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Christian Love

The first fruit of the Spirit mentioned in Galatians 5:22 and 23 is love. Wherever the Holy Spirit has wrought a good work in the soul of any sinner this grace is found. Just as the seed of every sin is found in the natural heart of fallen men, so the seed of every grace is found in the heart of regenerated men. The grace of love, like the other graces, is subject to growth or decay. At times it may be more in exercise than at other times, yet it can never be wholly extinguished or the soul would die. It is not kept alive by the power of man but by the Spirit of the living God who will not suffer it to perish. Its waxings and wanings are regulated by the near or distant relation it sustains to the Sun of righteousness. As the soul bathes in the love of God in Christ Jesus, this grace cannot but be in lively exercise. As the soul is under the hidings of the light of the Lord's countenance, it cannot but grow more feeble and dim, though such seasons are often used to stir up the soul to seek after God and renewed communications of His love.

Where sin gets a place in the heart we cannot expect the grace of love to be much in evidence. Sin brings clouds of separation between the soul and its God. Not until sin is repented of do these clouds break and healthful rays of the love of God in Christ Jesus break through, melting the soul down under a sense of undeserved mercy and favour. It is then that the soul overflows with love to God — a God revealing Himself in Jesus Christ.

Christian love is not a sentimental love but a pure holy love. It does not condone sin but shrinks from it. It is a love which has regard for the purity and holiness of God. As it is exercised toward God it fastens on all the glorious attributes of God drawing strength and life from them. Particularly is it exercised on those attributes of God which are displayed so prominently in the Lord's dealings with men, such as the mercy of God on which man's hope depends.

As Christian love is exercised toward men, it takes a different form

depending on whether the person towards which it is exercised is a Christian or not. If the person is a true believer, love is exercised towards that person as one with them in Christ Jesus. True believers are united to one another in love. This is the fruit of the love of God shed abroad in the heart by the Holy Spirit. As sons of God, believers belong to one family which is bound up in the bundle of life with Christ Jesus. On the other hand, if the person towards whom the love is exercised is still outside the kingdom of Christ, the love exercised towards that one is a love of compassion which would gather the sinner into the fold of the Good Shepherd.

The exhortation of God's Word to believers is: "Grow in grace and in the knowledge of the Lord Jesus Christ." This includes growth in the grace of love. How far short the believer comes in this grace is something of which he or she is poignantly aware. The believer would desire to love Christ more and also to display more conspicuously than he or she does the grace of love in his or her life.

For the increase of grace there is no other way than by coming to the storehouse of grace. If we are to manifest the grace of love more, then we must come to Him in whom is the fountain fullness of all grace. There in Christ all our needs can be fully met. Lacking though we be in the exercise of so many of the graces of the Spirit yet in Christ can all our deficiencies be supplied through the Spirit of all grace and we, as a consequence, grow in all the graces but especially in this grace of love.

Notes of a Sermon

by Rev. M. MacSween, M.A., Oban

(Preached in St Jude's Church, Glasgow, on Tuesday, November 2nd, 1976, at the Ordination of Rev. J. M. Brentnall, B.A., and his Induction to the pastoral charge of the Dumbarton Free Presbyterian Congregation.)

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8.

Paul was the founder of the Church at Ephesus. His first visit (A.D. 54), was very short, but afterwards he spent three years of intense activity there, as we see from Acts, Chapters 19 and 20. This Epistle was written during Paul's first imprisonment at Rome, about ten years afterwards, and in it he soars from the depths of ruin to the heights of redemption. The distinctive teaching of the Epistle is with respect to the Church as the body of Christ and to believers as members of that body. The Epistle gives

three distinct figures of the body of Christ:—1. As a Temple; 2. As a human body; 3. As a Bride.

The teaching in this Chapter, 3, shows that the Gentiles have a portion and place in the body of Christ. This teaching with respect to the Gentiles was specially revealed to Paul by the Lord, and the preaching of it was the cause of his imprisonment. We see this in the first part of this Chapter, in which Paul gives an account concerning himself to the Ephesians as he was appointed by God to be the Apostle of the Gentiles.

Then from Verse 14 to the end, Paul prays to God for the Ephesians, thus giving an example which all ministers of Christ should copy after, even that the effectual operations of the Holy Spirit may attend their ministrations. Thus we read in Psalm 127, verse 1:—

*"Except the Lord do build the house, the builders lose their pain:
Except the Lord the city keep, the watchmen watch in vain."*

Now, we have in our text three matters for our consideration:—

1. The Apostle's character as given here: "Me, who am less than the least of all saints."
2. The office he was called to execute — "That I should preach among the Gentiles the unsearchable riches of Christ."
3. The source from which that office was derived — "Unto me is this grace given."

1. The Apostle's character as here given.

"Me, who am less than the least of all saints." In I Corinthians, Chapter 15, Verse 9, Paul says, "For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God." Paul took the lowest place — "Me who am less than the least." This is a remarkable expression. "Less than the least" is one word in the Greek and is a very strong and emphatic word, an unusual comparative formed from the superlative. The force of the original can scarcely be conveyed in the English language. It strongly expresses the Apostle's deep and abiding sense of his own unworthiness and his unspeakable esteem of the Lord Jesus Christ. Paul does not put himself outside of the Lord's people here, but the thought of his personal unworthiness is constantly connected in his mind with that of his ministry, and calls up a feeling of self-abasement and humility which seeks out unusual and anomalous forms of words in order to express itself. It is as though we should say "leaster than all saints." Paul looked upon himself as the greatest sinner after the least of the saints. "Less than the least" reminds us of what he says in I Timothy, Chapter 1, Verse 15 — "This is a faithful saying and worthy of all acceptation, that

Christ Jesus came into the world to save sinners, of whom I am chief" — "of whom I am chief" or first, — the superlative sinner, the first in unworthiness. The Holy Spirit convinced him that he was fallen and lost in Adam, and of how wicked he had once been, and of his present corruption, and of how unworthy he still was.

The late Rev. D. MacFarlane, of Raasay and Dingwall, in one of his sermons on I Corinthians, Chapter 1, Verse 30 — "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption . . ." says something to the following effect:—"When did Paul call himself the chief of sinners? When he was almost ripe for heaven. In the history of Paul we find three stages of growing in grace:—1. When he compares himself to the other Apostles and considers himself the least of them; 2. When he compares himself to saints and reckons himself less than the least of them; 3. When he compares himself to sinners that are saved, and calls himself the chief of sinners."

But, O, how highly on the other hand did Paul esteem and exalt the Saviour! "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . ." Indeed, Paul was never done speaking of Christ. Says Mr MacFarlane in that same sermon:—"The late Rev. D. MacDonald told us that he once had a dream, in which he dreamt that he was at a Question Meeting. After several had spoken to the Question, he was asked to speak and in doing so he said:—'The Question you have is very dark. I will leave it to yourselves, and go to Christ.' Said Mr MacFarlane, "Although you were awake, you could not do better." Mr MacFarlane went on to say further:—"I said to him on another occasion, 'Can you not preach without speaking of Christ?' 'No,' he said. 'But what would you do if Christ was not in your text?' If Christ was not in my text, I would bring him into it by a back door." Paul is a pattern of humility and more especially to all Gospel ministers. Indeed, Gospel ministers have many things that ought to keep them low in their own eyes. As we mention this we hear Paul's own cry:—"O wretched man that I am! Who shall deliver me from the body of this death?" Romans, Chapter 7, Verse 24. But, while Paul debases himself, he magnifies his office.

