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True Freedom

Today in different parts of the world nations are fighting for their independence. The people of those countries engaged in independence struggles wish to control their own affairs and not be subject to other powers. Sometimes these attempts end with the people more in bondage than they were before. At other times the outcome may be that they do truly win their independence.

The Bible teaches us that we can be members of a nation where civil liberty is enjoyed and yet that we may in reality be in bondage. We are in bondage when we are under the power of sin and unbelief. The bondage of sin is a hard bondage. Satan is a cruel taskmaster, worse than any of the taskmasters of Egypt in the days when the children of Israel were in bondage in Egypt. There is no let-up in his service. He will keep the faces of all who are in his power to the grindstone. Do what we will, as fallen children of Adam there is no escape for us from his service. If we are ever to be delivered then the Lord must set us free. We cannot deliver ourselves.

When the Lord, by His Word and Spirit, begins to deal with a sinner, He first of all shows him that he is in bondage to sin and to Satan — a truth that the sinner will never acknowledge of himself. It takes divine, almighty power and teaching to convince a sinner of his lost condition. It is the Holy Spirit's work to do this by His awakening grace. It is a solemn experience for the sinner to discover that he is in the power of an enemy who is too strong for him.

What good news the gospel contains for awakened sinners! It declares, through Jesus Christ, liberty to the captives, the opening of the prison to them that are bound. It declares the acceptable year of the Lord and the day of vengeance of our God. What good news for an awakened soul — that there is a way of escape from the wrath to come; that there is everlasting deliverance from sin and death; that through the Lord Jesus Christ a way has been opened whereby the sinner may escape out of the prison house of a lost and ruined state and be translated into the

kingdom of God's dear Son. The sinner's escape out of this prison is no less remarkable than that of Peter out of Herod's prison, the Lord sending His angel, opening the doors and leading him out. What a miracle of grace is the conversion of one sinner!

The sinner who escapes out of the prison house is set at liberty. This does not mean that he has license to do as he pleases. The liberty that is in Christ is far from this. Gospel liberty implies the possession of a new heart and willingness to walk in the way of God's commands. To walk in disobedience to the will of God would imply bondage. This the soul has been mercifully and graciously delivered from. The soul that is truly set free says: How may I best please God? This is the soul that can say from personal experience that wisdom's ways are ways of pleasantness and all her paths are peace.

Can we say that we have been brought to this freedom ourselves? Have we a holy delight in doing God's will, in yielding obedience to His laws? Do we desire to please God in everything? Surely it must come to this if we claim to have been set free by Christ. He does not give sinners freedom in order that they would do evil but rather that they would do good. What need we have of grace day by day to walk in the way of God's commands. As we cannot bring ourselves into the narrow way neither can we keep ourselves in it. The Lord alone can sustain and keep us, and to Him we must look and ask Him to do for us above what we can ask or think. Our prayer then will be:

Hold up my goings, Lord, me guide
in those thy paths divine,
So that my footsteps may not slide
out of those ways of thine.

Sermon

by Rev. Charles Calder Mackintosh, D.D.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 4:30.

There seems to be a great tendency in the present day to overlook the importance of rigidly adhering to the whole revealed mind of God regarding the way of salvation, and of being established in the faith of it. Wherever this tendency exists, we must view it as indicating a failing

either in the reverent study of God's Word, or in that inward vigour — the effect of feeding on the doctrines of the cross and of a growing acquaintance with them — which is at the root of all that is fruitful and precious in Christian practice. All the peculiar doctrines of the gospel have a practical tendency; that is to say, they are designed to influence, and, when truly received, do influence and regulate the conscience, the heart, and the life. This is true in an especial manner of the most mysterious and yet most vital of all doctrines — the doctrine of the Three-one God, Father, Son, and Holy Spirit. There is no doctrine more above our comprehension; though there is nothing in it which is against our reason, inasmuch as we are not required to believe, as scoffers assert, that three are one, and one three in the same sense. And yet there is no doctrine which is more practical. It enters into the very essence of the Christian life to know the Father in His love, the Son in His mediation and grace, and the Spirit in His fellowship. The greatness of redemption is to be seen in this, that to each Person of the Godhead there is assigned His peculiar place or province in the work. To the Father it belongs to appoint everything in regard to the way of salvation, to choose sinners to eternal life, to send His Son, to accept of Him in His work, to justify those that believe in Him, and to manifest Himself as a reconciled God, Father, and Portion. (Eph. 1: 3-6). To the Son it belongs to purchase redemption by His sufferings and death, and in His state of exaltation to be Head over all things to the Church. (Eph. 1: 7, 22, 23; 5: 25-27). And to the Holy Ghost it belongs to put us in possession of the salvation which is in Christ Jesus, with eternal glory.

The peculiar work of the Holy Ghost was described in the preceding part of this epistle as that of the Quickener and the Indweller. He quickens those "dead in trespasses and sins: (Eph. 2: 1; compared with John 3: 6), and He dwells in His people as the Spirit of fellowship or of access to the Father (Eph. 2: 18, 22; 6: 18) — preserving and strengthening, and carrying on His great work in the heart, the work of sanctification according to His own nature as the Holy Spirit, according to the purpose of the Father, to the design of the Son in dying, and to the holiness of the law in all its precepts. (Eph 3: 16; 1: 4; 5: 26; 4: 17-32). And now in our text believers are declared to be *sealed* with the Holy Spirit unto the day of redemption.

Let us, first, inquire into the meaning of this "sealing unto the day of redemption;" and, secondly, consider the exhortation founded on it.

I. We must connect this verse with the apostle's previous statement, "In whom also, after that ye believed, ye were sealed with that Holy

Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession" (or of the peculiar people), "unto the praise of his glory." (Eph. 1: 13, 14). It is evident that whatever may be the precise nature of this privilege, it is something which follows faith and is consequent upon it. It follows the work of the Spirit as the Quickener; it follows the grace of adoption; and it accompanies the giving of the Spirit as the Spirit of adoption.

It may help to clear the views of some on this point, to notice that there is a twofold giving of the Holy Spirit: a giving to work faith, and a giving consequent on faith; the former, referred to by Christ when He says, "When he (the Comforter) is come, he will reprove the world of sin, and of righteousness, and of judgment;" (John 16: 8), and the latter, referred to in the words, "That we might receive the promise of the Spirit through faith." (Gal. 3: 14). Every sinner, as a sinner who needs to be united to Christ, to be born again, if he would see the Lord, has a warrant to pray to God in the Mediator's name for the Holy Spirit; but it is the peculiar privilege of the children of God that the Spirit which *has* united them to Jesus is given to them to carry out the designs of that wondrous union, and to enable them to comport themselves suitably to their new relation as the children of God.

In the sealing of the Spirit there seems to be a reference to the two ordinary uses of sealing among men. First, it is to authenticate. The Holy Spirit is God's mark put upon His people. The Spirit without measure was the Father's mark upon His Son in the day of His humiliation: the Spirit in measure is the mark which He puts upon His chosen people. It is thus they are to be marked out from the world as a peculiar people. It is this which is to be the evidence to themselves that they are the children of God. They may not be able indeed at all times to read this evidence, though some find it so easy to carry about with them an undoubting persuasion of their sonship; but when the Holy Spirit bears witness with their spirits, when He sheds abroad the love of God in their hearts, then they know that they are His.

