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## Never Man Spake Like This Man

The officers who were sent by the chief priests and the Pharisees to arrest the Lord Jesus came back with this report: "Never man spake like this man". They heard the Saviour declare on that last great day of the feast: "If any man thirst, let him come unto me and drink." These were extraordinary words for any man to utter and the officers were constrained by them not to fulfil the command of the chief priests and the Pharisees to arrest Him. The report the officers brought back was a true one and is one that all will have to acknowledge who hear the voice of this One.

He spoke as never man spoke for He was the Holy One of God. What proceeded from His lips proceeded from sinless lips. He was holy, harmless and undefiled and separate from sinners, neither was guile found in His mouth. He ever spoke the words of truth and soberness. His word was with power. He spoke with authority and not as the scribes. Men could not but take notice of this. What He said was not acceptable to all men. It was not acceptable to the carnal heart of man. There was often a division because of Him when He spoke. Some believed the things which He spoke and some believed not. Yet "never man spake like this man".

He who spoke so as to impress the officers sent to arrest Him was none other than the God-man Redeemer, God manifest in the flesh. He was very God of very God, yet truly man, God and man in two distinct natures but in one person. Is it then to be wondered at that never man spoke like this man? He was the Son of the living God and yet the Daysman, the Kinsman-Redeemer who was to redeem His people from all iniquity. Here was the great Prophet of the Church whose coming

Moses predicted. So it was the words of God He made known, making known to men the will of God for their salvation. With such a message to declare how could men say aught else of Him but this — “never man spake like this man”.

What a Sabbath day it must have been in the synagogue of Nazareth when Jesus stood up to read the prophet Isaiah and found the place where it was written: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” How arresting it must have been for the people assembled as He closed the book and gave it to the minister, and sat down and, with the eyes of all that were in the synagogue fastened on Him, began to speak. What words had He to address to them? Was it to tell them of a Saviour who was to come, a promised Messiah who would yet appear? No, but to declare before them all: “This day is this Scripture fulfilled in your ears.” Had any rabbi previously ever spoken such words or any reader of the Scriptures? Surely not, for none could declare as He could now declare that this Scripture was fulfilled in Him. “Never man spake like this man.” And not only was this Scripture fulfilled in Him but all the Scriptures found their fulfilment in Him who was the Messiah that was to come.

Never man spoke like this man in all the words that proceeded forth from His mouth. None could say as He did: “I am come a light into the world that he who believeth in me should not abide in darkness.” None ever spoke as He did when He said: “I and my Father are one.” None ever spoke as He did when He uttered the ever memorable seven sayings from the cross or, when in His agony in the garden of Gethsemane, He uttered these solemn words: “My soul is exceedingly sorrowful, even unto death.” On the Cross there was wrung from His lips the pathetic heart-rending cry of dereliction: “My God, My God, why hast Thou forsaken me?” Surely “never man spake like this man”. After His resurrection from the dead the two disciples on the way to Emmaus had to say: “Did not our hearts burn within us as He talked with us by the way and opened to us the Scriptures?” — for “never man spake like this man”.

So, too, in the experience of the living soul, when Christ speaks to their soul they have to say: “The voice of my Beloved” — for “never man spake like this man”. And what is His parting message to His disciples? It is: “Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither

let it be afraid." Never man spoke like this man to the tried and tempest-tossed hearts of His people and He assures them: "I will never leave thee, nor forsake thee." He sealed the pardon of sin upon their hearts in a day of His grace, saying, "Thy sins which are many are forgiven thee". And they could say "My Lord and my God" for "never man spake like this man". Only this man had power on earth to forgive sins and He it is who now has power in heaven to seal pardon on the souls of poor needy and seeking souls by His spirit.

When He brought His people into the banqueting house and His banner over them was love, then they could say: "Never man spake like this man". And the time is coming when He will bring them into His banqueting house above. "The Master is come and calleth for thee," was said to Mary and that was enough for her. She hastened out to where He was. So it shall be with each of His people when this is fulfilled finally in their experience — "the Master is come and calleth for thee" — this will be enough for them. They will arise and go into the marriage supper of the Lamb and they shall never go out and their testimony of Him eternally shall be: "Never man spake like this man."

