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Unbelief — the Greatest Sin Illustrated in Cases of Conversion at Cambuslang

IN 1742 the parish of Cambuslang was blessed with a spiritual awakening. One of the striking features of that great work of God was the convicting of many people of the *sin of unbelief* especially. By *unbelief* we mean despising and rejecting Christ, the only Saviour, and refusing to “receive and rest upon Him alone” for the salvation of one’s soul.

The cases of those convicted of unbelief were attested by the local minister, William M’Culloch, and by some of the ministers who assisted him, such as George Whitefield, John Willison of Dundee, Alexander Webster of Edinburgh, John Hamilton of Glasgow, and William M’Knight of Irvine. Mr Willison said, “I found several in darkness and great distress about the condition of their souls, and with many tears bewailing their sins and original corruptions; and especially the sin of unbelief and slighting of precious Christ.” Mr M’Knight stated, “In conversing with some... I found that their convictions were deep touching the evil and demerit of sin, both original and actual, particularly that of unbelief.” Dr Webster noted that “they spoke under a painful sense of sin, not only as the ruin of the creature, but as dishonouring to a kind and loving Saviour. Unbelief in a particular manner cuts them to the very heart. They cannot bear the thought of having so long rejected the Son of God, and despised His endearing calls, as set forth in the gospel.”

The rarity of such cases today indicates that we live in a “day of small things” spiritually, when there is very little of the working of the Holy Spirit, who alone is able to convince sinners of “of sin, of righteousness and of judgment.” But the Scriptures give us reason to hope that the Holy Spirit will yet be poured out upon the church and upon the world, and that multitudes of sinners will be awakened from their spiritual death. They will be convicted of their sins, *especially their sin of unbelief*, as the prelude to their believing in Christ.

Today, some think that the particular sin which would weigh most heavily

upon the heart of a convicted sinner would be the sin to which he was most addicted, be it the sin of cursing and swearing, drunkenness, sexual immorality, Sabbath-breaking, theft, lying, or idolatry. Many awakened sinners have indeed been alarmed initially on account of being guilty of such sins, but it is true that in many other cases another sin caused most grief and distress — *the sin of unbelief*.

The Saviour informed His disciples that when the Holy Spirit would come to reprove or convince the world of sin, of righteousness and of judgment, that He would convince "of sin, because they *believe not* on me" (John 16: 8, 9). The commonest explanation of this phrase is that it is the Holy Ghost who convinces people that they are sinners, and that the sin they shall be particularly convinced of is their not believing in Christ.

The enormity of the sin of unbelief is shown by the warning of Christ: "If ye believe not that I am he, ye shall die in your sins." The Saviour is teaching us that it is not so much the sins which are commonly thought of first - such as blasphemy, malice, uncleanness, cheating and thieving - so much as the sin of unbelief, which will seal the doom of a sinner and debar him from heaven. This is confirmed by that other saying of the Saviour, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," (John 3:18). It is proved also by these especially solemn words of Christ, "He that believeth not the Son shall not see life; but the wrath of God abideth on him," (John 3:36), and, "He that believeth not shall be damned," (Mark 16:16). The inescapable conclusion surely is that unbelief, ultimately, is the most damning sin. Certainly, in the view of one convert after another at Cambuslang, no sin was more enormous and dreadful than the sin of unbelief. This is shown by the several following cases, and we do not apologise for multiplying them, for they are all instructive.

"One Sabbath in the spring of 1742," said Margaret Borland, a young woman, who was fast asleep as to her sinful state, "I was at Cambuslang and heard Mr M'Culloch preach from John 3:36. 'He that believeth not the Son shall not see life; but the wrath of God abideth on him.' From the marks of an unbelieving state given in this sermon, I saw that I was still in that state; and when he said, addressing himself to such, 'The wrath of God is abiding on you whatever ye do, wherever ye go; and even now as ye sit on that brae it is hanging over you,' I became deeply concerned." A young man, Shearer to name, hearing the same sermon and Mr M'Culloch say that the wrath of God rested on as many as believed not, wherever they went or whatever they did, said, "This seemed to me to be very awful, and for a long time I felt as if this were my case. When hearing Mr Whitefield, the same words (John 3:36) struck me as if the sword of divine justice was hanging over me, and even hell seemed less than my iniquities deserved."

Thirteen-year-old Catherine Anderson said that she was awakened when she heard Mr M'Culloch preach on John 3:18, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of

God.” She stated, “These words were often repeated in the sermon, and as they were repeated they came home to my heart with power. My sleeping conscience became awakened, and set before me my sins. The first sin of which I became convinced was that of unbelief.” Under the same sermon, Elizabeth Dykes, who was about sixteen, felt, for the first time, as she said, “the word coming home to me with power... I heard with much attention and was made very uneasy.” It was under another sermon on the same text, John 3:18, preached by a Mr Nasmith, that an unnamed young woman “was struck to the heart, and continued in great distress” for some time. Her relating this experience to Archibald Bell, a thirty-eight-year old tailor, brought him to see that “there was something in religion of which I was wholly ignorant. And so I fell into a state of great terror.”

Similar effects were produced by the Holy Spirit under another notable sermon by Mr M’Culloch, this time on 1 John 5:10, “He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.” A certain Mr Barclay said that the minister “spoke much of the heinous nature of unbelief... He proceeded to show that if it gives great offence to an equal to be so treated, still more must it be to a superior; and still more to one who is a king; and greatly more to Him who is King of kings, infinitely exalted above all creatures; and that every unbeliever, in the very act of unbelief, gave God the lie.” These statements, said Barclay, had “more effect upon me than all the sermons I had ever heard,” That effect was deepened under another sermon and he was brought to confess, “Now I saw that I was indeed an unbeliever, which I could hardly admit on hearing the same minister before. I was now reduced to great confusion and distress.”

Under Mr M’Culloch’s sermon on 1 John 5:10, a Mrs Weir from Hamilton had her existing conviction of sin deepened. She said that “from this sermon I was made to see the great evil of unbelief, which I saw not before.” While listening to the same sermon, Daniel M’Larty, a twenty-one-year-old weaver, was “impressed and astonished” when the minister said that all the unregenerate were guilty, by their unbelief, of making God a liar. However, he rebelled against the statement that such are “guilty of a sin similar to that of crucifying Christ,” and decided not to go to hear Mr M’Culloch the next Sabbath. But on another Sabbath he went to Church and during the sermon came to feel that his unbelief was indeed most heinous, and he became distressed.

James Kirkland, another young man, was quite unconcerned about his future state until two days after he heard Mr M’Culloch preach on John 6:64, “There are some of you that believe not.” While thinking about the text he came under such a deep sense of his being an unbeliever that he was unfitted for work for some days. It was the very same sermon which increased the sense of sin in Archibald Bell (mentioned above). “Every word of that sermon came with power to my heart,” he confessed, “as if Jesus had said it, and to me alone. In

this way I got a deeper sense of my unbelief...." but immediately he adds, "and was enabled to cast myself at His feet for mercy, closing with Him on His own terms."

He was not alone closing in with Christ. While there was indeed concern and distress in these people, it was the forerunner, in each case, of his or her receiving Christ offered in the gospel; turning to Him and trusting in Him alone for deliverance from guilt and condemnation; it was the prelude also to joy and peace, more or less, in believing in Him.

In each case there was the certainty that believing in Christ is a responsibility laid upon the sinner by God, and that unbelief is one's great guilt. "Though outwardly blameless," said Sarah Gilchrist, "I verily thought my heart to be more wicked than anyone else's, especially in rejecting, through unbelief, the grace and favour of Christ, set forth in the gospel." These people knew that if it were not an obligation to believe they would not be blameworthy in not believing.

At the same time there was the realisation in case after case of the inability of the sinner to believe (or do anything to the glory of God) apart from divine grace. Therefore they were all brought to fervent prayer and serious seeking. Dr Webster observed, "Sensible of their utter inability to believe, how earnestly do they pray." "I was deeply affected," said Elizabeth Jackson about her conviction of sin, "and my legs trembled even on my way home. I now looked to God for help, feeling my own inability." Catherine Jackson, in her distress on account of sin, repeatedly said to her minister, who was seeking to help her, "Oh but I cannot believe in the Lord Jesus Christ, that I may be saved." "Will you not, then," said he, "cry out with that poor man in the Gospel, 'Lord, I believe,' or, Lord, I *would* believe; help Thou mine unbelief'." As the minister prayed with her, light broke in upon her soul and her unbelief was conquered.

May we be delivered from unbelief. No unbeliever can enter into heaven, as surely as the generation of Israelites which left Egypt could not enter into the promised land "because of unbelief". John Owen said, "No sin whereof men can be guilty in this world is of so horrible a nature, and so dreadful an aspect, as is unbelief, where a clear view of it is obtained in evangelical light." Unbelief not only closes sinners out of heaven but also into hell. "Unbelief may truly be called the great damning sin," said Matthew Henry, "because it leaves us under the guilt of all our other sins."

