speaks of some of them as having trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth. No one would be ready to speak of these trials as "light afflictions" and yet this is what the Apostle calls them.

When we turn to the Apostle's own experience we find a similar exposure to all kinds of afflictions. His list of trials includes: "in stripes above measure, in prisons more frequent (as compared to others of whom he wrote), in deaths oft." He goes on further to say, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in

perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." These by common estimate would amount to grievous afflictions and trials, yet over them all the Apostle writes in the third chapter of the same Epistle — "Our light affliction."

What explanation are we to give for the seeming contradiction in calling great trials light affliction? The Apostle gives the answer himself. One part of that answer is the duration of them. This he states to be 'but for a moment'. How different such afflictions are from those that shall be eternal! The other part of the answer is in the reward which was to follow — "which worketh for us a far more exceeding and eternal weight of glory." Did they pass through great afflictions, trials and privation? They were not to be the losers by it. They were to receive the reward of the inheritance. As they were partakers of the afflictions, so they were to be partakers of the consolations. If believers enjoy divine consolations even in this life in proportion as they suffer affliction, how much greater will be the everlasting consolations laid up in store for them in heaven. "If we suffer, we shall also reign with Him." "If so be that we suffer with Him, that we may be also glorified together." What a reward awaits the suffering believer! The trials, afflictions, temptations of this present life through which they have passed, those sufferings which they have endured for Christ's sake in this world, are not to diminish their enjoyment of everlasting glory but only enhance it — "Worketh for us a far more exceeding and eternal weight of glory." Are these not *light* sufferings of which the eventual outcome will be — "a far more exceeding and eternal weight of glory?"

But how are they to attain to this view of matters? The Apostle explains it. He says, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." It is by taking his eye off the earth and looking to those things that are spiritual and that are eternal the believer is to attain to it. This was true of the martyrs. So clear to them was the glory that should follow their brief period of suffering, they almost felt that they were at the haven already. In this they are followers of their now glorified Head "who for the joy that was set before Him endured the cross, despising the shame, and is now set down at the right hand of the throne of God."

Let the people of God not despair. The time of suffering is short. They will soon be beyond all suffering, they will be enjoying the recompense of

the reward. Meanwhile they have need of patience that after they have done the will of God they might receive the promise." For yet a little while, and He that shall come will come, and will not tarry."

"The troubles that afflict the just  
in number many be;  
But yet at length out of them all  
the Lord doth set him free."

Ps. 34: 19.

## Sermon

by Rev. Charles Calder MacKintosh D.D.

"Manasseh was twelve years old when he began to reign", etc — 2 Chron. XXXIII. 1-20; 2 Kings XXI. 1-18.

"Whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope" — Rom. XV. 4.

Much solemn and important instruction is to be learned from the life of Manasseh, and God's dealings with him.

He was the son of a man who was distinguished for personal piety, and who was eminently honoured of God;<sup>1</sup> one who must have been exemplary as a father and as the head of a household.<sup>2</sup> And it is a high privilege to have such a father, involving in it deep responsibility. But his father was removed when he was but twelve years of age. This, in any circumstances, would have been a terrible blow, but more especially when, at so early an age, he was to occupy the arduous and dangerous station of king of Judah. What particular influences were at work to ensnare and corrupt him, we are not informed. But if Hezekiah had been pre-eminent for piety, the son proved pre-eminent for wickedness. "He did evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel," and the evil is specified with fearful minuteness.<sup>3</sup> He began by insulting his father's memory and his father's God, by "building again the high places which Hezekiah had broken down." And, as though this had been a small matter, he proceeded to establish idolatry, rearing up altars to Baalim, and worshipping all the host of heaven; experiencing the vanity of his idols, but endeavouring to make up by their number for their vanity. He

<sup>1</sup> 2 Kings xviii 3-6.

<sup>2</sup> Ps. ci. 2; 1 Chron. xxviii. 9

<sup>3</sup> Ver. 2-10.

profaned the name and the house of God, and set God at defiance, building altars in the house of the Lord and in the two courts of the house of the Lord for all the host of heaven, and setting a carved image, the idol which he had made, in the house of God. He was guilty of the most revolting cruelty as a father, causing his children to pass through the fire in honour of the idol Moloch. He made a covenant with hell, abandoning himself to the most degrading superstition. He made Judah and Israel to sin, and he shed innocent blood very much, till he had filled Jerusalem from one end to the other. And all this was aggravated by his being the son of such a father, and by his being king of Judah where God was known; by past judgments of God against the wickedness of rulers and people; by his long continuance in sin; and by the solemn warnings which he received and despised, — for “the Lord spake to Manasseh and to his people, but they would not hearken.” This whole description presents the character of an outrageous hardened sinner, past fear, feeling, or shame. And who would expect anything else than that such a heaven-defying sinner, after filling up the measure of his iniquity, would be driven away in his wickedness?

But “the Lord brought unto them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God.” He was afflicted, and his affliction was sanctified. The severest affliction has indeed no power in itself to bring the sinner to his right mind. No doubt there are some things which a sinner must see and feel in the time of sore affliction; for example, the vanity of the world, the misery of being without true hope in God, the bitterness of sin; but all this may be seen and felt, and yet the heart be the more hardened and closed up against God. The fetters and the dungeon, the change from outward greatness and power to misery, disgrace, and ruin, might have produced in Manasseh the repentance of a Cain or a Judas; but without grace this would have been all. However, in the Lord’s hand, and in connexion with His word, affliction proves efficacious for breaking the stubborn heart and humbling the stoutest sinner. And the Lord often makes precious use of it, and begins a precious work with such painful dealing.

How long he may have remained stupefied and sullen under the hand of God, a prey to the workings of tumultuous passions, endeavouring as he

could to endure what he could not resist, or brought down and terrified without being humbled; what a hell may have been felt in his breast when he had but his own heart to commune with and a God whom he still strove to forget; or what temptations to self-destruction he may have been visited with in this situation, we know not. But it pleased the Lord in His sovereign mercy to visit him, and, instead of leaving him under the dominion of a reprobate mind, to let in so much light on his dark understanding as made the existence, the presence and the nearness of the one living and true God real to him. It was then a truth that God is; the God of the Bible, the Creator, the great and terrible God who had spoken from Mount Sinai — the God of his fathers. He felt His presence; with Him he had to do; against Him he had been sinning and contending for a lifetime. Conscience now awakened from its long sleep; and what a charge had it to bring against him! Sin began to be seen in its true colours. Memory wakened up. His past life was before his view. The instructions received in childhood were remembered by him. The image of his godly father stood before him, and the images of the souls he had slain. What had he been doing on God's earth till now? Oh! how infatuated had he been! How truly had he approved himself a child of the devil!

Oh, had he but life to live over again, with its precious years to be redeemed for God, its blessed opportunities for glorifying God! But that cannot be. What would he now give to efface the black catalogue of his sins? But there they were in God's book, and in the book of conscience too, in all their enormity and inexcusableness and aggravations, charged with the wrath of the Almighty. Where shall he look for comfort? The arrows of the Almighty are already within him; he is in the hands of an angry God, a God who has often reproved him, while he has hardened his neck.

Must he then become a vessel of wrath? Must he spend a never-ending existence in cursing the day of his birth? If, out of the dungeon, he sink into the abyss of hell, he feels that he must carry with him the conviction that he will suffer justly. How often has God called and he refused? how often has God stretched out His hand and he has not regarded? May He not then now "laugh at his calamity and mock at his fear?" But oh! if what he apprehends of the wrath of the Almighty and the agonies of a guilty conscience be so insupportable, what will the full experience of that wrath be — to lie down in everlasting burnings! See the change which the letting in of the truth on the mind (the truth about God and sin) has wrought in the proud, hardened, remorseless man! See how his knees smite together, and how dismay may be read in his countenance, while he expects almost

momentarily the execution of the sentence in force against him!

Is there then no hope? Is he falling into black despair? and is this the terrible sight that our eyes witness, that we may take warning? Is Satan right when he says, "Faithfully hast thou served me during a lifetime; now thou art mine for ever. Never did I lose at the eleventh hour one who had served me as thou hast done!"

Adored be the grace that kept Manasseh from despair! The Friend of Sinners was in that dungeon, in the exercise of the love which, in the fulness of the time, was to be poured out on the accursed tree. It was written in His Word, "The Lord, The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin."<sup>1</sup> Surely Hezekiah would have sought to imprint these words on the heart of his child; they may have come to his mind now. And it was also written there, "If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul."<sup>2</sup> There was then nothing too hard or too rich for such a God. How wondrous, beyond conception, the patience that had been exercised towards him year after year! If there were such riches in His forbearance, what untold and unsearchable riches must there be in His saving mercy! Might it not then be that even sins like his might be pardoned, a polluted wretch like him to be cleansed, and a rebel such as he had ever been be reconciled? Who could tell what such a God could do? And was there not a prayer suited for such a case as his? "For thy name's sake, O Lord, pardon mine iniquity; for it is great."<sup>3</sup>

His pent-up feelings give themselves expression in a new way. Rivers of waters run down his eyes, while he prostrates himself before God. "Behold, he prayeth!" Solemn, blessed sight! — the chief sinner making confession; free confession, no longer wrung from him; confession which must be made, though the Lord should cast him from His sight; full confession, without any reserve or attempt at self-justification; particular confession — his sins crowding upon him or kept before him as past reckoning, in all their aggravations as against light and privileges and obligations and dealings and warnings, as against God — and such a God. Condemning himself as a beast, a devil — as deserving of the lowest hell; humbling himself before God, the Holy One, in whose sight the heavens are not clean; humbling himself "greatly" before the God of his fathers; crying with groanings that cannot be uttered; yet making supplication for mercy and for a heart to turn to the Lord; and making supplication too,

<sup>1</sup> Exod. xxxiv. 6

<sup>2</sup> Deut. iv. 29.