2. The Office he was called on to execute.

"That I should preach among the Gentiles the unsearchable riches of Christ." To preach is to announce the glad tidings — the Gospel, the unsearchable riches of Christ. In preaching the Word, Gospel ministers preach three doctrines in particular:—1. Man's Ruin by the Fall;

2. Redemption by the blood of Christ; 3. Regeneration by the Holy Ghost. Gospel ministers carry the Gospel into the pulpit like heralds making a proclamation in the Market-place. They carry it to the home, the house, the sickbed, the hospital, the school, and so on. The glorious Gospel was to be preached to the Gentiles as well as to the Jews, yea, to all nations. Gospel ministers are to warn sinners of sin and of the wrath of God, that they might flee from the wrath to come, to the great Refuge, the Lord Jesus Christ. But, Paul was commissioned to preach "the unsearchable riches of Christ." The word "unsearchable" in the Greek means that which cannot be stepped out, or traced out: so that none can ever say, "I have come to the end of Christ's riches."

Gospel ministers preach:—1. The Deity of Christ; 2. The true Humanity of Christ; 3. Christ's atoning sacrifice once offered on Calvary for His people, for all their sins. Says Paul:—"But we preach Christ crucified"; 4. They preach Christ as the exalted Saviour, exalted to give repentance to Israel and forgiveness of sins; 5. They preach the necessity of the New Birth and of faith in Christ for salvation; 6. They preach the Benefits of Salvation in Christ. Surely these may be called "unsearchable riches?" In Him are Pardon, Acceptance, Communion, Holiness, Guidance, Comfort, Peace, Rest of soul in heaven, a Glorious Resurrection and Eternal Happiness. In the Gospel there are the unsearchable riches of the righteousness of the Saints. This is preached. By this righteousness, "the fine linen, pure and white which is the righteousness of the Saints," the imputed righteousness of Christ is to be understood and preached. Revelation, Chapter 19, Verse 8.

This is that white raiment which Christ counsels the Laodiceans, and ourselves, to buy of Him, "that the shame of thy nakedness do not appear." Revelation, Chapter 3, Verse 18. This righteousness is brought forth and brought near to sinners in the Gospel-revelation, and especially in the preaching of it. Says Paul, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth . . . For therein is the righteousness of God revealed from faith to faith." Romans, I:16, 17. O, let poor, guilty, naked sinners come and buy gold tried in the fire, that they may be rich, and white raiment to cover them for eternity! O, the garments of salvation are free to us, without money and without price, for Christ's righteousness is a gifted righteousness. "For if by one man's offence, death reigned by one: much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by One, Jesus Christ." Romans, Chapter 5, Verse 17. But, in preaching the unsearchable riches of Christ from the Word of

God, Gospel ministers hold forth noble securities for life and godliness, for time and for eternity. The Gospel Covenant is a large charter under the seal of heaven for the whole inheritance of glory and all that pertains thereunto. The Promises of the Covenant are so many particular clauses of the charter, whereby all blessings are secured, and all these yea and amen in Christ. This is "an everlasting Covenant, ordered in all things and sure." "For 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." Isaiah, Chapter 54, Verse 10.

But further, in this Gospel are preached all the unsearchable riches of the Land of Glory, that lies on the other side of the Jordan of death. The New Jerusalem with all its splendour and glory is brought down from God out of Heaven in the dispensation of the Gospel. In Revelation, Chapter 21, Verses 1-3, and from Verse 10 to Verse 21, we have a map of the Heavenly Jerusalem unto which the redeemed from among men shall be admitted when they have finished their work and pilgrimage in this lower world. Thus we see a little of the unsearchable riches which the Gospel brings to sinners. How well then the Gospel is called, "the glorious Gospel of the blessed God, which is committed to our trust." I Timothy, Chapter 1, Verse 11.

3. The Source from which that Office — that of the Christian Ministry — was derived. "Unto me is this grace given."

1. It was from God that Paul was given his commission to preach.
2. It was by God that he was furnished with grace and gifts for that work, until he said:—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy, Chapter 4, Verses 6-8.

But, again, the Apostle's words in our Text suggest that it is a great privilege for a man to hold the office of the ministry. Some of us may be ready to say, "Is the ministry not the most responsible, painful and laborious office?" And, "Who is sufficient for these things?" All that is very true, and yet if the office has its cross it also has its crown. Although a Gospel minister may seem to be — to himself at least — unprofitable and unsuccessful, yet we find it written:—"Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Isaiah, Chapter 49, Verse 5.

O, friends, shall we not be gathered unto Him to whom the gathering of the people shall be? God in the Gospel, and the ministers of Christ unite in inviting sinners to the Saviour and His unsearchable riches. Now then, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, Who knew no sin: that we might be made the righteousness of God in Him." 2 Corinthians, Chapter 5, Verses 20 and 21.

Christ Is All

by Dean Henry Law

19. THE FEAST OF TRUMPETS

"Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of Trumpets, an holy convocation." Lev. xxiii. 24.

Israel's civil year was ushered in with animating notes. — Trumpets welcomed the earliest light. Throughout the day the same clear voice resounded. A day-long cry aroused all ranks.

The Lord ordained this rite. It is a mine, then, full of teaching wealth. We see at once, that these long echoes were designed to wake each slumbering mind. Is there not need? How many perish, because thought sleeps! Life is dreamed through. It is a careless passage down a rapid stream. Eyes are fast closed. Realities are never seen. It is rich mercy, then, to break these bands. Therefore at solemn seasons — and when each month commenced — but mainly when the new-year dawned, God bids the Trumpets to send forth this clang.

Reader, the theme shakes drowsiness away. Let all that is within us now take heed. Observe, these Trumpets sound the knell of a departed year. They dig the grave of days and months for ever fled. They warn, that time once present, is now gone. The question follows, What is its record? What is the witness, which its pen engraves? Who can reply, without the sigh of shame?

There is no talent so misused, as time. Its golden moments offer space to trade for heaven — to seek God's face — to glorify His name. But this is not their one employ. Man rather seeks his own — his ease — his pleasure, and his gain. The dying saint oft weeps his opportunities unused. The lost are lost, because life's course was not improved. Who can look back without a penitential tear?

The Trumpets tell of a new period's birth. God in His mercy gives a respite.

Sinner, another day now dawns. You live. You yet may turn in penitence to God. You yet may gain heaven's bliss. You yet may flee the coming wrath. Say, can you doubt, or hesitate, or pause? The opportunity is in your hands. But, while you read, it flees. Oh! grasp it, use it. Turn it to salvation. May it now hear your inward cry, Jesus have mercy. Wash me from my every sin. Convert me to Thyself. Receive me to Thine arms of love. Pluck me, as a brand from hell! The Trumpets warn, lose not another day.

Child of God, your life too is prolonged. It is your only time to show your gratitude, and to work for Christ. Vast is your debt. He gave Himself — His life — His blood, for you. Will you not give this day — each day to Him? Vast is your privilege. You may do more for Him on earth, than all the angels, who surround the throne. Let no more sands fall through unused. Discern their worth. The night draws near. Next new-year's Trumpet may find your ears locked in the grave. Be wise. Thus the shrill Trumpets teach: Time was — time is — Repent — Amend.

Next they bring Sinai's mount to view. They had grand part in earth's most awful scene. It was a fearful day, when God descended to renew His Law. The air was one appalling crash. "When the voice of the Trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Ex. xix. 19.

Reader, there is the deepest need, that man should often revisit Sinai. The Law is rarely read aright. Thick darkness hides its nature and its end. When truly seen, when truly heard, it cries, Behold the will of God — mark well, what all must be, who would see Him. Its terms are simple. Love — perfect love — in every movement of the soul, from earliest to latest breath. This do, and life is purchased — heaven is won. If you thus share His holiness, you may ascend His throne — the law presents no interdicting debt — the lips of Satan can prefer no hindering charge. But if you fail, then hope from self for ever dies. The broken Law frowns terribly. It claims its payment. It utters its inexorable curse. Perfect obedience is its due. One breach makes it a foe for ever.

