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The Royal Family

On the members of the Royal Family devolve many duties and responsibilities. The burdens they bear are not light and yet must be borne with the fortitude and dignity expected of those who occupy high position in society. Not many who understand anything of what is required of the Queen and other members of the Royal Family would envy them the position which they have inherited. Yet, having inherited their position with its many burdens, anxieties and difficulties (as well as its advantages and compensations), the members of the Royal House do endeavour to discharge their duties to the best of their ability.

The example which the Queen and her family set is important as it affects the whole nation. If the Queen and other members of the Royal Family set a good example then it is of benefit to the whole nation. If a bad example is set, then that example, being so conspicuous, is to the detriment of the nation. That the Queen has set a good example in many ways before the nation cannot be denied. In those ways in which she has come short as, for example, her failure to give due regard to the claims of the Lord's Day, it is to be regretted. Such failures ought to make us more earnest at a Throne of grace that Her Majesty would be converted through the saving operations of God, the Holy Spirit. In this way and by the help of divine grace she would be enabled to set before the nation the example, not only of a high moral standard, but the example of a godly life. The effect of such an example would be far reaching.

It is with regret that we refer to events which have recently affected the Royal Household in the legal separation announced between H.R.H. Princess Margaret and her husband, the Earl of Snowdon. In recent times the incidence of divorce and separation has risen to alarming proportions. The example of this separation within the Royal Family will tend to aggravate the situation. It is indeed to be regretted that this has come about in a day when the family unit is increasingly under attack.

Satan is active today in seeking to undermine the stability of ordered society. He is attempting to destroy the Christian foundations on which a truly stable society rests. His aim is to create dispeace and confusion in homes and in nations so as to create conditions most suited for the advancement of his kingdom.

The Divine Law affecting marriage applies to the Royal household as well as to ordinary families. Any loose views on the marriage tie, the Word of God condemns. As the Confession of Faith states: "Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath joined together in marriage: yet, nothing but adultery, or such wilful desertion as can no way be remedied by the Church, or civil magistrate, is cause sufficient of dissolving the bond of marriage: wherein, a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills, and discretion, in their own case."

In view of the sad event which has occurred, we are reminded anew of the need that the Royal Family have of being remembered constantly in the prayers of the Lord's people. "I exhort, therefore", the Apostle says, "that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." May we be enabled to fulfil this duty and so discharge our obligation to the Royal Family who endeavour, on their part, to fulfil their duty towards us.

Sermon

by the Late Rev. John Colquhoun, Glendale, Isle of Skye

"And the same day, when the even come, he saith unto them. Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat unto the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith?" Mark 4:35-40.

In this precious portion of God's Word we have much for our instruction and encouragement. In the first place we have the disciples

setting out from the place where Christ was teaching, and as it was at His command that they sent out it can be said that they were in the path of duty. We can see that this narrative is in many respects applicable to the Free Presbyterian Church of Scotland in its origin as a separate body and in its subsequent history. It has encountered many a storm and many a billow went over it, but it has survived so far, a wonder to those who are most interested in it, and perhaps a wonder to the world, but the secret of its survival is that Christ is on board.

I. We have noted that the disciples were in the path of duty when they set out at the command of Christ. There were things which, if they had considered them, might have caused them to swerve from the path of duty. There was, first of all, the lateness of the time of day. It was "when the even was come." The darkness had set in already, and it was not safe to venture out. Many dangers, which they might avoid in the daylight, were before them and they had no means of seeing these before hand. There were many who were ready to say that it would all end in their ship becoming a wreck, but they could not think of these things when it meant swerving from the path of duty. It was a dark night on which the Free Presbyterian Church of Scotland set out on its separate existence. Darkness had covered the earth and gross darkness the people, for those who had been doughty champions in the Cause of Truth were called home to their reward, and as each of them were taken away so much light had departed from this world, and so much darkness had crept in, so that men began to call "evil good, and good evil," and to put darkness for light, and light for darkness. They attacked the Confession of Faith and began to call it evil as they had previously done with the Bible. That was to be expected, for the doctrines in the Confession of Faith were the doctrines of the Bible. It was in the midst of this felt darkness that Christ commanded some to set out. Those who received this command were insignificant in the eyes of the world, and in comparison with those who were recognised as church leaders, were nowhere, and if they got lost on the troubled sea on which they embarked no one would miss them, and, in fact, some heaved a sigh of relief when they got rid of those whom they were pleased to call "the impracticable element." So it was with the disciples; they were considered insignificant as religious leaders and teachers, and if they would be drowned, who would mourn for them? More noise would be made over the drowning of one Pharisee than though Christ and all His disciples would be drowned.

Those who formed the Free Presbyterian Church of Scotland did not expect to escape trouble any more than the disciples, but, like them, the

expectation of trouble was not to deter them from duty. The disciples could judge the face of the skies. This was no sin. The sin of the Pharisees was that they could do so but could not discern the signs of the times. Their knowledge and experience as fishermen taught them to expect trouble. Those who steered the frail bark of what remained of the Disruption Church in 1893 did so in the full knowledge that they were to expect trouble. In fact, Christ Himself in His Word had forewarned them of it, when He said, "In this world ye shall have tribulation." The Holy Spirit told them, through the Apostle Paul, that "all that will live godly in Christ Jesus shall suffer persecution." They, however, had this consolation, that He who overcame the world said unto His own, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." They had faced storms before, but they knew that this one was to be a greater storm than any that they had formerly experienced, but all would be well for Christ was on board.

They did not embark without meeting men who advocated a worldly wise policy of shunning the storm and embarking when matters would be more favourable. In the eyes of the world it was nothing short of madness for the disciples to set forth on that dark and threatening evening. It would, no doubt, be pointed out that their ship was their only means for earning their livelihood, and if they lost it and the gear, even if they were saved themselves, there would be nothing but starvation for themselves and their families. There are many who, by their actions if not by their words, said that one should not risk too much for Christ and His Cause. "By embarking at this unpropitious hour you will lose the property. Those who have begun to say that the Confession of Faith is evil have done nothing yet to cause alarm. Wait till they do something which they have not done yet, and which we expect that they will do, and we can then refuse to follow them, and secure the funds and property." The conscience of Christ's true disciples, however, spoke louder than this carnal reasoning. Being illuminated by God's Word, it showed them where men stood as regards the Bible and the Confession of Faith; it spoke pointedly concerning ordination vows, and caused them to obey the voice of Christ which spake louder than thunder, saying, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

The narrative shows us the disciples obeying the Master's command. They never questioned the wisdom of it, and in all their experience of Him they could say that He never commanded them to do what was

wrong. His commands may often have caused them a good deal of trouble, but they found this to be, in the long run, for the best, and one kind word from His gracious lips more than made up for them all the discomforts and troubles which they passed through. Those who stood faithful to His testimony did so in obedience to His own command. They could say with the Apostle, "But with me it is a very small thing that I should be judged of you, or of any man's judgment." They were not commanded to look after property and funds when they could not retain a witness for Christ along with them, for that witness was of infinitely greater value than any amount of material wealth, and they knew that He who gave the command left it written in His Word for their encouragement. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8. Yea, further, He assures those who suffer loss for His sake, that it shall be more than made up to them. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Matthew 19:29.