It is a consolation to the Lord's believing people that it is God who works in them, enabling them to believe, and that faith is the gift of God. Let us be asking that we may receive; for if we believe not we shall be damned. And if we have the hope that we have received, let us be praying, "Lord, increase our faith." □

Note: The book from which the above instances have been cited is *Revivals of the Eighteenth Century, particularly at Cambuslang, with three sermons by the Rev. George Whitefield*, by the Rev. D. Macfarlan, and is available from the Free Presbyterian Bookroom, Glasgow, at £5.95, on offer for £5.25.

Sermon

The Chariot of Salvation

by the late Rev William Maclean, M.A.

Preached on Sabbath, 23rd October, 1966, at a communion in Auckland, New Zealand.

Continued from page 40 of the last issue.

Text: *Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart, (Song of Solomon 3:9-11).*

IN the previous part of the sermon the preacher said: "It is clear that in the Song of Solomon a greater than Solomon is brought before us: even the New Testament Solomon, the Lord Jesus Christ, of whom King Solomon was a type... We believe that the chariot in our text may be described as the chariot of salvation which Christ prepared for lost sinners. No other chariot can bring us safely to Immanuel's land but the chariot of His preparing.

"First, we may consider *the need* for preparing such a chariot; *secondly*, what is said about *the making* of the chariot; and *thirdly*, *the invitation* that is given..."

Editor

THIRDLY, we shall notice **the invitation that is given in connection with this chariot.** "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." Now it is evident that it is Christ's church, His spouse, His people, who are in the chariot and are giving this invitation to the daughters of Zion to go forth, and behold Christ when He is passing by in the chariot of the everlasting gospel.

In connection with those in the chariot, we may notice what is written about Noah and the ark. The ark is another type of Christ and the salvation that is to be found in Him. As there was no safety for Noah but in the ark of God's providing so there is no safety for us, nor hope of making heaven of it, but to be found in the chariot of salvation. We read that the Lord closed Noah into the ark.

First, Noah was closed in to the warning that God gave him of the judgement that He was to bring upon that generation for their sins. So it is true that those in the chariot have by the teaching of God the Holy Spirit, been first closed in to the conviction that their sins deserve eternal death, and that in themselves they are hell-deserving sinners. Their confession is, (and David was in the chariot of salvation when he made the same confession), "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" They confess, "O Lord, although my

iniquity would not break out into actual sin, thou lookest upon the heart and knowest the abominations that are there." With the Psalmist they must say,

"Thy servant also bring thou not,
in judgement to be try'd:
Because no living man can be,
in thy sight justify'd."

But they also acknowledge that just as Noah was closed into the ark, so they were closed in to Christ, and closed in to the salvation that is in Him, as their only hope for time and eternity. Like another they must say,

"I'm a poor sinner and nothing at all,
but Jesus Christ is my all and in all."

They are poor sinners in themselves but are closed in with their understandings, their consciences and their wills to God's way of salvation by Christ. They desire no other way of salvation, but are willing to be saved in the way that He has set forth in His truth so that He would have the glory. Their confession is, "Shame and confusion of face belongeth unto us, but glory belongeth unto thee."

"Not unto us, Lord, not to us,
but do thou the glory take."

They are closed in to Christ as their only hope because "there is none other name under heaven given among men, whereby we must be saved." The language of their souls is, "To whom shall we go? thou hast the words of eternal life."

Now, this is the fruit of grace and of regeneration in the soul. Some may be able to tell when they were closed in to condemnation: that was made clear to them, as in the case of the Philippian jailor. But those in the chariot were closed in to the Saviour also. However secret the work may be, this is the two-fold evidence of persons being in the chariot and under the shelter of the blood. On the one hand they believe what the Lord declares, "O Israel, thou hast destroyed thyself," and like the publican they take the blame and the guilt to themselves. On the other hand they are closed in to the One who says, "In me is thine help."

"Our sure and all-sufficient help
is in JEHOVAH's name;
His name who did the heav'n create,
and who the earth did frame."

They are closed into Christ, and do not seek to cover themselves with the fig leaves of their own works of righteousness. They believe that nothing else can cover them, but that they be found in Christ, in the chariot, and under the shelter of His atoning blood. They are closed into Him as their only hope.

Furthermore, they are betrothed to Him. They prove that they are betrothed to Him by their seeking to be obedient to Him. As the wife is to be obedient to her husband and as the church is obedient to Christ, so they seek to show

obedience to Him. It is their desire to walk in obedience to His revealed will. "If ye love me," Christ says, "keep my commandments," and it is their desire that they will be found running in the way of His commandments.

By being obedient to His rule they put the crown on His head. The invitation is, "Go forth, O ye daughters of Zion, and behold king Solomon *with the crown wherewith his mother crowned him.*" The word "mother" is just another name for His people. Christ says, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." And this is the will of God: that we should believe in the name of His Son whom He has sent.

It is also the desire of those in the chariot to put the crown of their salvation upon Christ's head. They do indeed put the crown of their salvation upon His head. They are not putting the crown of their salvation on their own heads, but are taking a low place at His footstool, confessing, "Shame and confusion of face belongeth unto us, but glory belongs to thee." The church (spoken of in the text as Christ's "mother", "sister" and "spouse" in order to show how great is the love between Christ and her) shall be putting the crown of her salvation upon Him through endless ages. Her song shall be, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

They crown Him in His offices as prophet, priest and king. They crown Him as the Prophet by accepting what He has revealed in the Scriptures, and submit to that revelation. They do not sit in judgement upon the word of God, but seek that the word would judge them. They put the crown upon Christ's head in acknowledging that He is "the faithful and true witness" and that His word is truth. They put the crown on His head as their Priest; the One who offered the necessary sacrifice for their sins when He offered Himself without spot unto God; the only one who can cleanse them from their sins. Also, they put the crown upon Him as their King; the One who subdues their enemies; the One who reigns in them and over them, and makes them loyal and faithful subjects to Himself in their day and generation.

Now, the desire of those in the chariot with regard to others outwith the chariot is that they would be saved. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Their desire is that others would go forth to "behold king Solomon." In giving this invitation, "Go forth," the church is bringing before the daughters of Zion, that is, before sinners in the visible church, that this is the day of Christ's espousals, the day in which He is betrothing sinners to Himself. Now is the day of salvation! Now is the accepted time! This is the day in which Christ is making an offer of marriage to your own soul. Should you be the blackest sinner out of hell, you are among the sinners in the visible church to whom the gospel comes. This is the day in which He is

betrothing sinners to Himself, and is saying to you, "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgement, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." This is part of the gospel that His church proclaims: "This is the day of Christ's espousals," and, "This man receiveth sinners and eateth with them."

May you, sinner, be found this day giving a bill of divorcement to every other lover that will bring your soul to hell. May you be receiving Christ in the offer of the everlasting gospel, when He is offering to betroth you to Himself. If you reject that offer you shall have an eternity of weeping and wailing in hell, to bewail the sin of rejecting the Christ of God in the free offer of the everlasting gospel. The Lord will hold you responsible for your rejection of Christ. Your rejection of Him is your sin and guilt, and Christ Himself says that for that rejection you shall be damned. Heed the church giving the invitation to sinners and saying, "This is the day of his espousals; the day in which He is receiving and betrothing sinners to Himself."

In giving the invitation she also says that it is "the day of the gladness of his heart." This is what His heart is set on and what He says upon His oath, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" It is the day of the gladness of His heart, the day of salvation. The church is making known not only Christ's power to save, but also His willingness to save. She says, "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him," that is, wherewith she herself, the church, crowned Him. In putting the crown of her salvation upon His head she is saying in effect, "Ah, when Christ saves such a sinner as I am, there is hope for any sinner. You go forth! Go forth from the ways of sin. Go forth from the ways of the world. I was enabled by grace to put the crown of salvation upon His head. When He has saved me, He shows that there is hope for every other sinner." On His head there are many crowns; multitudes of sinners in every age and generation have put the crown of their salvation upon Christ's head. Therefore go forth, O ye daughters of Zion. Go forth! The way is open! This is the day of Christ's espousals, the day of the gladness of His heart. The church is testifying to what the Lord did for herself, just as the woman of Samaria did when she crowned Him. She put the crown of salvation upon His head, and gave Him all the glory, saying, "Come see a man that told me all things that ever I did: is not this the Christ?"

Would not this communion Sabbath day, in which Christ's death is to be commemorated, be a day to be remembered if your own soul was betrothed to Christ? Instead of being lead and deluded by Satan and allured to everlasting

destruction by the things of this world, may you hear the glad tiding of salvation and the joyful sound of the everlasting gospel. May you comply with the invitation of the church in the text: "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." The Spirit and the bride are saying to you, "Come!" "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

This question was put to others: "How long halt ye between two opinions?" How long do you, sinner, hesitate between two opinions? When God the Father, God the Son and God the Holy Ghost, and the church that He hath purchased by His blood, are appealing to you to go forth from the ways of sin and the world, and to behold king Solomon, may you go to Him as the leper of old did, crying, "Lord if thou wilt, thou canst make me clean." The leper believed in His power, but Christ made known to him His willingness also, for He said, "I will; be thou clean." This is the day, says the church, of His espousals, and the day of the gladness of His heart. She mentions both His power and His willingness. "Now is the accepted time, now is the day of salvation." Today, after so long a time of rejecting Christ in the gospel, today if ye will hear his voice, then harden not your hearts, but give ear to what God the Lord doth speak:

"O daughter, hearken and regard,
and do thine ear incline;
Likewise forget thy father's house,
and people that are thine.
Then of the king desired shall be
thy beauty veh'mently:
Because he is thy Lord, do thou
him worship rev'rently."

