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The Entrance of Thy Words gives light

By nature we have no light. Darkness reigns in the understanding. It may be true that there is knowledge of the things of this world but there is no knowledge of God. We are in darkness — and we are darkness itself — until by divine grace we are enlightened. We may have what looks very like the true light, and we may think that we have light while we are still in darkness. “The heart is deceitful above all things, and desperately wicked: who can know it?” If left to ourselves we are ready to deceive ourselves. How solemn this is in view of the Saviour’s warning — “If the light that is in you be darkness, how great is that darkness.” How necessary it is then to know that it is the true light we have and not a spurious light.

How are we to know if we do indeed have light? It is through the Scriptures that light enters the soul — “The entrance of Thy words gives light.” It is not through the letter of the Word that light comes, but through the Word coming, not in word only, but in power, and in the Holy Ghost, and in much assurance. Wherever a soul is found that has been divinely enlightened, it is through the word of truth that this has come about. The Psalmist found it so in his own case and so does each individual believer. Consequently each one of them can say from their own experience — “The entrance of Thy words gives light.” For them, the darkness is past and the true light now shines.

What a blessed experience it is for a sinner to be brought to the light. The Apostle to the Gentiles could say: “God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” He spoke of this experience also as a being “brought out of darkness into God’s marvellous light.” It is through the Holy Spirit, operating by and with the Word of God on the soul of man that this great change takes place.

It brings about such a change that in a moment of time the understanding is enlightened, the will is renewed, and the affections drawn out after God. The darkness that reigned before gives place to the light that now shines.

What does the new light shining in the soul unfold? It uncovers the evil, sin and depravity of the natural heart. "Whatsoever doth make manifest is light." Nothing can hide from the glare of this light. Everything is seen as it really is. Sin is seen to be sin; righteousness is seen to be righteousness; justice is seen to be justice; and so on. With this light, too, comes a revelation of the glory of God. It unveils the consummate holiness of the God of eternity. It shows God to be a sin-hating God — One who loves righteousness and hates iniquity. If this were all that the light revealed, how hopeless would man's case be. Sinners would be left facing a holy God whose law they have violated and whose righteous displeasure they have incurred. What more then does this light bring? It brings with it the knowledge of Him who is the Light of the world — the One through whom sinners are reconciled to God. So, too, does it bring with it the knowledge of the way of salvation. What a glorious revelation this is — to be brought to the knowledge of the One through whom sinners may be reconciled to God and that, not in a way that vitiates any of the glorious attributes of deity, but in a way that magnifies those very attributes. Truth meeting with mercy, righteousness and peace kissing each other, truth springing out of the earth and righteousness looking down from heaven, are all seen in the way of salvation through a crucified Saviour. Such light is given on the person and work of the Lord Jesus Christ as to hold the mind of the believer enthralled and make Christ appear as an all-glorious and all-sufficient Saviour.

Have we been brought to the light? Has the light of divine truth yet shone into our sin-darkened understandings? If we are taken up with the glory of God, and if Christ in the Gospel has become precious to us, if we have given a bill of divorcement to our sins, and if we have engaged our hearts in the strength of divine grace to serve the Lord in the beauty of holiness, then we have reason to conclude that the true light now shines. A further evidence that we are in possession of light is to have a desire for more light. To be satisfied with Christ is honourable and God-glorifying, but to be satisfied with the measure of light we have is dishonouring to God. He has promised to give more light, a greater insight into His own glory as the God of eternity and fuller knowledge of Christ as the Way unto the Father. His people therefore are to seek it. How may we have this increased knowledge? Surely it is through the

Holy Spirit who is the Enlightener as well as the Regenerator and Illuminator of Men. But how may we obtain the Holy Spirit to this end? The answer is given in the Word of God. "If ye then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask it."

Sermon

By the Rev. James S. Sinclair

Christ in the Ship, stilling the Tempest (Mark 4:35-41)

The Lord Jesus Christ was a Prophet, mighty in word and deed, before God and all the people. He spoke unto the people in those remarkable discourses that are recorded in the Gospels, the words of eternal life. Still, there were not many that heard the report, who believed the Gospel. There were only a few, comparatively, who were brought out of darkness into God's marvellous light through the personal ministry of the Great Prophet of the Church. As a Prophet, He was mighty in deed as well as in word, and He spake by His deeds, as well as His words, unto the people of that generation, while He still continues to speak by both unto subsequent generations concerning the things of His kingdom. The Gospels give us a record of many remarkable miracles that He wrought, which justified His claims to be the true Messiah, the Son of God, and the Saviour of sinners. One said concerning Him, "If this man were not of God, He could do nothing." It is perfectly plain that if He had been a false prophet, such wonderful works could not have been performed by Him. The Father would not have sealed any claim but that which was true and just. We have frequent and convincing demonstration, therefore, in the life of Christ that He was the true Messiah, the Son of God, and the Redeemer of Israel, by the wonderful works that He accomplished.

Now, His words and works have been put on record for the instruction and encouragement of the children of men in subsequent ages. We are not to think that, because the Lord Jesus has ascended on high, and has entered into the immediate presence of the Father, He is not able still to do things such as human power cannot accomplish. "He is the same, yesterday, today, and for ever"; and those miracles of His have been recorded to teach us that He can accomplish wonders still that are altogether beyond human skill or human resource. This, I believe, is true in the realm of providence (though, perhaps, in a different manner), as well as in the realm of grace. We do not recognise, as we should, the

wonder-working hand of Christ in providence. We fix our attention upon secondary causes, and upon creature instruments, and we are apt to ascribe all that is done, all the success that is attained, unto the creature, when, if we were rightly taught, we would see, and acknowledge, the almighty power of Christ. "All power" has been given Him. But truly, it may be affirmed that, in the realm of the Christian's experience, and of the experience of the Church, we may see frequently, if we had eyes to see it, that He that speaketh in righteousness in the Word of the Gospel is still "mighty to save." There are some men of a sceptical cast of mind, who do not believe in the miracles that are recorded in the Scriptures. They refuse to accept any testimony with regard to supernatural acts on the part of God. Why are these men disbelievers in miracles? Just because they themselves were never the subjects of any miracle. For one thing, they were never subjects of the miracle of the new birth, whereby a sinner is "born again, not of corruptible seed, but of incorruptible, by the Word of God that liveth and abideth for ever." Any soul that has passed through the experience of the new birth, that knows what it is to pass from spiritual death to spiritual life, from darkness to light, from the power of Satan to the kingdom of God's dear Son, has no difficulty in believing in heaven-wrought miracles. They, therefore, expose their own spiritual nakedness in no ordinary degree, who do not believe in the miracles of the Old and the New Testaments.

Now, in this particular passage of God's Word, we have the account of a very remarkable work that Christ performed upon the Sea of Galilee, and I desire, in dependence upon the Spirit of Truth, to consider what is here recorded in the light of its spiritual meaning and significance. We may learn many things from this astonishing miracle, many things concerning the trials and difficulties of God's people, and many things concerning Christ's grace and wonder-working power. Let us observe:—

I.—The Lord Jesus in this ship, with his disciples, on a passage across the Sea of Galilee.

II.—The great storm that arose, with its consequences.

III.—Christ asleep in the hinder part of the ship.

IV.—The disciples awaking Him, with the cry, "Master, carest Thou not that we perish?"

V.—The answer which Christ gave unto their cry. He rebuked the wind, and there was a great calm; and then He rebuked them for their unbelief; and

VI.—In the last place, the impression that was produced on their minds by Christ's word and work on this occasion. "They feared exceed-

ingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?"