He was not going to allow them to go out alone to face all these dangers, for He said, "Let us pass over unto the other side." He Himself was to accompany them. If it were otherwise they had reason to fear, and might be ready to say with Moses, "If thy presence go not with me, carry us up not hence." He has, however, said, "My presence shall go with thee, and I will give thee rest." He has long ago trodden the weary path of their afflictions so that it is true that "in all their affliction he was afflicted, and the angel of his presence saved them." Looking into the future, Christ's witnesses may not be able to see much but darkness and storms. They may expect oftener to encounter a Euroclydon than a favourable breeze; they feel that they have no strength or skill to weather the storm. But for the promise of His holy presence they would have given up before they had hardly begun, yet while they are meditating on these things, he sweetly and seasonably whispers in their ear, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

II. The second thing that we may consider is that they had Christ on board. "They took him even as he was in the ship." We may notice first, that they took Christ Himself as he was. When men take up a separate position in order to conserve the truth, it is not a Christ who is shaped and dressed to suit the world, that they take with them, and for whom they suffer persecution and tribulation. The world will be satisfied

with a Christ who is merely human, and set up for an example, but it was not in order to take with them such a Christ that the Free Presbyterian Church of Scotland launched out on the troubled seas of this world. When men denied His eternal Godhead, His sinless humanity, His miraculous conception, His discriminating love, His atoning death, and His resurrection and ascension, along with all the other fundamental doctrines of God's Word, it was time to obey the Apostolic injunction, "Watch ye, stand fast in the faith, quit you like men, be strong." He had commanded them to go forth, but as He had previously, by His Spirit, taught them that "without me ye can do nothing," they cannot take this weighty step without taking Him with them — a whole Christ — co-equal with the Father in all His attributes, and having a fellow-feeling with them in all their infirmities.

"They took Him as He was in the ship." It was not in another ship that the disciples assayed to cross to the other side with Christ, but in the very ship from which He taught. The Free Presbyterian Church of Scotland has been referred to in a most unfriendly manner as "a new creation," but in spite of that it is the very Church in which Christ was found, down through the centuries in Scotland. It is Presbyterian, and it is Free, and rests four-square on the Word of God as it did at the Reformation. It exists today, as it did then, for the preaching of the Gospel and for the ingathering of such as were ordained to eternal life; it does not aspire after worldly aggrandisement, and it gets its full share of the hatred of the world, and in token of that it is spoken of as narrow, exclusive, and ante-diluvian, but through the grace of God none of these things move it. False prophets have often prophesied its utter extinction, but instead of their prophesies being fulfilled, it grows, and spreads its branches to the furthest away corners of the globe, and if it continues having Christ on board it will exist to the Millennium. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, for henceforth and forever."

III. In the third place we may notice that the disciples encountered a storm, and with it a great deal of trouble. They would, no doubt, have been expecting it before they began their voyage, for the appearance of the sky would indicate that such a thing was about to take place, and so Christ's witnesses in Scotland have encountered many a storm, and the

Free Presbyterian Church of Scotland has its own share of that experience. Before they ever set forth as a separate body they had reason to expect it, for in common with the rest of His witnesses, Christ Himself forewarns them of it. They had hardly separated from those who altered the Constitution of the Church by accepting views which were subversive to the glorious truths contained in the Confession of Faith, when that storm descended. Manses, Churches and meeting-houses, which were erected for the purpose of propagating the gospel, and for the use of such adhered to the Constitution of the Free Church of 1843 were confiscated by those who embraced the erroneous views contained in the Declaratory Act, taking advantage of the fact that they were in the majority, and those to whom they rightly belonged were turned out. Not only so, but the spirit of persecution was so vehement, that, where these men had power, they endeavoured to deny any spot of God's earth to those who renounced that infamous Act, in order to worship God according to his Word. It is well-known that men who laid claim to a high standard of orthodoxy, meanly used their influence as members of School Boards to deny the use of local schools to Free Presbyterian Congregations, their only crime being that they adhered to the Constitution of the Church and to their ordination vows.

Where the law of the land would not permit further acts of open persecution, unsparing use was made of the tongue, as was the case with the enemies of Jeremiah. "Come, let us smite him with the tongue." The movement was characterised as "a storm in a teapot," by one who previously said in public that if the Declaratory Act was passed anyone who wished could pronounce the funeral oration of the once-glorious Free Church of Scotland. Another oracularly proclaimed that in a year or two the Free Presbyterian Church would come to nothing for lack of funds, forgetting that "the earth is the Lord's and the fulness thereof." In this they were emulating the indignation and mockery of Sanballat who said, "What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" or the no less biting sarcasm of Tobiah the Ammonite, when he said, "Even that which they build, if a fox go up, he shall even break down their stone wall."

Stormy, though it was, it was tolerably comfortable for the disciples until "the waves beat into the ship, so that it was now full." Outside influences began to be felt in the Free Presbyterian Church of Scotland. Men who swallowed the Declaratory Act with all its pernicious teaching, but who hesitated to join a voluntary church because it meant relinquish-

ing the Establishment Principle, began to pose as the real Free Church, and to make overtures for union to the Free Presbyterian Church. Unhappily, when these waves beat upon the Church there were empty spaces ready to receive them, and that caused us more trouble and weakness than persecution or sarcasm. Men began to claim to be what they were not, and office-bearers who vowed faithfulness to the position of the Church, began to admit these claims. The ship of the Church was "now full" of disorder. Some began to cry one thing and some another, betraying a manifest lack of harmony which caused much anxiety to those who loved the truth, so that it became very apparent that no human ingenuity could extricate the Church. Under these circumstances there were not wanting those who cried to the Lord, but for a time He did not answer.