How can you, sinner, leave this solemn service rejecting the Christ of God. What guilt! what fearful guilt you are bringing upon yourself by rejecting Him. You are still in the room of mercy, while millions of others are now in hell. Archibald Cook, a godly minister in Scotland, said, "There are millions in hell who would give all that they ever saw, for one other offer of Christ." But there are no other offers of Christ or of salvation in a lost eternity.

It is in virtue of this chariot of salvation that He made, that he is able to save to the uttermost, and that such an offer and invitation is extended in the everlasting gospel to us as sinners today. "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."

May He bless His truth.

Why Psalms Only?

Rev G. G. Hutton

A lecture given on New Year's Day, 1997, at Struan Free Presbyterian Church

WHY Psalms only? This is a valid question, considering that those who hold that only the inspired Psalter should be used for congregational praise are a minority today. Even in a body like the Free Church, we can detect a mood change when an influential figure like Professor Donald MacLeod is publicly heralded in the press as a "reformer" because he is reported to desire, along with other changes, the introduction of "hymns" into Free Church worship. It is to be expected that his ideas will have a long-term effect upon a sizeable section of that denomination. Why, some may ask, should we continue this practice which is considered by many to be antiquated and unpopular, and thus add to the difficulties of the Church when it appears to exercise a decreasing influence in society? We shall endeavour to present you with some answers, in the hope that your resolve to unashamedly defend and continue this hallowed tradition will be fortified. It is a tradition, I firmly believe, which is established and required by the authority of the Word of God, and one which has served the church well in some of the darkest days in her history.

It would be useful, before going further, to remind ourselves of what the *Westminster Confession of Faith* has to say regarding the acceptable way of worshipping God, which of course includes the element of praise. In chapter 21, section 1, we read: "The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the Holy Scripture."

So, as a Church and as individuals, we must look to Holy Scripture, God's own Word, in order to learn what is required of us when we assemble together to worship Him. As you know, the Scriptures are the *only* rule to direct us how we may glorify God. Our inquiry then is about what we are taught, by precept and example, from the Scriptures, concerning the mode of public praise. What songs should we sing? How should we sing them? Who should sing them? When should they be sung? These are not questions to be dismissed as irrelevant. If we are to worship God in a manner that meets with His approval, these questions must be addressed. These questions exercised the minds of our Reforming fathers, and it ought to be beneficial to us to recall their attitude to the worship of God. What we refer to as the *regulative principle*, was the principle by which they arrived at the position that it should be "Psalms only" in the congregational worship of God. We can partly answer the question, Why psalms only? by

saying, We are Reformed and Protestant. We appreciate the tireless labours and self-denying efforts of those who under God wrestled with these issues and handed to their children the fruits of their labours. As our Protestantism weakens, so does our appreciation of their accomplishments. If however, we are guided by the same principle as guided them, I have no reason to doubt that we shall arrive at the same conclusions as they.

I think Calvin gives us the gist of reforming thought when he writes: "Such is our folly, that when we are left at liberty, all we are able to do is to go astray. And when once we have turned aside from the right path, there is no end to our wanderings, until we get buried under a multitude of superstitions."

John Knox, leader of the Scottish Reformation, when refuting the Romish mass, indicated the foundational principle of worship in these questions: "What has the Lord required? not, What has He not forbidden?" He also says, "This principle purified the Church of human inventions and Popish corruptions... All worshipping, honouring, or other service invented by the brain of man in the religion of God, without His own express commandment, is idolatry."

The views expressed by Calvin and Knox are perfectly scriptural and in keeping with the spirit of the great commission given to the Apostles by Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I have commanded you:...*" (Matthew 28:19).

Throughout the nations of the earth, the ambassadors of the Redeemer are under a solemn obligation to emphasise *the necessity of observing what has been commanded by the Saviour*. The Lord Jesus did not say, "You may teach them to observe whatsoever is not forbidden." Many people, I fear, appear to suggest that He told His Apostles, "Anything not explicitly forbidden is acceptable." No one can read the New Testament seriously without becoming aware of the efforts of the early Christians to adhere, along with the Apostles, to the principles of our Lord's commission. Take, for example, what Paul wrote to the Corinthians, (in chapter 11 of the first epistle), "*Be ye followers of me, even as I also am of Christ*. Now I praise you brethren, that ye remember me in all things, and *keep the ordinances, as I delivered them to you*." He also wrote with reference to the ordinance of the Lord's Supper, "*For I have received of the Lord that which also I delivered unto you*." Under the ministry of the Apostles, the Church was forbidden to depart from what the Saviour Himself commanded. The language of the Apostle John is very emphatic: "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (1John 2:3-5.)

These examples of Apostolic teaching serve to remind us of the obligation we are under, to introduce nothing into the doctrine and practice of the Church, or into the worship of God, for which we have no Scriptural mandate. Lest any should think that the act of praise in the Church is not included in the matters upon which Apostolic authority is stamped, we simply point to what Paul wrote, again to the Corinthians, "I will sing with the spirit, and I will sing with the understanding also," (1Cor. 14:15). Why, we may ask, did Paul speak in this fashion about praising God? Surely the most valid reason is that Jesus Christ Himself taught; "God is a Spirit: and they that worship him must worship him in spirit and in truth." The Saviour's words show that worship is to be with the spirit and with the understanding. Paul himself desired to worship God in this manner, and he would have the Corinthians also to worship God in like manner. This is an important lesson as to how we are to render praise to God: though it has to be said, few care much for it nowadays.

In answer to the question, What should we sing when worshipping the Lord? we state without hesitation, The divinely inspired Psalms. The first reason we give in defence of this position is that in the Psalms we have a portion of the divinely ordained Scriptures *written poetically in order that the words and expressions would be used for singing praise to God*. No one can argue with the fact that the Psalms have a unique literary style, clearly indicating that they have a purpose beyond what other parts of the inspired Word have. The Bible is God's book, the literary styles of which were chosen by Himself for the purposes He has wisely ordained. It is designed to meet particular needs in the experiences of His people as they endeavour to serve and worship Him, and is altogether sufficient for that purpose. What an insult to Divine wisdom, even to suggest that the Book of Psalms is not sufficient or that it is in any way inferior to the uninspired productions of men.

In *The Imperial Bible Dictionary* (edited by Dr. Patrick Fairbairn) we read in connection with the design and use of the Psalms: "It is Israel's book of song and prayer for public worship, serving for the worship of God and for the edification of the church. What the church in her various conditions has to bring before the Lord: complaint in distress and temptation; supplication for forgiveness, for comfort and help; praise and thanks for experienced manifestations of grace; praise of the greatness and glory of God; prayer for the fulfilment of the divine promises; and again, what serves the church, when she approaches the sanctuary of God, for comfort, for instruction, and for warning, has found its expression in these songs."

Because of the unquestionable purity of the doctrine in the Psalms, there is no need to doubt their being acceptable to God. It is His own doctrine. Here is a *perfect manual of praise*. If we doubt this, then we must look for something

better, but where in the universe shall we go to find it? The Rev. George Laverty, minister in Poyntzpass, Ireland, in the early part of this century, stated, "In the Psalms the Divine character is portrayed by God Himself. One attribute is not mutilated and another misrepresented. Mercy and truth meet together, and also mercy and righteousness at the same time. Man could not find out the acceptable way of approaching into the Divine presence: man utterly failed to find the way of truth. 'The world by wisdom knew not God.' 'No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him.' God hath been pleased to give us the revelation of His will through His Son, and it is our duty to receive and accept that revelation in all that it teaches and enjoins. And it is presumption in any man to add to what God has given: it is an assault upon Divine wisdom, implying that God's Word is defective, requiring man's art and ingenuity to perfect and adorn it."

What those who resort to hymn singing fail to understand is that by rejecting God's manual of inspired praise, they are actually rejecting the sovereignty and wisdom of God. They will not permit God to dictate to them nor impose upon the Church what, according to His wisdom, is best suited for praising Him in His worship. This is an act of gross folly. When singing the Psalms, we are singing the truth. When singing hymns of human composition people are singing what is often erroneous, and what, in any case, God has neither approved nor required for worshipping Him.

To be concluded

Obituary

The Late Alexander MacLennan, Elder, Glasgow

ALEXANDER MACLENNAN was born in Fernamore, Applecross, on 17th June 1919, the eldest son of John and Lexie MacLennan. Another son and daughter completed the family.

Alick's father precented in the Free Church prior to 1893. He was one of the first in the village to join the Free Presbyterian Church, where he also acted as precentor when it was formed in that year. His wife was a sister of the eminently pious William MacBeath, who was an elder in the congregation in Applecross, and a faithful witness for Christ in his day and generation.

Undoubtedly Alick had a good example set before him in his home, but sadly his father died when he was only thirteen years of age. He left school the following year and went to work on a farm at Glenelg. He remained there until

he was called up for war service in 1939, serving in the Royal Navy, where he was on convoy duty for most of the time. He was discharged in 1946, having been safely preserved in the midst of the dangers of that terrible war.