I.—First, then, let us observe, for a little, the Lord Jesus in this ship. Now, I shall consider the ship as an emblem of the human soul, and the first thing to which I desire to call your attention is that it was by Christ's own command that this voyage was begun. He said, "Let us pass over unto the other side." My friends, if ever a soul began a spiritual voyage from the shore of this world to the shore of eternity, he began it at the command of the Redeemer. "The Lord spake and it was done." Naturally, we cleave to the world and the things of it; we do not desire to be loosed from the thralldom of the world, the flesh, and the devil, and so the command must come forth from the lips of the glorious Redeemer if a sinner is to turn his back upon the service of sin and Satan, if he is to turn his back upon the world, with its vanities and with its pleasures. "Let us pass over," He said, "unto the other side."

You will further notice here the time at which He gave this command. It was "when the even was come." Darkness had overspread the land and it is when the sinner is in darkness that he first hears the command of Christ. He is not walking in light; he is shrouded in the darkness of worldliness and unbelief or in the felt darkness of distance from God; but at such a time as that Christ is pleased to send forth His people upon the spiritual journey to the everlasting kingdom in which there is nothing but perfect light and perfect love.

It is to be observed further in this connection that, when the disciples got the commandment to pass over to the other side, they obeyed the voice of Christ. His word was with power. "Where the word of a king is, there is power," and they immediately began to obey His call, and what was the first thing that they did? The first thing they did was to send away the multitude. They could not take the multitude and Christ along with them. And so, my friends, if you have heard the call of Christ to real saving purpose, you will send away the multitude, you will turn your back upon the world lying in wickedness. I do not mean that you will go away into a monastery or convent. That is not required of us according to God's word. Christ prayed not that His disciples should be taken out of the world but that they should be kept from the evil, and there is such a thing as being in the world and yet not of the world; there is such a thing as being separate in spirit and in practice from the world that lieth in wickedness, though lawfully engaged in its midst. Well, the disciples on this occasion realised plainly that they could not take the multitude along with Christ, and so they sent away the multitude.

Then the next thing that we are told is that they "took Him even as He was in the ship." He had been in the ship all that day teaching the people that were on the shore. He was speaking to them the words of truth, the words of life, whether many of them profited or not. I have not the slightest doubt but His own disciples were benefited; those who were willing to be taught by Him were deriving benefit from His instruction. And now that He gives commandment that the disciples should loose from the shore and that they should set out upon a voyage, they are willing that it should be so, and they take Him as He was in the ship. Now, I understand this to mean that they took Christ without waiting for any outward or common preparation. They did not wait for preparing Him in any way for the journey. He was there in the garments that He had on during the day, during the time that He was teaching. They took Christ just as He was. And oh! my friends, this is a mark of those who hear the voice of Christ to real purpose in the word of the Gospel. They take Christ as He is. But that is not the way the majority of people would wish to take Him. The majority wish to add something to Him or take something from Him, in His person and His doctrine. This has been the way with false teachers and false Christians in all ages and generations. They are not willing to take Christ as He is; especially they are not willing to take Him with soiled garments in seasons of reproach and persecution. If Christ were brought near to them clothed in beautiful garments, clothed in garments that pleased the carnal eye and gratified the senses, they would be willing to have Him, but they are not prepared to take Christ and those soiled garments that He has through the reproach, the spitting and the mud that are cast upon Him by the world. I say, therefore, that it is a blessed mark of real saving faith on the part of any sinner when he is prepared to take a whole Christ in the ship of his soul as the reproached as well as the exalted Jesus.

Further, we read that "there were also with Him other little ships." Christ was not in these ships. Still they were in the company of the ship in which Christ was, and so these little ships shared both in the storm and in the deliverance. My friends, it is a good thing to be in the company of Christ and His disciples, it is a good thing to associate oneself with those who fear the name of the Lord and live by the faith of Jesus Christ. Although you may not have as yet Christ in the ship with you, you will derive benefit by the society of Christ's disciples. You will experience some of the storms that they have to come through, by being associated with them, but you will also experience some of the blessings that come to the ship in which Christ is. If those little ships had not been

sailing with the ship in which Christ was, it is hard to say what would have become of them amidst the raging waters, but we have no record of their loss. It is quite possible there were some in these little ships, who were saying, "I am sorry we have not Christ in the ship with us. We would consider it an honour, the most precious thing under the sun, to have Christ in the ship with us." And it is certainly true under the gospel that if there is a real, sincere, reigning desire to have Christ in the ship, that desire will be satisfied. "He satisfieth the longing soul, and filleth the hungry soul with goodness." "And there were also with Him other little ships." Ah, therefore, you that are still without Christ, seek the society of God's people; seek to be in their company; and seek that the Lord would extend the blessing to you although you are yet without it. He is able to do so, and He has done so to such persons in all ages and generations. It is a saying that grace does not run in the blood, but that it often runs in the line of the families of God's people. They have a privilege that others have not, though sometimes they do not make the use of the privilege that they ought to do. It is hard to say at what moment the Lord in His abundant mercy may pay them a saving visit, may visit their souls with His light and His truth, manifesting Himself as the God of their salvation. "The promise is unto you and to your children."

II.—I pass on now, in the second place, to observe the great storm of wind that arose. It might be that the disciples supposed that, when they had Christ in the ship with them, they would have a smooth and comfortable journey to the other side. At anyrate, I have no doubt they thought they would get across without any special difficulty. They might have bargained for some little ripple upon the waters, some contrary winds and waves, but they did not look for what actually happened. And here, my friends, although the Lord of life and glory was in the ship with these few disciples, a great storm of wind arose, which powerfully stirred the waves of the lake so that they began actually to come into the ship. Ah! it was not one wave occasionally that broke into the ship: one wave rapidly succeeded another. First, there was a little water in the ship, then the water increased until at last the ship in which Christ and His disciples were was actually full of water, and you know — some of you far better than I do — that, when a boat is full of water and is tossed amid the roaring billows, it is not far from sinking to the bottom. Now, I think that here we have brought before us something that is true in more or less degree of believers who are endeavouring to make their spiritual journey across the ocean of life. Oh! very probably when you began your

course, you were like the disciples, thinking you would have a comparatively smooth passage. Had you not Christ in you? Had you not Christ with you? And I may notice here that there was a promise wrapped up in the command of Christ to pass over unto the other side. He would never have presented to them in the way He did the prospect of reaching the other side, if He was not assuring them that they would arrive safely there. Well, it may be you thought that, when you had all these spiritual privileges and comforts, things would go well and prosperous with you; but perhaps you were not very long upon the spiritual voyage when a storm arose. The Lord, in His mysterious providence, has appointed adversity for His people. He said to His disciples, "In the world ye shall have tribulation," and it may have happened that much tribulation soon succeeded the comfort that you enjoyed.

What are some of the waves of tribulation that pass over God's children? I may say, in the first place, there are *waves of common tribulation*, or tribulation which they have in common with the rest of the world. They may be called upon to suffer affliction in their bodies; they may have to experience trials in their families; and they may be called to endure deprivation in their temporal circumstances. Many are the waves of common tribulation which pass over the children of God, and in the times in which we live this is peculiarly and eminently true. When this great storm of wind arose, even this dreadful War that is still raging upon the Continent of Europe and upon the sea, we see that God's people have been called to endure waves of great tribulation in common with the rest of the world. They have not been exempted; they have suffered many hard and sore trials and bereavements in connection with their families. (*The reference is to the first World War*).

Then, I observe, secondly, that there are also *waves of spiritual tribulation*, or tribulation of a special kind peculiar unto them who believe in Jesus and are His true followers. These waves, I may say, are outward and inward. There is, for example, the wave of *human persecution*. All that live godly in Christ Jesus will suffer persecution in one way or another. They may not be persecuted in the open and notorious way in which our reforming ancestors and our covenanting ancestors were persecuted, but if they will be faithful to Christ and to His word, they cannot but expect to meet with the opposition and hatred of the world. The seed of the serpent and the seed of the woman cannot live comfortably together. True it is that the Lord sometimes makes the enemies of His children to be at peace with them, but that is to the praise of His sovereign grace and wonder-working power and not to the credit of what

is in sinful, rebellious man. Then, I observe that there are waves of inward affliction or trial. For example, sometimes a wave of *corruption*, that seems as if it were completely subdued in the soul, arises, and the child of God is ready to be overwhelmed. He had supposed that sin was subdued in him; he had supposed that such inward manifestations of the power of iniquity were things belonging to the past, but here he finds that they are still within his breast, a sea that constantly casts up mire and dirt, and he is constrained to cry, "Iniquities prevail against me." "Oh wretched man that I am! who shall deliver me from the body of this death?"