IV. This brings us to consider, Fourthly, Christ's apparent unconcern. "And he was in the hinder part of the ship, asleep on a pillow." He appeared to have left them alone to battle with the storm. Their case seemed desperate but He made no move to help them. He has thus dealt with His own Cause many a time. Men of integrity, when harassed by the storm and the waves which beat upon the Church, have cried to Him but have received no immediate deliverance, thus causing them to cry with others of old, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." This has often brought them to their wits end, and as the disciples, when they saw their ship filled with water, could not say how much more it could stand, so these did not know what damage might have been done secretly throughout the Church by endeavours to spoil the minds of the people. They themselves were but men, and they were powerless to save the Church, and the One in whom they had confidence appeared altogether unconcerned about their plight.

He was "asleep on a pillow." It was a well-earned rest for He had spent the day in preaching salvation to perishing sinners. This brings before us, both His love to poor sinners and His real humanity, for he needed rest after His labours, and thus He could have a fellow-feeling with His disciples in their weakness and weariness. He is the same yesterday, today, and forever, and as long as the Free Presbyterian Church of Scotland has Him on board, and looks to Him, all shall be well with it. There is a vast difference between His silence and His utterly forsaking us. His silence is often in order to try the faith of His people, and to cause them the more vehemently to seek Him. This was the case more than once in the history of our Church. When troubles arose, the Lord's people frequented the Throne of Grace oftener than usual, and the end of it was that on each occasion when the Church was in a storm, He delivered it.

V. Fifthly, we note the concern of His disciples. "Master, carest thou not that we perish?"

His apparent unconcern might be misconstrued and give a handle to the enemy to injure the Cause of Christ. There was a Judas among his disciples who had no real love for the Saviour in his heart, and doubtless, when he missed his own comfort, he cast many a malevolent glance towards the place where he knew the Master to be resting, and he might sometimes utter some half-audible insinuations, which were calculated to breed suspicion and discontent in the minds of the other disciples. The church in all ages has been in similar circumstances, and our own church in particular knows something of this. It has been first insinuated and afterwards plainly said, by some among ourselves, that we were schismatics because we refused to unite with a Church which appeared outwardly to be one with us, but which tolerated within her pale men of known heterodox views, and whose practice in some respects was more than questionable. We have been accused of being too strict, or too lax, according to the self-invented standard of the one who chose to criticise us, and all this was aimed at Christ, who commanded us to go forth. This is bound to awaken concern in the minds of all who truly love the Lord Jesus and His Cause.

When He was not appearing for their help and deliverance it might well cause the disciples to question if He was really on board. Did He really come on board? or if He did, did He leave the ship in some mysterious way unobserved by them? When the Church is in trouble and apparently getting the worst of it, those who hold it dear are ready to yield to unbelief. They will be ready to question if things were right with them at the beginning, or, if Christ was actually with them then, did He continue with them. Did He leave without notifying them that He was doing so? They have to acknowledge that He would be just in leaving them in that manner, and that their sins deserved it. They however, discover that this is their infirmity. They forget His promise, "I will never leave thee nor forsake thee," or His assurance that "the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Their concern causes them to pray. It is with amazement that they behold Him fast asleep in the hour of their danger. They are ready to put the question to him with another of old, "Why shouldest thou be as a man astonished, as a mighty man that cannot save?" They have no time, however, to question Him about His unconcern, beyond in their per-

plexity to say, "Master, carest thou not that we perish?" The matter is too pressing for that. Neither have they time to put petitions in an orderly manner. Ritualists may go to their prayer-books and read off an orderly composition, but the prayer of the heart consists often of broken ejaculations, arising from the present distress of the one who prays, and are, as someone put it, "like bolts shot into heaven before Satan gets time to go after them." As it was with the disciples in this case, so it is with the Lord's people in all ages; they are out with their petitions as they come out of their hearts. At first sight, one might be ready to view the language of the disciples to Christ, as most irreverent, "Master carest thou not that we perish," as if it was a matter that might be questioned whether He cared or not. This is a rather hasty conclusion to come to, for it is not the language of irreverence but the language of familiarity. Others might not take upon them to thus waken Him hastily, but the disciples knew Him in a different manner from how He was known to outsiders, and so it is with the Lord's people in their time of trouble. They are welcome to use freedom with Him for He has said to them, "And call upon me in the day of trouble: I shall deliver thee, and thou shalt glorify me," Thus you shall find them praying to Him to appear for their deliverance. "Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?"

VI. In the sixth place, we see a revelation of His mighty power." And He arose, and rebuked the wind, and said unto the sea, Peace, be still, and the wind ceased, and there was a great calm." Lying asleep on the pillow in the hinder part of the ship He appeared the picture of weakness. He needed sleep in order to recruit His strength after His toil. He appeared to His disciples to be one of themselves. But Oh! when He awoke from His sleep, even the natural elements must obey His command and spend their force at His feet, showing Him to be the very One who gave them their existence. To the sea He says, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." How often has this been seen in the history of our beloved Church that the Lord Jesus reigns and is Lord of all. Without entering into particulars, as one might easily do, many a storm the Free Presbyterian Church of Scotland has weathered, and instead of being overcome by these storms, Christ, who is on board, has delivered it, so that it can sing with others of old, "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us." All this redounds to His glory. "Surely the

wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

No trouble is so great as to be beyond His power to still. He it is who can say, after delivering in six troubles, "yea, in seven there shall no evil touch thee." Alas! that we are at times so ready to forget this. We see every trouble that appears so much greater than the previous one and we come to the conclusion that this is going to finish us. We forget the mighty power of Him who delivered us already with His outstretched arm, and that all power is given Him in Heaven and on earth, and, therefore, that all must obey Him, for He has said, "unto me every knee shall bow, every tongue shall swear." The greatest potentates who ever lived, who boasted of their great strength and power, and who held many lesser powers in fear, must yield to Him who is the mighty God of Jacob. "And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth."

"There was a great calm." When the Lord rebukes the winds and waves of persecutions and afflictions those who are true lovers of Zion will have a great calm. When He appears, unbelief will be put to flight, and no matter what troubles it caused during the storm, there is now the great calm of a good conscience. When there are troubles in the Church, unbelief is an expert at putting things in a wrong light, but when he is put to flight at the appearance of Christ, things are seen in their proper light, and a conscience, illuminated by the Word of God, testifies that everything is right, and thus a calm settles on their spirits. The Lord sometimes, not only favours them with an inward calm, but, on occasions, gives them, for a season, to enjoy an outward calm, for "when a man's ways please the Lord, He maketh even his enemies to be at peace with him."