<sup>3</sup> Ps. xxv. 11

that, if it were consistent with the Divine glory, not only might his sins be pardoned and his nature renewed, but that he might be restored to the place and country where he had so long dishonoured God and been a soul-murderer, that he might bring forth fruits meet for repentance, and weep in sackcloth before his people, and endeavour to awaken them to a sense of the wickedness of the courses to which he had seduced them.

He prayeth: but oh! how little has he confessed! He must pray again. How faint, comparatively, is his sense of sin, how wretchedly inadequate his humiliation? He must pray again. How unspeakably precious the blessings which he seeks! How can he rest one hour without reconciliation to God? And dare he after all hope that God will hear his cry; that he shall ever know Him as the God of peace on earth, or stand in His holy place above?<sup>1</sup> Surely not for his prayers' sake dare he cherish any hope. Yet mercy he will seek, and at His footstool will he now be found.

Behold, then, he prayeth! Amidst temptations and discouragements, he still prayeth; with a deepening sense of sin, of his own sinfulness and desert of wrath, and of the pollution of his prayers, he still prayeth. While there is no present response, while his burden increases and while the hope that had entered his breast is almost ready to expire — for it is hard to pray while there is no present answer — he still waits for God.

And God's time came, whether after days or weeks or months, for making Himself known as the Hearer of his cry. The Lord "was entreated of him." For He delighteth in mercy; there is forgiveness with Him for "all manner of sin and blasphemy" — for all sin confessed in Christ's name; and He is the hearer of prayer, He cannot deny Himself. He delivered him from his fears, spoke peace to his soul, and took him out of the fearful pit. He said, "Deliver from going down into the pit; I have found a ransom." Not only so, but He brought him again to Jerusalem, to his kingdom. This was indeed special mercy — to give him some little time on earth for manifesting the depth of his repentance, and for glorifying God, by making confession and by seeking to turn others from the errors of their ways.

"Then Manasseh knew that the Lord He was God." When in affliction, He had known him in His power and holiness and jealousy; He now knew him in His grace, in which His glory specially appears. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy."<sup>1</sup> And he brought forth fruits meet for repentance, walking humbly with his God, establishing His true worship, and

<sup>1</sup> Ps. xxiv, 3, 4.

<sup>1</sup> Micah vii. 18.

exercising his authority for the suppression of all idolatry. And these efforts were accepted, and, in some measure, acknowledged by God.

Yet we read, after all the reformation wrought by Josiah, "Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My name shall be there."<sup>2</sup> Thus Manasseh had sealed the temporal ruin of the land, while he was plucked as a brand from the burning. Thus may a hardened sinner obtain mercy, and souls whom he has tempted and led in the way to destruction be left to perish. An awful truth, yet a truth; and unless this were the case, "who could be saved?" for who, by his sins of commission, or omission, has not been in God's sight a murderer of the souls of others? But what an overwhelmingly affecting consideration to the child of God, that while he has obtained mercy, others, perhaps far less guilty than he, whom he may have been instrumental in hardening, have been left.

We do not know how many years he lived after his return from Babylon. We cannot doubt that he loved much, and, even while rejoicing in the grace that could gloriously pardon and transform such a sinner, sorrowed much. Nor would he feel it necessary to conceal his sadness; for his case was an extraordinary one; — all the land ought to know what reason he had for being of a sad countenance; and it is probable that it was by his own desire that he was buried, not in the sepulchres of the kings, but in his own garden.

The lessons to be learned from this subject are such as these:—

1. The wickedness of the heart — not of Manasseh's heart only, but of ours: — no outward means, or privileges, or providences, will of themselves avail to change it. We learn, too, how "one sinner destroyeth much good;" — a lesson specially applicable indeed to one in a station of much influence, but also generally applicable. It is easy to do evil in this evil world; but it is hard to do good; it is a continual working against the stream.

2. Be anxious to improve the time of affliction. Has it surprised you in your sins? Oh! entreat the Lord to have mercy upon you, lest you should be taken away with a stroke, or lest, while outwardly delivered, you be left more hardened than before. On the other hand, is it as a child you are corrected? Receive the evil of affliction as from a loving Father, who

<sup>2</sup> 2 Kings xxiii. 23.

chastens you for your profit.

3. Let us learn the superabounding character of the grace of God; its power to take away the stoniest heart, its riches to make the guiltiest sinner white as snow. Who would not have said, "What an awful reckoning with his Judge awaits this man!" yet the Lord had mercy on him. The last was made first. Beware, then, of self-righteousness. God saved Manasseh for His name's sake; and if He saves you, it will be for no other reason. Have you been preserved from open sin? give God the glory: but take care lest you stand on your good character in the presence of your Judge, and it fare with you as with the Pharisee in our Saviour's parable.<sup>1</sup> But turn not His grace into lasciviousness. Manasseh's case, like that of the dying thief, is an altogether singular one. How few hardened sinners are converted, how few who lose the time of youth are converted! "Today, while it is called today, harden not your hearts." And let us not despair of the salvation of very unlikely characters. Is there one over whom you have been grieving, whose case you have been trying to keep on your spirit at a throne of grace, but of whom you are ready to lose hope altogether? Think of Manasseh. Think of the grace in which there are exceeding riches. Faint not in prayer. "God's thoughts are not our thoughts." There are last which shall be first.

4. Let us improve this subject, as a remedy against despairing thoughts in regard to our own salvation.

There may be many of my hearers who have no felt need of such an exhortation, because they have light views of sin, of God, and of salvation. The Lord look down in mercy upon them, and awaken them to a sense of the straitness of the gate ere they be left without for ever. There may be others who have a constant feeling of uneasiness and insecurity arising from an unpurged conscience, while at the same time they cleave to sin and feel as though it were hopeless to expect to be delivered from it. When conscience at any time speaks louder than at other times, the tempter whispers, "There is no hope;" and, loving their idols, they continue to follow them. Oh! this is an awfully dangerous condition. If there is any one of my hearers who realizes it as his own, I would warn him against the snare of the devil. There is no hope if he continue to drown the voice of conscience, and to refuse to know the worst of his case; but there is hope in the blood and grace of Christ; and if he perish, it will not be because Christ's blood could not cleanse him, and because Christ's grace could not humble and sanctify him, but because he would not prove Christ, and would choose death. "Come now, and let us reason together,

<sup>1</sup> Luke xviii. 14.

saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."

But the child of God, the Christian, needs this exhortation too. He may now have "peace;" he may come yet to be in deep waters. "When God giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him?"<sup>1</sup>

There was an eminent saint, an eminent minister of Christ now in glory, who in his dying sickness was sorely exercised in regard to the state of his soul. The enemy thrust sore, and he was brought very low. His sins possessed him, God's face was hid from him, and hope had well-nigh expired. While in this anguish of spirit, one night he dreamed a dream. He was not one of those who put any trust in impressions or in dreams apart from the law and the testimony. But God can still make use of this means for instruction and for admonition. He dreamed that he saw heaven opened, and a company approach and go in, and the door was shut. In this company he beheld Abraham, and Isaac, and Jacob, and many of the Old Testament saints, and some whom he himself had known; but he could not get in along with them. There was a pause, and again the door was opened, and again a company approached, and in this company he knew many; but he could not get in along with them, and he began to tremble exceedingly. A third time the door was opened, and another company approached, and they went in one after another; and terror began to seize upon him, and his knees smote one against another; when all at once, looking round, he saw Manasseh — Manasseh who had made Jerusalem stream with blood: "and", said the dying saint, "I crept in at Manasseh's back." Thus he found peace, and thus he died, having nothing to trust to but this — but it was enough — "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," even the chief.

<sup>1</sup> Job xxxiv. 29.

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*It is an old saying, Repentance is never too late; but it is a true saying, Repentance is never too soon.*

*Henry Smith*

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*By delay of repentance, sin strengthens, and the heart hardens. The longer ice freezeth, the harder it is to be broken.*

*Thos. Watson*

## Notes of a Fellowship Meeting

(Held at St Jude's, Glasgow on 8th November 1929 and delivered in Gaelic).

Question (Given out by Mr Jas. Nicolson, Clydebank).

"And said unto the woman, Now we believe not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world". John 4:42.

*Rev. N. Cameron.*

The woman of Samaria when she went to draw water from the well, was what is known in Scripture as a 'sinner in the city', but she was one on whom the love of God rested from all eternity. The world may kick against election, but not one of the elect shall go to eternal damnation. Instead of cavilling with the Scriptures, men should search there to see if they are called themselves.

This woman would not even give Him a drink of water, and when Christ began to teach her, she was sharp enough with her tongue, until at last her sins were brought home upon her when Christ said, "Go, call thy husband, and come hither". "I have no husband", she answered. "Jesus said unto her, Thou hast well said, I have no husband; for thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly". Her sin was brought home upon her, but Christ did not leave her there. He went on to teach her, and then she said, "I know that Messiah cometh, which is called Christ; when He is come, He will teach us all things". "Jesus said unto her, I that speak unto thee am He". Although men should be telling her that Christ was the Messiah, what was that to her until Christ told her Himself? There is no Saviour in the world but Christ, but unless that is brought home on the conscience, nothing else will do. "I that speak unto thee am He", and like many since her day, she forgot what she came to the well for, and went away and left her water-pots there.