And then, again, there is a wave of *Satanic temptation*. You will remember that, when the Lord Jesus received the most clear demonstration from heaven that He was the beloved Son of the Father, "This is my beloved Son, in whom I am well pleased," He was led of the Spirit into the wilderness to be tempted of the devil. Wave after wave of Satanic temptation passed over His holy soul, and shall His people be exempted from this? No. I do not say that all those who have Christ in the ship of their souls experience the same measure of this kind of temptation. Some of God's children get a comparatively easy course through this present world, but I think I am safe in saying that the greater number know what it is to have wave after wave of Satan's temptations passing over them. He has many ways by which he tries them. He endeavours to persuade them that they know nothing aright, know nothing to any saving purpose; he tries to cast doubt into their minds concerning the glorious Redeemer Himself, as to whether He was the Son of God. "If thou be the Son of God, command that these stones be made bread." And sometimes he may arise up dreadful unbelieving thoughts in virtue of the various trials that they are called to come through. They may be ready to conclude that these outward and providential trials are indications that the Lord is against them, and not for them, and that they never knew the Christ of God in truth, or even evidences that there is no God, and that religion is all a delusion.

Again, there is sometimes a wave of God's fatherly *displeasure*. The Lord is not pleased with them in their waywardness, in their rebelliousness, in their giving place to the suggestions of the adversary, or it may be in doing something that is positively contrary to His word and to His precepts, and He sends a wave of His holy and fatherly displeasure over their souls.

There are other waves of a spiritual kind that might be mentioned. The Lord's people may be concerned not only about their own spiritual

standing, but about the spiritual standing of others, in whom they are deeply interested. And oh! my friends, there are many waves of trials passing over the minds and hearts of God's children in these times, in connection with members of their families exposed to imminent danger and death, about whom they are not assured that these friends are in Christ or prepared for eternity. What extraordinary waves these trials are, they only know who go through such in their own personal and individual experience!

Now we see, further, that "the waves beat into the ship, so that it was now full." The ship, apparently, could hardly hold one drop more, and seemed to be on the brink of destruction. And is that not sometimes the case when the child of God experiences wave after wave meeting upon him? It may be as he walks by the way, or it may be in the still hours of the night, one wave after another comes in upon his mind, and he seems to have no standing ground. A wave of Satan's temptations may stir up rebellion within him, so that he is afraid that he will blaspheme the Most High, if not with his lips, in his heart. Ah! these are heavy waves, when the ship is full.

(to be continued)

Letter

by Rev. Wm. Gran.

15th January, 1946.

As I now go to Edinburgh, D.V., for an operation, and know not that I shall return, I wish to state that my nearly twenty years with my dear congregation in Halkirk and Helmsdale have been spent in harmony, and my yearning desire is their eternal prosperity. May seed sown bring forth fruit even while my voice is no longer heard by them. I have, in weakness, put life and death before them and God will require it.

From the brink of eternity, I say to the careless among them, "Consider your ways." To the Lord's children —

"Be of good courage and He strength
unto your hearts shall send
All ye whose hope and confidence
doth on the Lord depend."

To all, I say, "Time is short, realities await you, and there is none other name under heaven given among men whereby we must be saved but that of the glorious Redeemer, the Lord Jesus Christ. Hold fast to the distinctive and very necessary testimony of the Free Presbyterian Church

of Scotland. Beware of any and every tendency to undermine it. Buy the truth and sell it not.

To my brethren in the Northern Presbytery I express deep gratitude for all they have been to me. We are a united and harmonious company of brethren. Together we have been through tribulation and the Lord was with us. Farewell, brethren, the grace of the Lord Jesus Christ be with you.

Farewell, my dear congregation, continue in prayer and watch in the same with thanksgiving.

Farewell, all my sisters, brothers, relatives and friends — meet me, if that be the sovereign will of God, where parting there is none.

“They shall be brought with gladness great
and mirth on every side
Into the palace of the King
and there they shall abide.”

I recall with great pleasure the six months spent in Canada and U.S.A. Notwithstanding sins of omission and commission, the Lord was very gracious to me, and though much to cast down, in matters left behind in the church at home, I was enabled to do what was laid to my hand. To many friends “Overseas,” I bid “Farewell, be valiant for the Lord Jesus Christ and His Cause.” May labourers arise in all places to serve the Lord.

London Congregation — You have a special place in my heart. You came into existence, as a Mission, in answer to prayer. You became the birth-place of souls. You have been carried through the trials and dangers of two wars. Carry on prayerfully, watchfully and zealously. I go hence, a poor sinner, with no hope but that of the merits of Christ’s finished work. “None perish that Him trust.”

Obituaries

By Rev. J. A. MacDonald, Fort William

TWO UIG ELDERS

The late Murdo MacLeod, Islivig and Donald Matheson, Aird, were both highly respected Elders in our beloved Church for many years, in this, the Parish of their nativity. God had many people in Uig from generation to generation. We rejoice that they are still there and shall be “while sun and moon endure”, we believe.

When we visited old friends there last summer, many recollections of our young days there occupied our thoughts, together with our association and fellowship with these men, and many more, too numerous to mention.

Both men were highly intelligent, real patriarchs, who had the historical events of that area at their fingertips. It would be a sad matter if their names, their zeal for the witness raised in 1893, along with all they accomplished for its furtherance should not be remembered any more.

Murdo MacLeod, Islivig

As far as I can ascertain, Murdo was brought to know the Lord Jesus Christ as his personal Saviour while yet a young man. In prayer, he often quoted what the Holy Spirit recorded of Abijah, "Because in him there is found some good thing toward the Lord God of Israel" (1st Kings 14:13), thus pleading that it might please the Lord to make us all Abijahs, in whose heart good would be found toward the Lord God of Israel.

He became Sub-postmaster at Islivig after the 2nd World War, in which he served. For this responsible post he was adequately fitted having had a good education. He was also a most conscientious person, active and trustworthy in all things. He was among the faithful men, women and children (about three hundred) who, in 1929, bluntly refused to unite with the Arminian United Free Church, come what may. They dreaded Arminianism. Murdo often spoke to me of the memorable day in which the congregation made their firm stand in defence of the gospel. He referred to it some times like this, "All we longed for in saying farewell forever to the Balnakiel Parish Church, the Manse, the glebes, and the money, was that ourselves, our children and our children's children should have the gospel in its purity declared to us."

He dearly loved the courts of God's House, and seldom missed any of the Kirk Session or Deacon's Court Meetings, although he had to walk six or seven miles to attend. When he would arrive, he often greeted us with the words of the Psalmist; "For a day in thy courts is better than a thousand, I had rather be a doorkeeper in the house of my God, than to dwell in tents of wickedness". Ps. 84:10. Oh, to be like him.

Giving him a lift home one evening, he suggested my stopping at a beautiful green patch of ground in the long Valtos Glen, known locally as "Aite nan orduighean", (The Communion Place). "Here", he went on, "under the blue canopy of heaven, in brilliant sunshine, while the sheep and the cattle quietly grazed on the hilly slopes, the death of our blessed

Saviour was often remembered, Godly Angus of the hills often sat at the Lord's table here. Our first Communion too under the auspices of the Free Presbyterian Church was in this quiet spot. "That Sabbath was a high day."