After his discharge he spent two seasons fishing at sea. He then joined the Merchant Service, where he served mostly on foreign ships as a seaman, and eventually as a bosun. When he left the sea he obtained employment as an insurance agent, and served his company faithfully until he retired. He was married on 17th May 1954. His wife Dina, a native of the Island of Raasay, proved a true helpmeet to him in every way. There is a family of three sons from their marriage.

Alick appears to have been a considerable time under concern for his soul. He was deeply impressed with the holiness of God, and in the measure that was good for him, the Holy Spirit gave him a taste of the experience of Isaiah when he exclaimed, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts," (Isaiah 6:5).

While under concern he was visited with a very severe temptation. Satan, making bad use of the parable of the prodigal son, tempted him with the thought that, as he was the elder brother in the family, there was no hope of salvation for him. The temptation was so vivid that he was quite certain there was no hope for him. While in this state of mind he was further tempted to think, on a particular Sabbath, that since there was no hope for him, there was no point in his going to church. Instead it was suggested to him that he should take his wife and family for a car run down the Clyde Coast. How strong and cunning are the wiles of the evil one, to keep souls away from the means of grace! Alick was prevented from acting on this temptation by the thought painfully entering his mind, that although there was no hope for him, yet his wife and family should not be denied the privilege of going to hear the gospel. So he took out his car and went to church as usual.

During the course of the service the preacher broke away from the particular subject he was dealing with, and referred to the deliverance of the children of Israel out of the land of Egypt. In the course of his remarks he said that if anyone, among the families of Israel, had the greatest cause for rejoicing, it would be the first-born in each family. Under the shelter of the blood of the Paschal Lamb, he had been delivered from the destroying angel, while the first-born in the families of the Egyptians had been slain. The Holy Spirit used this part of the sermon to break the power of Alick's temptation.

Alick now began to seek the true Paschal Lamb with great earnestness. There is no doubt but that the time came when, through the faith which is by the operation of the Holy Spirit, he began to feed upon the Saviour, and to find a

resting place for his soul under the shelter of the blood that cleanseth from all sin. He could now say with the church in the Song: "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste," (Song of Solomon 2:3). The services of God's house were now his great delight, and the people of God his chosen companions.

In November 1978 he appeared before the St. Jude's Kirk Session, seeking to be admitted to the Lord's Table for the first time. The Session had much pleasure in granting him his desire, and he took his place with the people of God in keeping in remembrance the death of the one who, having loved His own, loved them unto the end. He became a well-known and very welcome visitor at Communion Seasons throughout the Church, when his prayers and his speaking to the Question were much appreciated.

In December 1980 he was ordained and inducted as a deacon, and in 1985 as an elder. In both these offices he discharged his duties conscientiously, and he ever kept in mind his ordination vows. His fellow office-bearers looked forward to enjoying his warm fellowship for many years, but that was not to be.

In May 1995 he suffered a severe stroke and was taken to hospital, where he received excellent treatment. By the blessing of the Lord this treatment led to a return of sufficient strength for him to be allowed home from the hospital. He continued to progress to such an extent that he was able to attend services in the church, to his great pleasure.

At the April Communion in Glasgow last year he gave out this verse as the "question" at the fellowship meeting on Friday: "He that believeth on the Son hath life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him," (John 3:36). He said these words had been much on his mind while he was in hospital, and he obviously had resolved to give them out at a fellowship meeting, if he was spared to be present. He was in a very happy frame of mind during the communion services, and was able to take his place at the Lord's Table, although he did not know that it was to be for the last time.

Another person sitting at the Table on that occasion was also there for the last time, although she knew it not. Miss Mary Nicolson, who had been a communicant in Glasgow for fifty-nine years, passed away the following August, her sister Joan having predeceased her by five months. Both these sisters were well-known in the Glasgow congregation, and throughout the Church, as true and faithful witnesses on the side of Christ and His Cause. They are greatly missed in the Church below, although we believe that, as to their souls, they are now in the Father's house, with Christ, which is far better.

On the Monday of that communion, after the Sabbath services, Alick seemed his usual self, but early on Tuesday 30th April he took a heart attack and passed

Congregational Contributions 1996

Location	Sustentation	Home Mission	Foreign Mission	College & Library	General Building	Dominions & Overseas	Publications	Bookroom	TOTAL
NORTHERN PRESBYTERY									
Aberdeen.....£	1,001.66	110.66	382.00	69.83	34.00	107.66	50.50	40.00	1,796.31
Creich, Dornoch, Lairg, Rogart, Fearn & Tain.....	5,770.00	151.00	457.00	115.00	121.00	156.00	113.00	118.00	7,001.00
Daviot, Tomatin & Stratherrick.....	4,032.00	210.00	555.30	137.00	189.00	167.00	112.00	150.80	5,553.10
Dingwall & Beaulie.....	10,340.00	410.00	780.00	356.00	360.00	455.00	404.00	323.00	17,458.00
Halkirk, Strathlyon, Thurso & Wick.....	1,537.00	241.00	183.00	50.00	50.00	63.00	38.00	43.00	2,205.00
Inverness.....	17,590.00	1,236.00	4,410.00	687.50	766.71	840.30	613.88	500.00	26,644.39
Kinlochbervie & Scourie.....	1,033.50	160.00	855.00	80.20	66.00	76.50	89.00	65.00	2,425.20
£	<u>41,304.16</u>	<u>2,518.66</u>	<u>7,622.30</u>	<u>1,495.53</u>	<u>1,586.71</u>	<u>1,865.46</u>	<u>1,420.38</u>	<u>1,239.80</u>	<u>63,083.00</u>
SOUTHERN PRESBYTERY									
Barnoldswick.....£	1,635.00	250.00	555.00	120.00	200.00	200.00	165.00	45.00	3,170.00
Chesley.....	-	-	58.29	-	-	-	-	-	58.29
Dumbarton.....	1,125.00	78.00	157.50	45.00	42.00	71.00	42.00	66.00	1,626.50
Dundee, Perth & Stirling.....	2,258.00	239.00	639.00	108.00	161.00	74.00	183.00	65.00	3,727.00
Edinburgh.....	3,240.00	105.00	385.00	75.00	90.00	120.00	95.00	60.00	4,170.00
Ft. William & Oban.....	738.00	49.00	54.00	18.00	12.00	35.00	17.00	-	923.00
Glasgow.....	19,865.32	1,993.64	3,710.86	1,203.22	1,104.32	1,380.82	1,104.28	1,301.86	31,664.32
Greenock & Dunoon.....	1,225.50	126.00	169.50	45.00	49.00	57.00	76.00	55.50	1,803.50
Kames.....	400.00	-	300.00	-	-	-	-	50.00	750.00
Larne.....	5,650.00	100.00	600.00	100.00	150.00	160.00	100.00	70.00	6,930.00
London.....	9,662.18	155.00	1,156.66	145.00	564.72	493.68	275.67	220.17	12,673.08
Toronto.....	-	-	-	-	-	-	-	-	-
Vancouver.....	-	-	-	-	-	-	-	-	-
£	<u>45,799.00</u>	<u>3,095.64</u>	<u>7,785.81</u>	<u>1,859.22</u>	<u>2,373.04</u>	<u>2,591.50</u>	<u>2,057.95</u>	<u>1,933.53</u>	<u>67,495.69</u>
OUTER ISLES PRESBYTERY									
Achmore.....£	1,255.00	90.00	110.00	30.00	33.00	45.00	31.00	-	1,594.00
Breasclete.....	920.00	70.00	200.00	80.00	60.00	80.00	70.00	70.00	1,550.00
Ness.....	3,271.00	35.00	62.00	29.00	29.00	33.00	25.00	-	3,484.00
North Harris.....	7,795.32	301.00	453.50	157.77	168.50	249.00	211.50	188.50	9,525.09
North Tolsta.....	7,200.00	287.50	802.00	247.50	-	250.50	243.50	262.00	9,293.00
North Uist.....	3,530.00	93.00	155.00	66.00	52.00	73.00	83.00	76.00	4,128.00
South Harris.....	10,600.00	268.00	427.00	276.00	173.00	206.00	148.00	163.00	12,261.00
Stornoway.....	13,373.00	405.00	1,251.00	390.00	442.00	416.80	403.00	343.00	17,023.80
Uig.....	3,679.00	67.00	378.00	64.00	-	-	70.00	-	4,258.00
£	<u>51,623.32</u>	<u>1,616.50</u>	<u>3,838.50</u>	<u>1,340.27</u>	<u>957.50</u>	<u>1,353.30</u>	<u>1,285.00</u>	<u>1,102.50</u>	<u>63,116.89</u>

