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Britain's Shame

In the 16th century Scotland and England turned their back on the Church of Rome through receiving the light that dawned on the nations of Europe at the Reformation. The full consequences of that step for both nations are beyond calculation as the benefits of the Reformation extended to every department of religious and civil life. At the Reformation the light of the gospel of the blessed God, which had long been extinguished under the mass of Romanist heretical teaching, suddenly broke forth giving light to those who sat in darkness and in the shadow of death. Men rejoiced in their emancipation from the superstition, idolatry and slavery of Rome and glorified the name of God for the wonders of His redeeming love.

Now, in 1982, we have the spectacle of these same liberated nations bowing down before the Man of sin and the Son of perdition. For five days or so the nation has witnessed the reception afforded the Pope of Rome by Protestant Church leaders. They have received him as an angel of God and as a prince of peace. To what depths of shame have the Protestant Churches sunk by their acknowledgment of the Anti-christ and what solemn consequences are likely to ensue for the Churches of the land and for the nation as a whole. How differently would the Reformers and martyrs have addressed the Pontiff in contrast to the fulsome praise lavished on him by their professed modern counterparts.

As we can well realise, the Pope as well as having special encouragement to give to "the faithful", had a message suitably geared to deceive the hearts and minds of unsuspecting and gullible Protestants. That message they appear to have swallowed, hook, line and sinker, so that the Pope left the country amidst the plaudits of Church leaders, who, if they had been faithful to their flocks, would have warned their people not to countenance his visit. The Pope, in carefully guarded statements, reasserted before large audiences the fundamental tenets of the Roman

Catholic faith. The idolatrous sacrifice of the mass, the primacy of the See of Rome, mariolatry, celibacy and the doctrine that there is no salvation outside the Church of Rome all received special mention. It is true that interspersed with these heretical tenets there was frequent mention made of Christ's Name and many eloquent calls made for peace, but this in no way negated the other but only brought out more clearly the deceptiveness of Romanist propaganda and belief.

In the meetings with Church leaders great emphasis was placed on those things held in common by Romanists and Protestants. Yet when we consider even such a doctrine as that of the Trinity, how differently it is viewed by Romanists from the way it is regarded by true Protestants. If it were not so, no place could be found in the Romanist Church for the Mariolatry that is rampant within its bounds and which does such dishonour to God, Father, Son and Holy Ghost. Their Trinity — if it is a Trinity they have — is very different from our Trinity to whom Father, Son and Holy Ghost, is due praise and glory and honour world without end.

The Lord's people were earnest in pleading with the Lord that this event — the visit of the Pope to Britain — might not take place, if that was His holy will. In His inscrutable providence the Lord has permitted it — and no doubt for wise and holy ends. The question that the followers of Christ must ask themselves is what the Lord is saying to them in this most solemn event. Is He saying concerning the nation that His mind can no longer be towards this people? Is He giving in it intimation of greater judgments to come? Or has He permitted it in order to awaken Protestants from their slumber before their privileges and blessings are filched from them and they fall again into the slavery of Popery? Whatever it may be, let us seek light on it so that we may derive good out of it and not just dismiss it as of no account.

One thing is certain, and that is that the Lord God omnipotent reigns. The Pope of Rome may wander over the face of the earth, following in the steps of the one by whom he is actuated, yet it is the Lord who is ruling in heaven above and in the earth beneath. It is Christ's Kingdom that is destined to flourish and Satan's kingdom, of which the Pope's dominion forms a part, that is destined to perish. May the Lord hasten that day.

There is no cross or misery that befalls the Church of God or any of His children, but it is related to God.

Samuel Rutherford

Synod Sermon

by Rev. Donald Nicolson, Glendale, Retiring Moderator

"Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty." Psalm 74:20

The historical occasion on which this Psalm was written is not known.