## Notes of a Sermon

By the Late Rev. Christopher Munro, Strathy

Preached at Kilmuir, Skye, 1st March, 1867

*"Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with an unquenchable fire," — Matt. 3: 12.*

In this verse we have a portion of John the Baptist's description of the work given to Christ as the Father's Servant. And as this work has an important bearing on the state of all mankind, and therefore on the state of each of us, it is surely a matter that calls for attention and consideration on the part of every man and woman among us. Let us then endeavour to turn our attention to it on this occasion, looking for and depending on the Spirit's guidance and blessing.

Christ's work is set before us here very briefly, and is divided into two departments — baptising with the Holy Ghost and purging His threshing floor. It is the latter department that is to form the chief subject of our meditation at present. The figure employed here to illustrate this solemn and important part of His work is as well known now as it was when spoken to the inhabitants of all rural and agricultural districts of a country. It is, as we have it written, a threshing floor into which the farmer brings his corn after it is cut and dried, in order to get it threshed; and when it has undergone this process, then he gets it winnowed, after which

he carefully gathers up the grain, and lets the chaff either go with the wind, or burns it up, as was the custom in the country of Judea.

Considering the state of my congregation and the command to preach the gospel as fully as possible on every occasion, I must turn their attention in the first place to the baptism by the Spirit and by fire, and then, to the second portion, the winnowing. I shall then notice how he describes Christ as one mightier than he; and the reasons why he did so are to be found not only in His person but also in His work.

I. The work, as indicated already, consists first in His baptism with the Holy Ghost. I attempted some Sabbaths before this to speak to you concerning the Spirit's work in quickening the dead, and also concerning some of its fruits, but all I said then, or can say now, on this aspect of His work leaves this subject almost untouched; it is so extensive and profound that it is impossible to exhaust it. Here then we have the work of salvation described by its effects in the case of the redeemed. Much was antecedently necessary ere they could receive the Holy Ghost, and the fact of His being received, in the manner described here, implies the finishing of all that work given the Son to do in His estate of humiliation. John's work was to preach repentance, declare the advent of the Saviour, baptise with water. But although he had been filled with the Holy Ghost from the womb, and was taught and led by Him in performing his work, he could not give that Spirit to any other; he could baptise none by the Spirit and by fire. Let none from this statement conclude that there is no difference then between teachers who have not the Spirit and those like John who are filled with Him. The giving of the Spirit in His saving influences and operations belongs to Christ. As Mediator and Saviour he was anointed by the Spirit, who was given Him not by measure. He is the head of the Church, which is His body, so that the oil poured on Him, as it was on Aaron, reaches down to His skirts, or is imparted to every member of that body or to every believer. He was anointed by the Father with the Spirit, in the first place, as Immanuel, and then the spirit was given by Him to others. The whole disposal and distribution of this gift is lodged in the Son as the Head of His Church. The effects or fruits, produced in them in consequence, are summed up here in the figurative word, fire. This teaches us that those baptised had been unclean, and their uncleanness of such a nature as requires fire to purify it. There are some impurities that nothing can remove except fire, especially the impurities of metals, and there is no impurity of any kind which may not be removed by fire, if it can be employed in sufficient quantity, and it removes it by consuming it and so cleanses.

But is it not said that "the blood of Jesus Christ his Son cleanseth us from all sin?" Yes; Christ's death made expiation for sin, and so it is the only means whereby the guilt of sin is removed, or by which the sinner is delivered from the curse of the law, from the sentence of death under which he is on account of transgressing the law. It is not, however, simply by the blood of Christ that sin as an unclean principle is removed and the soul is cleansed. It is true that it was Christ's death that opened up a way for the Holy Ghost's coming to sinners and taking up His abode in them, and so may be indirectly said to be the cause of their sanctification, but directly and immediately it is the work of the Spirit to sanctify the soul. The guilt of sin then is removed by the blood, but the pollution is removed or consumed by the sanctifying and mighty operation of the Holy Ghost. The uncleanness that is removed by sanctification is unbelief, rebellion of heart and will, the enmity of the carnal mind, love of sin and self, pride, hatred, anger, wrath, etc., or the disposition from which all these evils arise. These are as noxious plants in the soul to be rooted out, or as the lusts of the flesh to be mortified, or as stains to be washed and made white. The Spirit is given and dwells and works in them for these purposes. But is it not said that it is by beholding the glory of Jesus they are "changed into the same image from glory to glory as by the Spirit of the Lord?" In sanctification there is a physical change effected in the soul and also a moral one. The spirit is the author of the former directly and of the latter by showing Christ as the example and rendering the word effectual to induce them to follow Christ or imitate the example He has left unto His people, so that they become like to Him. And also He causeth all things to work together for their good, that is, for their sanctification and comfort in the Holy Ghost. He worketh in them "both to will and to do"; inclines their wills, draws forth their hope, their desires, their fear, their humility, etc., and enables them to forsake sin and obey His will. By his working in them after this manner, they are led to see sin and hate it, resist it, struggle against it, and overcome it. In this manner He purges them from all their iniquities. He baptises them with the Holy Ghost.