Reader, heed then this Trumpet's voice. Obey and live. Transgress and die. You cannot stand the scrutiny. Your every moment is transgression. The curse cries loudly for your life. Bind him hand and foot — cast him into the quenchless lake, is the Law's sure decree. See then the state of all, whose trust is in the Covenant of works. They lean upon a

broken reed. They clasp a sinking plank. Their vessel leaks, and soon must sink. Their robe is nothing, but a filthy rag. Their best is sin. Their plea is false. Hence clear rejection stands before them. Their everlasting home must be without. But without heaven is within hell. Their never-ending cry must be, Undone — undone. Thus the Law cries, Flee hence. No sinner finds a refuge here. Happy they, who learn this lesson from the Trumpet's roar.

But there is sweeter music in this rite. The Trumpet is assuredly a Gospel-sign. The Prophet, who saw most of Christ, thus sings, "The great Trumpet shall be blown." Is. xxvii. 13. John witnesses, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a Trumpet."

Thus faith is led to keep a constant Trumpet-feast. The notes of grace always send melody from Zion's hill. They call attention to Salvation's scheme. The world indeed is lost through sin. Its inmates are a rebel-race. They follow only their own heart's desires. Vengeance might justly sweep all to the fathomless despair. But no. God sends His Son with healing on His wings. And now a tender voice, with Trumpet-clearness, cries, a remedy is found. "This is my beloved Son, hear Him."

Reader, come listen to these clarion notes.

Your sins need pardon. It is all prepared. His blood has mighty virtue to wash all away. Its worth is boundless, for it flows from a God-man. If all the sins, which ever were, or can be, centred on your soul, they vanish in this stream. No case exceeds its power. No vileness is too vile. No blackness is too black. Whosoever will, let him wash, and he is whiter than the whitest snow. Sweet are these Trumpet-tidings.

You tremble at hell-pains. You hear of fire ever-burning, — darkness ever dark, — the worm, which never dies, — the misery, which finds no ease. These are sin's wages. But Christ saves from all. His suffering death extracts the sting. The Jailer cannot touch — the dungeon cannot hold — the chains cannot detain. This is a precious note. It calls from agony's extremest pang.

You hear the Law's terrific threat. Its thunder peals above your head. But there is shelter in Christ's wounded side. They, who are nestled in that safe retreat, smile at its wrath. The curse exhausted is a blunted shaft. The edge is gone. It can inflict no wound. This sound is precious to a sin-crushed worm.

You hear of heaven, and its pure delights. It is the home of God. None are admitted, who have not fit robes. You pant for the pure rest. But you possess no passport of your own. You have no raiment for the royal

court. But look to Jesus. His hands have wrought a wedding-dress. He stretches out a righteousness divine. God's eye desires no more. Its beauty far outshines the sun. Its purity makes angels dark. Reader, believe, and it is yours. Sweet is this Gospel-note.

You look within. Your heart is vile. Who can turn back the current of these rushing lusts? Can there be power to cause old things to pass away, and all things to be new? Look up to Christ. He is an ocean full of sanctifying grace. He speaks the word — the mighty Spirit comes — iniquity recedes — pure holiness takes root, — the newborn soul receives a newborn life. This is a happy Gospel-note.

But fears live long. There is no saint, who mourns not daily falls. The wounded conscience takes alarm, lest Christ provoked should turn away. It would be so, If He were man. But He is God. Christ is not Christ, unless He be unchangeably the same. His word, too, is gone forth. "My sheep shall never perish." Thus faith has an imperishable strength. While it endures, the soul can never die, and it endures because its Giver is, "I am." "Because I live, ye shall live also." This Trumpet has a cheering note.

But trials thicken — temptations threaten, — and affliction's tide runs strong. Death, too, draws near, and shows a chilling form. But still take comfort. He, who is with you, has an arm of power — a heart of tenderness — and a voice of love. In deepest billows, He will hold you up. And the last wave will waft you safe to Canaan's shore. Thick blows may batter, but will not beat down. The last blow breaks the gates of flesh, and sets your happy spirit free. Christ is this sure and present help. Be thankful for this Trumpet-note.

Reader, there is no need in life — in death — in present or in future days — for which Christ is not all-sufficient succour. Behold Him. He is life for the dead — sight for the blind — feet for the lame — strength for the weak — joy for the sad — cleansing for the filthy — freedom for the bound — raiment for the naked — purity for the unclean — redemption for the captive — a God without to save — a God within to cheer — a God above to bless — a God, who came in flesh to die — a God, who reigns in power to help — a God who comes in glory to receive.

Bring me your misery, and I will show you its relief in Christ. He loves, as God. He aids, as God. He saves, as God. God is not full, if there can be deficiency in Christ. But God is full, and all His fulness is in Christ for His beloved flock. Reader, this is a glorious Gospel-note.

Say, can you alight this Trumpet-call? Hark, yet again it calls you to the cross. Past disregard has not closed mercy's gate. Yet you may enter

in. All joy and peace may yet be yours. The plank across the fearful gulf is not removed. Hope is not dead, while yet you hear the Gospel-cry.

But linger not. Another Trumpet is about to sound. The great white throne will soon be set. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the Trump of God." 1 Thess. iv. 16. The Trumpet will sound — the graves will open — all the dead will rise — among them you must take your place.

Oh! realise this solemn scene. The world would fain ignore the dread account. But it comes — it quickly comes — and you must bear your part. Is your plea ready? Can you appeal to Christ, that you are His? Can you establish evidence of interest in all His work? Faith can. It humbly reasons with the Judge, I may not die, for you have died for me. My condemnation is long past, it fell at Calvary on you. This plea is sure. I ask again, Is this plea yours? The Gospel-trump still offers it. The Judgment-trump will soon demand it.

These notes were sounded by the priests. Such was the office of the Tabernacle servants.

Ye Ministers of Christ, this work has now devolved on you. The charge is solemn. If notes are muffled, ruin follows. Flocks may rush hellward, following pulpit voice. Your teaching should be clear, as liquid words from Jesu's lips. The faithful herald has no yea and nay. His teaching is no shifting line. He shows not Christ to-day, and hides Him on the morrow. He builds not with one hand, and with the other pulls all down. He frames not a joint covenant of grace and works. He tells of no conditions, but man's need — no plea for welcome, but a ruined state. One only refuge is proclaimed. One only name is magnified. There is but one foundation laid. None but Jesus. "Christ is all." They, who thus preach, call to the Trumpet-feast.

Christianity or Communism

by Rev. D. J. MacDonald M.A.

This is not, in the Mercy of the Most High, a choice with which any of us is faced personally yet, but as true religion declines year by year in our land Communism in some forms tightens its grip on the vitals of our nation. There can be no doubt that a dedicated band of men and women are giving their lives and talents to the spread of this atheistic, materialistic ideology in every strata of our society. Only a few indisputable facts

will serve to prove this statement, which should cause concern to every true Christian reader. That the Labour Party has Marxists in its ranks is beyond dispute and this is the Party which forms the Government of Britain. Of course, it is no longer fashionable to call 'a spade a spade', terms like 'Left wingers', 'the far Left', and members of such and such a group do not cause the same offence but in our view such terms are all euphemisms for Communists or their sympathisers.

One Conservative M.P. has openly alleged that some 30 Members of Parliament are Communists and though this caused no small stir at the time little was done to clear the names of those Members of Parliament mentioned. More alarming perhaps is the fact that some of the MPs named are in the Cabinet or hold office of Cabinet rank.

The Trade Unions which are so politically powerful nowadays also have their share of Communists in high places. The alarming feature of this is that the T.U.C. General Council have such a voice in governing the country at the moment. The present Government dare not engage in any worthwhile policy without the support of this body which itself has a large minority of 'Left Wingers.' The same is true of the Labour Party National Executive, only on this body there is a majority of 'Left-wingers.' How unashamedly they show this is seen in their dealing with the case of Mr Andy Bevin, an open Trotskyite, who at the time of writing is the Labour Party's Youth Organiser and who in spite of repeated Union protests, extending even to non-cooperation they have so far refused to dismiss, in fact at their last meeting as of now they have re-affirmed his appointment. On a more local level six councillors from Dundee Labour Party have announced their intention to resign the Labour Whip in the Council in an attempt to bring to the notice of the Party's Executive the infiltration of 'extremist Left-wingers' into the Party at local level.