VII. We now see that He expostulates with them. "Why are ye so fearful? how is it that ye have no faith?" This is a very seasonable expostulation to those whose hearts, like that of Eli, "trembled for the ark of God." They look at the weakness of the creature and at the power of the enemy, and do not seem to be able to look further. They are full of fear, and their faith cannot be seen. Like the prophet's servant in Dothan they are ready to say, Alas, my master! how shall we do? Christ says, "Why are ye so fearful?" There is no reason to fear, for greater is He that is with His Church than all that are against it. When, by faith, another laid hold on His strength, he was enabled to say, "I will not be afraid of ten thousands of people, that have set themselves against me round about." He it is who cut Rahab and wounded the dragon, and at

the end of the day can say, "Where is the fury of the oppressor?"

"How is it that ye have no faith?" Think of His mighty works already done. The Church of God was in many a tight corner in other days. Let not His people forget what He did at the Red Sea in delivering them and drowning Pharaoh and his host. Let them remember the many deliverances afforded His people in Old Testament times, and bear in mind that these deliverances were only an earnest of that great deliverance which He wrought on Calvary's accursed tree when He destroyed him "that had the power of death, that is, devil," and "having spoiled principalities and powers, He made a show of them openly." O! trembling lover of Zion, remember that what transpired on Calvary shows what God is prepared to do for you as an individual believer, and for His Church as a whole. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8:32.

Think of His great and precious promises to His Church, all of which are yea, and Amen, in Christ Jesus. He has told His Church, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Isaiah 54:17. Not only has He promised to protect His Church, but He has confirmed His promises by His oath. "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Isaiah 54:9. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:18. These promises can never alter for they are the promises of the unchangeable God, who would as soon cease to exist as that any of His promises should fail. Thus you can settle it in your mind, dear believer, that it shall be well with the Church of Christ in general, and with the Free Presbyterian Church of Scotland in particular, if it continues adhering to the Word of God. We have been recklessly charged with having altered our relationship to the Constitution of the Church, but our enemies have not been able to bring forward one iota of proof to support these charges, thus laying these charges open to being branded as utter falsehoods. It is true that they have been able to beguile unstable souls, and draw them after themselves like the ox to the slaughter, but the blood of those whom they have thus beguiled shall be required at their hands at the Great Day, although that will not make it easier for those who suffered themselves to be beguiled. May the Lord open their eyes in a day of mercy, and may He keep us faithful to that which was committed to our trust. Amen.

The Paganism of Cremation

1. An Abomination to the Lord

Cremation is of pagan origin. To burn their dead was and still is the recognised custom of heathen peoples. Cremation was virtually unknown in Britain until late in the 19th century, and did not obtain legal sanction until early in the 20th century. Its introduction coincides with the apostasy of the latter days, "when men will not endure sound doctrine — and shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4, 3, 4). Hence the paganism of our day, of which cremation is one of the proofs. Cremation belongs to the worship of Molech, all the rites of which were an abomination to the Lord. Against them He gave repeated warnings to His people Israel. "Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God" (Lev. 18, 30). The rites of Molech worship are specifically mentioned as "one of these abominable customs." (v. 21). How solemn the judgments threatened! "For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people" (Lev. 18, 29). "And I will set my face against that man, and will cut him off from among his people; because he hath given his seed unto Molech, to defile my sanctuary, and to profane my holy name." (Lev. 20, 3). Hundreds of years afterwards the prophet Jeremiah declares, "For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire: which I commanded them not neither came it into my heart." (Jer. 7, 30, 31).

Families and individuals may consider themselves modern, and abreast of the times in having their dead cremated, but neither the fatuities of modernism, nor the worthless prayers of ministers officiating at cremation services, can avert the judgments of the Most High. What God has said shall stand: "And I will set my face against that man."

2. Excuses for Cremation

Two main stock arguments are put forward by the advocates of cremation, writes James Griffin in "Cremation Historically and Theologically Considered." These are: (1) Sanitation. (2) Land accommodation.

1. Human and communal experience throughout the centuries belies the "Sanitation" argument, which resolves itself into mere theorising without a vestige of fact to support it. In many of our ancient churches lie buried some members of eminent families of long ago, but there is no evidence whatsoever of any worshipper in those churches ever having contracted any kind of infectious disease with the added danger of spreading an epidemic. Nor are there any authentic instances of pollution of water supply such as to provoke epidemic diseases in people living in close contiguity to a cemetery or a graveyard. It is reasonable, therefore, to maintain that, having through the centuries in which there were neither legal obligation nor legislative and administrative activities to enforce laws of sanitary procedure, the nation escaped **without any recorded outbreak of diseases from the incidence of public burials**, the possibility of any such experience in these days of advanced knowledge in the science of sanitation would surely be exceedingly remote.

2. Land is available for extension of pleasure pursuits, for building purposes and for various forms of industrial and social development. Why land for burials should be excluded from the category of uses for which land is unrestrictedly obtainable, requires some adequate explanation. It would be a staggering revelation to consider, and to compute, how many bodies could be buried in the acres which the crematoria of this country now cover! Those acres alone, if applied to burials instead of buildings would undoubtedly provide sufficient burial space for generations yet unborn.

3. Burial scripturally defended

"There is no trace of cremation in the Word of God," writes A. J. Pollock in "Pagan Cremation or Christian Burial." For human beings to be burned with fire, according to the Scriptures is reserved as a punishment for the wicked, and not an act of respect of the living to the dead, as Christian burial is.

"In the sweat of thy face shalt thou eat bread, **till thou RETURN unto the ground**, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3, 19). These were the words of God addressed to Adam, and form part of the sentence He passed upon him for his sin in partaking of the tree of the knowledge of good and evil. It is plainly stated that death is the penalty of sin. It is as plainly stated that just as Adam was **created out of the ground** so he is to **RETURN unto the ground**. God ordained burial in the earth as the way of the disposal of the bodies of the dead. "TILL THOU RETURN UNTO THE

GROUND" was and is God's decree for sinful men. Cremation goes dead against this basic law of God and THEREBY STANDS CONDEMNED FOR ALL TIME. Let there be no mistake about that. (p. 9).