Secondly, the sealing is for the purpose of security; and this seems to be specially pointed at when it is said that the Holy Spirit seals "unto the day of redemption." God's people are preserved and kept by Him. They have been redeemed — with a redemption of which the redemption out of Egypt was the type; they have been brought out of the house of sore and cruel bondage, and have been led through the Red Sea; but there is a wilderness to cross ere their redemption be completed — a great and terrible wilderness, which is strewn thickly with the carcasses of those

who have perished in the ages that are past; and though they have manna from heaven to eat, and water from the rock to drink of, and the pillar of cloud and fire to conduct them in the way, yet they have hardships to endure, enemies to encounter — many temptations tending to make them faint and be discouraged, to cast away their confidence and draw back to perdition. Can they then entertain the well-grounded hope that they shall reach the uttermost bounds of the wilderness, and not only see the heavenly Canaan, but pass in safety the intervening river and enter on possession of the promised land? Yes, for they are sealed by the Holy Spirit. As the Son of God has engaged to present each one of His people before the Father — not one lost by the way — so the Divine Spirit charges Himself with the work of securing their preservation and their growing sanctification, till grace issues in glory. This will be on “the day of redemption” — the day of death, when they shall go hence to be with Christ; but rather the day of resurrection, when the natural body shall be redeemed from the grave, and the mystical body shall be complete. Hence it is that the Holy Spirit is “the earnest of the inheritance,” because He has undertaken to preserve them to the end. If this were not the case, no present enjoyment of the life of God, no present fellowship with God, would be any foretaste to the soul of something better. But because the Holy Spirit is the seal, He is the earnest of the inheritance, and the least measure of true spiritual enjoyment in the service of God is the pledge of the fulness of joy at His right hand. This unspeakable gift of God is “without repentance,” and therefore is the broken heart the pledge of eternal glory.

II. The exhortation, “Grieve not the Holy Spirit of God,” is in the text founded on believers’ possession of these privileges — on their being interested in God’s unchangeable love, and secured in a state of grace by the continued indwelling of the Holy Spirit. Let not this statement be misapprehended. I do not say that the Christian’s *natural* obligations to live holily are in any measure interfered with by the privilege of being in Christ; instead of being weakened, they are deepened. I do not mean, therefore, that he ought not to recognise the authority as well as the love of God in such an exhortation as this. But his whole strength for discharging his obligations lies in the provision of the Holy Spirit to “work in him to will and to do of God’s good pleasure;” and in realizing how incalculable his obligations are, he would sink into utter hopelessness except for this blessed provision. Oh, it is much to make such acquaintance with God’s law as leads us, while renouncing it for ever as a ground of hope, to recognise its unchanging obligation as a holy and

blessed rule; and to make such acquaintance with grace as deepens our sense of obligation, and under this deepening sense of it leads us to cling closer and closer to the provision of the Holy Spirit. There is a strong tendency in our hearts to pervert the blessed truths of God's word; — to make the exhortations feed our self-righteousness; or, under colour of exalting the grace of God and the liberty of His people, to do away with the spring of holiness and the incentive to vigilance which lie in a recognition of the sacred authority of God.

Again, the words "*Grieve not the Holy Spirit of God,*" bring before us the peculiar love of the Spirit to His people. True, He is incapable of human passions. He is the self-sufficient and unchanging Jehovah. But this and similar language is employed in accommodation to our weakness, to teach us in the strongest way in which language can do it how loving the Holy Spirit is, and how His heart is set on the true good, even the sanctification, of His people. He is capable of being grieved because of the love which He bears to them and the interest He feels in them. Speaking after the manner of men, His happiness is concerned in their walking worthy of their privileges. As an affectionate father grieves over the misconduct of a son and the wretchedness which he has brought upon himself, just because he loves him; so there is a love in the Holy Spirit to the subjects of His grace — freer, purer, infinitely richer than we can conceive — which is wounded by their unkindness, and by the misery which follows it.

Again, this exhortation is one the force of which will be felt by the Christian and by no other. Believers are alive to the force of this appeal. Their hearts are capable of appreciating it. They have been made alive to the wondrous nature of the love of the Three-one God and to the obligations arising out of it. The new nature which they have received is one that is afraid of abusing goodness and of sinning against love. They are more afraid of this than of any temporal suffering. It is not enough for them to have some good hope of being saved from hell. That is all the natural heart desires; but that would be no joyful hope to the Christian — no hope at all — unless with it he could indulge the hope of being enabled to love and to glorify God. That is what he chiefly desires. And oh! when grace is in exercise, such an exhortation as this will go to the Christian's heart — to the heart of his heart — "*Grieve not the Holy Spirit of God.*"

Death of Rev. J. Colquhoun, Glendale

We record with sorrow the passing of Rev. John Colquhoun, on Tuesday, 17th February 1976. A full notice will appear in next issue.

Memoir of John Janeway

(continued from page 53)

From this fainting fit, however, the Lord was pleased to relieve him; and for several weeks after, his soul was so devoutly engaged in the contemplation of the love of Christ, and the adoring exercises of Heaven, that he forgot, in a great measure, his pains and indisposition. His faith, love, and joy, exceedingly abounding, he frequently exclaimed, "O that I could but express the joy and sweet satisfaction I find in Christ, you would then be constrained, all of you, to make religion the chief business of your whole lives. O my dear friends, you little know, you little imagine, what Christ is worth to a poor unworthy and guilty sinner on his death-bed."

A friend who visited Mr Janeway, observed that the Lord might yet restore him to health and usefulness in His Church for a long time to come. "And do you think to please me with this? (said he) — No, my friend, you are quite mistaken; the world has no pleasure in reserve for me. How poor and contemptible is it in all its glory! How unsatisfying are all its enjoyments! How precarious are its blessings, and how fallacious are all its promises and prospects, when contrasted with that world to which I am travelling, and already in sight of, and with the inhabitants of which I long to associate. Dear mother, (said he) I as earnestly request you as ever I requested the throne of mercy in your behalf, that you will freely and cheerfully give me over to Christ. Why that desponding countenance, these untimely tears of sorrow? I only go before you to that haven of rest to which you are directing your course; and can you think of detaining me, now that I am going to the complete and eternal possession of a kingdom that cannot be moved? Would you keep me back from my crown? The arms of my Saviour are ready to embrace me, the angels are in waiting to transport my soul to the New Jerusalem, and the Tree of Life. Come, Lord Jesus, come quickly. O why are His chariots so long in coming? Wherefore tarry the wheels of His chariots? As he experienced the intermissions of these triumphant exultations, he cried out, "What! wilt thou, canst thou, thus unworthily slight this astonishing condescension of thy God? Hold faith and patience, yet a little longer, and your work is finished." One of his brothers having prayed with him, his joy became unutterable, he broke out in unbounded strains of heavenly rapture, "Stand still, and wonder,

O my friends (said he) was there ever a more sensible manifestation of rich and sovereign grace? Come, look on a dying man, and wonder. Why me, Lord, why me? Surely this is a-kin to Heaven! Is this dying? If so, it is sweet, O it is sweet! Christ's arms, His love, and the gracious smiles of His countenance, would change hell into Heaven! O that you could but see and feel what I now do! Behold a dying man more cheerful than ever you have seen a man in the greatest health and worldly enjoyment. O, sirs, worldly pleasures are poor, pitiful, sorry things."