But all this is but the tip of the iceberg. How many lecturers and professors at our Universities are 'Left-wing.' How many students are imbibing the insidious, God dishonouring ideas which they openly disseminate? Certainly, the National Union of Students itself is very far 'Left-wing.' How many teachers in schools and colleges are followers of Marx, Trotsky or Chairman Mao and to what extent are they influencing our Children? A thought-provoking question surely. This is not a situation which grew up overnight but as true Christianity and vital godliness have been on the wane for many years we should not be unduly surprised now that it was and still is being gradually replaced by Communism.

Christianity and Communism cannot by their very nature live in peaceful co-existence. Try as they will philosophers cannot equate, "There is but one only living and true God" with Lenin's assertion, "The idea of One God, omnipotent and sovereign is entirely detestable and an abomination." It is surely alarming that eminent churchmen in the state Churches have had 'Left-wing' tendencies. The 'Red Dean,' to name but one is a classic example.

The sad truth is that Christianity is no longer a vital force in Britain. Churches there are, ministers aplenty but from how many pulpits is the true Evangel sounded? How many ministers base their preaching on the one infallible foundation, 'Thus saith the Lord'? This is the root of the problem. For too long a 'social Gospel' has been and still is the order of the day, but no man-made philosophies can satisfy man who is a spiritual being. Perhaps in this lies the answer as to why so many churches are empty and being emptied. How many so-called 'ministers' carry this anathema, 'But though we or an angel from heaven preach unto you any other Gospel than that we have preached unto you let him be accused.' That is the verdict of the Word of God and must stand. Let man be offended if they will but our standard must remain, 'What saith the Scriptures?' With few exceptions the clergy of our land cannot honestly say, 'I have not shunned to declare unto you the whole counsel of God.'

This spiritual decay and the consequent spiritual ignorance has left a void in the hearts and minds of old and young — a void of which Communism has taken the utmost advantage. Material gain and advantage in this world have divorced from the minds of the majority the realities of eternal and spiritual benefits. The Bible says, 'What shall it profit a man if he gain the whole world and lose his own soul,' but where among the mass of our nation is this truth known, far less acted upon. Many are making a god of money and worldly possessions not seeing that these are God's gifts and that they are choosing them rather than the 'pearl of great price.'

What a need in our land for an outpouring of the Holy Spirit, for a 'mighty revival.' This is not something that any man or Church can bring about but if there was a return to the law and the testimony, if preachers and hearers would once more accept the Word of God as the only rule to direct us would this not change the attitude of society and lead at least some to search the Scriptures. After all the Word of God in its entirety and in its purity, in its infallibility and inerrancy is the strongest bulwark we have against Communism and every other anti-Christian system.

Alas, how few value it as such. Without a reviving from on High we will surely lapse back once more into a 20th century 'Dark Age.' Let the prayer of every reader be, "That thou wouldest rend the heavens, that thou wouldest come down."

But, what, some may ask, has this to do with me? Very much; we cannot stand aloof and say 'there is a conflict between Christianity and Communism.' We are deeply involved. There is a war on, a battle for the minds of the generation and perhaps more especially the younger generation. We are privileged among many in having the pure Gospel preached to us, so far, in the mercy of God. God forbid we should take this privilege for granted. Are we not as open to the lures of materialism as any. Do our hearts not have the love of many things lurking in them? Let us not underestimate the strength of the spirit of the age but let us be on our guard against it. Parents in our midst hold a very special position of responsibility. It is for us to train up our children in the nurture and admonition of the Lord, to instill their minds with the Word of God, and by precept and example point them to the Saviour. In doing this we must point out to them the errors of our day and the only sure guide which is able to make them wise unto salvation and to keep them in this day of blasphemy and rebuke.

Finally, let us seek to humble ourselves under the mighty hand of God 'who ruleth ever by His power' praying that He might keep pure in our midst 'The faith once delivered to the saints.' This is no small responsibility but may grace be vouchsafed to us to "contend earnestly" that we may pass on to others, unblemished, the testimony of which we have ourselves been made custodians, the Bible in its entirety, 'the Truth, the whole Truth and nothing but the Truth.' For it is this Truth which is yet to be owned and acknowledged by God the Holy Spirit in ushering in better days, indeed the glory of the latter days.

Obituary Notices

In Romans chapter 16, we read of godly women, not a few, whose names the Holy Spirit left on record. Brief inspired comments on their lives take the form of — "beloved in the Lord," "our helper in Christ," "who bestowed much labour on us," "chosen in the Lord." Such could be applied to the following godly women, whose record is on high, and who in their lives were a great support to the North Harris Congregation:

Mrs Mary MacAulay, Plockropool.

Mrs Kate Ann Mackay, Grosebay.

Mrs Effie Mackay, Grosebay.

Mrs Margaret Morrison, Tarbert.

Miss Flora MacAskill, Stenish, Kyles-Scalpay. Characteristic of these women was their love to one another in the Lord. The godly here feel deeply their departure. They are now "with Christ which is far better."

A. McK.

Dearbhaidhean an aghaidh Teagasg nam Baisteach

CAIB II

Cleachdadh na h-Eaglais fhaicsinnich fuidh'n Tiomnadh Nuadh, mar a tha so air a shoilleir-eachadh le briathraibh ar Slànuighfhir agus le briathraibh agus gnathachadh nan Abstol.

Cha'n'eil mi aineolach gu bheil na Baistich a' cumail a mach gur ann as an Tiomnadh Nuadh a tha iadsan a' deanamh am bun. Ma theid agam, ma tha, anis air a' nochdadh gu bheil an Tiomnadh Nuadh ceart co fhada, nan aghaidh 's a tha an t-Sean Tiomnadh, cha bhi àit air bhi aca air an seas iad. Agus ma theid agam, a thuilleadh air so, air an cuil-bheirtean a rusgadh, trid am bheil iad a' fiadhradh nan scriobtuirean chum am beachd fein a sheasamh, tha dochas agam gu-m faic na h-uile gu bheil iad gun bhunait, gun chùltaic, agus gun fhasgadh 'n an teagasg mu-n bhaisteadh.

'Se an dùlan sin a ta iad a sior-thoirt le briathraibh atmhor diomhanais, nach 'eil eadar dà cheann an Tiomnaidh Nuaidh aithn no ordugh airson Baisteadh naoidhean; — agus uime sin, 'n uair a tha Eaglais na h-Alba maille ris gach eaglais shuidhicht' eile san t-saoghal, ris a chleachdadh so, gu bheil iad a' deanamh ni airson nach'eil àithn no ordugh aca. Agus as a so tha iad a' deanmah mòr uail.

Nis chunnaic sinn a cheana nach'eil an so uile ach briathra baoth. 'N am bu shochair nuadh comharadh a cho' cheangail a thoirt do naoidhean dh-fheudadh na Baistich an sin aithne nuadh iarruidh; ach o'n is sochair so a bha 's an Eaglais fada fada roimhe c' arson a dh'iarramaid àithne nuadh. O'n a bha'n dlighe so air orduchadh aon uair le Dia nach leòir so? oir seasaidh è gus an dean Dia e fein a thoirmeasg. Agus tha è so thuigsinn, ma tha na nithe a nochd mi mu-n timchioll-ghearradh fìor gu-m bitheadh àithn airson naoidhean a bhaisteadh na ni glé iongantach: a chionn gu-m b'ionnan e 'sa radh nach robh an dà ordugh a' co-chordadh agus mar so bhrèugaicheadh e na

chaidh dhearbhadh o'n t-Seann Tiomnadh; oir airson an aon ni dh-fhoghnadh gu cinnteach an aon àithn.