Some are of the opinion that it was composed at the time of the Babylonian captivity when the Lord delivered the Israelites into the hands of their enemies because of their disobedience but this is doubtful because there is no mention or acknowledgment in the Psalm, either of personal or national sins or of God's judgment. There are various other views including those who maintain that since there is no mention of synagogues in the history of Israel before the captivity, it must have been written after that event. There are yet others who hold strongly that it was written in David's time.

All these opinions and conjectures can only be mere speculation at best for what the Lord has not revealed cannot be known with certainty. This, however, does not detract from the usefulness of the Psalm to the Church of God in all ages, even to the end of time.

The contents of the Psalm indicate that it was a trying and testing time for the people of God and that this was mostly occasioned by the rage and cruelty of their enemies. The Lord from the beginning has put enmity between the seed of the woman and the seed of the serpent and this will continue in all generations. Therefore, it follows that often the sufferings the Church of God had to endure, came upon them because of their relationship to God, the peculiarity of the covenant which God made with them and the singularity of their religion. It was amidst such trying circumstances that the Psalmist lifted up his heart in prayer to God, when he uttered the words of our text.

In meditating upon these words, we may consider the following divisions.

I. The Psalmist enforcing his petition by a description of the state of things prevailing in his own time, namely, "The dark places of the earth are full of the habitations of cruelty."

II. The prayer of the Psalmist — "Have respect unto the covenant."

III. We may say a little about God hearing and answering prayer.

First, the description which the Psalmist gives of the state of things prevailing in his time, namely, "The dark places of the earth are full of the habitations of cruelty."

The darkness mentioned here is spiritual darkness which was profound, gloomy and dismal. It is a description of the heathen world outside Israel who were without the revelation and the light of the Gospel; "... alienated from the life of God, strangers from the covenant of promise having no hope and without God in the world." Sin and spiritual darkness are joined together in the Scriptures. When man sinned at the beginning, he became separated from his God and brought himself into darkness; his mind, his understanding and all his faculties are darkened and the Scripture also describes man as "darkness" itself, walking in darkness not knowing "from whence he came or whither he goeth".

The question arises: how did man come to be in this state, or what is the source and origin of sin?

The wisdom of the world, science or philosophy cannot furnish us with an answer to this question. The only satisfactory answer to this enquiry is the account given in the third chapter of Genesis of the fall of man and the breach of the covenant of works, through which sin entered the world. Bishop Ryle says, "Dim and indistinct views of sin are the origin of most of the heresies and false doctrines of the present day", and if this was true in his time, it is more so in our day.

The Apostle Paul in expounding the account given of the origin of sin in the third chapter of Genesis says, "Wherefore as by one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned." This is further explained when Paul states, "For as by one man's disobedience many were made sinners so by the obedience of one shall many be made righteous." Here it is stated plainly that by the disobedience of the one man, Adam, many were made, or constituted sinners. This can only mean that the sin of Adam was the sin of all his posterity and that the sin of the first man was imputed to the whole human race in him. It also indicates the solidarity and oneness of the covenant made with Adam and with his posterity in him. This, therefore, is the Scriptural origin of sin and not the vain theories that are constantly being put forward by men. Defective view of the origin and the evil nature of sin leads also to a defective view of the whole of Redemption, including Justification, Regeneration and even of God Himself.

Sin is a universal disease which has affected the whole human race, including those heathens with which Israel had to contend and to which the Psalmist refers when he speaks of "the dark places of the earth". He meant that those inhabiting these places were in darkness, "sitting in darkness and the shadow of death". They were the men of cruelty, the enemies of God as the Prophet declares, "thine enemies roar in the midst

of thee". It was especially here that they practised their cruelty. The Hebrew word translated 'cruelty' always comprehends the two ideas of 'injustice and violence' and the additional word 'habitation' indicates that violence and outrage were there permanently resident.

We have here an example from which we may learn that people hardened in sin and wickedness will go to any length to achieve their aim and that aim is to extinguish the Word of Truth and to bring about the ruin and perpetual desolation of the Lord's cause and heritage. The most cruel weapons are used, axes and sledge hammers, and as if that had not been sufficient, fire is cast into the sanctuary to finalise the works of destruction; such is the enmity that is in the heart of man towards his Creator.