Mr Janeway took his leave of his friends every night, expecting to see them no more till the morning of the resurrection, exhorting them all to make sure of a comfortable meeting in a better world. "O (said he) help me to praise God. henceforth to eternity I shall have nothing to do but love, praise, and adore my God and Redeemer. I have had my soul's desire on earth. I know not what I could pray for, which I have not already received. The wants capable of being supplied in this world have all been furnished me. I want only one thing more, and that is, a speedy lift to HEAVEN. I expect no more here; I desire no more; I can hold no more. He hath pardoned all my sins, He hath filled me with the joy of His salvation, He hath given me grace and glory, and no good thing has He with-held from me. All ye mighty angels, help, O help me to praise God. Let every thing that hath being assist me in this delightful exercise. Praise is my work now, and will be for ever. Hallelujah! Hallelujah! Hallelujah!"

During his sickness, he found the Word of God sweet and pleasant to his soul, more particularly the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John's Gospel, and the fifty-fourth chapter of Isaiah, often repeating these words, With great mercy will I gather thee. A short time before his death, he said, "I have almost done with conversing among men; I shall presently behold Christ Himself, who loved me, and washed me from my sins in His own blood. In a few hours I shall join the innumerable company of angels and the spirits of just men made perfect, and take part in their triumphant song — And who can help rejoicing in all this?" The day before his death, his brother James having prayed with him, he said, "Dear brother, I thank thee for thy love; I know thou lovest me; but Christ loves me infinitely more. Come, brother, kiss me before I die." Having kissed the clay-cold lips of the dying man, he said, "I go before thee to Glory, and I hope thou wilt follow me, in due time, to that land of quietness and assurance for ever." A few hours before his departure, he called together his mother, sisters, and brethren, to give them his last admonitions, and pray with them

before he departed. His affectionate mother being first called, he thanked her for her love and tender concern for him, and desired her to labour to have Christ formed in the hearts of her children, that they might all meet together with joy at last in Heaven. He prayed that his elder brother might be wholly taken up with Christ and the salvation of men; that he might be holy in his life and successful in his ministry, and hold fast, that no man take from him his crown. For his brother Andrew, living in London, he prayed, "That God would deliver him from the sins of the city, and make him a fellow-citizen of the saints, and of the household of faith; and, oh! said he, that he may be, as his name imports, a strong man, and that I may one day meet him in heaven. Brother James, said he, I hope God has given thee a goodly heritage, the lines have fallen to thee in pleasant places. The Lord is thy portion; hold on, dear brother, Christ and Heaven are worth the contending for; and may the Lord give thee abundance of His grace." To his brother, Abraham, he said, "May the blessing of the God of Abraham rest upon thee, and make thee father of many spiritual children." To his brother, Joseph, he said, "Let him bless thee, O Joseph, who blessed him that was separated from his brethren; my heart hath been long working towards thee, poor Joseph; and I am not without hopes that the everlasting arm will support thee. The God of thy Father bless thee." To his sister, Mary, he said, "Poor Mary, thy body is weak, and thy life will be filled with bitterness. The Lord sweeten all with his grace and peace, and give thee health of soul. Be patient, secure an interest in the favour of God, and all shall yet be well. Sister Sarah, said he, thy body is healthful and vigorous, may thy soul also be healthful and active in the work and ways of the Lord; and O may He make thee a pattern of modesty and humility, of holiness, charity, and all christian virtues." To his brother, Jacob, he said, "The Lord make thee an Israelite indeed, in whom is no guile. Mayest thou wrestle with God for a blessing, and prevail." Of his younger brother, Benjamin, an infant, he said, "Poor little Benjamin, O that the Father of the fatherless would take care of thee; and as thou hast never seen thy father on earth, may you see him with joy in Heaven. The Lord be thy Father and portion." He then said to them all, "O that none of us may be found on the left hand of Christ, when He cometh the second time, without sin, unto salvation. O that we may, all of us, appear with our honoured father and dear mother amongst the ransomed from the power of death, that they may be enabled to say, Lo, here are we, and the children thou hast graciously given us. And now, my dear mother, brethren and sisters, farewell. I leave you a short time, and commend you

to God and the word of His grace, which is able to build you up in holiness and comfort, and give you an inheritance incorruptible, undefiled, and unfading. And now, Lord, my work on earth is finished; I have fought the good fight; I have run the race that was set before me; I have pressed towards the mark for the prize; and, O Lord what wait I for, but Thy call to take possession of the crown of righteousness Thou hast awarded to all who love Thy second appearance. Come, Lord Jesus, come quickly." Having thus exhausted what little strength remained, he spoke no more, but almost instantly expired, June, 1657, and in the twenty-fourth year of his age. When the Memoir of this extraordinary young man was originally published, the authenticity of the narrative was attested by four eminent presbyterian divines. Wood denominated Mr Janeway, a zealous presbyterian. His three brothers, William, James, and Abraham, were all non-conformists, and ejected in 1662.

News of Italy

When Deborah and Barek celebrated their victory, they had some things to say against the inhabitants of Meroz 'because they came not to the help of the Lord against the mighty.' 'Zabulon and Naphtali,' however, 'were a people that jeoparded their lives unto the death in the high places of the field.' (Judges 5: 18, 23).

That Franco Maggiotto is among those who in modern times have 'jeopardied their lives' for the cause of God was indicated in the last article. The brother of Franco's wife, a communist, will not set foot in Franco's car because he expects it one day to blow up. It has already been tampered with twice.

The work of this converted priest has two aspects. First of all he ministers to about fifteen people where he lives; they come together for meetings in one or other of their houses.

The other aspect of his work is more far-reaching. It brings home forcibly the great potential for usefulness which he has. In order to appreciate this let us hear him tell the background to it himself, though I have adapted his words to some extent.

'I would like to give you the situation in Italy. On the one side you have Catholicism, which is always following the spirit of the religious

natural man. On the other side you have Protestantism.

'After the second world war, Italians were sick and tired of the authority of the Pope, and so they were looking for new things. They were looking for God, but they did not have the possibility of going from the authority of the Pope to the authority of the Bible, because Protestants coming here were preaching Arminianism. And what an Arminian preaches, we already know by thousands of years of Popery. Because Popery is Arminianism, or Semi-Pelagianism: it isn't anything else.

'The Arminians didn't want to say anything, for example, about effectual calling. Why? Not because it was not written in the Bible, but because they would hurt human reason, human feeling. So now they are without bones, they are without doctrine inside.

'And on the other side we have the Catholic Church. The priests are very disillusioned with the Church. They are going towards communism and atheism. Many of them are really desiring to find out God and what the Scripture says. And they don't have any chance. There is no clear explanation of the pure gospel, of the reformed faith.'