Ach ged a tha an gnothach mar so gidheadh cha bhaist na Baistich naoidhean gus am feuch sinn àithn o'n Tiomnadh Nuadh dhoibh — ni nach fhaigh iad, do bhrìgh 's nach eil feum air, agus do bhrìgh, mar an ceudna, nam bitheadh so ann gu-n tilgeadh e dorchadas nach bu bheag air na Scriobtuiribh.

Ach chum 's gu-m faic sinn mar a tha iad fèin a toirt breith air an argumait so, agus 'g a cuir an neo-brìgh, dh-fheoruichinn dhiu c'àit am faigh iad àithn 's an Tiomnadh Nuadh airson a bhi ceudachadh do mhnathaibh suidhe sìos aig bord an Tighearn 9 ni a tha 'na chleachdadh aca-san maraon ruinn fèin?

Anns an Tiomnadh Nuadh uile cha 'n fhaighear àithn airson na cleachdaidh so: agus nach maith a dh'fheudas iogantas a bhi òirnn ma ta, gu bheil iad ag iarraidh gu dian àithn airson an aon ni, agus gun an t-ìomradh as lugha dheanadh air àithn airson an ni eile.

Cha bhaist iad leanabh a chionn, mar a deir iadsan, nach eil àithn aca air a shon, ach cha chuir e bacadh san bith orra suipeir an Tighearn a fhrithealadh do mhnathaibh ged nach 'eil àithn air leth air a shon so. — 'S gann is urra mi chreidsinn gu bheil iad co dall is gu-n leigadh iad cudthrom sam bi air argumait co faoin ri so; oir cha 'n fhaic mi c'arson nach bu choir sacramait suipeir an Tighearn a bhi ceart co priseil 'n an sùilibh ri sacramait a Bhaistidh.

A ris cha mhò tha àithn 's an Tiomnadh Nuadh airson an atharrachadh a thainig air là na Sàbaid. Tha fios aig na h-uile nach e an la a bha air a choimhead fuidh 'n t-Seann Tiomnadh a tha nis air a choimhead. Ach tha na Baistich a' coimhead a cheart la a tha sinne a coimhead, ged nach eil àithn air leth aca air a shon so.

Nis chum gu biodh iad cothromach 'n an teagasg bu chòir dhoibh mnathan a chumail air an ais o bhord an Tighearn, do bhrìgh nach'eil àithn air leth airson an gabhail a steach; — agus bu choir dhoibh a ris Di-sathairn a choimhead mar latha na Sàbaid ann an àite a' cheud latha do'n t-seachduinn, do bhrìgh nach'eil àithn air leth aca anns an Tiomnadh Nuadh airson an atharrachadh so 9 bu choir dhoibh so uile a dheanadh co maith 's a bhi diùltadh baisteadh do naoidheanaibh do bhrìgh is nach'eil àithn air leth aca airson na cleachdaidh so.

Tha am Baisteach a feòraich dhìom — "C' àit am bheil àithn agad 's an Tiomnadh Nuadh airson naoidhean a bhaisteadh?" Tha mis a feòraich dheth-san — "C' àit am bheil àithn agadsa airson Suipeir an Tighearn a fhrithealadh do mhnaibh? Nach eil an aon sacramait co naòmh agus co

cudthromach ris an t-sacramait eile?” Tha mi feòraich dhe a 'Bhaisteach a ris “C’ àit am bheil àithn agad anns an Tiomnadh Nuadh, airson atharrachaidh latha na Sàbaid?” “N uair a dh-fhèuchas tusa dhomhsa àithn airson an aon ni — fèuchaidh mise dhuitse àithn airson an ni eile. Agus gus an bi so air a dheanamh leat thig è dhuit a bhi 'na d' thosd mu easbhuidh àithne airson baisteadh naoidhean.

Ri Leantuinn.

Letter from Rhodesia

Mbumba

4th January, 1977

Dear Friends,

There are now five months since I left Scotland to work at the hospital here at Mbumba. I left Heathrow airport on the 28th of July in a Jumbo Jet. The flight was very comfortable and pleasant. After a six hour wait at Johannesburg, I left in a Rhodesian Airways plane for Bulawayo where I was met by Dr Tallach, Sister Cox, Miss Graham, Mrs Ross and her two sons, Norman and Alistair. It was very pleasant to see them all. I stayed for a few days at the very hospitable home of Rev. & Mrs Ross. My stay with them was most enjoyable. It was also a pleasure to visit Mr & Mrs Van Woerden's home. I arrived at Mbumba after a four hour drive from Bulawayo over roads and tracks through the forest which is hard to describe. It was nice to meet Sisters Lobban and Van Saane. There is reason for thankfulness to the Most High when one can settle down to the situation and work here, when it is so very different from what it is like at home. It is of Lord's goodness that people do recover from their bodily ailments, and what a mercy it would be, if they were enabled to say like the Psalmist, "This is my Comfort in my affliction, for Thy Word hath quickened me." Do continue to pray for the many who come in contact with the Word of God here.

On the 1st and 2nd of September I attended the Theological Conference at Ingwenya. It began with worship at 7.30 a.m. and the opening address was by Rev. Ndebele. The first paper read was by Rev. Mzamo on Baptism. After a very lively discussion, and a break for tea, Rev. D. Ross read his paper on Church Alms. There followed then a profitable discussion. Rev. Ndebele next read his paper on the Relationship of Free Presbyterians with other churches in Rhodesia. The second day began as usual at 7.30 a.m. with worship when Mr Van Woerden read his paper on Office Bearers in the Church and their functions. We concluded with

a general discussion. It was pleasant being there, and having fellowship with one another. In October we had our communion here at Mbumba when many souls sat under the preaching of the Word. What we heard was indeed edifying, and some could say, it was good to be there and to be fed with manna from on High. We were pleased to have Miss Nicolson with us, also friends from Ingwenya and Bulawayo. In November Rev. Ross and I made a short visit to the Victoria Falls. It is a wonderful sight. It was a privilege to attend the first Bulawayo communion which was held in December. How wonderful it was that we were enabled to worship though surrounded by so much evil and dispeace, where it can be said that "Satan has his seat."

The Political situation is very tense. Oh! for a day of the Power of the Son of God. The Government is upon His Shoulders. Do remember us and the work here.

Every blessing for 1977

Yours sincerely,

Neil Murray

Notes and Comments

I.R.A. Terrorists Convicted

Four I.R.A. terrorists, who took part in bombings and shootings in London in 1975 which resulted in six deaths, including those of Professor Gordon Hamilton-Fairley and Mr Ross MacWhirter, were convicted at the Old Bailey in London in February and sentenced to life imprisonment. One of the saddest aspects of the trial was the state of mind of the convicted terrorists who appeared to have no scruples of conscience over the evil they had done.

The Roman Catholic Church must bear much responsibility for the situation in Northern Ireland. The cause of Irish nationalism has been supported by the Roman Catholic Church in order to extend its power throughout Ulster. Only the vigilance and steadfastness of the Protestants has prevented the take-over which the Romanist Church desires. The Ulster question is not to be resolved easily, and certainly not until, through firmness on the part of the Authorities, it is made clear to the terrorists and their supporters that they will never succeed in their vicious campaign. The real answer, of course, to Ulster and Eire's problem is such an outpouring of the Spirit of grace upon the whole land as to deliver the Romanists from their infatuated allegiance to Popery and the Protestants from their largely nominal adherence to Christianity.

Rhodesia

The situation in Rhodesia is now grave with guerilla attacks on Mission stations and personnel becoming more frequent. The murder of a number of Roman Catholic missionaries at the hands of terrorists gives an indication of what is in store for Missions if the Communist-inspired guerillas are not kept at bay. The Rhodesian forces have their hands full trying to guard their land from these incursions.

The failure of the Geneva Conference to reach any settlement of the Rhodesian problem was not unexpected as the Rhodesian African leaders themselves are each striving to obtain places of power in a new Rhodesian Government. Mr Ian Smith, meanwhile, is to attempt to reach a settlement with Africans within the country. This, no doubt, would be best for the country if it can be achieved but the Communists will do their best to prevent it.