"The late Dr Edwin Slossen (a chemist of international fame) has recorded his conviction that 'the greatest miracle of the Bible is its chemical accuracy. The first book of the Bible says man was made out of dust of the earth and this is literally and scientifically true. In the dust of the earth there are 14 different chemical elements and in the body of man there are those **same** 14 chemical elements'. The perfect correspondence suggests that for some purpose or reason which none can precisely fathom, God ordained that the body with its elemental correspondences with the soil shall 'return to the ground; for out of it wast thou taken; for dust thou art and unto dust thou shalt return'." (Gen. 3, 19). "Cremation Historically and Theologically Considered," by James Griffin (p. 7).

There is not a single instance of any of the Lord's people in either the Old Testament or the New being cremated. They were all reverently buried. We read that Moses was buried in a valley in the land of Moab against Beth-poer BY GOD HIMSELF (Deut. 34, 6). The divinely-inspired Apostle, in writing of the resurrection body of believers, says: "It is sown (not cremated) in corruption: it is raised in incorruption: it is sown in dishonour: it is raised in glory: it is sown in weakness: it is raised in power: it is sown a natural body: it is raised a spiritual body." (I Cor. 15, 42-44).

"Know ye not," said the apostle to the Corinthians, "that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid." (I Cor. 6, 15). Cannot the question be pertinently put. Shall I then take the members of Christ, and prostitute them at death to pagan form of burial? God forbid. In either case the giving over of the body to fornication or to cremation is a shameful and gross violation of God's revealed will. Flowers and prayers and beautiful singing cannot alter the solemn fact that cremation is an ABOMINATION in God's sight, a pagan practice to be shunned and abhorred.

Surely the burial of the Saviour in the grave is the last word on the subject for any believer! The Church of God has in the infallible Word an account of the burial of the Lord. Through His death and resurrection He robbed death of its sting and the grave of its victory. The grave, He has bequeathed as a place of rest for the bodies of His people until the resurrection of the Last Day (John 6, 40), when "all that are in their graves shall hear His voice, and shall come forth; they that have done

good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5. 28, 29).

"Thus saith the Lord, learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain." (Jer. 10, 2, 3). Let us rather learn of Him who hath said, "He that hath my commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love Him and will manifest Myself to him." (John 14, 21).

W.M.

Letter

by Mr A. Docter

Delft.

April 1951.

My dear friend,

Last month I lost another friend in our country — dear Mr Bruigom, an old godly man with a rich spiritual experience of the saving work of Jesus Christ. He always liked me to tell about Scotland and he spent much of his time in prayer for both countries. I greatly miss him. I used to go to him four times a year.

The funerals of our godly people always remind me of your communion seasons. There were about 300 people present from all parts of the country and, oh! it was good to be there. The Lord was in our midst. It was true what was spoken, "Know ye not that there is a prince and a great man fallen this day in Israel?"

Things are as usual with us. My wife wants to nurse her mother in our holidays and wishes me to go to Scotland as she knows I like to go there.

George Whitefield once remarked that God never disappoints us one way, but He opens a door to do good in another. Certainly this is true, but I think there may be some time between being disappointed and experiencing the good. At any rate the door must be opened to be aware of this. Psalm 81 from verse 11, "A hungry soul . . . and the finest of the wheat, together with honey out of the rock".

What a privilege in these evil days to have godly ministers! In our country there is a little village where on the wall of the inn there hangs a picture of three men — a lawyer, an officer, and a minister, and beneath the following inscriptions: I plead for my country; I fight for my country; I pray for my country.

Hope you are all well. Kindest regards from both of us.

Your friend, A. DOCTER.

Obituary

Mrs. Dolan Matheson, Daviot

In an age of great declension, such as the time in which we live, it is a sad duty to record the removal of the Lord's people. There are few in this backsliding generation who are moved by concern over the low state of the Cause of Christ in our own once highly favoured land so to pray as did the prophet Habakkuk in his own day: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." They have left a fragrant memory among their friends who mourn the empty places in the Church on earth. The apostle thanked God for every remembrance of the beloved Philippians. The few facts given here may serve to recall one who feared God above many and walked while she was here in fellowship with the Father and His dear Son with a humble, loving spirit.

Mrs. Matheson was the youngest of a family of three girls born to Capt. and Mrs. Murchison and her birth took place shortly after her parents came to reside in Oban in 1891. Capt. Murchison was a native of Applecross and like many in that seafaring community chose to follow the sea as his life's calling, first as captain of the vessels owned by his older brothers and later as the trusted ship's master in the employment of a large shipping firm in the South. He was a man of sturdy independent mind, not ashamed to enforce the reverent keeping of the Sabbath among the crew under his command nor was he afraid to show his love for sound doctrine and the Testimony of the Free Presbyterian Church. He made open profession of Christ late in life after he had retired from the sea. His wife was a woman of devout spirit. Among the religious influences of this home Mrs. Matheson grew up and learned early in life, like Samuel, to walk in wisdom's ways.

It was, however, the godly life of her older sister who, though a mere child of ten years when she died, gave evidence of having undergone a remarkable work of grace, that was the special means of awakening her to serious thoughts about herself. A most interesting account of the short life of this gracious girl is given in an early number of the Church's Magazines. Her name was Bella Mary and about the age of seven she contracted typhoid fever from which she never recovered but became an invalid, gradually declining in strength, till she sank into an early grave. She was often troubled about the sins of her heart and questioned if her love for Christ was as strong as her natural affection for her parents but in the end showed great assurance in the face of death. Her love to her

Saviour, her delight in having friends who came to see her read to her the Word of God and her longing to go to be with Christ, as on the last Sabbath before her death: "Oh, I am wearying to get away", showed that her time in the world was to be short. The work of grace in her was rapid. The impressions she then formed and the remembered sayings of this gracious child which were long preserved in the family were not lost upon her younger sister. Her father's occupation meant that there were long absences from the home when he was away at sea and there was the time when the family moved over to the continent where it was found more convenient to be together as a family, and so it came about that the girls received part of their education in France and Germany. In course of time Mrs. Matheson trained to be a nurse and in this country and in England held important positions in large hospitals. But the religious impressions of the early home life were never effaced and in 1918 she was received into full membership in the St. Jude's congregation, Glasgow, during the time of the late Rev. N. Cameron whose ministry she greatly prized. In 1927 she became the wife of Rev. D. J. Matheson and lived successively at Lairg, Glasgow and at Stratherrick while her husband was minister in these congregations, and she also accompanied him on his visits abroad when acting as Church Deputy in Canada, New Zealand and Australia. On the last Sabbath they were fated to be together in this life at the Errogie Manse, they had decided to attend the Inverness congregation on the communion Sabbath in June 1962, since on that Sabbath no services were held in the Strath congregation. Shortly after setting out for Inverness by car that Sabbath morning, Mr. Matheson suffered a severe heart attack and had to turn for home. He had some presentiment that his work on earth was done and remarked to his wife: "The Lord will take care of you." Before another month had passed His servant was called to his heavenly rest. Mrs. Matheson faced this great trial with characteristic resignation to the Divine will, and had the reassuring experience of seeing her husband's comforting words to her amply fulfilled. Some weeks before the end of her own days on earth, she said to her family that she had fully accepted the words: "Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" — Phil. 4, verse 6.