WESTERN PRESBYTRY

Applecross.....£	2,056.49	65.00	145.00	74.22	45.50	100.00	70.00	60.00	2,616.21
Assynt.....	3,760.00	215.00	670.00	101.00	140.00	191.10	129.00	167.00	5,373.10
Gairloch.....	4,805.00	136.00	260.00	105.00	115.00	131.00	124.00	90.00	5,766.00
Kyle of Lochalsh & Plockton.....	629.00	18.00	37.00	15.00	13.00	19.00	28.00	16.00	775.00
Laide.....	4,583.00	90.00	202.00	90.00	80.00	95.00	80.00	45.00	5,265.00
Lochbroom.....	5,450.00	230.00	559.00	166.00	158.00	217.00	175.00	169.00	7,124.00
Lochcarron.....	5,000.00	300.00	600.00	300.00	300.00	300.00	300.00	300.00	7,400.00
Shieldaig.....	2,100.00	60.00	156.00	60.00	40.00	60.00	45.00	50.00	2,571.00
£	<u>28,383.49</u>	<u>1,114.00</u>	<u>2,629.00</u>	<u>911.22</u>	<u>891.50</u>	<u>1,113.10</u>	<u>951.00</u>	<u>897.00</u>	<u>36,890.31</u>

SKYE PRESBYTERY

Bracadale & Strath.....£	4,000.00	94.50	233.00	60.00	97.00	130.00	75.00	69.50	4,759.00
Duirinish.....	3,187.00	257.00	401.00	141.00	190.00	229.00	122.00	149.00	4,676.00
Portree & Flashadder.....	13,000.00	700.00	2,300.00	1,000.00	250.00	500.00	400.00	560.00	18,710.00
Raasay.....	4,300.00	174.00	438.00	135.00	126.50	149.00	110.00	129.00	5,561.50
Staffin.....	3,094.90	122.00	336.00	105.50	109.00	184.00	120.00	99.00	4,170.40
£	<u>27,581.90</u>	<u>1,347.50</u>	<u>3,708.00</u>	<u>1,441.50</u>	<u>772.50</u>	<u>1,192.00</u>	<u>827.00</u>	<u>1,006.50</u>	<u>37,876.90</u>

AUSTRALIA &**NEW ZEALAND PRESBYTERY**

Auckland.....£	-	-	394.28	50.00	50.00	302.78	50.00	50.00	897.06
Gisborne.....	-	60.33	649.85	120.64	52.00	305.79	56.58	56.00	1,301.19
Wellington.....	-	-	164.09	-	-	167.57	-	-	331.66
Grafton.....	-	-	601.27	-	-	387.92	-	-	989.19
Sydney.....	-	-	140.85	46.95	70.42	469.48	46.95	-	774.65
£ (See below *)		<u>60.33</u>	<u>1,950.34</u>	<u>217.59</u>	<u>172.42</u>	<u>1,633.54</u>	<u>153.53</u>	<u>106.00</u>	<u>4,293.75</u>

SUMMARY

Northern.....£	41,304.16	2,518.66	7,622.30	1,495.53	1,586.71	1,865.46	1,420.38	1,239.80	59,053.00	
Southern.....	45,799.00	3,095.64	7,785.81	1,859.22	2,373.04	2,591.50	2,057.95	1,933.53	67,495.69	
Outer Isles.....	51,623.32	1,616.50	3,838.50	1,340.27	957.50	1,353.30	1,285.00	1,102.50	63,116.89	
Western.....	28,383.49	1,114.00	2,629.00	911.22	891.50	1,113.10	951.00	897.00	36,890.31	
Skye.....	27,581.90	1,347.50	3,708.00	1,441.50	772.50	1,192.00	827.00	1,006.50	37,876.90	
Australia & N.Z.....	(See below *)	60.33	1,950.34	217.59	172.42	1,633.54	153.53	106.00	4,293.75	
SUB-TOTALS	£	<u>194,691.87</u>	<u>9,752.63</u>	<u>27,533.95</u>	<u>7,265.33</u>	<u>6,753.67</u>	<u>9,748.90</u>	<u>6,694.86</u>	<u>6,285.33</u>	<u>268,726.54</u>

Donations.....	-	-	5,539.96	-	-	102.81	-	182.00	5,824.77	
Eastern Europe Fund.....	-	-	-	-	-	-	-	-	20,300.22	
GRAND TOTALS	£	194,691.87	9,752.63	33,073.91	7,265.33	6,753.67	9,851.71	6,694.86	6,467.33	294,851.53

*** Australia & New Zealand Sustentation Fund**

Auckland	NZ\$ 5,550	Grafton	AUS\$17,280
Gisborne.	NZ\$11,200	Sydney	AUS\$ 1,500
Hastings	NZ\$ 1,500		
Wellington.	NZ\$ 1,800		

away, in his 77th year, to the rest that remaineth for the people of God. His empty place in the congregation and in the courts of the Church is deeply felt, but our loss, we believe, is his everlasting gain.

We extend our sincere sympathy to his widow and family. May the Lord comfort and uphold them, and reveal Himself as the Father of the fatherless, and the widow's judge, in His holy habitation. To his sons we would address the words which David, King of Israel, addressed to his son, "Know thou the God of thy father, and serve him with a perfect heart and a willing mind; for the Lord searcheth all hearts, and understandeth the imagination of all the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever," (1 Chron. 28:9).

(Rev.) *D. M., Glasgow*

Light on the Fourth Commandment

(A comment on Luke, chapter 6, verses 1 to 5, which tell of the Saviour rebuking the Pharisees for criticising the disciples for plucking and eating ears of corn on the Sabbath).

WE should notice in these verses, the clear light which our Lord Jesus Christ throws on the real requirement of the Fourth Commandment. He tells the hypocritical Pharisees, who pretended to such strictness in their observance of the Sabbath, that the Sabbath was never intended to prevent works of necessity. He reminds them how David himself, when suffering from hunger, took and ate that shewbread, which ought only to be eaten by the priests, and how that act was evidently allowed by God, because it was an act of necessity. And He argues from David's case, that He who permitted His own temple rules to be infringed in cases of necessity, would doubtless allow work to be done on His own Sabbath days, when it was work for which there was really a need.

We should weigh carefully the nature of Christ's teaching about the observance of the Sabbath,... We must not allow ourselves to be carried away by the common notion that the Sabbath is a mere Jewish ordinance, and that it was abolished and done away by Christ. There is not a single passage of the Gospels which proves this. In every case where we find our Lord speaking upon it, He speaks against the false views of it which were taught by the Pharisees, but not against the day itself. He cleanses and purifies the Fourth Commandment from the man-made additions by which the Jews had defiled it, but never declares that it was not to bind Christians. He shows that the seventh day's rest was not meant to prevent works of necessity and mercy, but He says nothing to imply that it was to pass away as a part of the ceremonial law.

We live in days when anything like strict Sabbath observance is loudly denounced, in some quarters, as a remnant of Jewish superstition. We are boldly told by some persons, that to keep the Sabbath holy is legal, and that to enforce the Fourth Commandment on Christians is going back to bondage. Let it suffice us to remember, when we hear such things, that assertions are not proofs, and that vague talk like this has no confirmation in the Word of God.

Let us settle it in our minds, that the Fourth Commandment has never been repealed by Christ, and that we have no more right to break the Sabbath day, under the gospel, than we have to murder and to steal. The architect who repairs a building, and restores it to its proper use, is not the destroyer of it, but the preserver. The Saviour, who redeemed the Sabbath from Jewish traditions and frequently explained its true meaning, ought never to be regarded as the enemy of the Fourth Commandment. On the contrary, He has "magnified it, and made it honourable".

Let us cling to our Sabbath, as the best safeguard of our country's religion. Let us defend it against the assaults of ignorant and mistaken men, who would fain turn the day of God into a day of business and pleasure. Above all, let us each strive to keep the day holy ourselves. Much of our spiritual prosperity depends, under God, on the manner in which we employ our Sabbaths.

From *Expository Thoughts on the Gospels* by J.C. Ryle

Book Reviews

THE CAMBUSLANG REVIVAL by *Arthur Fawcett*.

Published by the Banner of Truth Trust, 256 pages, £6.95. Obtainable from the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow G3 6LE

THIS account of the Scottish Evangelical Revival of the 18th century is said by the publishers to have "thrilled readers when first published in 1971". It is as interesting today as it was then, and we recommend it as enjoyable and most profitable reading.

The Cambuslang Revival is a well documented work and the author quotes freely from contemporary accounts of the remarkable events in Cambuslang, Kilsyth, and other centres of revival. Among these sources are the Kirk Session records of Cambuslang; a record of cases of conversions written by the Rev. William M'Culloch, minister at Cambuslang at the time of the revival; and *A Faithful Narrative of the Extraordinary Work of the Spirit of God at Kilsyth* by the Rev. James Robe of Kilsyth. Fawcett comments in the introduction, "I have

taken care to preserve quotations exactly with all the colourful variety of spelling, grammar, capital letters and so on." This approach to the subject brings the reader nearer to the events and the people involved in them, and helps to bring the narrative alive.

Though our generation has not known such a work of the Holy Spirit which revived believers and awakened spiritually dead sinners in large numbers, it is heart warming to read an account of it. We would do well to remember that God is the same God still. One heartening aspect of this account of God's sovereign work in the Cambuslang revival is that the author emphasises that it was effected by the use of the ordinary means of grace. "The work," he says, "was no foreign importation but had issued from the faithful preaching and labours of a somewhat colourless parish minister." The Scottish revivals of the 18th century were not the result of modern-style evangelistic planning and organising, but a display of the power of God, quickening whom He would. This is highlighted by the fact that the parish where the work began was not the most spiritually promising when Mr. M'Culloch came to it in 1731, and where he laboured for eleven years with little obvious fruit.