What does Franco himself do in this situation? In the office which one of his congregation helps him run, he has the addresses of about two thousand people from different parts of the country to whom he has sent at least something in the way of reformed literature. Perhaps they have only received one duplicated sheet entitled 'Have you ever thought of this?', or 'Salvation by grace in Jesus Christ.' Or perhaps they have been sent a leaflet of thirty pages called 'Justification by faith alone,' or the 'Canons of the Synod of Dort' in Italian with an explanatory introduction. Such leaflets have been written or translated by Franco, and duplicated in his study. It is remarkable that he has so many contacts, and that they have an appetite for such literature. But as Franco asks, 'Think what I feel like when someone writes to me for literature and I have to say I cannot send him any more for a year.'

I could hardly believe that about half of those writing for literature were priests, and asked if he had personal contact with these men.

'Yes, I have plenty of this. In my house I see priests from many places. A few weeks ago I received two parish priests from Naples. I received a Jesuit, teaching in Sardinia, and so on. I received other priests coming from Carbone. They are coming and sleeping in the corridor, or two and three in a small room.

'I have a group of perhaps ten priests who study the Bible. But we don't have much literature. They ask, but what can I give them? Not

many speak English, you know.'

'Where are these then?'

'In Imperia.'

'Do they study among themselves?'

'No. I go when I can. When I have money to go to them, I go. And there are twenty teachers in another place, where they gather together to study the Bible. You feel this feeling everywhere. They desire authority, but they don't want the authority of the Pope.

'So what I would like to see in Italy is a Centre, a Reformed Centre, where the people could come for a few months, for a few weeks. If we could give them a basic understanding of the gospel, I think they could bring this to their own people. I would like to be helped once for all (because the people must have their own responsibility) to buy some premises. A farm, for example, where we could put these priests to work. And with the money that we would receive from this work, perhaps we could support men and send them to study in England or in Holland where there is sound doctrine, and support them in preaching when they come back. Perhaps we could even support a school, a Reformed School, with several teachers. Also it could help to buy paper, and to produce literature. We need paper desperately, to print hundreds and hundreds. People are asking for our literature and I can't send it because I don't have paper to print.'

J.T.

Obituaries

The late Mr John MacPhail, Elder, Stornoway

Although born and brought up in Glasgow, where also he spent most of his adult life, John MacPhail's parents were originally from Lewis and that, in the ruling of Divine Providence, accounts for the fact that it was in the island of their birth that he finished his course on 14th November, 1974, seventy-two years of age.

When in 1944, through marriage, he first came to be associated with the Free Presbyterian Church, John was yet a 'stranger to grace and to God.' Eleven years later, however, when laid aside by illness, he was to effectually hear the voice of the Good Shepherd and accordingly was brought into His fold. The Saviour's dealings with his soul at the time were, it would seem, precious and memorable in his experience — so wonderful and clear were the evidences vouchsafed to him of having been brought "from darkness to light, and from the power of Satan unto God."

In November, 1955, he sat at the Lord's Table for the first time having

been received as a member by the St. Jude's Kirk Session. Some time later he was elected and ordained to the Deaconship in that congregation. By the time he took up residence at Tong, near Stornoway, in 1968, he was suffering much from angina. Despite this disability, he was still quite active and willing to do all in his power to advance the interests of Christ's Kingdom in these parts. In March, 1971, he was ordained as an Elder in the Stornoway congregation, and until laid aside by the illness which resulted in his lamented death, he faithfully and conscientiously discharged the duties of his office.

Kindness and generosity were marked features of John MacPhail's character and his life, walk and conversation showed him to be a humble unassuming Christian. We would anew desire to express our sincere sympathy with his bereaved widow and daughters. Our desire for them is that the Lord would guide them here by His counsel and afterward receive them also to glory.

The late Mrs Christina Gunn, Stornoway

There is, Solomon tells us, "a time to be born, and a time to die." These two events were to be separated by over one hundred years in the case of the subject of this brief obituary.

Mrs Gunn's parents were both professing Christians nurtured under the ministry of the revered Rev. Duncan MacBeath. Parental instruction and example would seem to have had, in her case, the desired beneficial effect, and from the time that she left home to earn her living in Stornoway, which was at the tender age of fourteen, she was known as one who was morally upright and circumspect as to her outward behaviour. A further thirty years were, however, to pass by, before the Saviour came to call her effectually by His Spirit and thus make Himself precious to her soul. Gospel light and liberty came with the words, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." At the time, we are told, she was walking along Matheson Road. In August, 1922, while the Rev. Neil MacIntyre was still minister in Stornoway, she was received as a member in full communion.

From the cheerful disposition that Mrs Gunn manifested outwardly, one might think that the years of her pilgrimage were largely free of troubles and sorrows. Yet, she knew, more than most, what it meant to be fed on 'the bread of tears.' Her husband was taken away in 1920, and of the seven children born to her only two survived her. Four, including twins, passed away in infancy, and news of the death in America of her only surviving son came to her ears six months before her own end.

On her 100th birthday she received the customary telegram from the Queen. In connection with being thus honoured, she was heard to say that she had previously received a 'telegram from her own King.' Whether or not, she meant by this remark that she knew that she was shortly to be summoned into His presence, we cannot tell, but three weeks later, she, in fact, departed, we believe to take up her eternal abode in the palace of that King, "to be with Christ, which is far better."

Throughout her declining years and during her last illness, she was tenderly and lovingly cared for by her two surviving daughters. May they, in mourning the death of their beloved and godly mother derive much comfort from the consideration that they "which sleep in Jesus will God bring with Him."

Letter from Rhodesia

Ingwenya Mission
P.O. Bembesi
December 1975

Dear Friends,

We are now beginning our summer holidays and the two hundred pupils of the John Tallach Secondary School are scattered far and wide throughout Rhodesia. About forty-five of them will not be returning. Some of these will go to other schools or colleges for further education but most of them will be looking for work. All that we can do for them now is pray that the seed sown during their four years, or in some cases, two years at Ingwenya will take root and some day bring forth fruit. They showed very little interest in the Gospel while they were here but it is an encouragement to know that what we cannot do in the hearts of the young people, the Holy Spirit can do, if and when He pleases.

The others will be back near the end of January along with about seventy-two new pupils for First year, who will be between thirteen and fifteen years of age. Many of them will know very little of the Word of God and it will be our privilege to teach them. For the first two years we make up our own Scripture scheme but in the third and fourth years we prepare them for the Cambridge O-level exam in Bible Knowledge. The fact that they can get an O-level in Scripture gives them a great incentive to learn their work.