She told the men of the city, to come and see a man that told her all things that ever she did, and if this Person met you He told you all things that ever you did. Everything that ever you did or thought is naked before His All-seeing eye. "He told me all things that ever I did. Is not this the Christ?", and this made the men of the city arise and go to see Him for themselves. They believed her in a historic way, but when they heard Christ for themselves, they could say, "Now we believe not because of thy saying, for we have heard Him ourselves, and know that this is indeed the

Christ, the Saviour of the world". If you got Christ, you would be saying, No one ever got what I got.

The men of Samaria heard the Word of God that day, and were made alive by it, for it is the Word alone that can awaken a sinner, and make him realise his awful state in view of eternity. He now realises that there is a Hell, and he also realises how things are with himself, and the wrath of God frightens him. Before he could sleep like a stone, but now he feels that the wrath of God is upon him, and he has no rest. It is told of big John McCrae, who was known for his great physical strength, that when he was under conviction of sin, that a small stone on the road-side, would knock him on his back. I do not say that to take away the hope of the Lord's people, for everyone has not the same degree of conviction, for if God convinced you in such a manner that you fled to Christ for refuge, and have no other Saviour but Christ, and were enabled to embrace Him as He is offered in the Gospel, ask for no more Law work.

God is angry with the wicked every day, and this people felt this, and they also felt the need they had of Christ, and that there was no salvation in any other, or any other name under heaven, given among men whereby they could be saved, but the name Jesus. They saw in Him everything they needed for time and eternity. They cannot do without Him. It is true of them as it was of the Apostles of old, when they were asked, "Will ye also go away", they would have to answer "Lord to whom shall we go, thou has the words of eternal life".

*Capt. McLeod, Edinburgh.* Those who know Christ, know Him in three ways. I think they came so near Him, that they knew the words of His mouth, and the breath of His mouth, and the kiss of His mouth, and when they got this kiss, it put sin out of the door. "He told me all things that ever I did", and indeed if anyone told you all things that ever you did, you would know who He was. When He came to tell this people, that they were lost sinners, they were dead in trespasses and sins, and all their concern was how they were to get on in this world, but no word of their poor soul. They may sometimes have had convictions, which would be sending them to their knees, but they had no understanding of the Three Persons in the adorable Trinity. They knew no Mediator. When they heard a sermon, they would be saying, it is this man or that man it refers to, but not myself, but a day came upon them, when they had to say, I am the man. No one could convince them that day, but that there was a Hell. They realised that it was to Hell they were going, unless God in His mercy would forgive them. Forgiveness is a wonderful thing, and a thing that will make such as receive it, sing throughout eternity.

This people tried now to build up for eternity, and to earn forgiveness by their own works, but the Spirit breathed on these works and blew them away. They could not stand before God. "By the works of the Law, no flesh shall be justified in His sight". Their cry now was, O that He would only come and speak a word of forgiveness to me! They would sometimes get passages of Scripture, but they could not take them to themselves, because no power came with them. But a day came when they received the Word with power, and were enabled to embrace Christ in the Gospel. They became now like the Prodigal son, when he came home and received the kiss of forgiveness and reconciliation from his father. If one were to ask him that day. Are you sure it was your father? he would say, O yes, he kissed me. I am sure it was he. When he was returning, he would be satisfied to be only a servant in his father's house, and to get something to eat, but these thoughts went away. The kiss of forgiveness changed everything. He could say as the Church of old, "His mouth is most sweet". Was it not sweet to you too, poor child of God? O yes. It was sweet to your conscience when He spoke peace to your soul. Some have more experience of that than others. Look at the difference between the experience of Lydia and that of the Philippian Jailor: but their hearts were opened, and they could not get enough of Him. Lydia was saying, "If ye have judged me to be faithful to the Lord, come into my house and abide there". They not only want Him, but they want His people also. As Ruth said, "Thy people shall be my people".

But how are they now? Are they not mourning, O how I have sinned Him away! How I have quenched the Spirit away from myself! How guilty I am! O what an evil heart I have! What terrible thoughts come in there, and even the least of them is sin. Although we have the Gospel, how we quench the Spirit! O that the Spirit would come to me again! O that I saw Him working in my family! He is more precious than the whole world, and without Him everything is empty.

*John Campbell, Glasgow.* It will not do for this people to hear from other men that He is a Saviour, unless they get to know Him as their own personal Saviour, and are enabled to embrace Him as He is freely offered in the Gospel. None but Christ can meet their needs. To know Him is life eternal. It is the Holy Spirit that awakens them from the spiritual death in which they lay, and makes them see and realise that they are lost for eternity. It becomes a personal matter with them now. O to have Christ as their own, for without Him they are undone. But a day came on them when they heard Him for themselves, and were made able to believe and to close in with Him as their own. In Him they have all that they need for

time and for an endless eternity. He is the One that finished the work that the Father gave Him to do. The Saviour which the world have today is one who can go with them to all the vanities, but that is not the Saviour of the Lord's people, for they need Christ Himself to create in them a clean heart and to renew a right spirit within them, and to wash them from their sins in His own blood; the fountain that was opened for sin and for uncleanness. This is the Fountain where all the saints shall be washed, and their song throughout eternity will be "Unto Him who loved us and washed us from our sins in His own blood . . ." This people mourn over how little this Great Saviour is thought of in the world, and how He is despised.

*John MacAulay, Applecross.* We heard a great deal tonight already about conviction of sin, and that is a thing that cannot be expressed. It is God's work and it is unspeakable. They were undone in themselves, but they got a ray of hope in Christ, for it was there the mercy of God was shining out. "O that men to the Lord would give praise for his goodness then". When they were enabled to receive and embrace Christ as He is offered in the Gospel, they could truly say, "I love the Lord because my voice and prayers he did hear". "My Beloved is white and ruddy, the chiefest among ten thousand, yes, He is altogether lovely". Angels would not do for them, they must have Christ Himself, He who bore the curse of the Law for them, and no wonder they would rejoice in Him".

*James Campbell, Inverness.* When this people found out that they had an immortal soul, they were as ignorant as the woman to whom Christ was here speaking. They were so dark concerning the things that belonged to their peace, and were made to realise that although they got the whole world for themselves, it would not help them. Yet they saw in the Scriptures, how He dealt with others who were ignorant and blind like themselves, how He opened their eyes, and enlightened their minds in the knowledge of Christ Jesus, and it put a desire in their hearts to have Him for themselves, for if they got Him, they would be right for eternity. Others got a saving interest in Christ, and it is their greatest desire to have this too. They see in Him all they need. None other in the world will make up what they lost but Christ Himself, and they learn step by step more of Him and His ability to bring peace to their souls.

*Malcolm McLeod, Raasay.* It is a solemn thing for me to bring out marks on those who have this precious faith. When the Holy Spirit convinces them of their sins, it is to the Law they immediately go to see if they can work a righteousness of their own; but they are made to learn that "By the works of the Law, no flesh shall be justified in His sight". When the Holy

Spirit reveals Christ to them in the Gospel, He is precious to them. He is all they desire, and can say with the Psalmist, "Whom have I in the heavens high, but thee O Lord alone, and in the earth whom I desire besides thee there is none". Before nothing troubled them, but now all things are troubles to them, for "Without Me, ye can do nothing", and unless He would do for them, they would be lost for eternity. Again, they left all things and followed Christ. Not that they could do it themselves, but it is their desire. They turned their backs on those who were their former companions in sin, but the majority of those who profess to know Christ in our day, still have their old companions, and can still enjoy their company. If this people were addicted to drink before, they gave it up now. They were no more to be found among their vain companions; no more at the vain song. They are finished with these things. This faith finds no fault with the works of God, but others will be cavilling at the Word. What they have is, The Law is holy, and the commandment holy, and just and good, but I am carnal. They have also this mark, they want to call others to Christ, and that because they have tasted that the Lord is gracious, and unless this poor woman had tasted that in her sins being forgiven her, her feet would not have taken her into the city, but He did forgive her, and hence she called on all to come to Him.

*Alexander McDiarmid, Vatten.* It is clear that saving faith does not come by hearing mere man, but God brings each one personally whom He purposes to save, to hear His Word for himself. It is not by learning they attain to this. Once they receive this faith, none can ever take it from them again. They may have many fears — Do they really belong to Christ? Did the right work begin in them? and these fears will be so great at times that they will be coming to the conclusion that they have no faith at all, but yet it is there. There is none of them but believe the truth of the Scriptures, and that not because of outside witnesses, but the witness is in themselves. They believe that men are sinners, and that they are sinners themselves — they have no doubt about that. They will not deny that there is such a place as Hell, for they saw clearly that that was where they were going unless God would deliver them. Some profess to know these things but live as if there were no such things at all. This people believe that Jesus of Nazareth is the Christ of God, the Saviour, and as Christ said to Peter, "Flesh and blood have not revealed this unto thee, but my Father", so it is with them.