II. The other department of His work is to purge His threshing floor, and this He does in the capacity of a judge. He it is who has the fan in His hand. All judgment is committed to the Son. None else could act the part of the Father's Servant. No angel is fit for this work; no, not the whole multitude of them. Prophets and apostles are unfit for it. They cannot search men's hearts; no, not one man's heart. Peter could not see

that the heart of Simon Magus was not right with God, or not sincere in the profession made by him until it came to light by his doings. In separating the precious from the vile — all the righteous from all the wicked — infinite and infallible knowledge is necessary. To know and search the hearts of the countless multitudes of mankind is absolutely necessary in order to do the work ascribed here to Christ. To take in all the thoughts, words and actions, all their motives, all their ends, requires an infinite mind, an infinite understanding. Christ then must be God. For if not, this is work which He could never perform, and therefore that could not have been committed unto Him. This work, however, *is* committed to Him, and we have the utmost certainty of His being able to perform it, and therefore there is no doubt of His yet executing it. He knows His sheep; knows them by name; knows their circumstances and the time they live. He knows their works, as He tells the churches of Asia. He knows their thoughts, their desires, their faith, their love, their sealing, for they are all sealed by the Spirit. He knows well what often perplexes them in the day of their effectual calling; He knows their repentance, their obedience, their union to Him, and the fact of His purging them. They are written on the palms of His hands; they are as seals on His arms, and on His heart. He has hold of every one of them.

Christ knows all who are not His people, and shall know them afterwards. "Depart from me, I never knew you, ye workers of iniquity" — He did not know them as His people — shall be His language to every one of the ungodly. He makes a clear and decisive distinction between the clean and the unclean, between wheat and chaff, in His word. The one class is dead, the other living; the one is regenerated and the other unregenerated; the one has the Spirit and the other has Him not. One man fears God the other has not His fear before his eyes. One loves Christ, the other does not. The believer has grace, the other is destitute thereof. The one pursues holiness, the other pursues sin. The pure in heart are poor in spirit; the unclean are rich and have need of nothing. The former serve God, the latter their lusts. One man is given to prayer, the other either neglects it or rests on it, and prays to be seen of men. The believer is a stranger here, and finds no resting place, no abiding city; the unbeliever makes himself and the world his god and heaven. The former has his treasure in heaven, and therefore his heart there, but the latter minds earthly and carnal things. The former endeavours to live to God, the other lives to himself.

These are very marked and wide distinctions made in the Word between the two classes, and made by Christ through His Spirit, so that we

may consider them as one way in which he uses His fan. He purges His Church to some extent on earth. He permits temptations to fall out, by which the unsound or the chaff are made known to be so. The Church, as a visible body, has experienced declensions from the faith and practice of the truth, and when this happened, or does happen, it is He who can purge it or reform it, by sending forth His truth and His light whereby heresies and errors are brought to light, and men are rendered sincere in their profession and zealous for purity of doctrine and discipline and practice. Until He takes His fan in this case, matters will proceed from bad to worse, and no human wisdom nor human effort can check the spread of error, of delusion, of corruption of manners among ministers and people. To whatever degree of purity He may bring His Church on earth, we are not led by Scripture to expect that it shall be absolutely free from chaff on earth.