When we read that in July 1742 a crowd of about twenty thousand gathered at Cambuslang on the communion Sabbath, and an estimated 1,700 communicants sat at the Lord's Table; and when we add to this the recorded experiences of sinners truly convinced of sin and then brought to joy and peace in believing; and the great and lasting changes in lives, congregations and communities, we can only say that it was the wondrous doing of the Lord.

The author brings out the care exercised by the ministers, who were the Lord's instruments in the work, to avoid the extremes and excesses which at times accompanied and marred some revivals. He comments shrewdly, "Religious opinion in Scotland was inexorably bound up with the Bible, the Psalter and the Shorter Catechism. Devotees of the mystic way, hearers of the inaudible and those who saw great lights were regarded with suspicion. Everything had to be tested by and brought to the plain words of Holy Writ." An indication of the searching nature of Mr. M'Culloch's own preaching is seen in his saying that "they that had got a light within them and joy, and trusted therein more than in Christ's righteousness, were free to shake hands with the Quakers". The same discretion was used in assessing the abiding results of the revival. The low place the ministers took in the midst of the work is shown by Mr. Robe's words: "Ministers are but instruments... no praise was due to the rams' horns, though Jericho's walls fell down at their blast."

Dr. Fawcett has written a very readable and carefully researched account in which the details of the revival are well authenticated. Such a thorough examination is not only useful in its own right but serves to highlight the

hollowness and lightness of much of what has passed for revival since then.

The book deals not only with the work at Cambuslang but also that at Kilsyth, drawing largely on Rev. James Robe's Faithful Narrative. Also referred to are smaller movements in such diverse places as Golspie, Nigg and Rosskeen.

What an untold blessing it would be if the reading of this book were the means of stirring up many to pray for another such outpouring of the Holy Spirit upon poor sin-darkened Scotland. It is recommended reading for all who long and pray for the reviving of the cause of Christ in Scotland.

(Rev.) D. J. MacDonald

REVIVAL YEAR SERMONS — Preached in the Surrey Music Hall 1859
by C. H. Spurgeon.

Publishers: Banner of Truth Trust. Paperback, 150 pages, £2.95. Obtainable from the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow, G3 6LE

THIS book, *Revival Year Sermons*, has five sermons preached by C. H. Spurgeon when only twenty-four years old to vast congregations, between March and December 1859, and which are entitled; *The Story of God's Mighty Acts* (Ps 44:1), *The Blood of the Everlasting Covenant* (Heb 13:20), *The Necessity of the Spirit's Work* (Ezek 36:27), *Predestination and Calling* (Rom 8:30) and *The Minister's Farewell* (Acts 20:26, 27). It also has a ten-page introduction by the publishers.

The book is a reproduction of material initially issued in 1959. The publishers, in remembrance of the stirring events of 1859, are endeavouring to foster a renewed desire for religious revival, promote a return to Calvinistic preaching, and counter hyper-Calvinism on the one extreme hand and Arminianism on the other.

The sermons are described as being typical of Spurgeon's ministry at the time. Each one centres upon Jesus Christ as the Redeemer of the elect, and the Saviour of sinners. Spurgeon abhorred Christ-less preaching: "That is no gospel which has not Christ in it, and the modern idea of preaching THE TRUTH instead of Christ is a wicked device of Satan" (page 82). His preaching discloses a heart full of Christ, and longing that many vile and wretched sinners would savingly find Christ as He offers Himself directly in the Scriptures.

The sermons are also clearly Calvinistic. The five points of Calvinism: Total Depravity, Unconditional Election, Definite Atonement, Irresistible Grace and Final Perseverance, permeate each one. Also, the humanly irreconcilable Biblical doctrines of Divine sovereignty and human responsibility are discerningly presented. He says, "But he is not faithful to God - I say it solemnly, I do not believe that any man is even faithful to his own conscience, who can preach

simply the doctrine of sovereignty, and neglect to insist upon the doctrine of responsibility. I do assuredly believe that any man who sinks into hell shall have himself alone to curse for it. . . The apostle Paul knew how to dare public opinion, and on the one hand to preach the duty of man, and on the other the sovereignty of God. . . God hath absolute and unlimited power over men to do with them as He pleases, even as the potter doth with clay. . . But when I preach concerning man, and look to the other aspect of truth, I dive to the utmost depth. I am, if you will so call me, a low-doctrine man in that, for an honest messenger of Christ I must use His own language and cry: He that believeth not is condemned already, because he believeth not on the Son of God' I do not see that the whole counsel of God is declared unless these two apparently contradictory points are brought out and plainly taught" (page 84).

During that period many people became candidates for baptism and church membership (page 15). However, none of the eligible infants in the congregation were baptised because of Spurgeon's antipaedobaptistic stance. It is "a great sin to condemn and neglect this ordinance," says the *Westminster Confession of Faith* (WCF). He also failed to appreciate the distinction between an accredited and an uncontradicted profession of faith in Jesus Christ (page 15). As well, he advocated that the proper mode of baptism was total immersion exclusively (pages 21, 22, 56, 58). The *Confession* scripturally states that "dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person" (W.C.F. 28:3).

Regrettably, fifteen quotations from man-made hymns are used to support various observations, (the use of Scripture instead would have been more effective), and the heathenish term Sunday is employed on several occasions in preference to the Scriptural word Sabbath. Some misquoted Scripture verses and spelling errors detract a little from the general presentation.

Nevertheless, we wish the book a wide circulation. The sermons are instructive, stimulating and refreshing. They provide a timely reaffirmation of the free offer of the gospel in opposition to its many enemies. The remembrance of revival may stimulate some to be pleading in prayer for the return of preaching which, by the power of God, will have a saving effect upon many.

(Rev.) B. Whear

We rejoice in *hope*. We have many and express assurances in the Scriptures of the general and universal spread and reign of Christianity, which are not yet accomplished. Nothing has yet taken place in the history of Divine grace, wide enough in extent,... magnificent enough in glory, to do anything like justice to these predictions and promises. Better days, therefore, are before us, notwithstanding the forebodings of many.

William Jay, 1769-1853

Protestant View

Billy Graham's endorsement of the Church of Rome

THE magazine, *Battle Cry USA*, reports that before a recent Billy Graham Crusade in Charlotte, North Carolina, the priest in charge of Roman Catholic outreach praised Graham for making an "extraordinary ecumenical effort to send people to the churches where they live out their way of life", including the Roman Catholic Church. He lauded Graham for having "publicly voiced his admiration for the Pope". A list of the Charlotte churches where Crusade counsellors were trained includes the Roman Catholic Church. As the report says, the "Crusade is one more piece of evidence that Graham has been the major twentieth century pied piper leading the evangelical world back to Rome". ☐

Rome's influence and the European Union

WHEN history is rewritten it will be seen, we believe, that the Vatican has had its hand on the tiller of the EU since its inception and that the EU is a resurrected form of the Holy Roman Empire. It is a little known fact that the Vatican, although not a member state of the EU, participates in drafting EU policy.

We can be sure that the more power Rome will have, the more our freedoms will be whittled away. Its Syllabus of Errors, which forms part of the ordination vows of every priest, and which he must swear to defend, has several articles which are diametrically opposed to civil and religious freedom. No 15 says that "no man is free to embrace and profess that religion which he believes to be true." No 24 states, "The Church [of Rome] has the power of employing force and direct and indirect temporal power." It also asserts that in a legal conflict between civil and ecclesiastical powers that ecclesiastical law prevails.

Rome will never renounce her ambitions for absolute power. ☐

Scottish Roman Catholics and abortion

DESPITE the anti-abortion stance of the Roman hierarchy in England and Scotland, and its guiding its members to vote for anti-abortion candidates in the forthcoming General Election, 70 per cent of Scottish Roman Catholics believe that pregnant women should have the right to choose abortion, according to a System Three Poll for BBC Scotland.

This is yet another sign of lessening submission to the authority of the Church of Rome in Britain. But what replaces it? Not submission to Christ and His word. May the promised day soon come when multitudes in our nation, including Scotland's 800,000 Roman Catholics, will yield willingly to His beneficent authority. Then they will decidedly reject abortion, not because Rome says so, but because it is contrary to the word of God. ☐

Notes and Comments

The Lord Chancellor and National Marriage Week

IN a speech marking the start of National Marriage Week, the Lord Chancellor, while speaking of his commitment to the institution of Christian marriage, is reported to have said that schools should not promote the ideal of marriage, but should rather respect the rights of those who want to be single.

We fully agree that the rights of singles should be respected, but it would seem that he is in agreement with those who argue that in implementing the new morality code for schools, teachers should only 'support' marriage, rather than in agreement with those who believe that teachers should 'actively promote' marriage. His comment will undoubtedly discourage those parents and teachers who have been campaigning hard for more prominence and commitment to be given to the teaching of the values of marriage, and less approval to 'families of other kinds'.