When the temple was being built, those who were felling trees and preparing them for the building of the temple were famous and renowned for their work, but now the invaders, the vandals, take pride in breaking down the carved work. And when they had reduced Zion and the Holy Place of God's abode to desolation, they set up their ensigns and signs indicating their own supremacy and authority. In other words, they usurped God's place in His own sanctuary, the place He had chosen as his dwelling place. Thus the enmity of the carnal mind knows no bounds, yet, after all these efforts of the men of cruelty and violence, the Jews, the Church and the Cause still survives. It survived the cruelty of Pharaoh in Egypt, of Haman who would destroy the Jews and of the heathen world who were resolved to cut Israel off from being a nation, that their name may no more be in remembrance. It shall continue according to God's purpose and promise which is, "They shall fear thee as long as sun and moon endure throughout all generations."

When we apply these words to our own time, and they do apply to our day, we find a very gloomy picture indeed. The darkness of our time is unspeakable. After nearly two thousand years of the Gospel, "darkness still covers the earth and gross darkness the people." The Jews are still under the 'veil', the thousands of millions of people in the Communist and Arab world who are without the Gospel are perishing in their sins and also the hundreds of millions of precious souls throughout the world who are deluded by the Church of Rome. And even countries such as our own who are supposed to be enlightened by the Gospel are at this present time shrouded in thick darkness. Fearful sins are committed in our midst, even the sins that bring down the wrath of God upon the children of disobedience; there is the desecration of the Sabbath day and this is daily increasing, sodomy, immorality, abortion, gambling and such like, which many of our rulers also condone.

A recent estimate puts the percentage of the people of our nation who attend church at four per cent, and how small a percentage of these have or hear the Gospel preached in its purity? It is also evident that religion in our land and the great majority of churches are in a backsliding and degenerate state, like the Laodiceans of old who were "neither cold nor hot" and considered themselves to be "rich and increased in goods" when they knew not that they were "wretched, miserable, poor, blind and naked." Many are satisfied "with a form of godliness but denying the power thereof", and as Dr Kennedy has said, "spiritual discernment has left the people."

The work and fruit of the Reformation for which many of our forefathers sacrificed their lives, is all but obliterated in our land. Rome is still confident that they will regain dominion over this nation, and all their efforts are directed towards this end, including the proposed visit of the Pope of Rome. In view of all this, what need have we also to cry with the Psalmist, "Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty."

This brings us to our second division, namely,

II. *The Prayer of the Psalmist.*

Prayer is the means which the Lord Himself has appointed, the channel through which we should seek mercy and fresh supplies of grace and make our needs and our requests known to God. The Psalmist was a man of prayer, as all eminent and godly men have been in all generations and it was to God, who was his resort, that he turns when the Church of God is in dire distress.

It is "the effectual, fervent prayer of a righteous man that availeth much"; and this description undoubtedly applies to the prayer of the man of God here in this Psalm, for when the Lord appeared to be silent and to have cast off His people for ever, he did not cease to cry to God for His cause, for His people and the conversion of sinners. He could not endure the dishonour done to God on every side. We hear him cry out, "O God how long shall the enemy reproach? Shall the enemy blaspheme thy name forever?" He was burdened in his soul because the name of God was blasphemed, His cause was low, and under such circumstances his prayer could not but be fervent and intense. He knew that it was the genuine cry of a burdened soul that reaches the ear of God.

The Scripture also teaches us that prayer may be hindered by sin. The prophet Isaiah said to the Jews of old, "Your iniquities have seperated between you and your God and your sins have hid His face from you that He will not hear." And on another occasion he addresses them in similar

terms when he says, "Yea when ye make many prayers I will not hear: your hands are full of blood."

We should do well to give heed to these precepts which suggest that we have to walk in separation from the world, strive against sin and crucify self before we can have power with God in supplication and prayer, "for whatsoever things were written aforetime were written for our learning." What need we have to seek the Holy Spirit, for He alone can teach us to pray.