The thorough purging mentioned here must be understood as that to which the Church shall be subjected at the last day — a final judgment — when Christ shall appear, and when all mankind shall be called to His bar. Then He shall separate the chaff from the wheat, or the righteous from the wicked, so that no believers shall be left among the unbelievers, and no unrighteous person allowed to remain among the just. The obscurest penitent shall not be overlooked, nor permitted to be driven away by the winnowing wind, and the best painted formalist shall not be able to stand in judgement; he shall be as conspicuous for the want of the wedding garment as he who never made any pretence to religion, or as the most openly wicked or undisguised enemy. The eye of the King, come in to see the guests, will at once detect him, and so he will be moved away to the left hand. The wind shall pass over all, and none can stand but the righteous. These shall, like wheat, be gathered, and none left, none lost, but all led safely into the house or mansions prepared for them, and none of them shall go out any more, shall be any more among the wicked or shall lie among the pots. None of them shall be any more tried or tempted by sin or by the world or by the devil. They shall no more fear the results of the great day, for it shall be past to their unspeakable peace and joy for ever and ever. They shall then be where their hearts have been while strangers on earth; they shall then have their soul's desire satisfied. Their desires expressed in groans unutterable shall then come out clearly and find their satisfaction in Him, in whom all fulness dwelleth. And the fear of falling away shall not as much as for a moment mar their perfect peace, joy and felicity. This gathering shall be the work of Christ Himself: this peace, comfort, and satisfaction will be imparted freely and

ungrudgingly. Then shall be seen more clearly than ever how all the promises of God are in Him, yea and amen.

Supposing the question was put to them, "Has a single promise failed in the case of a single person here? If so, let him speak out and mention what it is," none would be there to reply. And might not He ask each of them and receive an affirmative answer to such questions as these, "Did not I speak truth when I said 'He that believeth in the Son shall have everlasting life': 'Him that cometh unto me I will in nowise cast out': when I said that 'all things shall work together for good to them that love God': and when I assured all believers of the being kept through faith unto salvation. Did I not speak the truth also when I promised that My grace would be sufficient for them and My strength made perfect in weakness?" "O yes," would be the universal reply. "Is not My reward better than all I required of you to forsake for Me? Is it not better to be here, wearied and worn out in the good fight, better to come maimed and halt, disowned and hated by the world, than be cast into hell? Look down and take a view of their torments, their privations, pains and agonies, and hear the requests that are not to be gratified, and take a survey of your mansions, of the glorious home built by God, of its walls and gates and streets and inhabitants, and come now, drink of this river, this fountain, eat of this tree. Come and take your fill at the fountain of sovereign, eternal and redeeming love, and say if all My promises are not yea and amen." O yes! Eye hath not seen, and it hath not entered into the heart of man to conceive the things prepared by God for His people. The doom of the wicked is as fearful to contemplate as that of the just is delightful and glorious, but they shall be cast into that fire which is unquenchable and eternal. They shall believe when it is too late that all threatened against sin is true, that it deserves the wrath and curse of God for ever and ever, that it is a fearful thing to fall into the hands of the living God; that it had been better never to have been born than to die in sin; better never to have heard of sin and salvation and to have Christ offered and yet to be rejected by them; for their everlasting existence shall be a state of suffering the most intolerable pain that a creature can bear. There is no pain like that of fire.

And this fire shall not serve the purpose of purging them from their dross, like the fire spoken of under the former head of this discourse. It shall never remove one stain or spot. It shall not consume one evil passion or sinful lust, but these in the midst of this furnace shall retain their being and their exercise, the power of the fire only adding to their painful craving that is never destined to be satisfied. It will not purge the cons-

ciency from guilt nor warm the heart, but render it as cold as an iceberg towards God and fellow-creatures. It will not melt it, but render it as hard as an adamant stone. Its purpose shall be to punish and not to reform, and the period during which the punishment shall be inflicted is not to come to a termination.