In the same speech he took the opportunity to again praise the Family Law Act, which provided for the first time, he said, a way of trying to rescue saveable marriages that were heading for divorce. It is still a fact, however, that the Family Law Act is contrary to Scripture in having removed the 'fault element' from the divorce process, and we believe therefore that it will ultimately do more harm than good to marriage. 

The Prince of Wales and remarriage

NOT for the first time, the publication of the Church of England Yearbook is causing controversy. In the introductory essay, prominent churchman David L Edwards comments on divorce with special reference to the Prince of Wales and his friend Mrs Camilla Parker Bowles.

Dr Edwards condemns the conduct of the Prince of Wales on the road to divorce and since, but in the book, which, it is said, has been approved at the highest level within the Church, he seems to hold out the possibility of approval if the Prince were to remarry. Dr Edwards bases his remarks on the Scripture passages which deal with the subject. From Paul's reference to desertion in 1 Corinthians 7 he concludes, "Presumably the possibility of a new marriage is implied." Yes, it is, but as is perhaps even clearer from Christ's words in the Sermon on the Mount, to which Dr Edwards also refers, this permission is only for the innocent party.

We hear little enough public reference to the Scriptures from leading churchmen. It is tragic that, when they do use the Word of God, they too often misinterpret the message which it contains.

K.D.M.

The police battle against drug abuse

THE Chief Constable of Grampian Police has reported that in Grampian Region the incidence of housebreaking — most of which is drug-related — has nearly doubled in six months. The irresponsible remark that taking drugs is just like “having a cup of tea” (made by pop singer Noel Gallagher), has met with this response from Grampian Police Chairman: “The chief constable has highlighted quite clearly that there is in fact one big difference between a cup of tea and drugs — people don’t go in for housebreaking on the basis of a cup of tea.”

It is therefore strange that the Northern Constabulary branch of the Scottish Police Federation should propose to the Federation conference that it consider dropping its opposition to the legalising of cannabis. It is more strange still when there has been a twentyfold increase in the number of drugs cases handled by Highland police in the last twenty years. The drugs squad officers are overstretched and under-resourced, and are “only touching the tip of the iceberg”, but to decriminalise the possession and use of cannabis, although it is regarded as less dangerous than other drugs, is not the answer.

The proposal, said one Glasgow woman who works with addicts in rehabilitation, “absolutely horrifies me. It is sending out a message to young people that cannabis is okay.” A young man in Glasgow, presently recovering from heroin addiction, adds, “I was introduced to cannabis when I was a kid, but it made me want to try more, and eventually I progressed on to heroin. I have met so many people who have ended up not the same person because of it. Some are in psychiatric hospitals. I’d tell them [the police] to forget about legalising cannabis. It would make me unhappy because I know it’d be a mistake.”

Drugs kill. The Sixth Commandment requires “that all lawful endeavours to preserve our own life, and the life of others” be taken by everyone, be they individuals or authorities. □

The evil of pornography

“IS porn reaching the end of its shelf life?” asked a headline in *The Daily Telegraph* last month. The article is about a decision by the newsagent chain W H Smith to remove a number of pornographic magazines from most of its stores. Any step which reduces the availability of such vile material is to be welcomed. But the attitude of the firm’s spokesman is appalling: “If [the magazines] are selling well enough to justify their inclusion [on the shelves] that’s all that interests us. If people want to read them, it is our job to provide them.” Does he really mean this? Would the firm want to be seen selling a magazine which promoted the type of gun used in the Dunblane massacre?

The article suggested the obvious possibility that the reduction in sales of these magazines is related to the increasing availability of such material on the

Internet. This relatively new means of communication can be extremely useful, but it is also open to abuse. Only intervention by the service providers, who do not themselves handle directly the material which is transmitted, can eliminate pornography from the Internet. Strict control is called for, difficult though it may be to enforce.

Another likely reason for decreased sales is the increasing availability of pornographic material on videos. There can be no doubt that viewing such material has a depraving influence. We can be sure that if stricter controls were in place there would be many fewer rapes and other indecent assaults. One could also point to satellite television, though again one recognises the difficulty of control because of the international dimension: the most objectionable channels are operated from abroad.

But there is no question about our individual responsibility. It is to "abstain from all appearance of evil", and that includes much material on television and elsewhere although it may be a long way from being described as pornographic. The answer to question 139 in the Larger Catechism, "What are the sins forbidden in the seventh commandment?" is highly relevant: "The sins forbidden in the seventh commandment, besides the neglect of the duties required, are adultery, fornication, rape, incest, sodomy, and all unnatural lusts; all unclean imaginations, thoughts, purposes, and affections; all corrupt or filthy communications, or listening thereunto; wanton looks, impudent or light behaviour, immodest apparel . . . lascivious songs, books, pictures, dancings, stage plays; and all other provocations to, or acts of uncleanness, either in ourselves or others."

When God's law is taken seriously pornography will indeed reach the end of its shelf life. And, if people would think clearly about these issues, they would see that obedience to the Seventh Commandment is profitable for this life, even if they did not, in their folly, accept the relevance of the whole of the Word of God.

K.D.M.

Dramatic drop in the rate of crime

WE believe that there can be no national return to the spiritual and moral values of the Scriptures until there be a religious awakening nationwide, by the operation of the Spirit of God. Nevertheless it is heartening to read of instances of betterment in some places.

In Northumbria there has been a fall in crime for five years in a row, and a third fewer crimes were reported last year than in 1991. The drop is even greater in the Blyth Valley in Northumbria with its 200,000 population. Instead of 12 or 13 burglaries a day there are only one or two, and none on some days. This has been due to a campaign of intelligence-led policing which has targeted and

apprehended those responsible for "volume crimes". The Bible requires us to pray "for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty", and this must necessarily include our praying for police forces which are at the sharp end of the fight against lawbreaking. ☐

"Chastity before marriage; fidelity within marriage"

THIS saying is not popular with many health-care personnel who are trying to reduce the high rate of teenage pregnancies in Britain — the highest in Europe for 15 to 19-year-old girls. The National Health Service Centre for Reviews and Dissemination has indicated to health authorities that it prefers to combat the problem by sex education and contraception advice, rather than by abstinence programmes which teach young people to say, No. Abstinence programmes, says the Centre, "have no effect in delaying sexual activity or reducing school pregnancies." The Centre should consult with Care for Education in London, or Education, Training and Research Associates in California. Several USA surveys have shown that pregnancies increased in schools which opted for contraception education, whereas teenage pregnancies dropped significantly after only two years in schools using the abstinence-only approach. Care for Education reports that its abstinence educational resource (used by about 40 per cent of all secondary schools in the UK) is effective in that, for example, 20 per cent more young people surveyed now say that "sex should be for marriage only".

It is high time that our health authorities, including the Highland Health Board, ceased to argue that they have no responsibility for the moral aspect of the problem, and that they listened to young people who say, after being taught the abstinence approach, "Why did they not tell us this before." Chastity before marriage, and fidelity within marriage, are Bible based principles and a foundation of happy family life.

African Mission News

Zimbabwe

SCHOOL has opened once more at Ingwenya and it is hoped that there will be no recurrence of the waywardness of a few as there was during last session. The usual staff are back on duty, Marion Graham, Katie Macaulay and Norma MacLean, with the valuable assistance of well qualified African staff. Nevertheless, there is a great need for more help from overseas.

We were pleased to receive a newsletter from Nursing Sister Anne Zekveld. She says that since the rains came on 15th of November, "everything is green again after the dry barren winter. There has been much activity in the fields, ploughing, planting and hoeing. There are people who injure themselves with

ploughs and hoes and axes at the beginning of the season when they are trying to get rid of little shrubs which spring up in the fields...

"There is a marked increase in the number of AIDS patients. The patients usually remain in hospital for a month and then return monthly for their medication. It is very sad to see these young people dying, and to see such general indifference to the disease and its causes. What a blessing it is that we still have the Word of God among us. The Word is quick and powerful and sharper than any two edged sword. Perhaps we who work in the hospital should have the Word of God more on our lips.

"Our minister, Mr Mzamo, has begun a Bible Study in which he is going through some of the main doctrines of the Bible. I have been able to attend two of them and have found them very instructive. We hope that Mr. Mzamo will be able to continue with this work, and that there may be a growing interest.

"This will probably be my last circular letter." [She expects to return to Canada at the end of February]. "I hope that the Lord will send forth true ministers of the Gospel to supply our urgent need. We also require nurses in the hospital and teachers in the John Tallach School.

"May we yet witness a wonderful outpouring of the Holy Spirit of God, in our midst, if it be the Lord's will."

We have received a newsletter from Sister Coote who has gone from Sengera, Kenya to Mbuma Mission hospital for a period. She writes: "Here at Mbuma I feel as if I have never been away. The hospital is busy with an average of 50-60 inpatients and a fair number of outpatients each day, plus clinics and outreach work. About 50 to 75 per cent of the cases have HIV related illnesses.

"A new hospital evangelist, Mr. Mloyi, has been appointed by the Kirk Session. This is a big advantage and asset to the hospital. Mr. Mloyi is an ex-teacher and a grandson of a late elder at Mbuma."

Kenya

Sister Coote also says in her newsletter, "The work continues at Sengera, and we were all pleased to welcome Rev. and Mrs. Goldby and Dr. and Mrs. de Jong and their families".