When they come at first they are very keen to learn their Bible and Catechism so we try to make the most of that enthusiasm when they are in Form One. This zeal usually wanes by the time they are in Forms Three and Four but they will learn their Bible if it will help them to get a

First Division Cambridge Certificate. One very rebellious boy in this year's Form Four knew the Gospel of Mark thoroughly. No matter what quotation I would give he could finish it and give the context. For their Cambridge exam they study either the Gospel of Mark or Luke and the Acts of the Apostles. We do a Gospel in Form Three and the Book of Acts in Form Four. They need to know these books in great detail. It might be quite interesting for you to know the type of question they are asked. Here are two from last year's papers in Luke and Acts:—

- 1 What did Jesus teach about the Sabbath? Illustrate your answer by reference to an incident a) in a cornfield b) in a synagogue c) in a house.
- 2 Outline the contribution made by Barnabas to the growth of the early Church. Why did he not continue with Paul as a fellow missionary?

The children will be expected to write between one and a half to two foolscap pages for each answer. The first question in each paper is comprised of quotations, for example, “‘The stone which the builders rejected the same is become the head of the corner.’ Explain this quotation and show how it is related to the parable which Jesus had just told. Where in the Old Testament is the quotation to be found?” They have four of these content questions and three long questions to answer in each paper.

In Form One they study Genesis and Exodus and if we have time the life of Christ. They also learn the first 31 Catechisms. In Form Two they do 1st and 2nd Samuel, the parables and Catechisms 39 to 87. In Sabbath school we try to fill in the blanks. Since there are only four of us we have big Sabbath school classes and next year D.V. three of us will have to take double classes which is not very easy. In this year's Form One we had 76 pupils in the two classes combined but until we get converted African teachers in the Secondary School it is the best we can do. I think it is fair to say that they get a good grounding in Bible knowledge while they are here. As well as Sabbath School they have to attend three services each Sabbath and the prayer meeting every Thursday. For many this is not easy but we are thankful to say that we have very little trouble apart from minor grumbles from time to time. They chose to come to our school for their education which they want very much and they have to take our ways of worship as well. This is what we tell them if they complain.

Most of our time is taken up with school. Few people come to our dispensary now because there is a Government Clinic nearby. However

we do get some of the church people and one or two others because our medicines are free.

Mano Mano Communion was on during the first weekend of our holidays. Some of us went up on the Friday. All the services were held outside under the shade of the trees. It was very hot and they had had no rain at Mano Mano since April or May. On Sabbath morning Mr Mzamo took the Communion service at 11.30 a.m. preaching from Hebrews 5:8. There was a good gathering of local people but only very few of them attend regularly. About half an hour after the first service finished Mr Ndebele preached from Ephesians 5:14. We ask you to pray that the word preached in those remote places will be a blessing to those who hear it. The services at Mano Mano are kept by Mr Tanna Mpofu, an elder there. The Monday service was held at 8 a.m. and taken by Mr Mzamo. We had packed the Land Rover before the service so we were ready to go immediately afterwards.

The Mission needs the prayers of the people at home more than anything else. The Gospel is being preached and many are coming into contact with it but there seems to be very little fruit although we know that God's word will not return to Him void but it will accomplish that which He pleases. Pray that the Lord will bless the labours of those who preach the Gospel in Rhodesia and those who work at the hospital and those who teach in the school during 1976. "O our God . . . cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." Daniel 9:17.

Yours sincerely,

Margaret R. MacKenzie

Book Reviews

"The Greatest Fight in the World" by C. H. Spurgeon. Evangelical Press; 35p.

This 80-page paperback contains an address given by Spurgeon at the College Conference in 1891. The address deals with three topics — the Bible, the Church and the Holy Spirit. Spurgeon writes on these topics in his usual characteristic clear and forceful way. "Three things," says Spurgeon in the introduction, "are of the utmost importance just now, and, indeed, they always have stood, and always will stand in the front rank for practical purposes. The first is **our armoury**, which is the inspired Word; the second is **our army**, the church of the living God, called out by Himself, which we must lead under our Lord's command; and the third is **our strength**, by which we wear the armour and wield the sword. The Holy Spirit is our power to be and to do; to suffer and to

serve; to grow and to fight; to wrestle and to overcome. Our third theme is of main importance, and though we place it last, we rank it first." Here then in small compass is Spurgeon's matured thoughts on these important topics.

"Spurgeon's Devotional Bible." Evangelical Press; £3.95.

In this hardback book of 784 pages we find selected passages from the Word of God for every day of the year. Interspersed throughout the Scripture passages are brief comments by Spurgeon. The Publishers in sending out this volume state that "there is an encouraging trend towards restoration of daily devotions, both on an individual and family basis" and look upon this book as the perfect answer to anyone who has this aim in view. We hope that the publishers are right in thinking that there is a trend towards restoration of daily devotions as we fear that in the Scottish Highlands the trend is away from family worship. A return to the practice of family worship would be an encouraging sign indeed.

It may be that this book of selected Scripture passages with comments will be helpful to some but others, we are sure, will continue to read through the whole of the Scriptures consecutively at morning and evening worship.

"Commentary on the Psalms" by W. S. Plumer. Banner of Truth Trust; £5.50.

This one-volume commentary of 1211 pages we gladly commend to Bible students as a sound exposition of this part of God's Word. There is a verse by verse exposition of each Psalm. Plumer while giving in brief compass the various interpretations suggested for different passages, also states very clearly which one he favours. He also gives the various renderings in different versions of important words so that the reader may be clear as to the exact meaning. Each of the titles of the Psalms are dealt with as they arise. For instance, a page and a half of the Commentary is taken up with an explanation of the title Aijelet Shahr in Psalm 22. As well as the exposition of each Psalm there is a section on each Psalm of doctrinal and practical remarks which are of a most edifying nature.

We have found little to be critical of in the Commentary apart from Plumer's defence of instrumental music in the public worship of God in dealing with Psalm 33:2. Even here, however, he does give the views of two eminent divines, Calvin and Richard Baxter, on both sides of the question as well as his own.

We will close this review with a quotation from the introduction to the Commentary giving the Author's object in undertaking the work. He

says: "The great object of this work is the glory of God in the edification of His church. If it shall fail of practical usefulness and religious profit, it will gain no important end. The author has endeavoured to embody all the most valuable suggestions of others together with his own reflections on this inspired book. And he begs his readers to remember that as it is vain to light a candle to examine the sun-dial, so human wit will make no good progress in learning this or any other portion of God's Word except as the Son of Righteousness by His Holy Spirit shines upon the sacred page . . . let everyone, therefore, seek help of God in earnest fervent prayer."

D.B.M.

Explanatory Statement

When the October issue of the Free Presbyterian Magazine came out the Notes and Comments under the heading "Unscriptural evangelical activities" made reference to Rev. David Paterson of the Free Church, Perth. Since the publication of that article Rev. David Paterson has written to the Magazine Committee pointing out that he left the Free Presbyterian Church as a member in full communion without any ground of censure against him known to the Kirk Session of Inverness and with the best wishes of the minister of the congregation. He left to go to another part of the world. When he returned to Scotland he joined the Free Church of Scotland and duly entered the ministry of that Church. He felt aggrieved at the nature of the comments made about him in the article referred to. His position is that as a minister of the Free Church of Scotland he is against the use of uninspired hymns and instrumental music in the public worship of God, but if persons who are organising meetings outside his Church invite him to preach he considers that he is not only free to go but, if he is able to go, that he should take up the invitation and preach the Gospel as a minister would preach in his own Church. Mr Paterson accepts that on this point he is differing from the views of others, but this is his considered opinion, which he believes is properly based on Scripture.