We pray that Rhodesia may be preserved from more bloodshed and that Christ's Cause there might be maintained. The Lord sits King upon His Throne for ever and ever rules by His power. He is able to order all things to His own glory and for the overthrow of His enemies. Let us remember the Mission Staff out in that land who face a difficult and trying situation. May they be enabled at this time to put their trust in the Lord who is more in might than many waters and may they be encouraged by His own word: "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." Is. 43:2.

Pope's Primacy Conceded

In a document prepared by a joint commission of Roman Catholic and Anglican scholars, the acceptance of the Pope as the Primate of reconciled Roman Catholics and Anglicans was recommended. The document states, however, that the Anglicans still found difficulty in the acceptance of the Pope's infallibility in his teaching and also of his claim of universal jurisdiction.

The Romanist and Anglican Churches have been working out over many years a scheme which would reconcile the two bodies. Here in this document, as in earlier documents on other aspects of the teaching of the two Churches, it is all too evident that it is the Anglican Church which is required to make concessions in order that the movement towards unity may be accomplished. Consequently, all the unscriptural dogmas of the

Roman Church will be embraced by the Anglicans whatever conciliatory form of words is used to express this teaching. Only a revival of true religion in England can prevent the ultimate absorption of that body in the Roman Church.

Film Producer Thorsen Denied Entry

Jens Thorsen, the Danish film producer, whose expressed intention of making a blasphemous film on the life of Christ raised a storm of protest throughout the nation last year, was denied entry into the country when he arrived at Heathrow Airport in London from Copenhagen. The Home Secretary, Mr Merlyn Rees, explained to the House of Commons that his exclusion was conducive to the public good.

It is gratifying to know that the Home Secretary has acted firmly in this matter. We trust that others of like outlook will be given the same short shrift. Our nation has suffered for too long already at the hands of those whose aim appears to be the undermining of religion and morality. May Jens Thorsen's expulsion be a warning to others.

Church Notes

Induction of Rev. M. MacInnes, M.A. to Toronto

When the Southern Presbytery agreed to the translation of Rev. M. MacInnes from the London to the Toronto congregation, the Toronto Kirk Session requested that the induction should take place in the church in Toronto instead of one of the churches in Scotland. The Presbytery agreed to this request and further agreed that the expense of this meeting should be equally shared between the Toronto Congregation and the Dominion and Overseas Fund, an arrangement which was confirmed by the Committee concerned.

In terms of this decision, the Southern Presbytery met in the Victoria Park Free Presbyterian Church on Wednesday, the 19th day of January, 1977, at 7.45 p.m. and was constituted. The members of Presbytery present on this somewhat historic occasion were Revs. L. MacLeod (Greenock), Moderator pro tem., Donald MacLean (Glasgow), Clerk, with Messrs. G. Schuit (Chesley) and J. Vanderwal (Toronto), ruling elders. Mr James Fraser was appointed Officer of Court.

After the Edict had been returned certified as duly read, the Officer of Court was instructed to make the customary proclamation three times at

the Church door to give anyone having objections to the life and doctrine of the pastor-elect an opportunity to substantiate the same before the Presbytery. After proclamation, he duly reported that no objectors had appeared. Public Worship was then conducted by the Clerk who preached from Hebrews 12:28-29. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." On completion of Public Worship, the Narrative of Proceedings was read. The usual questions addressed to a pastor elect were then put to Mr MacInnes, who answered these satisfactorily. The Formula was then read to Mr MacInnes and he, having agreed to do so, signed it in the presence of the congregation. The Moderator pro tem., having engaged in prayer, inducted Mr MacInnes to the pastoral charge of the Victoria Park Free Presbyterian Congregation, Toronto, in the name of the Presbytery and by the authority of the Lord Jesus, the divine Head of the Church. In token thereof he gave Mr MacInnes the right hand of fellowship and in this he was followed by the other members of Presbytery. The Moderator pro. tem. then suitably addressed the newly inducted pastor and the congregation, reminding them of their duties and privileges. This part of the proceedings was brought to a conclusion by the singing of Psalm 126 and the benediction. Mr MacInnes went to the Church door and the congregation had an opportunity of shaking hands with him.

The induction took place in the midst of the heavy snows which are common in the Canadian winter. This did not prevent a good number of friends from gathering from various places to witness, for the first time in Canada, the induction of a minister carried out according to the practice of the Free Presbyterian Church of Scotland. There would be about 110 people present, some of whom were ministers of other churches.

Rev. M. MacInnes is the first minister of the Free Presbyterian Church to be settled in the large city of Toronto. He has an important and weighty task in seeking to preach the gospel and build up a congregation in an affluent society with all its consequent temptations. He received a very warm welcome from his congregation which should be a great encouragement to him.

The Presbytery hope the ministry thus begun will be to the glory of God and the good of souls in Toronto and elsewhere.

(Rev.) Donald MacLean
Presbytery Clerk

Committee Meetings (D.V.)

The following Committees will meet at Inverness on 22nd and 23rd March, 1977.

Tuesday 22nd March, 1977

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

Wednesday 23rd March, 1977

- 10 a.m. - 11 a.m. — Church Extension
- 11 a.m. - 12 noon — Church Magazines
- 12 noon — Church Interests

Presbytery Meetings (D.V.)

Western: At Laide on 8th March at 12 noon.

Skye: At Portree on 5th April at 11 a.m.

Northern: At Dingwall on 5th April at 2.30 p.m.

Southern: At Glasgow on 19th April at 6 p.m.

Outer Isles: At Stornoway on 26th April at 11.30 a.m.

Jewish and Foreign Mission Fund Collection

This Collection is to be taken this month — March.

Our people are being asked to assist and help in the support of our Mission in Rhodesia especially, and also relative to Jewish work. Those who, for one reason or another, have but a limited knowledge of the Gospel, educational and medical activities of the Mission in Rhodesia should read Mission Reports printed in the Synod Proceedings. This may well engage increased support for this Fund.

Financial support from Congregations has been quite inadequate. Some Congregations, families and individuals may be giving most generously, but the **total income** from all over the Church **fell far short of the demands upon this Fund in 1976, by £10,604.** This also happened the previous year. This is not characteristic of our Church people in their

giving to worthy causes related to the Kingdom of our Lord and Saviour, Jesus Christ. But we note that Congregational contributions in 1976, were increased by £1,401.

We herewith ask our people to increase their donations substantially as able, after a Christian consideration of the matter. This appeal should touch our hearts when we think of the serious situation which affects Rhodesia and when our ministers, teachers, nurses and people cannot but have much anxiety from day to day. And so let us give generously and pray earnestly for our Mission work. "Thy Kingdom come" — Matthew 6:10.

Robert R. Sinclair, Convener
Jewish & Foreign Mission Committee

1st March 1977

Acknowledgment of Donations

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

Sustentation Fund: Anon., G., £50; Mrs Mackellar, Tarbert, Argyll, £10.

Home Mission Fund: Anon., G., £10.

Jewish & Foreign Mission Fund: Anon., Lairg postmark, £20; Anon., G., £10; Portree Sabbath School, £100; Stornoway Sabbath School, £20; Ness Sabbath School, £50; Anon per RWMM, £8.

Aged & Infirm Ministers' etc. Fund: Anon., G., £10.

College & Library Fund: Anon., G., £10.

Organisation Fund: Anon., G., £10.

General Building Fund: Anon., G., £10.

Dominions & Overseas Fund: Anon., Greenock postmark, £56 per Rev. J. Tallach for Reformation Study Centre in Italy; Anon., G., £10; Friends, Portland, Maine, U.S.A. per Rev. J. N., £15; Anon., Tolsta, £5; Anon., £295.85; Anon., £10; Anon., Romans 13v12, £7; Anon., £200, last five for Reformation Study Centre in Italy. A Friend (Delhi Ontario) £8.50. F.P., Ness for Fede Viva, Italy, £3; Anon. for Taiwan Mission, £65.30 (last 3 per RWMM).