Mrs. Matheson thereafter came to live for a short time to Inverness but finally went to Inverarnie Farm, Daviot, to live with her younger daughter, Margaret, where she finished her earthly course. Six months before her death in 1970, she had a fall and fractured her femur but recovered and was able to walk again without the aid of a stick. She

visited Glasgow once more for the last time. She had an urgent desire which she could not account for at the time to see once again her son and daughter, William and Rosemary, both married in the South. She then returned home and the following night peacefully died in her sleep.

In character Mrs. Matheson bore some of the traits of the amiable Abigail, wife of King David, especially in this, that she was "a woman of good understanding." In her private study of the Bible she loved to dwell upon the sententious sayings, the distilled wisdom of King Solomon in the Book of Proverbs from which she imbibed much of the practical wisdom which gave spice to her conversation and steadfastness to her walk and daily conduct. In the family life of the manse and in the public tribulations through which the Church is so often called to pass, she was to her husband a tower of strength. Her deep interest in the Cause of Christ showed itself in the kindly and always practical advice she gave the students and young ministers of the Church, for she was free from any critical or censorious spirit. She had a serene trust in the disposing of Divine providence, a great love to the Lord's people and is greatly missed by those who knew her.

She was buried beside her husband in Dunlichity Graveyard, Daviot, where so many of the Lord's saints await the summons of the Great Day. We wish for the members of the family that to each one of them may be granted the noble prayer of Abigail for King David that they be "bound in the bundle of life with the Lord thy God", as was the portion of their godly parents.

A.F.M.

Book Review

Biblical Theology by G. Vos. Banner of Truth Trust. £3.50.

This excellent volume was well-known in the U.S.A. during many years and is now published in this country for the first time. A review of it by the late Prof. J. Murray, published in 1948, was reprinted in the October issue of the 'Banner of Truth'. He was most satisfied with the contents of the volume. Dr Vos preferred the title 'The History of Special Revelation', and explains why. On the front flap of the cover it is stated, "Biblical Theology' undertakes to map the unfolding of the mind of God in history, through the successive agents of his special revelation . . . Christian Gospel is bound up with history, and biblical theology sets out to highlight the uniqueness of each biblical document in turn".

The subject is divided into three parts. These are (1) the Mosaic

Epoch; (2) the Prophetic Epoch; (3) the New Testament. The table of contents is very valuable, as is the index of subjects. There is also an index of scripture texts. The book in its appropriate way, exposes and overthrows the errors of those who oppose the truth of the inspiration of the Scriptures. Dr Vos severely attacks the views of the Destructive Critical School on pages 9-11 and elsewhere.

The volume is intended for theological students of whatever grade. The mere use of some Hebrew and Greek words need not keep back an interested reader from perusing it prayerfully for evangelical benefit, although one may require to overlook portions bearing on such a subject as, say, the etymology of the three main Hebrew words for 'a prophet'. Dr Vos in this case has resort to such sources as those of the Assyriac and Ethiopic languages.

The main way in which appreciation can be here expressed is by referring to some interesting points and giving a few quotations from the several divisions.

Dr Vos states that in Gen. 3, 15 the pronoun "I" is to be especially emphasized, "God says, 'I will put enmity'." It is obvious that no created angel could put the enmity intended in this declaration between the woman and her seed and the serpent and his seed. He sovereignly puts the enmity in His omnipotent grace.

Anyone desiring to read a dissertation on the faith of Abraham has the privilege of having this on pages 83-87. "The patriarch's supreme blessedness consisted in the possession of God Himself: 'Fear not, Abram, I am thy shield and thy exceeding great reward' Gen. 15, 1. . . . The patriarchs were contented to dwell in tents, and did not regret the non-possession of the promised land . . . they had learned to look upward to a form of possession of the promise identifying it more closely with God Himself: 'They looked for the city that has the foundations, whose builder and maker is God' (i.e. because its builder and maker is God). Heb. 11, 10".

We overlook much until the part concerning the ordinance of the Passover in Egypt is reached. It, Dr Vos points out, had as a sacrifice the side of expiation, and also that of peace offering.

We pass on to point out the connection between Mosaism and Prophetism. "Prophetism marks an epochal onward movement . . . why this should be so is because the process of revelation is articulated. Revelation follows events . . . what was the great event in Sacred History that could call forth such a body of revelation of the most far-reaching importance?

This event can be nothing else but the new organization of the theocratic kingdom under a human ruler . . . After the accession of David, the idea of this kingdom remains central in the hopes of Israel . . . At first when the people asked for a king . . . the Lord declared it tantamount to rejection of Himself . . . The desire was granted, obviously that through the wrong conduct of the office by Saul, its true conception might be the more clearly taught . . ." So during the period of Joshua and the Judges the institution of the kingdom was in abeyance. Only after . . . the ideal of the king, after the heart of Jehovah had been carefully inculcated, did the actual permanent thing arrive. The kingdom is in its intent an instrument of redemption as well as the embodiment of the blessedness of Israel. To it the Messianic expectations attach themselves. . . . It touches through the kingship of Christ, the very acme and perfection of the Biblical religion.

"To this kingdom-producing movement the rise and development of prophetism attach themselves. The prophets were guardians of the unfolding theocracy and the guardianship was exercised at its centre the kingdom . . .

"The theocratic principle" was "that Jehovah was king and Israel bound to rely exclusively on Him . . .

"Jehovah's approach to Israel is eminently the approach of speech; God gives Himself in the word of His mouth".

We have referred already to the principle "Revelation follows events". We saw great outstanding events in connection with eternal redemption, and following upon these, the account duly put on record by inspired men. This was manifest in the two epochs of the Old Testament dispensation. Now in the part bearing on the New Testament, we have an account of events with regard to John the Baptist, and the Saviour and His public ministry. This inspired account, which is in the Old Testament, and in the New Testament is to be received by faith. Here, in conclusion, is a part of what Dr Vos left on record regarding saving faith.