The Psalmist pleads God's covenant. He knew and felt in himself that there was nothing he could plead before God but His own covenant, even the covenant He has made with His own Son before the world began. A covenant is a compact made between two parties wherein one party promises certain benefits and rewards in the fulfilling of certain terms and conditions by the other. Thus it was in the Covenant of Grace, where the Father promised rewards to His Son who fulfilled all the conditions of the everlasting covenant.

The word translated 'respect' in the original Hebrew, means fixing the eyes on some object that one desires to look into with great delight. This speaks of the delight God has in mercy. It is the delight He has in His own Son of Whom He has said, "This is my beloved Son in whom I am well pleased." It is the mercy of God in Christ and apart from Christ there is no mercy or favour. The Covenant of Grace is ratified in the blood of Christ which is also called, 'the blood of the everlasting covenant'. The blood of Jesus Christ means the atoning work which the Saviour has performed in our nature as our great High Priest. He satisfied all the demands of God's justice and procured for His people all the blessings of the everlasting covenant. Therefore, when the Psalmist was pleading God's covenant, it was that with which the Lord was pleased and in which His delight is from everlasting to everlasting. It is the mercy He promised and which He also performs when He remembers His Holy Covenant.

The covenant, like the rainbow in the cloud unites heaven and earth, or like Jacob's ladder, whose one end was placed on the earth while the other end reached heaven. Christ is the Mediator between God and men and He Himself is called the Covenant; "I will give thee for a covenant for the people." Isaiah 42:6. It is only in God's Son that there can be a communication between earth and heaven, between sinners and a Holy God. It is in Christ that prayers are favourably received by God and no prayer can reach the ear of God in heaven unless it is presented through the Mediator.

It is evident that the Psalmist also had before his mind the great

deliverance of old from Egypt which God brought about when He remembered His covenant. He speaks of that memorable event in the Psalm, when he says, "Thou didst divide the sea by thy strength: Thou breakest the heads of the dragons in the waters." These were mighty works which the Lord performed in Egypt when He heard the groanings of His people and remembered for them His covenant, when He came down to deliver them. The Psalmist draws not a little comfort and encouragement from this event as he is engaged in pleading God's covenant and praying for the Lord's Cause, deliverance for the Church of God in her distress, as also for the conversion of sinners. He knows that God is the unchangeable One and if He performed these mighty works in the past since He is the Lord who changes not, He is able and shall perform the same again.

When God made the covenant with Abraham He told him that He was God Almighty and that was sufficient for all the patriarch's need and for all his seed. He had only to look and trust in God for relief whatever his need was or whatever distress he was in. What we may come short of, or want, is not because the fullness of the covenant is exhausted but because of our lack of prayer and faith to receive it.

III. *Thirdly, we may say a little about God hearing and answering prayer.*

Since the historical occasion on which this Psalm was written is unknown, we cannot determine the time or the details of the deliverance which the Lord brought about in answer to the Psalmist's prayer. We know from the history of Israel that whenever they humbled themselves and cried to God in their straits, deliverance came.

When the Psalmist was pleading God's covenant, he was pleading the promises that God had given to Abraham and to his seed, to His church in all generations, therefore, the Lord could not deny Himself. The heathen also for whom he was praying have an interest in God's covenant, as we read in the Scriptures when the Father says to the Son, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

Amazing things have been brought to pass by the effectual fervent prayers of the righteous. What mighty works God wrought in Egypt itself in answer to the groanings and mournings of the children of Israel, so also at the Red Sea in answer to their request and supplications, He divided the sea so that they went across on dry ground. And in answer to the prayer of Joshua, the Lord caused the sun and the moon in the heavens to stand still until the Israelites had avenged themselves of their enemies.

Many other instances are recorded in the Scriptures, such as Moses, Abraham, Elijah, Daniel and Jonah and they are all written for our learning, comfort and encouragement and for the Church of God in her pilgrimage through the world. God is still the same and those righteous men of old were not different from us but were "men subject to like passion as we are". God's Word still is, "Call upon me in the day of trouble and I will answer thee."