Home of Rest Fund: Friend, Glasgow, £5; Friend, Inverness, £5; Mrs Graham, Uig, Skye, £2; Beaully Congregation, £50; Lairg & Bonar Congregation, £50; Dornoch Congregation, £50; Mrs MacAulay, Inverness, £50; Inverness Congregation, £1000.

Trinitarian Bible Society: Vatten Congregation, £34.45; South Harris Congregation, £70; Anon., £20.

Ingwenya Mission: \$25,970.66 from Holland.

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

Welfare of Youth Fund: M.G. (per W.D.F.), £1; Staffin congregation, £15; Dingwall congregation, £10; Beaully congregation, £10; per Ness Treasurer, £5; Inverness congregation, £50; Anon, £5.

Free Distribution Fund: M.G. (per W.D.F.), £1; London congregation, £5.38; Aberdeen congregation, £20; M. Macrae, Gairloch, £2.50.

Publications Fund: London congregation, £5.38; M.M., £1; M. Macrae, Gairloch, £2.50.

FREE PRESBYTERIAN CHURCH OF SCOTLAND: SPECIAL COLLECTIONS — YEAR ENDED 31st DECEMBER 1976

Places	Ministers and Missionaries	Sustentation Fund	Home Mission Fund	Jewish and Foreign Mission Fund	Aged and Inform Ministers' etc. Fund	College and Library Fund	Organisation Fund	General Building Fund	Dominions and Overseas Fund	TOTAL
NORTHERN PRESBYTERY										
Aberdeen		£728.13	87.35	97.73	52.03	22.75	21.80	36.90	27.00	1073.69
Bonar Bridge		600.00	40.00	50.00	20.00	20.00	15.50	14.00	36.00	795.50
Lairg		800.00	100.00	100.00	24.28	45.14	23.00	25.15	40.00	1157.57
Beauly	Rev. D. B. Macleod	933.54	136.88	458.76	100.00	38.75	25.40		61.40	1754.73
Dingwall		1050.57	282.55	276.74	100.00	73.43	69.06	60.03	66.92	1979.30
Dornoch	Mr D. MacLennan	122.00	138.60	33.80	13.80	11.00	13.00	11.55	15.50	359.25
Rogart		90.00	100.00	50.00	12.00	12.00	12.00	12.00	12.00	300.00
Fearn	Rev. J. Nicolson	900.00	100.54	75.57	49.54	34.45	35.25	42.14	44.85	1282.34
Tain		900.00	105.00	85.00	168.00	54.00	58.00	33.00	50.00	1453.00
Halkirk		1236.85	73.77	96.00	51.00	22.00	30.00	32.00	33.00	1574.62
Helmsdale	Rev. D. A. Maclean	200.00	20.00	15.00	15.00	15.00	15.00	15.00	15.00	310.00
Thurso		248.45	41.38	35.38	20.38		2.00	5.38		352.97
Inverness	Rev. A. F. Mackay	5482.71	713.87	975.53	819.68	294.92	288.73	343.13	282.51	9201.08
Kinlochbervie	Rev. J. M. Tallach	900.15	200.50	251.50	45.50	36.00	25.50	56.60	35.00	1550.75
Scourie		155.20	70.00	44.00	22.90	14.00	14.55	26.25	18.50	365.40
Daviot		629.00	108.00	82.40	45.11	34.53	35.92	38.00	38.00	1010.96
Tomatin	Rev. A. Macpherson	458.15	86.00	48.00	25.00	35.00	27.00	37.00	38.00	754.15
Stratherrick		500.00	89.01	55.62	33.08	39.41	43.18	39.18	46.93	846.41
Strathay	Mr J. Macleod	50.00	201.50	62.50	34.15	34.00	40.00	29.00	39.10	490.25
Wick	Rev. R. R. Sinclair	1750.00	176.71	215.20	92.00	67.35	53.10	104.60	52.38	2511.34
		£17734.75	2871.66	3108.73	1743.45	903.73	847.99	960.91	952.09	29123.31
SOUTHERN PRESBYTERY										
Dumbarton	Rev. J. M. Brentnall	£727.08	74.35	86.85	38.22	53.12	29.12	35.61	45.61	1089.96
Edinburgh	Rev. D. Campbell	2100.00	222.23	311.34	116.06	96.33	95.00	96.59	135.84	3173.39
Fort William	Rev. J. A. Macdonald	1328.25	169.54	109.61	79.44	77.81	54.67	64.01	82.52	1965.85
St. Jude's, Glasgow	Rev. D. Maclean	4965.03	807.67	910.88	340.59	405.01	284.80	280.73	299.48	8294.19
Dunoon	Rev. L. Macleod	40.00	15.00	15.00	10.00	10.00	10.00	10.00	10.00	120.00
Greenock		843.00	87.40	58.90	51.00	54.42	36.00	38.50	49.50	1218.72
Kames		630.00	54.65	86.40	30.35	27.30	33.10	25.70	27.70	915.20
London	Rev. M. Macinnes	1462.83	183.70	212.81	105.17	54.00	60.60	76.00	66.87	2221.98
Oban	Rev. M. Macsween	1100.00	74.00	108.18	38.18	73.16	80.30	41.75	47.77	1563.34
Stirling		87.00	15.00	32.00	6.50	7.00	5.00	7.00	7.00	166.50
Dundee	Rev. I. R. Tallach	4.00	13.00	13.00	10.00	3.00			13.00	56.00
Perth		52.50	9.00	15.00	14.00		4.00	3.00	4.00	101.50
Vancouver, Canada	Rev. D. B. Beattie				122.51				247.86	370.37
Toronto, Canada									136.12	136.12
		£13339.69	1725.54	1959.97	962.02	861.15	692.59	678.89	1173.27	21393.12

Achnamore	Rev. J. Macleod	£200.00	40.00	40.00	30.00	20.00	20.00	20.00	20.00	30.00
Stornoway		3291.17	448.30	491.85	191.65	229.70	163.40	172.00	190.90	5178.97
Bayhead, North Uist	Rev. A. Morrison	999.15	153.50	152.25	42.60	47.30	31.60	31.80	50.85	1509.05
Breasclete		149.00	54.50	26.75	23.00	22.00	25.00	22.50	24.20	346.95
North Tolsta	Rev. D. Maclean	2679.45	310.55	199.60	75.60	102.35	98.32	100.00	94.85	3660.72
North Harris	Rev. A. Mackay	1327.86	491.53	156.59	57.49	156.84	148.59	61.46	162.33	2562.69
South Harris	Rev. A. M. Cattanach	1763.46	458.33	211.63	129.08	112.54	120.00		115.30	2910.34
Ness, Lewis	Rev. W. Maclean	1344.79	106.52	93.52	30.50	26.00	30.00	40.00	39.50	1710.83
Uig, Lewis	Rev. D. A. MacIennan	1212.15	65.00	60.00	30.00	30.00	25.00		25.00	1447.15
		£12967.03	2128.23	1432.19	609.92	746.73	661.91	447.76	722.93	19716.70

WESTERN PRESBYTERY

Applecross	Rev. A. Murray	£585.50	151.70	66.60	21.60	37.39	24.19	24.15	23.69	934.82
Gairloch	Rev. A. Macdonald	2294.60	360.55	210.00	82.76	81.27	86.00	91.13	75.98	3282.29
Laide		1020.84	139.96	132.39	42.20	38.00	33.65	37.25	41.45	14.85.79
Kyle of Lochalsh		718.50	61.25	35.97	32.10	18.20	22.00	25.25	23.35	936.62
Plockton		195.30	7.64	6.70	5.65		2.75	7.22	11.20	236.46
Lochbroom		1231.95	192.79	118.26	54.00	65.61	54.00	73.85	69.00	1859.46
Lochcarron	Rev. J. W. Ross	770.00	120.00	120.50	21.00	22.00	28.00	46.80	35.35	1163.65
Lochinver	Rev. A. MacAskill	850.00	152.50	159.00	38.00	48.00	56.00	47.00	58.00	1408.50
Stoer and Drumbeg		863.46	241.23	174.23	75.08	71.08	66.08	56.08	86.08	1633.32
Shieldaig	Rev. D. Campbell	1200.00	89.00	51.00	32.06	30.00	33.60	32.00	34.00	1501.66
		£9730.20	1516.62	1074.65	404.45	411.55	406.27	440.73	458.10	14442.57