On the other hand, Rev. Donald Maclean in the article referred to was pointing out that in his view Rev. David Paterson by attending on such an occasion as that described in the article was acting inconsistently. Mr Maclean takes the view that as a minister sworn to defend purity of worship Mr Paterson was wrong to take part in such an occasion as described in the article where a full musical programme was to form part of the event. Mr Maclean considered that in going to such an occasion Mr Paterson, who had been a communicant in the Free Presbyterian

Church, had in this particular respect slidden back from the position in which he had been as a member in the Free Presbyterian Church.

In view of the fact that the words used in the article may be regarded as having a wider significance the Magazine Committee, the editor of the magazine and Rev. Donald Maclean as the writer of the article desire to make it clear that there was no intention on their part to cast any reflection on any other aspect of Mr Paterson's conduct and character, and in so far as the words used might be thought to carry any further reflection on Mr Paterson than has been explained above, they are withdrawn and their publication is regretted. Alex. Murray,

Clerk to the Magazine Committee

Notes and Comments

Sabbath Work at Kishorn

It is gratifying to know that the Highland Regional Council rejected the application by Howard Doris which would have allowed more Sabbath work at Kishorn in Wester Ross. The Council, which decisively rejected the application by 33 votes to 7, is to be congratulated on this decision, particularly in a day when it is so often thought proper to set aside moral considerations on the ground of supposed commercial advantages. Neither Kishorn or the Council will suffer by this decision, but rather the reverse. "Them that honour Me," the Lord says, "I will honour, and they that despise Me shall be lightly esteemed." 1 Samuel 2:30.

Divorce Reform

The protagonists of divorce reform are not long silent. Although their efforts to bring the Scottish divorce laws into line with the more liberal English ones have so far failed yet they continue to press the matter, hoping eventually to wear down and finally crush all opposition and so secure their objective.

The latest indication of how matters stand is seen in the statement by Lord Hunter, Chairman of the Scottish Law Commission, that he sensed a slightly more sympathetic approach from the Government on the matter of Scottish divorce reform. This, taken in conjunction with the news that the Roman Catholic Member of Parliament for Argyll, Mr Iain McCormick, intends to bring in a Private Member's Bill for the reform of the Scottish Divorce Laws, shows that the advocates of this measure have not been idle.

It is a sad reflection on the state of the nation that such a measure as this should be deemed necessary by some, and a sadder one that men in positions of responsibility should be actively engaged in making the door

for divorce wider when they should be endeavouring to support in every way possible the institution of marriage, and seeking to restore respect for it in the minds and hearts of the rising generation.

Church Notes

Overseas Deputies

Rev. John MacDonald, Staffin, left this country in the middle of January, accompanied by his wife and daughter, Marshali, to supply the Ontario congregations in Canada for a short period. He is expected to return early in March (D.V.). Rev. E. A. and Mrs Rayner who visited New Zealand after their period of service in Ontario, Canada, were expected to proceed to Grafton, Australia, in the middle of February where they are to stay for a month or two before returning to this country. We trust that the Lord's protecting hand will be upon the deputies and those who travel with them and that their labours in those distant lands will be blessed. We welcome to this country again Rev. Wm. MacLean, who returns to resume his pastorate at Ness which he laid down over 13 years ago when he left for New Zealand. We pray that his labours abroad will continue to be owned of the Lord, and that the Lord will also bless his labours begun again in Ness to the ingathering of many souls into the kingdom of Christ.

Mission Deputies

Towards the end of January Rev. A. F. MacKay, Inverness, and Rev. John MacLeod, Storn'oway, left this country for a three months' period as deputies to the Church's Mission in Rhodesia. During this period they will have the opportunity of viewing the work of the Mission at its various stations at close hand and also of taking part in the work there. We would desire that the Lord's blessing would follow their visit and that it would prove an encouragement to the people out there. We trust also that the Lord may in due time bring the ministers home again in safety to their families and congregations, if that is His holy will.

Induction at Dingwall

On the evening of Tuesday, 13th January 1976 the Northern Presbytery inducted Rev. D. B. MacLeod to the charge of the Dingwall & Beaully congregation, left vacant by the retirement of Rev. D. A. MacFarlane in August 1973, thus ending a vacancy that had lasted less than two and a half years. The evening was misty but dry which brought a large attendance of our people from the West and North and from the congregations around Dingwall which completely filled the Church to

overflowing. The meeting was opened by the Moderator, Rev. J. Nicolson at 7 p.m. and the preliminary steps were taken, the part of the minute calling the meeting read, the Edict returned duly served and the proclamation was made thrice at the main door of the church. The Moderator then preached the sermon, taking as his text the words in Genesis, chapter 24, verse 58: "Wilt thou go with this man?", an appropriate and vigorous exposition of the main work of Christ's ambassadors in carrying the Gospel message with its blessings to sinners and pressing upon them the gracious invitation of Christ, which was listened to throughout with close attention. The clerk then read the narrative and the minister elect answered the stated questions put to him by the Moderator satisfactorily and signed the Formula. Prayer was offered by the Moderator who thereafter solemnly inducted Mr MacLeod to the Dingwall & Beaully congregation with the authority of the Presbytery and in the name of the Divine Head of the Church. The right hand of fellowship was given to the newly inducted minister. Rev. R. R. Sinclair addressed the minister in helpful and suitable terms on the personal character, duties, etc. of a minister of Christ, including at the same time the minister's wife and her responsibilities; Rev. Alex. MacPherson then addressed the people of the congregation, offering them practical advice, appropriate to the occasion. The clerk then read message from their former pastor, Rev. D. A. MacFarlane in which he wished him the blessing of the Glorified Head of the Church upon his labours in preaching and pastoral work and times of refreshing for both minister and people. This part of the public service was brought to a close with the Benediction pronounced by the Moderator and the people were dismissed. As they were leaving the church the minister just inducted stood at the door and shook them by the hand as they passed out. Rev. D. B. MacLeod then returned and took his place on the court and his name was entered on the Roll of Members as minister of the Dingwall & Beaully congregation.

In the crowded church it was encouraging to notice so many of our ministers present, representative of all the Presbyteries of our Church, Revs. J. A. MacDonald, Fort William; A. Murray, Applecross; Duncan MacLean, Tolsta; J. W. Ross, Lochcarron; Fraser Tallach, Broadford; and Ian Tallach, Perth, and these ministers were at an early stage in the proceedings associated with the Presbytery. In the history of the Dingwall & Beaully congregation, the induction makes Mr MacLeod the third minister to be settled over the congregation and he succeeds the lengthy ministries of the late Rev. D. MacFarlane who came in 1903 from Raasay

and Rev. D. A. MacFarlane, still happily spared among us at Inverness who entered upon the charge in 1930. A hopeful and confident spirit prevailed among the people who had gathered to witness the filling up of the vacancy of one of our old established charges and our church people will follow with their prayers the labours of Rev. D. B. MacLeod in his new congregation at Dingwall and Beauly. May the Great Head of the Church furnish his servant with all the gifts, grace and strength necessary for his work in the widely scattered parish and make Mr MacLeod a blessing to His Church and Cause in the day of reproach and blasphemy in which we live.