*Alexander McKay, Staffin.* There was a day when this people would go to argue — What sin was in this and that thing? They would not deny but that there was sin in theft, murder and adultery, but they would go on singing

and dancing, and would argue, what fault was in this. But a day came when they changed their minds about these things. They knew to some extent, the answers in the Shorter Catechism — That the fall brought man into an estate of sin and misery, and they also knew that “God did enter into a Covenant of Grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer”, but they had no real knowledge of these things, and took no delight in them. Another day came on them though, in which they took delight in these things. They began to realise that there was a Law, and that they were breaking this Law, and that the wages of sin was death. They had no doubt but that they were now under sentence of death. They justified God in this. They realised that Justice demanded that they should be punished. They began to understand a little of God in Christ, and the work that He finished and His suitability as their Mediator. They desired above all things to be in Christ. “He came to his own, and his own received Him not, but to such as received Him, to them gave He power to become the sons of God”. They desire to be freed from the world and its ways. They would walk seven to fourteen miles before to a Concert, but now they would walk twenty miles to hear about Christ.

*Duncan McAskill, Glendale.* This people felt the sentence of death in themselves, and realised that it was with God they had to deal. They did all they could trying to work out a righteousness of their own, and spent all that they had, as the woman who had the issue of blood, and were nothing better. But when they were enabled to embrace Christ, they would commit a thousand souls to Him if they had them. They saw so much in Him. “We beheld his glory, the glory of the only begotten of the Father, full of grace and truth”. They got a wonderful revelation of Him. He was precious to them — He was their all. All the wrath of God and the curse of the Law fell upon Him, and it is on account of this that they love Him. They also love His Word, and His means and His people.

They mourn on account of the large numbers on the broad way to destruction, graceless ministers leading the poor people astray — the blind leading the blind until they will at last fall into the pit. The Devil never got more support than he gets from graceless ministers.

*Alexander McKenzie, Dingwall.* There is comfort in this chapter for the people who have tasted that the Lord is gracious; for it shows here that He is gracious no matter how evil the sins, and how numerous, a person may be guilty of. Such as have tasted that the Lord is gracious, were convinced of their sins. I have to confess that Sabbath breaking, which I was guilty of in the days of my youth, frightens me more today than anything else.

Another day came on these people (and I should question myself if that day came on me) when they received peace through the blood, and they could never put in words or tell any creature what that meant — peace with God, through the Lord Jesus Christ. They have this mark, they will be praising the Lord that it was in the Free Presbyterian Church they were born. If I ever praised the Lord, I will praise Him today that it is in St. Jude's I am, and that on account of the awfulness that goes on all around us. Glasgow was a different Glasgow when I knew it sixty years ago, but O how is it today! Then Sabbath was a peaceful day, nothing to be seen, but an odd horse and trap bringing some farmer in from the country to the Church.

This people have many troubles in the world, but no matter what these are, they will not part with Christ. I thought at one time when I would enter the Church, that the Preacher would say to me, "Go out, I cannot get on with such a creature as you here", but "Where sin abounded, grace did much more abound". They will also be tried in this world, and if you are a child of God, you will be tried, but as the Apostle Paul said, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord".

*Kenneth Matheson, Dingwall.* Two days came upon this people. It was Christ who made the change. Christ had to go through Samaria, and Christ will have to come to all that will be saved.

They had all a terrible disease that was bringing them to Hell, and this Great Physician made them realise that. They learned that God was true and every man a liar, and they thought that He was going to cast them off for ever to Hell as they deserved, but it was from His very mouth from whom they expected their condemnation for ever, that they got the kiss of reconciliation. How sweet that kiss of reconciliation was to them! It was all of free grace. They were taken into the kingdom of grace, and shall never be put out of it. They tried many ways of their own before this, but Christ took them out of them, as He did this woman. She was getting drinks out of the Wells of Repentance on her way into Samaria, and so did they. They have this mark, they want the Word of God to rule in themselves, in their families, and in the Church to which they belong. *Capt. McIntyre.* It is a marvellous way in which God meets with sinners and deals with them in the world. That was the case here, and it was the case with the man who was possessed with devils in the country of the Gaderenes, and it is the case with each individual. The Lord was here

waiting on the woman of Samaria, and He met this man who was possessed of devils, and He brought them both to His feet. The Samaritans listened to what this woman had to say, but in our day, men will not move from their beds to hear the Word of God, as if they had no souls at all. When they heard of Him, and of His character, they went to hear Him for themselves, and what they had to say was, "Now we believe, not because of thy saying; for we have heard Him ourselves, and knew that this is indeed the Christ, the Saviour of the world". We have the Word of God still, and we are all sinners, whether we believe it or not, for we will find that out either in mercy or in judgment, and Christ the Saviour of the world is set forth before us in the Gospel, but we will not believe. It is the Holy Spirit alone that can teach us, and no other teaching will do. We have quenched the Holy Spirit, and men in the greater part of Scotland are taking Ministers' places in the Church, and they have no knowledge, but a natural knowledge, and we are told that the natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them because they are spiritually discerned. I knew a man and he took years at sea as an Engineer, and he thought he would be more suitable as a Farmer than an Engineer, so he took a farm, but he was so ignorant of the things a farmer should know, and he did not even know his own sheep when he would see them. That is the case with graceless ministers, they do not know the flock. As I said to a man once, I took 40 years at sea, and I suppose now you would not take me as a Sheperd? No, pity the sheep. Well, that is the way with graceless ministers, they are in the wrong place.

*James McKay, Edinburgh.* She was a poor ignorant creature this woman, but what a change came over her. She became a useful woman, and it is a pity that we have not got many of her kind. Such as are taught of the Holy Spirit have no hope in anything they can do themselves, and would put their Amen to it that they have destroyed themselves. They will be feeling themselves very unlike what they profess. God says of them that they are His Witnesses: "Ye are my witnesses" but although they will be finding themselves so unlike what they profess, they like to see others witnessing on the side of Christ. They will be seeking to thank the Lord that there are a few left in the world yet — a few here tonight to whom they feel attached. They will be seeking to praise the Lord for the Witness of 1893, and although they feel themselves so unlike what they should be, and so weak, their desire and constant cry is "Entreat me not to leave thee, not to turn from following thee".

*Alexander Murray, Dornoch.* We believe that it is a mark on those whom

the Lord has called by power of His Word in truth, that they are no longer bound by the ties which held them in days gone by, and that they are therefore seeking by the power of this Word that has been spoken to them, that they would be brought nearer to the Lord Jesus Christ, and that they would be faithful witnesses of the great work He has done for them. It was a great price He paid for them, for they were bought with His own precious blood, and that is the only place they can find suitable for themselves as sinners, when brought face to face with the Law of God, manifesting the high and holy righteousness that is His, and that is the righteousness He requires. They have this hope that He will carry through the work He has begun in them, but there are times when they will be finding difficulty in putting their hand on this. In the day of their espousal, they felt a warmth and love in their soul to Christ, but Oh what barrenness they feel there now. There is nothing but death and barrenness of soul, and they feel more like those who are free among the dead. The Word of God is precious to them, and when they hear it, it is as a fire kindled in their soul, and as it is the nature of fire to burn up the dross and purify the gold, so it is with this fire, for it will burn up all the dross of sinful nature and carnality, and it will be purifying their nature more like their Lord Jesus Christ, until at last their song will be, "Unto Him that loved us and washed us from our sins in His own blood . . ." and they will not be looking to any righteousness of their own, but the righteousness of the Lamb of God, who taketh away the sin of the world.

*Rev. N. McIntyre, Edinburgh.* We heard at the beginning how this woman left her vessels at the well, and went to tell of this wonderful Person that told her all things that ever she did. When she went back to the city, surely the people in the city were seeing some difference in her, for on account of the creature she was, I do not think they would pay much attention to her, but it seems that the way in which she spoke, and her manner, showed there was a difference. The person who hears God's Word in a saving way undergoes a change, and that change is to be seen. The godliness that does not change a man from the outside is a thing that no one can pay attention to or take note of. In our young days the professing people had a powerful influence upon the common people.

Joseph's brethren when they returned said, the man spoke roughly to us, and who would have thought that this was the man that was to help them, and that is how the Spirit deals with the poor sinner. It will be difficult for them to realise that day that it is a good work that is begun in them, as it was for Joseph's brethren to realise that it was none other than Joseph. But when he said to them, I am Joseph, the world could not

convince them that it was not he; and that is how it is with the Lord's people when Christ reveals Himself to them in His Word. They know that it is He; although many a day since they fear it was not He who spoke to them in His Word at all, sealing forgiveness on their consciences.

The question was asked Archibald Cook once, "Which do you fear most, that which has gone past of your life, or that which is to come?" And he said that it was that which went past of his life. And he was asked why was that? "Well, I mean this — If what took place in what is past of my life, was right, I fear not what will come after". If the beginning was right, all will be right. They are sure that if the beginning was right, the end will be right. If we do not hear the voice that the woman of Samaria heard, sealing peace on our conscience, we shall hear it at last saying, "Depart from me ye cursed".

## Interesting Notes

(Some of these notes were gathered by the late Rev. John Colquhoun.)

1. *Note about Rev. Alexander MacColl, of Skye and Lochalsh.*

A certain God-fearing woman was telling me that on one occasion she had been hearing the Rev. Alex. MacColl when he was speaking about those things in which the Lord's people delight in connection with the preaching of the Gospel. He asked the question, "What kind of minister would you like yourself?" He leaned for a while on the front of the pulpit and then said, "I do not know what kind of minister you want, but this is the kind of minister I would like; One who would be roasted by the Law, melted by the Gospel, and sifted by the devil's temptations."