At Murdo's end of the congregation most services were held in a school; but he longed and prayed for a place of our own in which to worship God. But with having other commitments this seemed impossible; however, Murdo continued to solicit this favour of the Lord. Truly the Lord hearkened and heard, and before very long granted his petition. Murdo's sister in law (Mrs MacAulay) erected a new house a few yards from his home, to which she and her sister hoped to retire, but God in his providence overruled, thus giving her a mind to purchase a house in Stornoway where she made her home near many friends. She, being a sincere friend of the cause, sold us the house for a mere pittance. With the help of our young men, Murdo had it soon converted into an attractive place of worship.

In God's holy providence, my friend had his rich share of the sorrows of this world. He was twice widowed. His only daughter died while yet in her early twenties, but Murdo "kissed the rod and Him that ordered it". He would always say, "He doeth all things well."

During a vacancy, he conducted services himself, although he much preferred listening to others. He was a keen admirer of the late John MacInnes who was Missionary at both Mangersta and Breanish. He derived much good for his soul from his preaching. He was always happy when he had Ministers and students staying with him. Oh: what a hospitable home he had. His sister kept home for him. Murdo, Lydia-like, considered it a great honour to have God's people under his roof. Both his sons, and their families are faithful adherents in the Stornoway congregation.

It is my earnest desire and prayer to God, that the mantle of such a God-fearing father may fall on them.

On the 26th day of December, 1964, Murdo said farewell to the worship of God in time, for the place where the inhabitant will never say, "I am sick", at the age of seventy-five years.

Then are they glad, because at rest
and quiet now they be.

So to the haven he them brings,
which they desire to see.

Donald Matheson, Aird

My friend always lived an exemplary life. In a way, this was not to be wondered at, being the only son of Godly parents. I had the honour of knowing his mother, who was indeed a true mother in Israel. She with her husband helped to uphold, "the posts of the land", in 1929, which step they never regretted taking. Wise people! Donald was a firm believer in the pure doctrine of God's word, that no one could reach heaven on the basis of mere sobriety. A truth he always quoted was, "Except a man be born again, he cannot see the kingdom of God". He made his home in Glasgow where he brought up his children. He made a public profession in the Free Church, and became an Elder with the late Rev. Peter Chisholm of whom he always spoke highly. After a few years he returned to his native Island which proved most beneficial, in more ways than one to our Uig congregation. He immediately cast in his lot with the Free Presbyterian Church, and was not ashamed to display the Banner of Truth.

Shortly after the writer accepted a call to Uig, he was made an Elder, and John MacIver, and Murdo Morrison, Deacons. Donald MacKay was already a Deacon in Balnakille.

Donald was a very intelligent man, and excellent at figures. This enabled him to get a good grasp of Church Law and procedure. No one need tell him what a protest in the Supreme Court of the Church meant. He was a born organiser. For this talent there was much need, and ample scope to develop it, the congregation being practically destitute of a place of worship. The present one being in a state of urgent repairs. The Manse debt had to be paid monthly. Donald, along with the other Office-bearers really put their backs into it, so to speak. To make a long story short, the day the debt was paid (£300) we had £2 over. Donald suggested that the Moderator engage in prayer to thank the Lord for his loving kindness. The Moderator did so. He then moved that this small sum be placed in the Bank in the name of the Congregation, "as a nest egg" for a new Church at Miavaig. He said that the truth was coming very much before his mind, "The hands of Zerubbabel have laid the foundation of this house his hands shall also finish it". (Zechariah 4:9).? This suggestion seemed a colossal one, as we had only emerged from a heavy debt, but the men had faith and immediately agreed. When Malcolm Smith, Elder, seconded the motion, Donald was appointed treasurer for this fund. Himself and the Moderator worked hand in hand, and before long Donald had hundreds of pounds in the account

which began with £2. Within two or three years I received a letter from my dear friend requesting my coming to Uig to open their New Church.

In the Session he was a most useful member, far seeing, firm and yet sympathetic, one who would not break the "bruised reed". It was really in the Presbytery, when it was ministerially weak, that I noticed particularly his ability, his wisdom and faithfulness. One could always look to Donald for a wise suggestion. I never had a better friend. When death in God's providence, closed my manse door, he immediately offered me accommodation, where I stayed for a time.

At the age of over 72 years, on the 15th day of September, 1961, he was called to be forever with the Lord. We still miss him. In conclusion, I am pleased to state that his widow, who was like minded with himself, is still spared in Uig, living with a married daughter. His only son is the Congregational treasurer there, and his other daughter is married in the Stornoway Congregation.

Oh, may they all be given grace to seek the Lord more and more, and follow the God of their father, that they may be His in the day when He will make up his jewels.

Letter from Australia

by Rev. E. A. Rayner

The city of Grafton, New South Wales, with a population of 17,000 lies about 410 miles north of Sydney and 230 miles by road from Brisbane. It is situated 30 miles inland on the Clarence River. The district is known as Big River Country. That gives some idea of this river's magnitude. The fertile river flats soon give way to what Australians call bush country, which consists of vast areas of Eucalypt forest or semi forest. As a result the community is fairly isolated.

As a congregation of the Free Presbyterian Church of Scotland, we too are small and isolated. Auckland, New Zealand, is some 1600 miles away where we have our nearest Free Presbyterian congregation. This sense of isolation is accentuated because of our fewness. Nevertheless, we can say the promise is precious which says, "there is a friend that sticketh closer than a brother." As Paul was comforted by the coming of Titus so we are encouraged by the visits of our New Zealand ministers at communion seasons. Other New Zealand friends are also mindful of us.

Reference is often made to the dead heart of Australia, the barren desert which occupies so much of the continent. This typifies the

spiritual condition of the nation. Dead materialism grips fast hold of the people. However, there are some semi-desert areas which are relieved by artesian bores which bring much-needed water from the bowels of the earth. So the Lord has the oasis of His Church. As a congregation we can thank the Most High that for many years the water of life has been set forth amongst us.

It has sometimes been said that Australians work hard and play hard. Whatever else is true they play hard. In a most affluent society where the people are better off financially than most, there is much time and money for pleasure. So the Scripture is certainly fulfilled which says that men are lovers of pleasures more than lovers of God. Consequently, because the Laodicean spirit is so strong, there is a real hinderance to the spread of the Gospel. Thankful we are that Christ has amongst us those who have learned to value the pleasures at His right hand and to count the pleasures which are but for a season, as dross and dung.

Another feature of Australia is the vast distances people travel using all forms of transport. As our only minister in the continent, my work in the ministry carries me to the distant cities of Brisbane and Sydney. Regular visits are made to both centres. Once a month since my arrival I have supplied our people in Sydney. Services are held on a week night. We have been meeting in the heart of the city up till January, but now we have moved to Parramatta, a locality more central to most of those who attend. Our numbers are usually in the region of twenty. So far we have no organised Sabbath services. In a well spread out city of three million people, this is not so easy to accomplish.

While speaking about distance, we had one family of nine which travelled by car and caravan from Albany, Western Australia, 3,200 miles to be with us, as a congregation, for six weeks during the summer school holidays. One could not help being reminded of the Queen of Sheba who came from the uttermost parts to hear the wisdom of Solomon. But we are also to consider that where Christ's Gospel and His Church are, a greater than Solomon is present. Are we not also reminded of the distance that the Saviour travelled, even to the Cross, to accomplish redemption for His people and bring them near to God. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Although we are far from our brethren, nevertheless we appeal to you as Paul did to those he wrote, saying, "Brethren pray for us."

Truth must be spoken however it be taken.