A.F.M.

Presbytery Meetings (D.V.)

Western: At Ullapool on 9th March at 6 p.m.

Which Donald MacMaster?

In the reference to Rev. Neil MacIntyre on page 235 of the Church History, it is said that his mother was Mary MacMaster, sister of the eminent Donald MacMaster, Strontian. A reader who has connections with that family informs us that he could find no trace of a Mary among them. Further inquiry, however, led to the discovery that Mr MacIntyre had a godly uncle called Donald MacMaster who spent most of his life in Corpach and was an elder in the Free Church at Kilmallie. He died in 1919. From the information given by our correspondent, there appears little doubt that it was this Donald MacMaster who was Mr MacIntyre's uncle. Any reader who can confirm this, or anyone able to dispute it, should get in touch with Rev. A. McPherson, F.P. Manse, Errogie, Inverness.

Aberdeen Congregation Church and Manse Purchase Fund

The above fund, which is now closed, was opened in 1969 with an appeal for financial help to aid the Cause of Christ in Aberdeen. Prayerful and practical support enabled the Congregation to move into their first permanent place of worship at 50 Summerfield Terrace, later that year with the debt substantially cleared.

In 1971 the Congregation moved to larger premises in John Street; then in May 1975 at a cost of £12,000 the Skene Street Church was purchased. This building is structurally sound and more suitable. In addition a manse was bought in 1972 for more than £9,000. Now, in the good providence of God, these large debts are completely cleared.

The Deacon's Court, on behalf of the Congregation, would acknowledge with thankfulness to the Most High, the help many individuals and congregations at home and abroad who so generously contributed to this

Fund. At the same time we crave the prayers of the Lord's people for an outpouring of the Holy Spirit on this growing city of 220,000 souls, and that the witness of this congregation, small at present, would bear much fruit to the Glory of God. "Ye that make mention of the Lord keep not silence, and give Him no rest, till he establish, and till He make Jerusalem a praise in the earth." Isaiah 62:6, 7.

John Nicolson, Interim-Moderator.

Synod Reports

Conveners of Synod Committees are reminded that their reports must be in the hands of the Synod Clerk by 31st March for inclusion in the printed Synod Reports.

Committee Meetings (D.V.)

The following Committees will meet in the Inverness Church on Tuesday, 23rd March and Wednesday, 24th March.

Tuesday, 23rd March:

- 10 a.m. - 11.30 a.m. — Publications Committee
- 11.30 a.m. - 1 p.m. — Religion and Morals
- 2.30 p.m. - 4.30 p.m. — Finance Committee
- 4.30 p.m. - 5.30 p.m. — Dominions and Overseas
- 7 p.m. - 9 p.m. — Jewish and Foreign Missions
- 9 p.m. - 10 p.m. — Home of Rest

Wednesday, 24th March:

- 10 a.m. - 11.30 a.m. — Church Extension
- 11.30 a.m. - 12.30 p.m. — Church Magazines
- 12.30 a.m. — Church Interests

Committee members are asked to note the Committee meetings are one week earlier this year.

Acknowledgment of Donations

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

Sustentation Fund: E. M. MacK., Tarbert, Lochfyne, £10 per RWMM.

Foreign Mission Fund: Stornoway Sabbath School, £20; Friend of the Cause, £3 per RWMM; Inverness Ladies Rhodesian Mission Meetings — last two Meetings — £105.50 and £109.

Dominions and Overseas Fund: Fowler Gibson family in memory of their mother, Christina (Fowler) Gibson, 50 dollars.

Home of Rest Fund: Mrs M. A. Nichol, in loving memory of Donald MacLeod, Achnahaird, Achiltibuie, per Rev. A.F.M., £125; Kyle Friend, £10; Ex. B.P., Poole, £20 per RWMM.

Trinitarian Bible Society: South Harris Congregation, £64.40; Kyle Friend, £10; Friend of the Cause, £15; Greenock Congregation, £32.

Aged Ministers' etc. Fund: Ex. B.P., Poole, £20 per RWMM.

FREE PRESBYTERIAN CHURCH OF SCOTLAND—SPECIAL COLLECTIONS—YEAR ENDED 31st DECEMBER 1975

Places	Ministers and Missionaries	Sustentation Fund	Home Mission Fund	Jewish and Foreign Mission Fund	Aged and Infirm Ministers, etc., Fund	College and Library Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	Total
NORTHERN PRESBYTERY										
Aberdeen	Rev. E. A. Rayner	£834.96	31.16	86.28	41.62	16.24	22.25	28.21	20.19	1,080.91
Bonar Bridge	Rev. D. B. Macleod	523.30	40.00	30.00	17.00	24.00	11.50	21.20	23.50	690.50
Lairg		769.46	90.92	68.92	27.00	39.92	25.17	32.58	33.00	1,086.97
Beauly		945.92	175.50	282.36	41.00	50.00	43.85		48.00	1,586.63
Dingwall		1,043.60	304.88	259.61	60.68	64.54	80.68	52.98	54.78	1,921.75
Dornoch	Mr. D. MacLennan	136.00	153.20	66.00	17.50	10.60	12.25	12.80	15.15	423.50
Rogart		70.00	50.00	20.00	8.00	10.00	6.00	7.00	8.00	179.00
Fearn	Rev. J. Nicolson	750.00	103.30	84.25	29.72	32.72	31.76	44.56	38.57	1,114.88
Tain		750.00	102.00	62.00	86.00	53.00	33.00	31.00	43.00	1,160.00
Halkirk	Rev. D. A. Maclean	1,379.85	92.50	125.00	56.00	30.00	38.00	39.00	29.00	1,789.35
Helmsdale		200.00	20.00	12.50	8.00	6.00	5.00	7.00	5.00	263.50
Inverness	Rev. A. F. Mackay	4,851.72	611.67	525.57	1,323.11	259.67	281.10	271.73	260.74	8,385.31
Kinlochbervie	Rev. J. M. Tallach	538.00	261.00	253.00	45.20	46.00	57.70	40.20	48.25	1,289.35
Scourie		134.00	98.50	45.00	28.10	26.00	24.00	28.15	21.70	405.45
Daviot	Rev. A. Macpherson	629.00	108.00	92.00	40.89	36.00	29.71	33.20	45.00	1,013.80
Tomatin		498.65	88.50	40.00	33.50	32.00	35.00	33.00	25.50	786.15
Stratherrick		433.97	65.20	47.13	27.91	30.32	24.86	27.67	30.71	687.77
Strathy	Mr. J. Macleod	62.00	137.00	66.00	28.55	29.00	24.00	27.15	37.00	410.70
Thurso		214.53	40.77	30.00						285.30
Wick	Rev. R. R. Sinclair	1,500.00	175.00	221.00	83.00	75.00	62.00	93.00	64.00	2,273.00
		£16,264.96	2,749.10	2,416.62	2,002.78	871.01	847.83	830.43	851.09	26,833.82
SOUTHERN PRESBYTERY										
Dumbarton		£693.97	48.44	61.94	29.75	29.50	27.50	28.00	26.38	945.48
Edinburgh	Rev. D. Campbell	1,840.00	220.00	220.00	87.47	86.21	88.79	74.17	132.58	2,749.22
Fort William	Rev. J. A. Macdonald	1,253.48	133.52	99.89	66.53	69.88	61.73	69.47	64.52	1,819.02
St. Jude's, Glasgow	Rev. D. Maclean	4,205.44	899.49	775.86	219.62	344.53	240.48	262.70	276.23	7,224.35
Dunoon	Rev. L. Macleod	25.00	5.00	5.00						35.00
Greenock		700.00	79.00	57.00	51.00	48.00	32.00	37.00	36.00	1,040.00
Kames		570.00	53.69	52.47	21.40	23.30	20.40	18.30	34.96	794.52
London	Rev. M. Macinnes	1,321.78	164.44	162.34	87.05	58.00	59.10	55.50	46.87	1,955.08
Oban	Rev. M. MacSween	1,000.00	84.25	109.75	41.00	52.93	35.00	27.03	34.59	1,384.55
Stirling		85.50	21.00	30.35	7.00	7.00	8.00	6.00	12.00	176.85
Dundee	Rev. I. R. Tallach		36.00	15.00	13.00	8.00	13.00	5.00	6.00	96.00
Perth		116.92	60.31	27.31	11.00		2.00		11.00	228.54
Vancouver, Canada					96.74				246.91	343.65
		£11,812.09	1,805.14	1,616.91	731.56	727.35	588.00	583.17	928.04	18,792.26
OUTER ISLES PRESBYTERY										
Achmore	Rev. J. MacLeod	£165.00	40.00	40.00	30.00	20.00	5.00	25.00	5.00	330.00
Stornoway		2,800.54	310.65	382.55	139.56	162.48	138.27	133.17	157.89	4,225.11
Bayhead, North Uist	Rev. A. Morrison	935.00	140.75	68.75	31.30	36.50	33.66	33.46	30.66	1,309.85
		£3,900.54	490.40	490.30	199.86	198.98	176.93	171.63	193.55	5,220.57