SKYE PRESBYTERY

Bracadale	Rev. D. J. Macdonald	£1266.00	50.00	53.60	48.00	45.00	50.00	41.50	50.00	1604.10
Strath	Rev. S. F. Tallach	1334.44	182.65	131.01	52.32	36.12	45.32	46.51	57.48	1885.85
Flashadder	Mr D. Mackay	200.00	125.00	30.00	12.50	12.50	13.90	13.00	13.10	420.00
Glendale		387.51	115.50	166.60	36.80	38.25	39.95	59.35	35.20	879.16
Vatten		273.55	112.10	49.85	31.30	35.40	24.25	18.50	21.75	566.70
Waternish		125.00	60.00	26.50	16.00	16.00	10.00	15.00	18.00	286.50
Portree	Rev. F. Macdonald	4070.83	706.32	717.04	166.38	221.46	178.77	179.71	201.00	6441.51
Raasay	Rev. D. Nicolson	1671.49	191.71	156.24	76.47	77.13	63.83	71.13	72.83	2380.83
Staffin	Rev. J. Macdonald	1460.26	130.14	144.02	42.25	42.45	45.70	46.90	47.40	1959.12
		£10789.08	1673.42	1474.86	482.02	524.31	471.72	491.60	516.76	16423.77

AUSTRALIA AND NEW ZEALAND PRESBYTERY

Grafton, Australia	Rev. E. A. Rayner									
Gisborne, New Zealand	Rev. J. Van Dorp			195.78	28.00	14.00			159.10	396.88
Auckland, New Zealand	Rev. D. M. Macleod			174.18	80.00				82.79	336.97

SUMMARY

Northern Presbytery		£17734.75	2871.66	3108.73	1743.45	903.73	847.99	960.91	952.09	29123.31
Southern Presbytery		13339.69	1725.54	1959.97	962.02	861.15	692.59	678.89	1173.27	21393.12
Outer Isles Presbytery		12967.03	2128.23	1432.19	609.92	746.73	661.91	447.76	722.93	19716.70
Western Presbytery		9730.20	1516.62	1074.65	404.45	411.55	406.27	440.73	458.10	14442.57
Skye Presbytery		10789.08	1673.42	1474.86	482.02	524.31	471.72	491.60	516.76	16423.77
Australia and N.Z. Presbytery				369.96	108.00	14.00			241.89	733.85
		£64560.75	9915.47	9420.36	4309.86	3461.47	3080.48	3019.89	4065.04	10183

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

Beauly: In memory of my sister Mrs Forbes and my beloved nephew Andrew, 6 South Clunes, Mrs E. MacD., £1 for Church Lighting; A Friend, £1 for Welfare of Youth Fund.

Bracadale: Two Friends, Brampton, £10; A Friend, £2, both for Congregational Purposes; Anon, £15; English Friends, £10; In loving memory of Grandad and Granny MacKinnon, Struan, £10; from South Africa and Kent, last three for Bracadale Church Renovation; Anon, £3 for Car Expenses per Rev. D.J.M.; Anon, £2 for Home Mission in memory of Peter Beaton; Envelope in plate, £10 for Communion expenses; Mrs C.M., Portnalong, £5 for Car Expenses; From Legacy of the late Mr John MacKay, Dunvegan £1,485.13.

Dumbarton: Stornoway Congregation £40 per Rev. J. Brentnall; Inverness Friend, £20; Friend, Stornoway £5; (both in plate) Friend, Inverness, £5; Friend, Blantyre, £5; A Friend, Shieldaig, £2 per W.D.F.

Fearn: Anon, in memory of the late Mr Wm. MacAngus, Hilton, £25 for Manse Fund and £25 for Tain Church Repair Fund.

Fort William: Tolsta Friend, £5; Friends, Strond, £5 for Manse Dept; Tolsta Friend, £5 for Sustentation Fund; Mr & Mrs A. Nicolson, Ballachulish, £10 for Sustentation Fund; Mrs C. Campbell, Soay, Onich, £5 for Sustentation Fund; Mrs Cameron, Onich, £1 for Minister's Car; All Per Rev. J. A. MacDonald. Envelopes in Plate, £5 for College & Library Fund; £1 for Home of Rest; £5 for Sustentation Fund; £5 for Sustentation Fund; £2 for Sustentation Fund.

Inverness: In memory of a beloved brother, M.A.N., Achiltibuie, £50 per Rev. A.F.M. for Church Purposes.

Kyle: Envelope in plate, £10; Envelope in plate £2, both for Kyle Church Building Fund.

Laide: Friend, Harris, £10; Anon., Dingwall postmark per Rev. A.F.W.M., £10; Friend, Stornoway, £5; Lairg and Bonar Congr., £40; E.P., £3; Gairloch Congregation, £400; Friend, Harris, £5; Friend, Shieldaig, £5; Friend, Shieldaig, £9; Anon, £13, all for Manse Building Fund.

Ness: Friend Abroad, £20 per Rev. W.M.; Friends, U.S.A., \$200; Mrs P. MacK., New York, in memory of the late Miss Christina Mackay, \$100; Friends, U.S.A., \$500 per Rev. W.M., all above for Congregational Funds; Mr & Mrs MacL., California, £10 annually for Communion Expenses; Ness Friend, £10 for re-decorating Skigersta Church; Miss Mary MacD. late of Skigersta, £10 for Sustentation Fund.

North Uist: Mrs MacM., Aberfoyle, £3 for Congr. Purposes and £5 for Sust. Fund; Miss MacD., Clarkston, £5 for Sust. Fund; Anon., £20 for Congr. Purposes per Rev. A. Morrison; Miss C. M. Macd., Bayhead, £4 for Car Maintenance and £2 for Church decorating; Mr & Mrs D. MacI., Staffin, £5 for Congr. Purposes per D. E. MacLellan; Envelope in plate £5 for Car upkeep, £5 for Church decorating, £5 for Manse Heating Oil; Friend, £5 for Sust. Fund and £5 for Car Fund per Rev. A. Morrison.

Portree: Anon., Braes, £5 for Church Bus (In Church plate).

Raasay: A Friend, £10 per Rev. D. Nicolson; Anon., £20; M. Mach., Inverness, £2 per J.M.M.; R. MacK., Inverary, per M. D. MacKay, last four for Sust. Fund; Anon., £15 for Church Door Collection; Friend, Raasay, £1 for Congr. Fund; A Friend, £10 for Trinitarian Bible Society per Rev. D. Nicolson.

Shieldaig: Anon., £1 for door collection; Anon, £1 for Communion Expenses; Anon, £5 for Sust. Fund; Friend, Raasay, £3 for Congregational Purposes; In memory of a dearly beloved mother, A. & I. McK. per D.M.C., £25 for Congregational Purposes.

Staffin: Mr J. MacD., £25 (£15 for Car Maintenance and £10 for Congr. Purposes) per Rev. J. MacDonald; Miss R. Mach., £5 per M.M.I. for Sust. Fund; Mrs M.N., £5 per Rev. J. MacDonald.

Strath: Friend, £2 per D. MacKay; Miss M. MacA., £5 per Rev. S. F. Tallach, both for Sust. Fund; In memory of my dear parents, £100 per J. MacLean for Sust. Fund.