John Trapp

Tuiteam agus Eirigh Eaglais na a-Alba

Ann an Eaglais Stéidhte Athleasaichte na h-Alba
 Bha gaisgich bha cliùiteach is treun
 'Nan dilseachd air taobh fianuis na firinn
 An dlleab a dhearb Criosd d'a chéil,
 Gu bhi 'g a ghleidheadh is 'g a léirigeadh
 Do a clann, is do gach linn 'nan déigh.
 Mo thruaigh ar staid, nach sinn a thuit ìosal,
 A' ghlòir ann an tomhas gu ro-mhór air falbh!
 A dhiol-déircean Ard-Sheanaidh Dhun-eideann,
 Nach robh riamh air ur foghlum o shuas,
 Nach sguir sibh a dh'fhiaradh na firinn
 'S a phògadh Ban-strìopach na Ròimh;
 Nach sguir sibh a chur sluagh ar tìr air seacharan is a dhìth
 'S gur e dòrainn ur cuibhrionn, is ur n-àite a laimh chlìth
 'Nuair a shuidheas Ceann na h-Eaglais mar Bhreitheamh 's mar Rìgh.
 O, ar feum mar ghinealach gu'n togadh tu teachdairean
 Air nach biodh athadh no nàire dhe bhi séideadh na caismeachd
 An aghaidh gach mearachd, is mealladh, is breug,
 A chuireadh luach agus dlòn air a' Phrìomhsabal Stéidhte
 'S air teagasgan fallain Leabhar Aidhmheil a' Chreideimh gu léir,
 A roinneadh na firinn a réir inntinn an Spioraid
 'S a bheathaicheadh uain agus caoraich do threud.
 Gu luathaicheadh Tu na laithean gloirmhoir a gheall Thu
 Tre dhòrtadh saoi bhir an Spioraid o shuas
 'Nuair bhitheas òigridh 'nam mìltean air feadh farsuingeachd an
 t-saoghail
 A' snamh mar cheò is mar cholmain gu Crìosd.

Eadar-mhineachadh air Salm cxxx

Ann an so, ma seadh, tha farsuinneachd a' choimhcheangail nuaidh a' luidh; ann an so tha cleachdadh na soar-thoile ath-nuadhaichte. Tha dà ni ris nach 'eil e 'gabhail gnothuich. Air an dara làimh, a bhi gu h-iomlan saor o pheacadh, cha d'rinneadh ulluchadh air son so. Is coimhcheangal maitheanais e, agus tha r'a thuigsinn uaith sin gu bheil am peacadh a' fantuinn. Agus, air an làimh eile, a bhi tuiteam air falbh gu buileach o Dhia, tha ulluchadh iomlan deanta an aghaidh so. Eadar dà iomall so na h-iomlanachd agus a bhi 'tuiteam air falbh gu buileach,

tha slighe a' chreidich a' luidh 'na imeachd maille ri Dia. Agus anns an t-slighe so tha iomadh àilean milis, nèamhaidh, agus iomadh slochd cunnartach. Bithith cuid ag imeachd dlùth ris an dara iomall, cuid ris an iomall eile; seadh, feudaidh an neach ceudna 'bhi air uairibh gu teann a' dlùthachadh air iomlanachd, agus air uairibh a bhi air 'fhaotainn air dearbh bhruachaibh an léir-sgrios. A nis, eadar an dà iomall so tha iomadh peacadh mòr a' luidh a chuireas anama anns na doimhneachdaibh, agus an aghaidh nach d' rinneadh ulluchadh iomlan, ionnus nach tuiteadh anam gu bràth annta, agus anns am bheil creidich gu tric air an ribeadh agus air an glacadh, 'nuair nach 'eil iad a' cleachdadh an uile dhlchill 'an ceann nam meadhona a chomharaicheadh chum a bhi 'gan gleidheadh.

Cha d' rinneadh ulluchadh ann an coimhcheangal nan gràs air son *comhfhnrtachd sheasmhaich* do neach sam bith fo chionta peacaidhean a tha gu ro mhòr air an an-tromachadh, anns am feud iad tuiteam le bhi 'dearmad cleachdadh sin nan uile ghràs a dh' ainmicheadh roimh. Tha peacaidhean ann mar so a bheir air falbh comhfhnrtachd ghnàthach an anama, aon chuid do bhrìgh gu bheil iad 'nan nàdur féin a' fàsachadh na coguis, no a' briseadh a mach ann an rathad maslaidh 'nan toraidhibh, air chor as gu'n labhrar gu h-olc mu ainm Dhé, air neo do bhrìgh a' mhi-chaoimhneis s tha air a thaisbeanadh annta do Dhia. Uime sin tha Dia a' gleidheadh dha féin, mar ghnìomh àrd-uachdaranach a shaor ghràis, a bhi 'labhairt sìthe agus comhfhnrtachd a dh' anamaibh nan naomh, anns na doimhneachdaibh anns am feud iad a bhi tre'n pheacadh. Agus, gu cinnteach, mur bitheadh an Tighearn mar so air saorsa comharaichte gràis 'ulluchadh mu choinneamh aobhairean-brosnachaidh mòra, is maith a dh' fheudtadh eagal a ghabhail gu'n deanadh mi-chùram nan creideach iomadh toradh searbh a ghiùlain.

Ach feudar so a thoirt fainear anns an dol seachad, gu bheil na nithe so air an labhairt a thaobh mothachaidh pheacach 'nan anamaibh féin, cha-n ann a thaobh naduir an ni féin. Tha comhfhnrtachd air a h-ulluchadh anns an t-soisgeul an aghaidh a' pheacaidh a's mò cho maith ris a' pheacadh a's lugha. Tha an t-eadar-dhealachadh ag éirigh o chomhpàirteachadh àrd-uachdaranach Dhé, a réir òrdugh frithealaidh a' choimhcheangail, mar a dh' ainmicheadh roimhe.

Take away union and there can be no communion.

John Flavel

Letter from Rhodesia

Dear Friends,

It is cause for thankfulness that once more we were permitted in the kindness of the Lord to enjoy a Communion season in Bulawayo. This was not the case at Mano Mano, one of our out-stations, where communion is held once a year. This year it was not possible to hold such a service since that area has now become infested with terrorists. Not so long ago terrorism seemed somewhat remote from our Mission, but it is now on our doorstep. Two of our out-schools in Shangani (Mbumba-Zenka area) have been burnt down, and many solemn and frightening incidents take place in the Shangani Reserve. Our European Staff, of course, do not now visit these places, but our African people do, and many of them live in these areas. We pray that the Lord will preserve their lives from the evil forces of terrorism, and from the complexities that arise in a situation which is comparable to civil war.

The situation in the Shangani Reserve reduced the number of people coming to the Bulawayo Communion since travel in any form is a continual risk to one's life. Our visitors were reduced at least by half. However, a goodly number attended from Ingwenya and Bulawayo townships, so that on Sabbath our Church was full. On the week days of the communion our numbers were again reduced since our services had to be held for reasons of safety in the afternoon, a time not convenient for those of our Congregation employed in town.

As in the past, so far this Communion we had the willing services of Rev. P. Mzamo and Rev. A. Ndebele. Our constant prayer is that many more Africans will be raised up by the Most High for the essential work of preaching the Everlasting Gospel. "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into the harvest." Lk. 10:3.

At this Communion, for the first time we had our own communion set, and special thanks are due to friends in Scotland, who, when I was at home on furlough, gave me donations, enabling the Bulawayo congregation to obtain two silver cups and one silver plate at £90. This price also includes two oak collection plates. In addition, by the help of friends in Scotland, we obtained a baptismal bowl from the old Lochgilphead Free Presbyterian Church.

It is appropriate also in this newsletter to mention the enjoyable experience we had when Rev. Malan, his wife and some Dutch friends visited our Mission in September 1976. Rev. Malan is of course a

long-standing friend of the Church, and has been on the Mbumba Zending Committee for many years. Our only regret with regard to his visit was its brevity. He arrived on the Thursday of the Ingwenya Communion and left the following day. This left us with a very limited space of time in which to visit the Bulawayo Mission and the Ingwenya Mission. However, during our flying visits we managed to show our friends a cross section of most aspects of the work. We were glad also that they had the opportunity of attending part of one of the communion services at Ingwenya, but immediately after this they had to rush to Bulawayo Airport for their return visit to South Africa. Although their visit was brief yet when these friends took their leave we had a real sense of loss. However, on the following Tuesday and Wednesday we were to experience a greater loss still, through the departure of our Mbumba Staff from Rhodesia, and the question uppermost in our mind was, would it be for the last time.