The church, however, must "put on her beautiful garment", which is holiness; the exhortation is, "Be ye holy, for I am holy." David says, "If I regard iniquity in my heart, the Lord will not hear me." There cannot be any effectual, fervent prayer without walking in the fear of the Lord and keeping His commandments, as the following truths make plain; "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you", and again, "Whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight."

The children of Issachar had understanding of the times and this was given to them in order that they might give counsel to Israel what they ought to do. We are persuaded that the counsel they would give Israel and the churches at the present time is, "Return unto the Lord thy God for thou hast fallen by thine iniquity, take with you words and say unto Him, take away all iniquity and we will render the calves of our lips," with the emphasis on confession of sin, repentance, watchfulness and prayer.

What need is there of this in our time when the enemy has come like a flood, the carved work of the Reformation is being broken down and the Church of God is besieged on all sides by her enemies. God has given the promise of His Spirit, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The Lord does not expect of us to bring about this change but what He does expect of us is to acknowledge our sin, to humble ourselves and pray for the Holy Spirit. "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

We hear much today about evangelism and what is called 'outreach' but our view is that those who are engaged in these exercises and activities should have first much heart-searching. What people should do first is to set their house in order and "take heed to themselves". We are entitled to ask: Are all things, services and the whole life of the churches ordered according to the Word of the Lord? And if this is not so, and things are not in order at home, how can we expect the blessing of God to follow us

when we go abroad? Elijah on Mount Carmel has set a good example before us, when he first set all things in order according to the Word of the Lord before he approached his Maker.

The churches are in a state of backsliding and God's message to them today is the same as that of old given to the church at Ephesus: "Remember from whence thou art fallen and repent." They had "left their first love" and this affected everything else, even all their activities. Their service to the Lord could not be but cold and half-hearted which is not acceptable to the One Who is a consuming fire. If the grace of love is not in exercise, everything else is out of order and it avails but little, whatever else we may have, even as Paul tells us, "If we would give our bodies to be burned" and have all gifts, it would avail us nothing.

We note in the thirty-sixth chapter of Ezekiel that after the Lord had given Israel many great and precious promises, He declared, "I will yet for this be enquired of by the House of Israel to do it for them." And we learn from the history of Israel that usually when the Lord built up His own cause, and the church, that it was in answer to the prayers of His people. It was so when they returned from the Babylonian captivity there were those who prayed to the God of heaven, such as Ezra and Nehemiah. When Nehemiah heard of the affliction and reproach of the children of Israel and that the walls of Jerusalem were broken down and the gates thereof burned with fire, he sat down, wept and prayed. He says, "And it came to pass when I heard these words that I sat down and wept and mourned certain days and fasted and prayed to the God of heaven." He pleads the covenant mercies and promises which the Lord gave to Abraham and his seed forever, and it was not in vain.

It was similar at the Day of Pentecost when they continued with one accord in prayer and supplication. The Lord sent the Divine Spirit, the rushing, mighty wind and thousands were added to the church. Our need today is the same, if the Lord's cause and work are to be revived, and sinners converted to God; it must be by the same irresistible rushing, mighty wind which came down from heaven at Pentecost. The disciples prayed for the Holy Spirit and preached the Word of God and this is still all that we require; we need no innovation whatsoever.

Our duty in the present situation, when gross darkness covers the whole earth as also our own land, is to defend the heritage that has been left to us. We still have the Reformation Church, which we believe also to be the church of the Apostles. Paul was "set for the defence of the Gospel", so are all faithful ministers of the Gospel sent "to contend for the faith once delivered to the saints". And in doing so, we should avoid

all extremes, either to the right hand, or to the left, but like Shammah the Hararite, who "stood in the midst of the ground and defended it".