"As to the sources of faith, these are described in four ways:

(a) faith is the result of a course of conduct: those believe who do the truth and walk in the truth, etc.; (b) going farther back, it is the result of right spiritual perception wrought by God", they believe it who have learned it or heard it from the Father; (c) going still farther back, faith is the outcome of a state of being described as being in the truth; (d) finally, going back to the ultimate source; believers are those, who in the principle of sovereign election, have been given by the Father to the Son, or drawn to the Son by the Father".

D. A. Macf.

Notes and Comments

A new Prime Minister

From the 5th of April, Britain has had a new Prime Minister in the person of the Rt. Hon. James Callaghan, M.P. He succeeds the Rt. Hon. Harold Wilson, who has resigned. Great are the responsibilities which fall on the new Prime Minister in view of the serious economic situation in the country. If the Prime Minister recognises that the present malaise afflicting the nation stems from its abandonment of spiritual values and its concentration on material things then he will not look for an easy road to recovery for the nation apart from a return to a true acknowledgment of God. Let us pray that the Prime Minister may be given wisdom from above for his burdensome task in leading the nation at this critical time. May we plead also that the nation may be preserved in the good providence of God from the extreme socialism, if not communism, which the far left of the Labour Party represents.

Rise in Juvenile Delinquency

The Police Federation are endeavouring to warn the public of the increasing incidence of juvenile delinquency by publishing leaflets setting out the situation as it presently prevails. It is obvious from what they bring out that the Children and Young Persons Act, 1969, has been a failure. The Federation warns that the law is not effective in dealing with the hard core of delinquent children. Statistics, it is said, have shown that those under 17 years old committed 25 per cent of all serious crimes, more than 40 per cent of burglaries and robberies and nearly a sixth of all violent crimes. It is good to know that the Home Office is reviewing the Act and it is to be hoped that provisions of a more sterner kind will be forthcoming.

The making of a Roman Catholic Saint

Great publicity has been given to the alleged cure of cancer obtained by a Glasgow Roman Catholic through the supposed intervention of "Blessed" John Ogilvie, a 17th century Jesuit priest, who was hanged for treason at Glasgow Cross in 1615. Great hopes are now entertained that the Vatican will canonise John Ogilvie.

Whatever may be said about the cure of Mr John Fagan, one thing is certain — and that is that John Ogilvie, the 17th century Jesuit priest had nothing to do with it. How easily are poor Roman Catholics imposed upon by a deluded hierarchy if they think such a thing possible. How

blind, too, they must be if they accept the mythical canonisation by their Church of a person who departed this life over 350 years ago. What all this brings out clearly is that the Church of Rome is still steeped in all the error and superstition of a false and anti-christian religion.

Church Notes

Meeting of Synod

The Synod will meet (D.V.) on Tuesday, 18th May 1976, in the new St Jude's Church, Woodlands Road, Glasgow, at 6.30 p.m. when the retiring Moderator, Rev. John Nicolson, Tain, is expected to preach.

We would ask the praying people of the Church to remember the ministers and elders of the Church at a Throne of grace as they meet in Synod to deal with matters affecting the interests of Christ's Cause amongst us. Our desire should be that the Lord would direct the brethren in all the matters to which they have to give their attention and that all that is done may be to the glory of His great Name.

Induction at Shildaig

On 16th September 1976, the Western Presbytery of the Church met in the Shildaig church to induct Rev. Donald M. Campbell, formerly of Zenka, to the Pastoral charge of the congregation. A large congregation had gathered and the church building was comfortably full. Revs. A. F. Mackay, A. Macpherson, S. F. Tallach, J. Macdonald and Duncan Maclean were present and were associated with the Presbytery for the meeting.

The Presbytery was constituted in the Manse and proclamation was made at the Church Door. Thereafter, the Moderator, the Rev. John Walter Ross of Lochcarron preached an appropriate sermon from the words, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccl. 9:10). The Clerk then gave a brief nattative of proceedings in the Call.

The Moderator then put to Mr Campbell the Questions appointed to be put to ministers on their induction to a pastoral charge, and Mr Campbell signed the Formula in the presence of the congregation. After prayer the Moderator inducted Mr Campbell to the pastoral charge of the Shildaig Congregation and the brethren gave to him the right hand of fellowship. Thereafter, the newly inducted pastor was suitably addressed by the Rev. A. Macaskill and Rev. D. B. Beattie exhorted the

congregation as to its duty in appropriate terms. Three of the ministers from outside the Presbytery then spoke briefly as appropriate to the occasion. After the Benediction the Congregation welcomed their new minister at the Church Door.

Hospitality was then extended to the visiting friends by the ladies of the congregation in the nearby manse.

That Shildaig which was signally honoured from the inception of the Free Presbyterian Church of Scotland may now prosper along with its new minister is a matter for pleading at the Throne of Grace.

(I regret delay in the appearance of this notice).

A.M. Clerk.

Induction at Ness

On Tuesday the 10th day of February, 1976, the Outer Isles Presbytery met within the Church at Ness, to induct the Rev. William Maclean, M.A., to the pastoral charge of the Congregation. The Moderator having constituted the Presbytery, the Rev. D. A. MacIennan, Uig preached an edifying sermon to a large congregation on Matthew 10 verses 16-18. At the close of public worship the Moderator read a brief narrative of the steps taken to fill the vacancy, caused by the translation of the Rev. John Nicolson to Tain. The questions appointed to be put to ministers on admission to a Pastoral Charge were satisfactorily answered by the minister elect, and then having signed the Formula in the presence of the Congregation, the Moderator in the name of the Presbytery and by the authority of the Divine Head of the Church did admit the Rev. Wm Maclean to the pastoral charge of the Ness Congregation. The right hand of fellowship was then given to the newly inducted minister by members of the Presbytery and by Rev. D. M. Campbell Shildaig who was associated with them.

Thereafter the Rev. D. J. Macaskill suitably addressed the newly-inducted minister and the Rev. D. Maclean, the Congregation. The people then had an opportunity of welcoming their minister at the door of the Church as they went out.

The occasion of Mr Maclean's induction to Ness is unique in the history of our Church, as it was in this congregation that he began his ministry. Having laboured in both New Zealand and Australia he has now returned to sow the good seed of the kingdom again in his first charge.

We earnestly desire and pray that his ministry in Ness will be greatly blessed to the ingathering of many souls to the Saviour.

D.M.