On the Tuesday Miss C. A. Turner and Miss J. van Saane left, and Miss J. Cox left on Wednesday, while Mr N. Murray had left some weeks earlier. Here in Rhodesia we feel very much deprived of these faithful workers and friends: but great as this loss is for some of us, it is a greater deprivation for others. I refer to the Mbumba Hospital now practically in disuse, the result of which is that many will suffer and some, no doubt, come to a premature death. Sad as it surely is, were our Institutions of mercy to totally crumble, our eyes are nevertheless set higher, on that of the saving of the soul. Institutions of mercy may come and go and their disappearance is a disaster for those benefiting by them, but the greater calamity by far would be the removal of the Word of God and of a pure Church from Rhodesia. Therefore as well as praying that physical suffering would be prevented, we particularly crave your prayers for the perpetual establishment of Zion in Rhodesia. "The effectual fervent prayer of a righteous man availeth much." James 5:16.

Yours sincerely,

Donald A. Ross

God hath but three things dear unto Him in this world, His saints, His worship, and His truth; and it is hard to say which of these is dearest unto Him.

Thomas Goodwin

Letter from New Zealand

14 Thomson Street,
GISBORNE,
NEW ZEALAND.
8th February, 1978.

Dear Mr MacLeod,

When speaking to Rev. D. M. MacLeod, Auckland, by telephone last night, he asked me to send to you a copy of a message sent to the Rhodesian Presbytery, for insertion in the magazine.

In doing so, I thought it would be appropriate to add a few details regarding Mr MacLeod's serious illness also, for insertion in the magazine for the information of friends throughout the church.

On Friday, 27th January, the Australia and New Zealand Presbytery met at the Auckland manse. Mr MacLeod had gained sufficient strength only thirteen days after a major operation, and was able to preside as moderator. He regretfully applied for three months leave of absence. In granting the application, the Presbytery expressed deep regret and heart-felt sympathy with Mr MacLeod and his family in his serious illness and the prayerful desire for the Lord's continued presence with him in this time of great need and if it be the Lord's will, for restoration to labour in His vineyard. Of the Lord's presence he has been able to testify abundantly ever since he heard of the nature of his illness after the operation. It has pleased the Lord to pour forth into his soul such abundant consolation that he has rejoiced and is continually praising the Lord with joy that is unspeakable and full of glory as he himself expressed it.

The Auckland communion has consequently been both a sad occasion as well as a happy event; sad on account of Mr MacLeod's illness but happy on account of copious supplies of grace showered on him and drops falling on others also. The communion Sabbath was particularly a day of great rejoicing for him. On the Saturday he had expressed the desire to come to church on the Sabbath. Accordingly a couch was made comfortable for him in the vestry where during the service on the Sabbath he rested and was able to join in the exercises of worship. He came into church in time to sit at the Lord's table; then he found he had sufficient strength to address the second table which he did with great solemnity. He felt it his duty to do so as he thought it might be his last opportunity. Not many eyes amongst young and old remained dry. On the Monday, Mr MacLeod felt strong enough to attend the thanksgiving service when

he sat in the pulpit during the sermon. On Sabbath, 5th February, he not only attended church, but was enabled to voice his praises of the glorious Saviour, preaching in the morning service from the text "My beloved is mine and I am his" (Song 2:16).

To the praise of the Saviour's glorious grace we have again clear evidence that "the eye of the Lord is upon them that fear Him, upon them that hope in his mercy." "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".

Mr MacLeod has expressed much appreciation of the kind messages received from friends in New Zealand and overseas by phone and letter.

With kind regards,

Yours sincerely,

Johannes van Dorp.

(Rev. D. MacLean, Glasgow, expects to pay a short visit to New Zealand this month (D.V.). — Editor).

Church Notes

Committee Meetings (D.V.)

The following Committees will meet in the F.P. Church, Inverness on Tuesday, 28th March and Wednesday, 29th March.

Tuesday, 28th March

- 11.30 a.m.-1 p.m. Religion and Morals.
- 7 p.m.-9 p.m. Jewish and Foreign Mission.
- 7 p.m.-9 p.m. Welfare of Youth.
- 9 p.m.-10 p.m. Home of Rest.

Wednesday, 29th March

- 9 a.m.-10 a.m. Publications.
- 10 a.m.-11 a.m. Church Extension.
- 11 a.m.-12 noon. Church Magazines.
- 2.30 p.m.-4 p.m. Special Committee on relationship with L.D.O.S.
- 4 p.m.-5 p.m. Dominions and Overseas.

Presbytery Meetings (D.V.)

Western: At Laide on 7th March at 12 noon.

Northern: At Dingwall on 4th April at 2.30 p.m. and 6.30 p.m.

Skye: At Vatten on Thursday, 16th March at 7 p.m.

Southern: At Glasgow on Tuesday, 11th April at 6 p.m.

Young People's Conference

The Young People's Conference will take place (D.V) in Kyleakin on the 6th-8th April. The programme is as follows:—

Thursday, 6th April

2.30 p.m. "*The Jews, God and History.*"

Rev. H. R. M. Radcliff, Th.L.

7.00 p.m. Missionary Evening.

Slides and Missionary Panel.

(Any who have questions to ask, please submit these with their applications).

Friday, 7th April

9.30 a.m. The Authority of Christ in the Church.

Rev. Alex Murray, M.A., Applecross.

Afternoon Free.

7.00 p.m. Panel of Young People.

8.00 p.m. "*Am I His or am I not.*"

Practical Aspects of Saving Faith.

Rev. D. J. McDonald, M.A., Carbost.

Saturday, 8th April

9.30 a.m. Bunyan's Pilgrim in the Twentieth Century.

Mr William Byers, Portree.

The cost of the Conference will be £8 per head. The Finance Committee has granted 50% assistance.

Applications should be sent to the Secretary of the Conference Committee, Rev. S. Fraser Tallach, F.P. Manse, Broadford, Skye.

If accommodation over the week-end is required locally, this will be arranged.

The Minibus Act, 1977

This Act became law on 22nd October, 1977, and I have been having some correspondence as to its operation with the authorities concerned.

The position is that those congregations who make no charge for their minibuses but finance them out of general congregational funds are not affected, so no action need be taken by them.

If, however, a congregation decides to make a charge to passengers in the running of their mini-buses, an application must be made for a permit to the Traffic Commissioners for the area in which the minibus is normally kept. This permit will allow a charge to be made to passengers without coming under public service vehicle licensing arrangements. An administrative charge of £7 is made for each permit issued.

If any congregation decides to make a charge such as indicated above, I suggest they should get in touch with me when I can supply them with the detailed information required.

(Rev.) Donald MacLean,
Clerk of Synod.

Notice to Conveners/Clerks of Standing Committees

The Conveners/Clerks of all Standing Committees should note that all Committee Reports to the Synod must be in the hands of the Clerk of Synod by 31st March, 1978 (D.V.), for printing purposes.

(Rev.) Donald MacLean,
Clerk of Synod.

Notice re Synod Agenda

Clerks of Presbyteries, Conveners/Clerks of Committees, and all other interested parties should note that all items of business intended to be placed on the Synod Agenda must be in the hands of the Clerk of Synod by Friday, 14th April, 1978 (D.V.).

(Rev.) Donald MacLean,
Clerk of Synod.