2. *Note about Rev. Lachlan Mackenzie, Lochcarron.*

At a Friday Fellowship Meeting in a certain place the men, in speaking to the question, had a hot day about the hypocrite, so much so, that Rev. Lachlan Mackenzie was afraid that they might be discouraging those who were weak of the Lord's people. When he rose to close the question, he said, "Poor hypocrite, you got enough today from some who, perhaps, were not any better than yourself, but the Greeks had a story that there is a rock in the ocean and that if one came upon it and put a wedge of iron in it, that, if he returned at the end of seven years, he would find the iron wedge turned into a wedge of gold. This was only an idle tale in which

there was no truth, but, poor hypocrite, you cast yourself in the cleft of the Rock of Eternity and I am quite sure that seven years will not elapse till you are a gold wedge in Christ."

3. *Note about Rev. Thomas Ross, Lochbroom.*

There was a shepherd in the congregation of the Rev. Thomas Ross, Lochbroom, Ross-shire, whom he did not know very well because he was living in a very out-of-the-way part of the parish. He came to the minister for Baptism and when the minister began to examine him, the first question he asked was, "What is man's chief end?" The shepherd replied, "I am afraid that I have not learned that." The minister said, "What kind of a man are you, coming here for Baptism and that you have not learned what is the chief end of man?" The shepherd answered, "Minister, I am but a wilderness of a man, dwelling in the wilderness of the mountains, learning and ever learning, and I am afraid I have not yet learned what is the chief end of man."

4. *Note about a Fellowship Meeting in a certain place.*

This Fellowship Meeting was held in the open field and there were many strangers present. When the presiding minister gave an opportunity to any of the brethren to give a suitable portion of Scripture as the basis of a Question, a man rose and gave a portion, and after reading it he said, "Although I have given out a portion of Scripture for a Question there is no more grace in myself than there is in the sole of my boot." When the minister heard this he said, "The portion for a Question is suitable, but, according to the confession of the man who gave it out, we cannot take it, for it is one of the brethren that we asked to give out a Question." A man was sitting on a stone near where the minister was and he said, "Do not believe him, minister; Benjamin would give his oath seven times that the silver cup was not in the mouth of his sack and it was there all the time." The minister replied, "You are right. We will take the Question." One after another of those whom the minister had on the list were put up, but the man who was sitting on the stone was not called, for he was unknown in the place. At last the minister turned to him and said, "Man, have you found Christ yourself?" The stranger replied, "I hope I have." "When did you find Him?" queried the minister. "When I thought I would never find Him," replied the stranger. "Did you lose Him since you found Him?" was the next question asked by the minister. "Yes," replied the stranger. "And when did you lose him?" asked the minister. "When I thought I would never lose Him," replied the stranger. When the minister heard

this he said, "Rise up, man, and give us something of what you have."

We are sorry that nothing is preserved of what the stranger said in speaking to the Question, but we may well believe that there was substance in his words, for his words would proceed from soul experience.

5. *The Beggar's Grace.*

The Duchess of Gordon heard a beggar say the following grace before meat.

"Give me grace to feel my need of grace  
Give me grace to ask grace  
Give me grace to receive grace  
And when grace is given  
Give me grace to use it. Amen."

6. *Note about Dr. Kennedy, Dingwall.*

The late Dr. Kennedy, Dingwall preached in 1881 at Fearn, Ross-shire from Isaiah 26:20, "Come my people, enter thou into thy chambers, and shut thy doors about thee, etc." In applying the teaching to his own time he said that judgment was fallen upon the Church in Scotland. It was a judgment within the Church and would manifest itself in five ways:—

(1) The Lord would remove most of His living witnesses and great blanks would be left unfilled in the Church.

(2) False teaching would take the place of the Gospel.

(3) Spiritual discernment would leave the people, and under their darkened understanding they would swallow new teaching as a blind man would swallow a dish of water whether clean or unclean.

(4) A spirit of worldliness would fill the minds of the people, and they would forsake the means of grace. Where hundreds once attended, they would soon be counted only by tens.

(5) The Lord would deny to Scotland the work of the Holy Spirit. Though He promised to leave a seed to serve Him, He did not promise that Scotland would continue to enjoy His favour. As in the days of old the worldliness entering in would grieve Him and cause His Holy Spirit to be withheld and then His true servants and people would be few.

# Presbyterianism

(Continued from page 57)

Far from being Scottish in its origin, or provincial in its range, Presbyterianism is eminently Scriptural in its origin and catholic in its range, and has infused into modern civilisation many of its most hallowing and enriching elements. Many statements to show this might be quoted from historical writers. Let this summary from the younger Hodge suffice:— “It is an historical fact, acknowledged by such impartial witnesses as Sir James Macintosh, Froude, and Bancroft, that Presbyterian principles revolutionised Western Europe and her populations, and inaugurated modern history. As to their influence upon civil as well as religious liberty, and upon national education, it is only necessary to cite the post-Reformation history of Geneva, Holland, the history of the Huguenots in France, the Puritans of England, the Presbyterians of Scotland, and the founders of the American Republic.”

The Scriptural origin and mould of Presbyterianism ought to be emphasized. Chillingworth's saying is unreservedly accepted:— “The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants.” It is an open book to all. There may be many aids, oral and written, to the understanding of its truths, but each man is bound to understand it for himself, and find in the varied literature a message from God to his own soul. Its teachings are to be received not because they bear the stamp of great names, or have been embodied in a Church's Creed, but because they are the Word of God. In dealing personally with this Word, the soul is brought into living relationship with God through Jesus Christ. There is no place and no need for any human mediator. The believing soul has direct access to the heart of God through the atoning merit and the life-giving spirit of Christ; and the soul yielding itself to Him as the only Redeemer, gladly acknowledges Him as its alone rightful Lord. This personal union to Jesus Christ is the luminous fact that gives consistency to Presbyterianism: for precisely the same life that unites men to Christ constitutes them members one of another. They are united to Him and to each other by the same life-giving Spirit. “One is their Master, even Christ,” and all they are brethren.

Through that common life in Christ, all power comes. It resides in the entire body of which He is the Head. But all are not alike. They differ in natural temperament — in transmitted qualities — in acquired habits — in the outward allotments of life. And it is often along these natural lines

that Divine grace runs; for Christ does not take up the government of human life merely at the point where the human will, in conscious surrender, acknowledges His Lordship. He separates men from their mother's womb, as well as calls them by His grace. And spiritual power is so distributed as to make believers at once mutually dependent and helpfully co-operant. All are on the same level so far as privilege and standing — oneness with Christ and direct access to God in the Spirit of adoption — are concerned; yet there are great diversities. How these are to be used so as to minister to the two great functions of the Church: its perfection and its propagation — its growth in holiness and its extension over widening areas — the Presbyterian system aims at showing.

The Church, it may be said, has three methods of carrying on her work — doctrine, discipline, and distribution. The first two are under the control of presbyters or bishops; the third under the direction of deacons. It is believed that these are the only two permanent orders of office-bearers known to the New Testament. It gives Divine sanction to these only. The terms "presbyter" and "bishop" are used interchangeably by New Testament writers; they designate precisely the same office. No careful reader of the New Testament dreams of calling that in question. The reasons why different titles are assigned to the same office, as stated by older Presbyterians, may not be historically accurate, but they are perhaps as near the truth as any other, and they are helpful. "Pastors, bishops, and ministers are they who are appointed to particular congregations; in respect whereof sometimes called pastors, because they feed their congregations; sometimes bishops, because they watch over their flocks; sometimes ministers, because of their service; sometimes, also, presbyters or seniors, for the gravity of manners which they ought and are supposed to have."

It is now also generally admitted by scholars that diocesan episcopacy is a development of sub-Apostolic times; that the diocesan bishop was not evolved out of the Apostolic order by localisation but out of the Presbyterial by elevation; and the title of bishop, which in the New Testament is common to all presbyters, came at length to be applied to the chief among them. With all that, of course, Presbyterianism can have nothing to do, seeing it has its origin and reason for continuance outside the Word of God. Presbyterianism insists on the equality of all presbyters, and that no one has a right to lord it over God's heritage. At the same time Presbyterianism has been quite ready, as a temporary expedient, to raise some of its most competent presbyters or bishops to a kind of diocesan ministry. The "First Book of Discipline" provided for

superintendents, and called the districts in which they were to exercise their special functions dioceses. "We have thought it a thing most expedient at this time (in 1560, when there were comparatively few ministers and a great work of evangelising and organising to be done) that from the whole number of godly and learned men, now presently in this realm, be selected ten or twelve to whom charge and commandment should be given to plant and erect Kirks, to set, order, and appoint ministers, as the former order prescribes, to the countries that shall be appointed to their care where none are now." But these superintendents were to be elected and appointed by Presbyteries, and to be in all respects subject to the discipline of presbyters. They were simply *primi inter pares*. Indeed, in new countries, sparsely peopled, with large areas to be covered by insufficient forces, a Presbyterian Church might act wisely in setting apart one or two of its ministers to do very much what Knox's superintendents were appointed to do. It is a different matter altogether when a permanent episcopate is formed out of the Presbyterian order by elevation, and assumes lordly airs, and arrogates to itself the sole right or privilege of administering the affairs of Christ's kingdom. Presbyterianism is the scriptural and historical protest against such practices, for they are not a development in the line of spiritual attainment, but a degeneration towards "carnal ordinances imposed until a time of reformation."

(From *Fifty Years Syne* — a Jubilee Memorial of the Free Church of Otago, New Zealand. 1848-1898.)