God has blessed the Reformation Church and there is reason to believe that He will bless it still. And we would also like to believe that the Lord will preserve the Reformation Church which is the Apostolic church to the end of time. It is marvellous how the Lord has preserved it in the past when many a time it has been besieged by the enemies of God on all sides. John Knox and those who were with him "waxed valiant in fight and put to flight the armies of the aliens". Many battles have been fought since then, including 1843 and 1893, but so far, the Lord has not permitted the enemies of His cause to have their own will and purpose fulfilled, which would be the extinction of the truth of the Gospel and the perpetual desolation of God's heritage. The struggle will continue, for the Lord has said, "Think not that I am come to send peace on earth: I am not come to send peace but the sword."

We have in this Psalm an example of how the faithful trusted and wrestled with God at a time of severe trial, and great distress which also teaches us how we should conduct ourselves in similar circumstances. Dark clouds hang over us as a people at the present time and there are ominous signs that the Lord is displeased with the present generation. When people provoke the Lord, He usually gives them warnings and time for repentance, as He did at the flood and at other times but if they continue to be rebellious, the Lord, as in the past, will come out of His place to punish the inhabitants of the world for their iniquity.

When the set time comes, even the time God has appointed, God will arise to plead His own cause. "When the Lord shall build up Zion, He will appear in His glory, when He will regard the prayers of the destitute and not despise their prayer." Until then, the prayer of the Psalmist should be our prayer in the dark and cloudy day in which we live; "Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty."

We may conclude this discourse by quoting the comments of one of old on our text, which is as follows: "The meaning of the whole verse thus explained is that the permanent establishment and prevalence of "wrong and outrage" in the darkness of the world may be urged as a reason for fulfilment of God's promise, nay, His solemn oath, that the whole earth shall be filled with His glory." (Num 14.21) And we would add, "Amen,

Notes and Comments

Falkland Islands Conflict

Our forces have been engaged in the forcible eviction from the Falklands of the Argentine army of occupation. In this conflict many lives have been lost which is regrettable, yet it is matter for thankfulness that the Prime Minister and her Government refused to come to a compromising settlement which they were urged to do.

The visit of the Pope to our country in the midst of that conflict was a bizarre event. Notwithstanding his high pretensions as a man of peace, the Pontiff did not speak one word that indicated condemnation of the Argentines for their assault on the Falklands. His bias in favour of the Argentines came out further in his willingness to pay a hurriedly arranged visit to the Argentine, no doubt to placate the Roman Catholic Argentinians lest they should take umbrage at his visit to Britain. As well, our Government leaders had to offer to forego a meeting with the Pope lest he should be thought to be sanctioning their action in the Falklands. While thankful that they did not meet him, it would have been more honourable on their part to have refused him admittance to this country until he was able to differentiate between right and wrong in this dispute.

Amphibious Forces Commander

It would appear from the Press that Major General Jeremy Moore, the overall commander of the Falklands amphibious forces carries his Bible with him and reads it daily. It is good to know that our forces have men in their midst who have a regard for the Word of God. In other days there were many such in the armed forces, and we trust that even in these dark times and in the midst of conflict there will be those who will turn to the Word of God in order to derive help and strength in their time of need. What an account ministers will have to give in the Great Day who, by undermining confidence in the Bible as the Word of God, have been instrumental in turning the minds of men from this alone source of blessing and good.

The Queen and the Pope

Her Majesty the Queen, notwithstanding many representations made to her received the Pope at Buckingham Palace, while the Prince of Wales attended an ecumenical service at Canterbury Cathedral in which the Pope and Archbishop of Canterbury took part. These are solemn matters relating to the Royal Family and are such as grieve the minds and hearts of

Her Majesty's loyal Protestant subjects. The prayer of one Reformer was "Lord, open the King of England's eyes", and should our prayer not be "Lord, open the Queen of Britain's eyes."

Church Notes

Envelopes for Church collections

The Treasurer of St. Judes Congregation, Glasgow will (DV) be ordering, in September, a 5 year supply of envelopes for all the Church Collections. A complete set consists of *one envelope* for *each* special Collection, together with *one* for *each Month's* Sustentation Fund. If any Congregational Treasurers are interested in obtaining a supply for a 5 year period will they please communicate with Mr K. Gillies, 137 Woodlands Road, Glasgow C3. Orders would require to be in complete sets.