A Word of Explanation

On Friday, 10th February, Grampian Television contacted me over a report they had received concerning the legacy left the Church by the late R. W. Forsyth. As the report was inaccurate, I took the opportunity of correcting it and also extracted a promise that there would be no Sabbath broadcasts about the matter. This was agreed. The following day, a journalist contacted me on the same subject and also promised that no report would be given to 'Sunday' newspapers. I was, therefore, both aggrieved and astonished to learn that a short report had appeared in the *Sunday Mail* contrary to the promise given. A statement at the foot of the report to the effect that "The Free Presbyterian Church are against TV, radio and the reading of newspapers on Sunday" does not excuse the breach of promise.

D.M., Glasgow.

Message to Rhodesian Presbytery

At a meeting of Presbytery it was proposed and decided to write to our fellow labourers in the mission field to convey to you our prayerful good wishes in these perilous times. Whilst we refer to your part of the vineyard as the mission field, we are very conscious of the fact that our own field of labour is very much a mission area. Australia and New Zealand together with Rhodesia and every part of this globe where sinners live, are in need of the Holy Spirit to convince of sin and to reveal the things of Christ.

You of course have your peculiar difficulties at this time. We seek to remember you at the throne of grace and pray that the Lord in His over-ruling providence would soon cause a political solution to emerge which will secure favourable conditions for the advancement of the gospel of peace. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear". (Heb. 12:28).

With warmest regards and Christian greetings.

Johannes A. T. van Dorp

Clerk (Pro. tem)

Australia and New Zealand Presbyter

Acknowledgment of Donations

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

Sustentation Fund: Anon., £75; Mrs MacKellar, Tarbert, £10.

Home Mission Fund: Anon., £75.

Jewish & Foreign Mission Fund: Anon., Tolsta, £5; Anon., £75; A. Forgie, £25; A Friend, Delhi, Ont. for Church Mission in Rhodesia, £11.10; A Friend, G. R. Mich. for Mission in Rhodesia, £50; Anon., Vancouver \$300; L.G. \$1; T.R. \$150; P.v/dR. & M.v/dS. \$89.90; P.v/dR. \$25; M.v/sS. \$15, last six per Rev. D. A. Ross, Bulawayo.

Organisation Fund: Anon., £75.

Home of Rest Fund: Mrs MacAulay, Inverness, £50; Lairg & Bonar Congregations, £50; Visitor, Shieldaig, £5; Visitor, Shieldaig, £1; Visitor, Aviemore, £1; Friend, Inverness, £5; Mrs Graham, Uig, Skye, £2.

The Publications Treasurer acknowledges with sincere thanks:—

Welfare of Youth Fund: Friend, Portree per Rev. J.T. towards books for prizes, £2; Tain Congregation, £10; Dingwall Congr., £10; Beaully Congr., £10.

(Continued on Page 88)

Places

Ministers and
Missionaries

NORTHERN PRESBYTERY

Aberdeen	
Bonar Bridge	Mr D. M. Campbell
Lairg	
Beauly	Rev. D. B. Macleod
Dingwall	
Dornoch	
Rogart	Mr D. MacLennan
Fearn	
Tain	
Haikirk	
Helmsdale	Rev. D. A. Maclean
Thurso	
Inverness	Rev. A. F. MacKay
Kinlochbervie	Rev. J. M. Tallach
Scourie	
Daviot	Rev. A. MacPherson
Tomatin	
Stratherrick	
Strathly	Mr J. Macleod
Wick	Rev. R. R. Sinclair

SOUTHERN PRESBYTERY

Dumbarton	Rev. J. M. Brentnall
Edinburgh	Rev. D. Campbell
Fort William	Rev. J. A. MacDonald
St. Jude's, Glasgow	Rev. D. Maclean
Dunoon	Rev. L. Macleod
Greenock	
Kames	Mr D. MacPherson
London	
Oban	Rev. M. MacSween
Stirling	
Dundee	Rev. I. R. Tallach
Perth	
Barnoldswick	
Vancouver, Canada	Rev. D. Beattie
Toronto, Canada	Rev. M. MacInnes

Sustentation
FundHome Mission
FundJewish and Foreign
Mission FundAged and Infirm
Ministers, etc. FundCollege and
Library FundOrganisation
FundGeneral Building
FundDominions and
Overseas Fund

TOTAL

£803.00	£90.45	£63.10	£48.70	£22.80	£35.75	£40.55	£32.25	£1136.60
670.00	60.00	42.00	28.00	21.30	12.00	20.00	25.00	878.30
850.00	147.00	83.00	35.00	47.00	36.00	23.50	42.00	1263.50
1700.64	126.50	374.53	100.00	40.00	46.00	45.50	50.00	2483.17
1553.62	227.50	299.50	100.00	72.70	58.50	48.71	80.95	2441.48
118.50	103.00	61.50	11.75	11.30	11.00	8.20	11.20	336.45
90.00	125.00	52.00	15.00	12.00	12.00	12.00	12.00	330.00
1000.00	120.00	120.00	50.00	50.00	50.00	50.00	80.00	1520.00
1006.00	157.00	101.00	136.00	58.00	65.00	58.00	51.00	1632.00
*920.55	86.76	102.00	35.50	31.00	21.00	28.00	23.00	1247.81
150.00	15.00	15.00	15.00	15.00	15.00	15.00	15.00	255.00
757.56	65.00	65.00	25.00	10.00	10.00	25.00	10.00	967.56
5926.39	762.61	1076.76	826.84	362.21	380.46	285.52	333.68	9954.47
*1121.70	219.00	297.50	40.00	42.50	30.60	31.40	34.70	1817.40
333.65	60.00	44.50	22.00	17.80	14.60	25.25	18.35	536.15
*735.00	114.00	93.00	43.00	39.00	39.30	44.50	49.00	1156.80
*517.00	86.00	78.00	41.00	40.00	37.00	29.00	38.00	866.00
*635.00	91.41	61.75	38.45	49.10	43.80	47.15	50.00	1016.66
50.00	198.00	97.00	34.00	38.25	34.50	34.00	38.60	524.35
2000.00	168.35	290.10	98.27	93.92	61.69	100.78	74.14	2887.25
£20938.61	£3022.58	£3417.24	1743.51	£1073.88	£1014.20	£972.06	£1068.87	£33250.95

£1095.62	£111.00	£109.00	£41.00	£60.50	£28.00	£39.77	£37.50	£1522.39
*2350.00	260.65	411.50	121.25	93.75	88.55	94.25	133.75	3553.70
1732.85	185.50	143.50	81.96	102.30	65.00	99.00	63.50	2473.61
5577.42	865.38	1169.73	387.00	410.63	306.48	333.83	392.39	9442.86
*983.60	96.82	115.00	52.00	60.00	38.25	40.00	49.50	1435.17
597.00	35.20	109.05	35.60	28.50	28.70	30.20	29.80	894.05
1375.80	164.70	278.98	102.74	36.97	39.70	67.00	65.00	2130.89
*1400	68.25	76.75	46.38	51.58	37.64	34.29	42.69	1757.58
40.00	20.00	30.30	5.00	5.00	5.00	5.00	5.00	115.30
20.00	32.00	30.00	12.00	8.00	13.00	10.00	5.00	130.00
51.50	19.00	10.00		6.00			5.00	91.50
			96.54	20.00			215.73	20.00
		193.60		21.00			149.63	312.27
£15223.79	£1858.50	£2677.41	£981.47	£904.23	£650.32	£753.34	£1194.49	£24243.55