## Notes and Comments

### **Drinking laws**

The Scottish Licensed Trade Association, in a submission to the Scottish Secretary of State have pressed for the ending of the compulsory afternoon closing period for public houses in Scotland. They also wish public houses to be open seven days a week without requiring special permission on Sabbaths.

The drink trade over the past number of years has been able to obtain considerable concessions in the drinking laws and, no doubt, if they had their way would remove all restrictions. Like the woman who wearied the unjust judge by her importunity, they too, hope by their persistence to

succeed in their objective. So long as commercial gain is to be made in any field, men will seek to press on against all opposition and this is true in the drink trade. In the light of the fearful inroads the curse of drunkenness has made in the life of communities, it would surely be more honourable and humane to have the restrictions increased instead of eased, and would certainly be more God-honouring than following a course which will inevitably lead to greater abuse of alcohol. We trust that the Scottish Secretary will pay no attention to their representations.

### **America and the I.R.A.**

The I.R.A. have been able to secure considerable help from the Irish community in America during the troubles in Ireland over the past number of years. Anti-Ulster propaganda has also been spread abroad in America to the considerable annoyance of loyalists in Northern Ireland. Rev. Ian Paisley's attempt to off-set the balance by a visit to the U.S.A. was forestalled when he was refused admittance into the country. Considerable R.C. pressure must have been exerted on the American government before this took place. The action of the Romanists in this is very illuminating. Though adept at seizing control of channels for propaganda for their own cause, Romanists fear the exposure of their hypocrisy by those who would make known the truth.

The action by the American Government in this matter is a timely reminder to us of the power of international Romanism. If it can achieve this much so easily in America, a land famed for its love of freedom and free speech, what can it not do in Britain?

## **Church Notes**

### **Committee Meetings (D.V.)**

The following Committees will meet at Inverness Church:

#### **Tuesday 30th March**

9.00 a.m.-10.00 a.m.  
10.00 a.m.-11.00 a.m.  
11.00 a.m.-12.00 noon

12 noon-1.00 p.m.  
2.00 p.m.-4.00 p.m.  
4.00 p.m.-5.00 p.m.  
7.00 p.m.-9.00 p.m.

Training of Ministry  
Church Magazines  
Religion and Morals  
Sabbath Observance  
Welfare of Youth  
Publications  
Finance  
Church Interests  
Jewish and Foreign Missions

**Wednesday 31st March**

2.30 p.m.-4.00 p.m.

Dominions and Overseas

**Presbytery Meetings (D.V.)****Western:** At Laide on 16th March at 11 a.m.**Northern:** At Dingwall on 6th April at 2 p.m.**Skye:** At Portree on 9th April at 11 a.m.**Perth Communion**

As it is not possible to obtain use of the Hall for the Communion services in the month of March, the Communion will be held this year on the 1st Sabbath of April (D.V.)

(Rev) D.J. MacDonald,  
Moderator.

**Letter to Foreign Secretary**

21 January 1982

Lord Carrington

Secretary of State for Foreign and Commonwealth Affairs,  
Foreign and Commonwealth Office  
London SW1A 2AH.

Sir,

Our Committee desires to thank you for your letter dated 5 January 1982 and at the same time expresses its grave concern over the attitude which now appears to be *officially* adopted towards the proposed Papal visit. We are especially concerned over the involvement of HM The Queen.

We regard any official recognition of the Pope on the part of HM The Queen or Her Majesty's Government as being clearly in breach of what is enacted in the Bill of Rights and we fail to see how he can be entertained as a Head of State at Buckingham Palace and not, at the same time, as Head of the Roman Catholic Church. If the visit is purely pastoral and by invitation of the RC clergy, we find it difficult to understand how it is that he is now to be officially welcomed as a Head of State and if HM The Queen did not invite him to Britain in that capacity, then we respectfully desire to know who it was that did so. The spectacle of our Queen entertaining a Pope resplendent in full pontifical robes will, in our view, be construed by ordinary people and especially Roman Catholics

world-wide as a significant recognition on the part of Her Majesty of the spiritual claims of the Papacy. It is no secret that the Roman Pontiff claims the following titles, among others, "Father of Princes and Kings, Ruler of the world" and must therefore regard HM The Queen as his subject! We deplore the fact that Her Majesty's advisers fail to appreciate the vital importance of this and that they are prepared to counsel her to act in a manner that is, in our view, fraught with danger both for herself and for her Throne.

Hitherto our loyalty to HM The Queen has been second to none but our allegiance to the Throne is, according to the forementioned article of the British Constitution, conditional on it remaining Protestant in character, on the Sovereign holding aloof from the See of Rome and continuing faithful to solemn Coronation engagements. We deeply regret that our loyalty should now be placed in jeopardy and would respectfully ask if it is the view of Her Majesty's legal advisers that she is really in a position to act in the manner envisaged without the Constitution being violated in the process.

We also take this opportunity of protesting most emphatically against the recent decision to approve the appointment of an Ambassador to the Vatican and the accrediting of a Nuncio to the Court of St James's. Since presumably it will be denied that religious considerations underlay this decision we would respectfully ask what is so important about a State 106 acres in area to warrant the establishment of diplomatic relations with it at Ambassadorial level?

Our Committee deplores the deference paid to one whose pretensions were repudiated by our Reformers and who has been accurately described by the Westminster Divines as being "in no sense" the head of the Church "but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God."

On behalf of the Committee

I remain

Yours faithfully

Rev. John Macleod

Secretary.

### **Kiltearn Headmaster and the Christmas Issue**

Readers of the Magazine have shown a deep interest in the stand made by the Headmaster of the Kiltearn School against any compliance with the sinful and idolatrous observance of Christmas.

An attempt by the Highland Regional Council to demote the Headmaster failed, only after a long protracted legal battle in the civil courts. Many within and without our own church carried the Headmaster's (Mr Ian MacDonald) burden to the Lord, in prayer, and in this deliverance, we have an encouragement to the weakest to wait perseveringly on the Lord.

Church Interests Committee.

### Notice to Conveners/Clerks of Standing Committees

The Conveners/Clerks of all Standing Committees should note that all Committee Reports to the Synod must be in the hands of the Clerk of Synod by 31st March (D.V.). These Reports should contain information of the work of the Committees during the year. Recommendations and proposals should be sent up as separate items for the Synod Agenda.

(Rev.) Donald MacLean, Clerk of Synod.

### Notice re Synod Agenda

Clerks of Presbyteries, Conveners/Clerks of Committees, and all other interested parties should note that all items of business intended to be placed on the Synod Agenda must be in the hands of the Clerk of Synod by Thursday, 8th April, 1982. (D.V.).

(Rev.) Donald MacLean, Clerk of Synod.

## Acknowledgment of Donations

The General Treasurer, Mr W.D. Fraser, 20 Daleview Avenue, Glasgow G12 0HE acknowledges the following donations with sincere thanks:—

**Sustentation Fund:** Mrs R.C. Humphrey, Rodney, \$100

**Foreign Mission Fund:** Ness Sabbath School children £50; In memory of late Rev. Neil MacIntyre, £100; Anon, per M. Gillies; Anon, Inverness postmark £100; Mrs R.C. Humphrey, Rodney, \$100; Mission Meeting, The Bible Presbyterian Church, Larne, £100, per Rev. D.A.R.

**Chesley Manse Appeal:** Inverness Congregation £300.

**Trinitarian Bible Society:** North Tolsta, £100.75; Ness, £160; Staffin, £123; Duirinish, £102.70.

**Home of Rest Fund:** Anon, £50; Anon, £60; Anon, £5; Anon, £200; Anon, Friend £10; Legacy late Miss Mary MacIntosh, Glasgow, £300.

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

**Welfare of Youth Fund:** M.G., Glasgow £2; Anon per K.D. MacLeod, Ullapool £3; Inverness Congr. £200; Stratherrick, Daviot & Tomatin Congr. £51; Anon, per St Jude's £6.