Motion by Western Presbytery

The Western Presbytery of the Free Presbyterian Church deplores the practice of attacking individuals in the public press, thus failing to observe the scriptural practice of dealing with any grievance against an individual according to Church Law based on Matthew 18.

Furthermore, the Presbytery condemns as iniquitous and cowardly the practice of writing letters to the public press while shielding under the cloak of anonymity.

Presbytery Meetings (D.V.)

Skye: At Portree on 4th May at 11 a.m.

Northern: At Dingwall on 29th June at 2.30 p.m.

Acknowledgment of Donations

The General Treasurer, Mr W. D. Fraser, F.C.M.A., acknowledges the following donations with sincere thanks:—

Jewish & Foreign Mission Fund: Anon., London postmark, £10; Bethel Strict Baptist Chapel, Luton, £10; Rev. & Mrs B. A. Ramsbottom, Luton, £2; Mr D. F. Moore, Lewes, Sussex, £12; M.G., £2; A Friend, Portree, £5.40.

Aged & Infirm Ministers' etc. Fund: A Forgie, Redding, £25; M.G., £2.

College & Library Fund: M.G., £2.

Home Mission Fund: M.G., £2.

Dominions & Overseas Fund: Mrs M. Campbell, Sun City, California, "In memory of her mother, Mrs R.S. MacKenzie", £50.

China Mission Fund: "Interested", Raasay, £5; Mark 16 v. 15, £5.

Home of Rest Fund: Psalm 122 v. 7, Greenock postmark, £15; Resident Anon., £20; Two Residents, Anon., £10; Resident Anon., £5; Waternish Congregation, £8; Two Visitors, Halkirk, £2.

The Publications Treasurer acknowledges with sincere thanks the following donations:—

Welfare of Youth Fund: Lochinver, Stoer and Drumbeg Congregation, £20.

Free Distribution Fund: A Friend, Delhi, £4.20.

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

Aberdeen: A.F., £25, for Manse Fund per W.H.M.M.

Dumbarton: C. & I.M.D., £10, for Congregational Purposes; Anon., Cardross, £10 (£5 for Blythswood Tract Society for Bibles, £5 for work in Taiwan); E.F.M.N., £10. per J.H.; Interested, Lewis, £10; Friend, Inverness, £5; Friend, Inverness, £5, last three per T. Macrae; last four for Dumbarton Manse Fund.

Fort William: Two Friends, Glasgow, £50. for Congregational Purposes, per Rev. J.A. MacDonald; Envelope in Plate, £10, for Communion Expenses.

Gairloch: Dornoch Friend (In memory of mother), £30, for Congregational Funds, per Rev. A.E.W. MacDonald; R.D. Hillbrands, Holland, £10, for Congregational Funds, per R.W.M. MacKenzie, Hilton; Friend, Southside, £1, per Rev. A.E.W. MacDonald; D.M. Port Henderson, £5, last two for Car Fund.

Glasgow: M.J. £3; M.McA., £2; Mrs W., £2, all for Bus Expenses; Mr M.U., £5, for Car Fund; Anon., £1; Anon., £2; A Friend, £5, last three for Congregational Fund; Anon., £5; A. MCK., £10; A.M. (Edinburgh), £2, last three for Development Fund and all per Rev.

D.McL.; In memory of Andrew P. Walker, £10, for Jewish & Foreign Mission Fund; O.A.P., £1, for Trinitarian Bible Society; Grateful Friend, £5, for upkeep of Hearing Aids. **North Harris:** Friend, Leacklee, Stockinish, £5, for Congr. Purposes; Friend, Kyles Scalpay, £1.50, for Communion Expenses; Friend, Meavag South, £10 (£5 for Communion Expenses and £5 for door collection); Friend, Kyles Scalpay, £5 (£2 for Church & Manse Property and £3 for Minister's Car Expenses), Friend, South Harris, £1; Friend, Kyles Scalpay, £2; Friend, Tarbert, £1, last three for Minister's Car Expenses; Friend, Stockinish, £5 (£3 for Minister's Car Expenses and £2 for Church & Manse Property); Friend, Stockinish, £3 (£1 for Minister's Car Expenses and £2 for Church & Manse Property); Friend, Tarbert, £2, for Minister's Car Expenses, last seven per Rev. A. McK.

North Tolsta: Kenmore Friend, £4, for Sustentation Fund; Friend, North Tolsta, £5, for Minister's Car Expenses; D. MacL., Stornoway Postmark, £5, for Foreign Mission Fund, all per Rev. D. MacLean.

Plockton/Kyle: Plockton Plate (envelope), £20; A. & C. MacL. (£5 & £1) £6, both for Sustentation Fund; Envelope in Kyle Plate, £1; D. MacK., £10; Envelope in Kyle Plate, £6.70; Kyle Friend, £20, last four for Kyle Building Fund.

Portree: Anon., £1, for Congr. Building Fund in Church Plate; Mrs R.L., £5, for Congr. Purposes; Old Friend, £6 (£3 for Congr. Purposes, £3 for Petrol), last two per F.M.

Raasay: Psalm 119:14 2 (Dingwall Postmark), £3; Friend Inverarish, £2, both per J.M. MacLeod; In memory of a beloved wife and mother, £10; A Friend, £5; J.F., £5, last three per Rev. D. Nicolson and all for Sustentation Fund; J.F., £50 for Foreign Mission Fund, per Rev. D. Nicolson.

Shieldaig: Anon., £5, for Car Fund; From the Estate of the late Miss I. MacKenzie, Inverness, £100, for Congregational Purposes.

South Harris: Ewan MacL., In loving memory of the late Mr & Mrs Angus MacKinnon, 2 Seilebost, Harris, £100, for Sustentation Fund; Friend, Northton, £5; Friend, Tarbert, £5; J.N., Leverburgh, £5; Friend, Finsbay, £5, last four for Congr. Fund.

Strath: Friend, Staffin, £2, per D. MacKay.

Tain and Fearn: In loving memory of Archie Robertson, £10, for Tain Church Renovation; Anon., £1 for Manse Fund, both per K.R.; Anon, Glasgow, £10 for Tain Church renovations, per Rev. J.N.; Anon., £125, for Aged and Infirm Ministers', Widows and Orphans Fund (in door collection).

Ulg: Friend, Breasclete, £5, for Car Fund; Friend, Stornoway, £50, for Manse Repair Fund.

Waternish: Anon., £2, for Jewish and Foreign Mission Fund; A Friend, £2; M.M.L., £2; M.N., £2, last three for Congregational Fund.