She adds that during the first week of Dr. De Jong's work there they had to transfer four patients to other hospitals for surgery because of lack of facilities at Sengera. They feel very much the need of an operating theatre and a new outpatients' department.

She concludes: "We need to be pleading with the Lord to raise up men to go forth with the everlasting gospel - those who would be sent by Himself, for the harvest is plenteous but the labourers are few".

J.N.

Eastern Europe Mission News

DEPENDING on permission being given by the Presbytery for my absence from my congregation, it is planned that Mr Edward Ross, Lochcarron, and I will visit the Ukraine in Spring. God willing, we intend to cross over from Hull on 24th March and return on 11th April.

Our intention is to visit the usual places in the Ukraine in order to distribute Bibles, reformed literature and material aid. However, particular attention will be given to the two small gatherings of people, in Borispol and Odessa, with whom we meet to conduct public worship on the Sabbath Day.

The Odessa friends are very interested in the Reformed Faith and appear to have genuinely embraced Presbyterianism. They are diligently going through the Westminster Confession of Faith and are using it as a help in studying the Bible. They are seriously looking to us as a Church, I believe, to do all we can to assist them, not only to establish the Reformed Faith among themselves as a congregation, but also by spreading it in places there where it is not known.

It has been a great advantage for us to obtain a Russian translation of the Westminster Confession of Faith. We understand that it is a good translation, and we purchase copies from Reformation Christian Ministries, USA.

The postage of Bibles and literature is on the increase. The main requests we receive are for Bibles, and then for literature that explains the Bible. A letter from Belorussia says: "Dear Friends, this is some students writing to you. We would like to read the Bible and Christian literature. Many people now have that same desire, but there is no such literature around. We are persuaded that the Christian idea, Christian values, draw together the whole world. If it is possible send us a Bible and other Christian literature."

Once again I bring before our readers the need for funds for the support of this mission work in Eastern Europe. The purchase of many copies of the Confession of Faith in Russian would be very costly. It would be much more economical to print them ourselves, a project we are seriously contemplating. The printing of our own literature in Russian is an ongoing business. Stocks of *The Shorter Catechism* and *The Mother's Catechism* are low at present, but we hope to have a reprint of these and other titles soon, if funds are available.

Another item of expenditure we anticipate is the purchase of a replacement truck. The present vehicle, while it has served us exceptionally well, is now old. It is also necessary that the replacement vehicle would be larger.

There is no doubt that this kind of work is worthy of the support of every Christian. While many different causes demand our financial support there is no cause to compare to that of Christ's Kingdom in the world. One fundamental activity of His Kingdom is sending His Word to the ends of earth. May we continually do so, and be "striving together for the faith of the gospel." D. A. R.

Church Information

Meetings of Presbyteries (D.V.)

NORTHERN: At Dingwall on Tuesday, 17th June, at 2.00 pm.

SOUTHERN: At Glasgow on Tuesday, 11th March, at 6.00 pm.

WESTERN: At Laide on Tuesday, 4th March, at 6.00 pm.

SKYE: At Portree on Monday, 3rd March, at 11.00 am.

OUTER ISLES: At Stornoway on Tuesday, 4th March, at 1.00 pm.

AUSTRALIA & NEW ZEALAND: At Auckland, Friday, 30th May, at 2.30 pm.

ZIMBABWE: At Bulawayo on Tuesday, 11th March, at 11 am.

Committee Meetings

THE following Synod Committees will meet in Inverness F. P. Church, D.V.

Tuesday, 18th March

11.00 am - 1.00 pm	Foreign Missions Committee
2.00 pm - 3.30 pm	Welfare of Youth Committee
2.00 pm - 5.00 pm	Finance Committee
5.00 pm - 6.00 pm	Sabbath Observance Committee
5.00 pm - 6.00 pm	Outreach Committee
6.30 pm - 8.00 pm	Publications Committee
7.00 pm - 8.30 pm	Dominions and Overseas Committee
8.00 pm - 9.30 pm	Bookroom Committee

Wednesday, 19th March

9.00 am - 11.00 am	Religion and Morals Committee
11.00 am - 11.30 am	Training of the Ministry Committee
11.30 am - 1.00 pm	Church Interests Committee

Notice regarding Synod Agenda

CLERKS of Presbyteries, conveners and clerks of committees, and all 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 Tuesday, 18th March, 1996.

(Rev.) *John MacLeod*, Clerk of Synod

Notice to conveners and clerks of Standing Committees

THE conveners and clerks of all standing committees of synod should note that all committee reports must be in the hands of the Clerk of Synod by Tuesday, 25th March, 1996, for printing purposes. These reports should contain information about the work of the committees during the year. Recommendations and proposals should be sent as separate items for the Synod Agenda.

(Rev.) *John MacLeod*, Clerk of Synod

Zimbabwe Mission Vacancies

APPLICATIONS are invited for the following vacancies on the Zimbabwe Mission:

1. At John Tallach Secondary School, Ingwenya,
 - (a) Graduate teacher.
 - (b) Nurse, or someone with a business qualification.
 - (c) Maintenance person.
2. At Mbumba Mission Hospital, Nkayi:
 - (a) Nurse.
 - (b) Administrator or nurse with management training.

Application should be made in the first instance to: The Clerk of the Foreign Mission Committee, The Rev J. R. Tallach, Free Presbyterian Manse, Raasay, Kyle IV40 8PB.

Fort William Congregation Communion

THE sacrament of the Lord's Supper will be dispensed in the congregation on the second Sabbath of April, God willing; and the communion services therefore will be held from Thursday 10th April to Monday 14th April, in the Red Cross Hall, Inverloch, as follows:

Thursday 7.00 pm
Friday 11.00 am
Saturday 6.00 pm
Sabbath 11.00 am and 6.30 pm
Monday 7.00 pm

The Rev. A. McPherson, Perth, Interim Moderator of the congregation, is expected to conduct the services.

Further information may be obtained from Mr I. Mackinnon, Onich. Tel. No. 01855 821308.

Church Deputy to Australia and New Zealand

THE Rev. George Hutton, Broadford, will leave on 10th March, D.V., to visit our congregations in New Zealand and Australia for a period of eight weeks. It is expected that he will return on 8th May. We wish him the Lord's protection in all his travels, and the Lord's blessing on all his work there. ☐

Wellington (New Zealand) Communion.

IN view of the Rev. G. Hutton's visit to Australia and New Zealand during March and April, the Wellington Elders have decided to bring the Wellington communion forward to the third Sabbath of April so that it is possible to have Mr. Hutton's assistance at the communion season. The usual services connected

with the communion season will commence on Thursday 17th April, D.V.

(Rev.) *J. van Dorp*, Interim Moderator

Dingwall Congregation Communion

THE Dingwall and Beaully congregation Kirk Session has decided that the date of the Spring Communion in Dingwall be changed from the first to the second Sabbath of February.

(Rev.) *Neil M. Ross*, Moderator

Edinburgh Congregation Communion

THE Edinburgh Kirk Session has decided to change the time of the winter communion in the congregation from the third Sabbath in November to the fourth Sabbath in October, D.V.

D. R. MacSween, Session Clerk

Halkirk Congregation Communion

IT has been decided by the Kirk Session that the date of the communion be moved back from the third to the second Sabbath of September, D.V.

(Rev) *D.M. Boyd*, Interim Moderator

Acknowledgements of Donations

THE GENERAL TREASURER acknowledges with sincere thanks the following donations:-

Eastern Europe Fund: Anon, Sheildaig £30; S.C., Dornoch £20, both per Rev. D.J.M.

Jewish & Foreign Mission Fund: Anon, Shildaig, £30; Anon, Canada, (Jan), Can. \$100.

Legacy Reserve Fund: Anon, Where Most Needed, £200, per Royal Bank of Scotland

Trinitarian Bible Society: S.C., Dornoch, £10, per Rev. D.J.M.

CONGREGATIONAL Treasurers acknowledge with sincere thanks the following donations:

Assynt: Congregational Fund: Executor of the Estate of the late Miss Margaret Macleod, £500, per Congregational Treasurer.

Dingwall and Beaully: Congregational Fund Dingwall: Anon, £50, per Rev. N.M.R.

Inverness: Tape Fund: Anon, £10, per D.McD. **Congregational Fund:** Executor of the will of Miss Margaret MacLeod, £1000 per R.W. McClurg, Solicitors. **Kenya Mission:** Anon, Glasgow £20, per I.G.M. **Communion Expenses:** Anon, £40; R. & M., £20; both per envelope in the collection plate.

Kames: General Funds: M.D., £20, per Congregational Treasurer.

North Harris: Bus Fund: R.M.L. £4.00; £4.00; A. & R.F. £20; M.M., £20, all per envelope in plate. **Where Most Needed:** Friend, Stockinish, £10, per Rev. R.M.; Friend, Kyles, £20, per envelope in collection plate.

Portree: Sustentation Fund: Friend, £1000; Isaiah 52:7, £150; both per envelopes in collection plate; **Where needed:** Tunbridge Wells friend, £25, per F.M.; Anon, £50, per S.Y.M.

Staffin: Congregational Purposes: Executor of the estate of the late Mrs. Jane MacDonald, £17,619.10.