Northton		525.32	169.93	97.96	49.38	48.46	38.00	30.00	42.00	1,001.00
Strond	Rev. A. M. Cattnach	202.50	81.00	40.00	20.00	25.00	30.00			398.50
Finsbay		383.85	93.60	42.50	18.00	21.50	19.05	25.30	20.00	623.80
Seilabost		147.00	56.00	17.00	10.00	18.00	12.00	9.00	14.00	283.00
Ness, Lewis		738.24	107.02	62.02	34.00	29.50	28.00	12.00	37.00	1,047.78
Uig, Lewis		980.65	62.00	50.00	30.00	30.00	25.00		23.00	1,200.65
		£10,673.45	1,885.70	1,179.18	503.70	563.21	509.43	422.70	480.02	16,217.39

WESTERN PRESBYTERY

Applecross	Rev. A. Murray	£661.00	157.00	87.00	30.00	20.66	24.00	22.00		1,001.66
Gairloch	Rev. A. MacDonald	1,604.65	287.88	224.50	90.71	76.95	83.07	75.98	62.20	2,505.94
Laide		953.06	141.41	95.93	28.30	31.80	31.90	34.25	30.50	1,347.15
Kyle of Lochalsh	Rev. D. Beattie	604.00	72.74	43.35	20.32	35.00	23.45	24.00	27.50	850.36
Plockton		150.30	15.17	4.65	7.06	4.84	2.09	3.80	5.95	193.86
Loch Broom		1,000.82	225.59	179.41	52.00	59.61	50.00	70.85	56.00	1,694.28
Lochcarron	Rev. J. W. Ross	900.00	130.00	189.10	20.22	37.11	31.45		52.90	1,360.78
Lochinver	Rev. A. MacAskill	793.99	138.50	145.00	35.65	40.50	32.60	37.00	41.20	1,264.44
Stoer and Drumbeg		656.46	205.23	161.23	52.08	57.08	46.08	46.08	54.08	1,278.32
Shieldaig	Rev. D. Campbell	402.41	75.30	49.70	25.00	31.60	22.50	28.00	31.00	665.51
		£7,726.69	1,448.82	1,179.87	361.34	395.15	347.14	341.96	361.33	12,162.30

SKYE PRESBYTERY

Bracadale	Rev. D. J. MacDonald	£1,091.00	65.00	57.00	43.50	40.80	47.00	44.00	45.00	1,433.30
Strath	Rev. S. F. Tallach	1,148.58	168.04	134.09	52.70	42.80	48.00	35.50	50.81	1,680.52
Flashadder	Mr. D. MacKay	165.10	100.00	20.05	11.80	11.00	10.40	10.00	12.40	340.75
Glendale		520.25	126.05	141.25	24.84	35.65	32.45	27.50	25.70	933.69
Vatten		246.46	113.90	43.50	20.20	24.00	14.64	19.10	16.10	497.90
Watnish		100.00	76.00	15.00	25.00	16.00	24.00	25.00	10.00	291.00
Portree	Rev. F. MacDonald	2,989.20	581.65	532.40	126.37	156.82	123.16	110.50	189.91	4,810.01
Raasay	Rev. D. Nicolson	1,544.29	175.78	89.23	56.73	84.04	52.24	61.49	70.32	2,134.12
Staffin	Rev. J. MacDonald	1,323.41	114.61	80.84	34.02	40.65	40.63	43.48	42.10	1,719.74
		£9,128.29	1,521.03	1,113.36	395.16	451.76	392.52	376.57	462.34	13,841.03

AUSTRALIA AND NEW ZEALAND PRESBYTERY

Grafton, Australia	Rev. W. MacLean			200.00	50.00				100.00	350.00
Sydney, Australia				100.00						100.00
Brisbane, Australia				75.00						75.00
Gisborne, New Zealand	Rev. J. Van Dorp				101.00	86.00			313.79	500.79
Auckland, New Zealand	Rev. D. M. MacLeod			138.10	44.00				63.04	245.14
				£513.10	195.00	86.00			476.83	1,270.93

SUMMARY

Northern Presbytery		£16,264.96	2,749.10	2,416.62	2,002.78	871.01	847.83	830.43	851.09	26,833.82
Southern Presbytery		11,812.09	1,805.14	1,616.91	731.56	727.35	588.00	583.17	928.04	18,792.26
Outer Isles Presbytery		10,673.45	1,885.70	1,179.18	503.70	563.21	509.43	422.70	480.02	16,217.39
Western Presbytery		7,726.69	1,448.82	1,179.87	361.34	395.15	347.14	341.96	361.33	12,162.30
Skye Presbytery		9,128.29	1,521.03	1,113.36	395.16	451.76	392.52	376.57	462.34	13,841.03
Australia and N.Z. Presbytery				513.10	195.00	86.00			476.83	1,270.93
		£55,605.48	9,409.79	8,019.04	4,189.54	3,094.48	2,684.92	2,554.83	3,559.65	89,117.73

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

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