Acknowledgment of Donations

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

Foreign Mission Fund: Anon., Lairg, £20 for Zimbabwe Appeal; Mr & Mrs Main, £60.

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

Free Distribution Fund: M.M., Gairloch £5; Anon per R. MacKinnon, Beaully 60p and 20p; Mark 13:10 £11.60; Staffin Friend £5.

Publications Fund: M.M., Gairloch £5.

Welfare of Youth Fund: M. MacI. £20 per W.D. Fraser; S. Scott £10 per Rev. A. MacPherson.

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

Bracadale: Anon £100 (in Church plate); J. MacA., Carbostmore £1000, both for Fabric Fund; J. MacL., Portnalong £5; M. & W.S. £5, both for Comm. Expenses; Anon £5 for Sust. Fd per D. MacLeod.

Chesley, Canada: Friend, Inverness £50 per Rev. Donald MacLean; Glasgow Friends £50; Mrs A. Evers £20 and 100 Guilders; Friend, Aberdeen £43.85, all for Chesley Manse Fund.

Dingwall: M. MacL., Stoer £5 for For. Miss.

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Fort William: Friend, Harris £5; Friend Miavaig £5; A. MacG. £5; Mr & Mrs D.C., Lochaline £40; K.C., Lochaline £50; D.C., Lochaline £10; Mrs C., Druinuin £10; A. MacG., in loving memory of my late wife £20; Mr & Mrs M. & P.A., 6 Aird, Uig £5, all for Manse Fund per Rev. J.A. MacDonald; Anon £5.

Glasgow: Executors of late Miss H.A. Matthew £1000 for Sust. Fd and £1000 for Jewish and Foreign Missions; In memory of Anne & Andrew Walker — Mrs E.A. Wood £50; Friend, Stornoway £5, both for Congr. Fd; Miss N.H. £2 for Sust. Fund, last three per Rev. D.

McL.; W. MacL., Inchinnan £30 for Congr. Fd; L. & M.G. £5; R.H. £5, both for Bus Expenses.

Laide: Friend, Stockinish £5; Friend at Communion £20; Friend at Communion £5, all for Manse Fund.

Lochcarron: Friend, Ardineaskin £5 for Minister's Car Allowance (In plate); Miss F., Shiloh £3 for Jewish and Foreign Miss. (In plate); In memory of a loved one £16 Sust Fd, £12 Car Fd, £3 Home Miss per Rev. J.W.R.

Perth: Mr G. £30; Mr G.B. £10, both for Perth Congr.; Mr G.B. £5 for Manse Expenses.

Staffin: A late Friend £375 per MMI; Two Friends, Inverness £10 per Rev. D.A. MacL., both for Congr. Purposes; Friend, £5 for Sust. Fd per M.M.; Envelope in plate £10 for Communion Expenses; Friend, Portnalong £5 for Car Expenses per Rev. D. MacL., A Friend Stockinish, Harris £5 for Congr. Purposes (Envelope in plate).

Stirling: Mrs R.T. (Stirling) £10 for Stirling Funds per Rev. D.J. MacD.

Strath: Mrs J. MacPh., 9 Heaste £80 in loving memory of dear parents, brother John & Aunt Katie; Ann Danskin, Maidenhead, Berks £5 from relative of late Mrs MacAskill, Kyleakin per Rev. H.I. MacKinnon; Anon £5 (Envelope in plate), all for Sust. Fund; Mr J. MacI, Swordale, Broadford £10 for Comm. Expenses, in memory of my beloved wife (envelope in plate).

Uig: Friend, Uig £50 per M.M. for Church Repair; M.M., Stornoway £20 for Church Repair & £10 for Church Door Coll.; A.K.M., Valtos £5 for Comm. Expenses; Anon £15 for Manse Fund, last four in plate.