**Free Distribution Fund:** London Congr. £10; Anon per St. Jude's £13.

# **FREE PRESBYTERIAN CHURCH OF SCOTLAND** **SPECIAL COLLECTIONS FOR YEAR ENDING 31st DECEMBER 81**

| Places                     | Ministers and Missionaries | Sustentation Fund | Home Mission Fund | Jewish and Foreign Mission Fund | Aged and Infirm Ministers, etc. Fund | College and Library Fund | Organisation Fund | General Building Fund | Dominions and Overseas Fund | Publications Fund | TOTAL     |
|----------------------------|----------------------------|-------------------|-------------------|---------------------------------|--------------------------------------|--------------------------|-------------------|-----------------------|-----------------------------|-------------------|-----------|
| <b>NORTHERN PRESBYTERY</b> |                            |                   |                   |                                 |                                      |                          |                   |                       |                             |                   |           |
| Aberdeen                   | Rev. J. M. Tallach         | £1906.72          | £293.16           | £229.39                         | £64.93                               | £24.12                   | £42.79            | £88.10                |                             |                   |           |
| Bonar Bridge }             | Mr D. M. Campbell          | 808.00            | 120.00            | 121.00                          | 40.00                                | 52.00                    | 25.00             |                       |                             | £104.60           | £2753.81  |
| Lairg                      |                            | 822.00            | 115.00            | 160.00                          | 37.00                                | 40.00                    | 40.00             |                       |                             | 146.00            | 1312.00   |
| Beauly }                   | Rev. D. B. MacLeod         | 1553.32           | 168.86            | 613.31                          | 81.00                                | 42.60                    | 64.00             | 6.00                  |                             | 46.00             | 1266.00   |
| Dingwall }                 |                            | 2700.00           | 303.00            | 756.43                          | 175.00                               | 129.29                   | 100.00            | 50.60                 | £51.00                      | 50.00             | 2674.69   |
| Dornoch }                  | Mr D. M. MacLennan         | 389.00            | 286.00            | 280.45                          | 23.54                                | 32.50                    | 22.10             | 104.28                | 110.38                      |                   | 4378.38   |
| Rogart }                   |                            | 200.00            | 300.00            | 300.00                          | 40.00                                | 40.00                    | 40.00             | 21.50                 |                             | 27.62             | 1082.71   |
| Fearn }                    | Rev J. Ross                | 2200.00           | 150.00            | 155.00                          | 80.00                                | 72.00                    | 56.00             | 40.00                 | 10.00                       | 40.00             | 1010.00   |
| Tain }                     |                            | 2200.00           | 212.00            | 303.00                          | 231.00                               | 69.00                    | 118.00            | 57.00                 |                             | 70.00             | 2840.00   |
| Halkirk }                  | Rev. D. A. MacLean         | 406.00            | 61.00             | 136.00                          | 34.00                                | 22.00                    | 23.00             | 76.00                 |                             | 83.00             | 3292.00   |
| Helmsdale }                |                            | 150.00            | 10.00             | 10.00                           | 10.00                                |                          |                   | 13.00                 | 12.00                       |                   | 707.00    |
| Thurso                     |                            | 588.00            | 90.00             | 157.50                          | 62.50                                | 15.00                    | 20.00             |                       |                             |                   | 180.00    |
| Inverness                  | Rev. A. F. MacKay          | 10000.00          | 2000.00           | 3500.00                         | 1000.00                              | 1000.00                  | 1000.00           | 15.00                 |                             | 15.00             | 963.00    |
| Kinlochbervie }            | Rev. S. F. Tallach         | 1620.70           | 213.50            | 361.00                          | 50.00                                | 85.00                    | 44.00             | 100.00                | 100.00                      | 366.59            | 19966.59  |
| Scourie                    |                            | 392.85            | 81.00             | 125.00                          | 26.00                                | 52.50                    | 22.50             | 46.00                 |                             |                   | 2420.20   |
| Daviot }                   |                            | 830.00            | 175.00            | 238.14                          | 62.00                                | 60.00                    | 60.00             | 23.60                 |                             |                   | 723.45    |
| Tomatin }                  |                            | 405.00            | 111.00            | 164.00                          | 50.00                                | 46.00                    | 38.00             | 66.00                 |                             | 50.00             | 1541.14   |
| Stratherrick }             | Mr Jas. MacLeod            | 700.00            | 90.20             | 160.70                          | 37.10                                | 37.40                    | 44.50             | 45.00                 |                             | 36.00             | 895.00    |
| Strathy                    |                            | 126.00            | 325.00            | 227.00                          | 52.00                                | 120.60                   | 49.00             | 39.30                 | 5.00                        | 34.20             | 1148.40   |
| Wick                       | Rev. R. R. Sinclair        | 1370.00           | 218.55            | 1597.59                         | 172.88                               | 103.70                   | 90.00             | 47.00                 |                             |                   | 946.60    |
|                            |                            |                   |                   |                                 |                                      |                          |                   | 90.34                 |                             | 87.90             | 3730.96   |
|                            |                            | £29367.59         | £5323.27          | £9595.51                        | £2328.95                             | £2043.71                 | £1898.89          | £1828.72              | £288.38                     | £1156.91          | £53831.93 |
| <b>SOUTHERN PRESBYTERY</b> |                            |                   |                   |                                 |                                      |                          |                   |                       |                             |                   |           |
| Dumbarton                  |                            | £1743.99          | £121.00           | £292.00                         | £71.00                               | £61.00                   | £46.00            | £49.00                | £23.00                      | £42.00            | £2448.99  |
| Edinburgh                  | Rev. D. Campbell           | 3500.00           | 290.93            | 597.93                          | 117.36                               | 112.36                   | 117.35            | 145.35                | 136.86                      | 50.00             | 5068.14   |
| Fort William               | Rev. J. A. MacDonald       | 1987.00           | 188.00            | 196.00                          | 89.00                                | 80.50                    | 69.00             | 105.00                | 62.50                       |                   | 2777.00   |
| St Jude's, Glasgow         | Rev. D. MacLean            | 9075.85           | 1296.71           | 2282.14                         | 613.92                               | 549.97                   | 490.27            | 486.31                | 102.28                      | 594.85            | 15492.30  |
| Dunoon }                   | Rev. L. MacLeod            | 160.00            | 5.00              | 20.00                           | 5.00                                 |                          |                   | 5.00                  | 6.00                        |                   | 201.00    |
| Greenock }                 |                            | 1600.00           | 140.00            | 324.70                          | 62.50                                | 77.40                    | 51.50             | 50.50                 |                             | 50.10             | 2356.70   |
| Kames                      |                            | 680.00            | 113.00            | 158.25                          | 54.75                                |                          | 51.20             | 42.05                 |                             |                   | 1099.25   |
| London                     | Rev. A. MacPherson         | 2886.02           | 206.22            | 825.13                          | 126.35                               | 49.00                    | 59.00             | 106.00                | 4.00                        | 91.53             | 4353.25   |
| Oban                       | Rev. A. Morrison           | 1191.00           | 133.00            | 210.70                          | 57.15                                | 33.30                    | 53.90             | 76.20                 |                             | 56.80             | 1812.05   |
| Stirling }                 | Rev. D. J. MacDonald       | 286.00            | 50.00             | 80.00                           | 85.00                                | 27.00                    | 27.00             | 65.00                 | 14.00                       | 35.00             | 669.00    |
| Dundee }                   |                            | 466.00            | 20.00             | 61.00                           | 38.00                                | 5.00                     | 10.00             | 40.00                 |                             | 26.00             | 666.00    |
| Perth }                    |                            | 247.00            | 57.00             | 109.00                          | 40.00                                | 14.00                    | 16.00             | 7.00                  | 23.00                       |                   | 513.00    |
| Barnoldswick               |                            | 400.00            | 52.00             | 95.00                           | 20.00                                |                          | 20.00             | 25.00                 | 20.00                       | 20.00             | 652.00    |
| Vancouver                  | Rev. D. Beattie            |                   |                   |                                 | 88.19                                |                          |                   |                       |                             |                   | 88.19     |
| Toronto                    | Rev. M. MacInnes           |                   |                   | 780.40                          |                                      | 59.47                    |                   |                       | 48.45                       |                   | 888.32    |
|                            |                            | £24222.86         | £2672.86          | £6032.25                        | £1468.22                             | £1069.00                 | £1011.22          | £1202.41              | £440.09                     | £966.28           | £39085.19 |

# OUTER ISLES PRESBYTERY

|                      |                   |           |          |          |         |         |         |         |         |         |           |
|----------------------|-------------------|-----------|----------|----------|---------|---------|---------|---------|---------|---------|-----------|
| GOVERNMENT PRESSMENT |                   |           |          |          |         |         |         |         |         |         |           |
| Achmore              | Rev. J. MacLeod   | £427.00   | £34.00   | £37.00   | £23.00  | £20.00  | £20.00  | £16.00  | £24.00  |         | £601.00   |
| Stornoway            |                   | 5679.05   | 513.85   | 1023.30  | 175.30  | 65.50   | 216.20  | 190.55  | 168.30  | £180.00 | 8212.05   |
| North Uist           | Rev. A. Morrison  | 1913.10   | 197.00   | 82.50    | 43.50   | 40.00   | 51.20   | 58.00   |         |         | 2385.30   |
| Breasclete           |                   | 318.95    | 76.60    | 196.55   | 28.45   | 36.60   |         | 32.30   |         | 34.60   | 724.05    |
| North Tolsta         | Rev. J. MacDonald | 4484.40   | 474.20   | 692.60   | 132.75  | 155.45  | 144.40  | 122.00  |         | 122.50  | 6328.30   |
| North Harris         | Rev. A. MacKay    | 3631.32   | 533.25   | 342.42   | 224.60  | 188.20  | 131.20  | 5.00    | 159.58  |         | 5215.57   |
| South Harris         | Rev. D. MacLean   | 3657.80   | 553.50   | 324.70   | 116.45  | 134.00  | 112.45  | 106.15  | 131.15  |         | 5136.20   |
| Ness                 | Rev. W. MacLean   | 2460.84   | 116.15   | 429.15   | 49.00   | 56.00   | 52.00   | 71.00   | 58.00   | 15.00   | 3307.14   |
| Uig                  |                   | 2671.60   | 50.00    | 100.00   | 30.00   | 30.00   | 25.00   | 50.00   |         | 50.00   | 3006.60   |
|                      |                   | £25244.06 | £2548.55 | £3228.22 | £823.05 | £725.75 | £752.45 | £651.00 | £541.03 | £402.10 | £34916.21 |