Stornoway	Rev. J. MacLennan	* 3425.71	438.10	706.35	201.18	181.58	186.95	193.05	190.00	5542.76
Bayhead, North Uist	Rev. A. Morrison	1293.98	142.10	69.50	35.10	39.95	19.00	35.45	43.80	1678.88
Breasclete		172.50	60.50		23.00	28.00	25.50	23.00	29.00	361.50
North Tolsta	Rev. D. MacLean	3022.20	347.30	498.95	74.80	105.80	101.95	96.45	105.25	4352.70
North Harris	Rev. A. MacKay	1360.95	462.60	179.74	167.70	153.50	144.10	149.20	159.10	2776.89
South Harris	Rev. A. M. Cattanach	* 2055.50	431.15	189.33	152.75	130.35	92.00	80.00	122.70	3253.78
Ness, Lewis	Rev. W. MacLean	1578.29	84.75	179.48	35.00	49.50	39.50	29.50	45.00	2041.02
Uig, Lewis	Rev. D. A. MacLennan	1300.00	65.00	102.75	30.00	30.00	25.00	50.00	25.00	1627.75

£14511.02	£2071.50	£1966.10	£749.45	£753.60	£669.00	£681.65	£744.85	£22147.17
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WESTERN PRESBYTERY

Applecross	Rev. A. Murray	£670.15	£145.10	£168.10	£28.03	£26.21	£27.24	£29.50	£32.88	£1127.11
Gairloch	Rev. A. Macdonald	2619.45	378.33	366.14	131.15	98.09	94.41	108.32	91.34	3887.23
Laide		1163.89	200.80	132.00	42.00	40.00	43.80	41.50	50.20	1714.19
Kyle of Lochalsh	Mr J. D. Van Woerden	730.10	91.95	30.00	32.70	37.72	27.85	31.15	31.80	1013.27
Plockton		141.60	21.80	8.15		11.20	6.75	3.00	8.45	200.95
Lochbroom		1291.00	211.00	303.88	70.00	75.00	60.00	82.00	77.00	2169.88
Lochcarron	Rev. J. W. Ross	550.00	64.50	161.00	38.10			37.70		851.30
Lochinver	Rev. A. Macaskill	970.00	160.00	250.00	47.00	65.00	63.50	50.00	70.00	1675.50
Stoer and Drumbeg		900.00	300.00	250.00	80.00	80.00	80.00	80.00	80.00	1850.00
Shieldaig	Rev. D. M. Campbell	* 1390.10	124.00	142.77	41.00	38.00	34.65	33.82	37.00	1841.34

£10426.29	£1697.38	£1812.04	£509.98	£471.22	£438.20	£496.99	£478.67	£16330.77
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SKYE PRESBYTERY

Bracadale	Rev. D. J. Macdonald	* £1400.00	£82.20	£52.10	£51.00	£35.00	£50.00	£50.00	£55.50	£1775.80
Strath	Rev. S. F. Tallach	1413.10	179.50	184.50	48.20	53.50	41.00	46.35	50.20	2016.35
Flashadder	Mr D. MacKay	220.00	145.00	30.00	12.50	14.25	13.25	8.50	12.00	455.50
Glendale		519.51	137.30	90.55	48.30	46.50	46.76	40.15	42.60	971.67
Vatten		528.05	118.25	62.30	33.50	39.50	22.75	25.60	21.80	851.75
Watnish		140.00	65.00	31.00	21.50	21.00	15.00	20.00	23.00	336.50
Portree	Rev. F. Macdonald	4359.48	822.20	1105.00	192.13	226.89	210.09	204.20	216.00	7335.99
Raasay	Rev. D. Nicolson	1530.50	228.45	213.85	106.35	85.00	67.10	82.85	86.90	2400.50
Staffin	Rev. J. Macdonald	1669.71	130.50	139.05	56.95	47.70	52.75	49.76	60.09	2206.51

£11780.35	£1908.40	£1908.35	£570.43	£569.34	£518.70	£527.41	£567.59	£18350.57
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AUSTRALIA AND NEW ZEALAND PRESBYTERY

Grafton, Australia	Rev. E. A. Rayner			£100.00				£50.00	£150.00
Gisborne, New Zealand	Rev. J. Van Dorp								
Auckland, New Zealand	Rev. D. M. MacLeod			191.61	62.24			62.86	316.71
				£291.61	£62.24			£112.86	£466.71

SUMMARY

Northern Presbytery	£20938.61	£3022.58	£3417.24	£1743.51	£1073.88	£1014.20	£972.06	£1068.87	£33250.95
Southern Presbytery	15223.79	1858.50	2677.41	981.47	904.23	650.32	753.34	1194.49	24243.55
Outer Isles Presbytery	14511.02	2071.50	1966.10	749.45	753.60	669.00	681.65	744.85	22147.17
Western Presbytery	10426.29	1697.38	1812.04	509.98	471.22	438.20	496.99	478.67	16330.77
Skye Presbytery	11780.35	1908.40	1908.35	570.43	569.34	518.70	527.41	567.59	18350.57
Australia and New Zealand Presby			291.61	62.24				112.86	466.71

Free Distribution Fund: Applecross Congr., £1; M. M. Gress, Lewis, £5, in memory of my beloved husband, Donald MacIennan; Anon. per B. MacKay, Lairg, £3; Two friends, Halkirk, 90p; Thurso Friend, 50p, both for Magazine postage.

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

Barnoldswick: Stornoway Friend per Rev. J. Macleod, £40.

Bracadale: Mrs E.C., Dingwall, £5 for Congr. purposes per Mrs P.K. MacA., Fernlea; Anon., £10 for Bracadale Church Fund per Treasurer.

Dumbarton: Raasay Friend (Dec. 30th), £5; Glasgow Friend, £15, both for Manse Purchase; An Old Friend, £10 for Congr. Fund.

Fort William: D. MacK., Leverburgh for Car Fund, £5; MacL., Tyndrum for Car Fund, £10, both per D.M.; Daughters of the late Mrs Fraser, £20 per Rev. J. A. Macdonald.

Gairloch: D.M.K., 15 P.H., £40 per James Tallach for Aged Ministers, etc. Fund; A.McP., £5 per Rev. A. MacDonald for Car Fund; David, £10; In memory of Grandfather, £10, both for Congr. Funds.

Greenock: Mr D. MacI., Ayr, £10 per Rev. L. MacLeod; R.H.C., Bangor, N.I., £10, both for Congr. Purposes.

Kyle/Plockton: Anon., Inverness, £5; Inverness Friend, £5; Mrs A.W., Glasgow, £5; Portree Friends, £5; Envelope in Kyle plate, £10, all for Kyle Manse Building Fund.

London: Anon. per Mr Wm. Fraser, £10 for London Manse Fund.

North Tolsta: In memory of a dear wife and mother, £10 for Hall Fund, £5 for Manse Heating, £5 for Minister's Car Expenses; Anon., £5 for Hall Fund (in Church plate); Friends, North Tolsta, £10; Friend in memory of a beloved husband and dear father, £10, for Minister's Car Expenses per Rev. D. MacLean.

North Uist: Envelope in plate, £7 for Communion Expenses; Friend, £20 for Congr. Purposes per Rev. A. Morrison; Portnalong Friend, £5; Harris Friend, £5; Skye Friend, £5; Raasay Friend, £5, last three per Rev. A. Morrison; Mrs S.M., Lochinver, £10; Friend, Yorkshire, £20, last five for Manse Extension.

Oban: In December issue Oban Adherent £5 should have read Oban Adherent £10 for Oban Congr. Funds per Rev. M. MacSween.

Portree: Anon., £5 for Congr. Funds (in Church plate); Anon, £5 for Manse Repairs per F.M.

Raasay: R.M., Inverary, £5; Friend of Cause, Inverarish, £5, both for Sust. Fund; Friend of Cause, Inverarish, £5 for Property Fund, all per M. D. MacKay; Friend (late of Raasay), £5 for Sust. Fund and £5 for Congr. Fund, last two per J. M. MacLeod; A Friend, £20 for Foreign Mission Fund per Rev. D. Nicolson.

Stornoway: A Friend, £20 for Church Door Collection; Friends, Swordale, £20 for Swordale Church Repairs, both per Rev. J. MacLeod.

Watnish: Anon. (Dec.), £5 for Congr. Fund per W. Macleod.