# WESTERN PRESBYTERY

|                  |                     |           |          |          |         |         |         |         |        |         |           |
|------------------|---------------------|-----------|----------|----------|---------|---------|---------|---------|--------|---------|-----------|
| Applecross       | Rev. A. Murray      | £1495.12  | £237.20  | £366.50  | £45.55  | £31.40  | £53.92  | £69.09  |        | £53.18  | £2351.96  |
| Gairloch         | Rev. A. MacDonald   | 3861.00   | 420.50   | 435.50   | 169.00  | 107.40  | 120.50  | 105.50  |        | 81.00   | 5300.40   |
| Laide            | Rev. D. A. Ross     | 1961.86   | 396.64   | 429.28   | 62.00   | 76.40   | 54.00   | 70.00   |        | 80.00   | 3130.18   |
| Kyle of Lochalsh |                     | 1035.70   | 152.30   | 164.13   | 51.55   | 58.45   | 41.12   | 56.50   |        | 43.60   | 1603.35   |
| Plockton         | Mr J. D van Woerden | 183.30    | 25.50    | 34.73    | 13.20   | 6.50    | 8.75    | 8.05    |        | 10.35   | 290.38    |
| Lochbroom        |                     | 3300.00   | 325.00   | 650.00   | 95.00   | 135.00  | 103.00  | 110.00  |        | 90.00   | 4808.00   |
| Lochcarron       | Rev. J. W. Ross     | 2010.00   | 215.50   | 503.65   | 65.10   | 73.22   | 72.44   | 50.00   |        | 131.19  | 3121.10   |
| Lochinver        | Rev. A. Macaskill   | 1543.36   | 183.50   | 440.00   | 85.00   | 105.00  | 80.00   | 65.00   |        | 61.50   | 2563.36   |
| Stoer & Drumbeg  |                     | 1429.00   | 376.00   | 504.00   | 103.00  | 83.00   | 83.00   | 83.00   | £3.00  | 70.00   | 2734.00   |
| Shieldaig        | Rev. D. M. Campbell | 2011.07   | 150.00   | 184.00   | 64.00   | 33.00   | 18.00   | 65.00   | 8.00   |         | 2533.07   |
|                  |                     | £18830.41 | £2482.14 | £3711.79 | £753.40 | £709.37 | £634.73 | £682.14 | £11.00 | £620.82 | £28435.80 |

# SKYE PRESBYTERY

|            |                      |           |          |          |         |         |         |         |         |         |           |
|------------|----------------------|-----------|----------|----------|---------|---------|---------|---------|---------|---------|-----------|
| Bracadale  | Rev. H. I. MacKinnon | £2000.00  | £208.00  | £198.00  | £65.00  | £53.50  | £60.00  | £52.70  | £55.50  |         | £2692.70  |
| Strath     |                      | 2350.86   | 280.53   | 353.53   | 65.50   | 63.00   | 63.50   | 58.50   | 2.00    | £58.70  | 3296.12   |
| Flashadder | Mr D. MacKay         | 300.00    | 200.00   | 49.20    | 14.60   | 12.00   | 9.40    | 14.10   | 13.55   |         | 612.85    |
| Glendale   |                      | 863.98    | 83.00    | 167.00   | 50.00   | 19.50   | 49.00   | 47.00   | 15.00   | 42.50   | 1336.98   |
| Vatten     | Rev. D. Nicolson     | 872.30    | 118.00   | 185.50   | 43.00   | 38.00   | 37.80   | 38.00   |         | 30.00   | 1362.60   |
| Watnish    |                      | 268.20    | 28.00    | 191.00   | 7.50    | 17.20   | 14.00   | 12.00   | 14.00   |         | 551.90    |
| Portree    | Rev. F. MacDonald    | 5385.70   | 1050.39  | 1353.21  | 351.71  | 1.71    | 401.71  | 351.71  | 1.71    | 350.00  | 9247.85   |
| Raasay     |                      | 1780.50   | 307.37   | 585.17   | 135.26  | 89.60   | 97.50   | 88.65   | 1.00    | 92.00   | 3177.05   |
| Staffin    | Rev. D. A. MacLennan | 2259.10   | 222.20   | 325.30   | 85.00   | 94.00   | 71.75   | 66.50   |         | 80.70   | 3204.55   |
|            |                      | £16080.64 | £2497.49 | £3407.91 | £817.57 | £388.51 | £804.66 | £729.16 | £102.76 | £653.90 | £25482.60 |

# AUSTRALIA AND NEW ZEALAND PRESBYTERY

|                          |                   |  |  |          |         |  |  |         |         |          |         |
|--------------------------|-------------------|--|--|----------|---------|--|--|---------|---------|----------|---------|
| ROSEMAIA AND NEW ZEALAND |                   |  |  |          |         |  |  |         |         |          |         |
| Grafton, Australia       | Rev. E. A. Rayner |  |  | £701.82  | £120.26 |  |  |         |         |          | £822.08 |
| Sydney, Australia        |                   |  |  | 347.67   |         |  |  |         |         | £275.32  | 621.93  |
| Gisborne, NZ             | Rev. J. Van Dorp  |  |  | 256.21   | 90.40   |  |  |         |         |          | 347.67  |
| Auckland NZ              |                   |  |  | 327.27   | 107.72  |  |  |         | 678.45  |          | 1113.44 |
|                          |                   |  |  | £1632.97 | £318.38 |  |  | £678.45 | £275.32 | £2905.12 |         |

# SUMMARY

|                         |            |           |           |          |          |          |          |          |          |            |
|-------------------------|------------|-----------|-----------|----------|----------|----------|----------|----------|----------|------------|
| Northern Presbytery     | £29367.59  | £5323.27  | £9595.51  | £2328.95 | £2043.71 | £1898.89 | £1828.72 | £288.38  | £1156.91 | £53831.93  |
| Southern Presbytery     | 24222.86   | 2672.86   | 6032.25   | 1468.22  | 1069.00  | 1011.22  | 1202.41  | 440.09   | 966.28   | 39085.19   |
| Outer Isles Presbytery  | 25244.06   | 2548.55   | 3228.22   | 823.05   | 725.75   | 752.45   | 651.00   | 541.03   | 402.10   | 34916.21   |
| Western Presbytery      | 18830.41   | 2482.14   | 3711.79   | 753.40   | 709.37   | 634.73   | 682.14   | 11.00    | 620.82   | 28435.80   |
| Skye Presbytery         | 16080.64   | 2497.49   | 3407.91   | 817.57   | 388.51   | 804.66   | 729.16   | 102.76   | 653.90   | 25482.60   |
| Australia/NZ Presbytery |            |           | 1632.97   | 318.38   |          |          |          | 678.45   | 275.32   | 2905.12    |
|                         | £113745.56 | £15524.31 | £27608.65 | £6509.57 | £4936.34 | £5101.95 | £5093.43 | £2061.71 | £4075.33 | £184656.85 |

The Treasurers of the following Congregations acknowledge with sincere thanks the following donations:—

**Barnoldswick:** (Inverness) for Building Fund £50; Anon £100 for Buildign Fund, both per Rev. D. MacLean; Anon £5; Anon £10; Two Edinburgh Friends £10, all per R. Middleton.  
**Fort William:** M. MacD., Caol £1; M.N. £10 for Sust. Fund; D.R. MacD. £10, all per Rev. J.A. MacDonald.

**Greenock:** Friend £25; R.H.C., Bangor, N.I. £15, both for Congr. Purposes; Anon, £10; Anon £5; Anon £46 (in coll. plate), all for Trinitarian Bible Society.

**Inverness:** In memory of my beloved sister and brother from M.A. Nicol, Achnahaird, Ullapool, per Rev. A.F.M., Inverness.

**Laide:** Friend, Tarbert £5 for Laide Church Funds per Rev. D.R.; Friend, Strathconon £6 for Sust. Fund; In coll. plate £3 for Zimbabwe Mission Fund; In coll. plate £5 for Foreign Miss. Fund; Friend, Strathburn £3 for Manse Fund per C.R.; Friend, Strathburn £2 for Manse Fund; Friend, Laide £5 for Sust. Fund.

**North Harris:** Coll. plate, Stockinish £10; From late Mrs F. MacKay, Kyles Scalpay £100; Friend, Collam £30; Friend, Stockinish £10; Friend, Collam £10; Friend, Tarbert £50; Friends Tarbert £20; Friend, Leacklee £50; Friend Leacklee £50; Friend, Glasgow £200; Friend, Tarbert £100; Friend (Harris House) £10; Friend, Stockinish £20; Stockinish family £100, all per R. MacCuish; Friend, North Harris £100; Friend, Druinishadder £50; Friend Druinshadder £10; Friend, Tarbert £100; Friend, Procropool £50, Friend Stockinish £30, all per Rev. A. MacKay and all for Church and Manse Repair; Friend, Leacklee £50 per R. MacCuish for same.

**Oban:** O.A.P. £20; Glasgow Friend £50, both per Rev. A.M.; A. MacD., Blanefield £30 per A.M.P., all for Congr. Fund.

**Plockton:** Anon £100 for Kyle Congregation per Mr J.D. Van Woerden; Friend £10; Anon (in plate) £10, both for Manse Fund.

**Raasay:** Friend, Raasay £3 for Aged & Infirm Ministers Fund, £2 for Home Miss, and £2 for College and Library; Raasay Friend £1 for Home Miss., £1 for For. Miss and £1 for Property Fd; Envelope in plate £5 for Property Fd. Correction to January Magazine: Raasay Friend in memory of loving brother A.M. £5 for Sust. Fd per J. M. MacLeod.

**Shieldaig:** Anon £2 per door coll; Anon £5 for Car Fund; Anon £10 for Comm. Expenses; A Friend at Comm. £20 per A. McL.; Anon £5; Anon £10, both per D.M.C., all for Property Fund.

**Stornoway:** Friends, North Tolsta £20 for Sust. Fd.

**Strath:** Envelope in plate £6 for Sust. Fd.

**Tomatin:** A.G. £35 for Mission House Repairs.