What do these things teach? They teach that we are defiled and unholy by nature and so unfit for heaven, the seat of everlasting blessedness and rest — that unless we are purified we can not see God in peace, but must be cast away like the dross of silver and gold. We are told that one came who baptises with the Holy Ghost and with fire. This, as you know, is Jesus Christ, who alone can give the Spirit. He still lives and has the residue of the Spirit, so that He is able to baptise *now*. He still carries on this work, and does this to everyone that comes to Him. Have you come unto Him with the conviction that you needed such a baptism? If so, you must be conscious of this need still; you must now feel your need of being washed and purified from all your dross. Give this work to Him; give heed unto His testimonies, unto all He requires of you; for by this the young man shall purify his ways. The Lord's ways are undefiled, whereas the ways of sin are defiled and cannot be touched without receiving some spots. In the Lord's ways there is no defilement; none is contracted, but the soul is cleansed more and more. Let your dependence be on Him for being upheld in His ways and so for being more and more sanctified and made holy. Is not this most desirable for those who abhor themselves and have frequently to cry out "Unclean, unclean?" Come then you, whose complaint is of that nature, apply unto Him, learn of Him, follow Him, and this thy uncleanness shall be removed and thou made whiter than the snow.

Let all learn from this passage the nature of the trial that awaits all of us present here this day. We must all appear before Him, spoken of in our text, who has the fan. Let any or all of us now avoid Christ and refuse to come to Him, yet we must come at last and go through the trial. Are you ready for it, were He to call you now? Could you stand in judgment? He, who has the fan, now calls and invites you to come unto Him. O how long will you refuse, how long be guilty of the folly of despising and rejecting Him who came to cleanse, and besides whom there is none else to do it! Come as you are; think not that you can cleanse yourself; wait not for this, by which many are deceived, and so they put off, till death overtakes them, far away from Christ wallowing in their pollution, and the opportunity, during which they might be washed and purified, gone for ever.

## Days of the Fathers . . . Question Day Notes

Communion Question Day in the District of Carloway  
— 27th September 1878

The Service having been conducted in the customary way, it was requested that one of the brethren present should give a portion of Scripture as the basis of the Question.

The words given were in Colossians, chapter 3, verses 9 and 10. "Lie not one to another seeing ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of Him that created him". Marks of "the new man" were asked, and the knowledge that the brethren had of "the old man", together with the troubles that they had as a consequence of that knowledge.

REV. JOHN MACRAE, DUIRINISH, SKYE, opened the Question and among other things said, These were at one time living in sin, and doing service to many lusts etc. But the Holy Spirit was shed abundantly upon them by which they were regenerated and renewed. Oh the great love wherewith He loved us!

The friends have come here, and well do they like to hear the marks of "the new man". The way to crucify "the old man" is to be often looking to Christ the Mediator. They would prefer to have their lusts crucified than to have the riches of this world.

The following were called on to speak:

MURDO MACLEOD, CATECHIST, LOCHS, who said:

There are two things before us here, "the new man", and "the old man". The Scriptures throw light upon them, and there is a sense in which there are two parties or groups in this congregation, today, "the old man", and "the new man". The latter seek a token from the Lord. If you would ask these if they had put off "the old man", (going by the feelings that they have of "the old man"), their mouths would be stopped — without answer. But "the new man" embraces Christ offered in the Gospel. We need that the Lord would enable us to do this. Who would contentedly continue wearing the clothes of "the old man", fallen away from God, when the law of God curses the soul that sinneth? The poor soul must acknowledge everything that the law accuses him of doing.

Christ is formed in their souls, as the "hope of glory". They are endowed with the graces of the Spirit. Christ is precious to them in the steps (way) in which He suffered. Many an "Och"\*, these have, due to the

\* Alas!

strength of "the old man". If they would only manage to exhaust him! If they do this or that, all things not of faith are made sin to them, but "the new man" delights in the law of God, yea delights in all that God has above, and that He has below. Another mark of "the new man" is that he esteems the Lord's people, "Thy people" are "my people" and "thy God, my God." The Sabbath Day is the day above others that "the new man" delights in. Is the Lord's Day your own delight? Some need it for a rest, but, poor as you are, you will go out (to church) to hear the Word of God. These desire to be clothed with their house from heaven although they are groaning here.

ALEX MACIVER, LOCHS, who said:

We read that there are three persons in the Godhead, and each one has a hand in the salvation of the soul. Before God awakened this people they were "the old man" only. These obtained a sore awareness of original sin, and of actual transgression, and they had need of the hand of God going through that experience. Some made preparation to end their own life going through that experience, but God Himself kept them from doing this. This man\* gave up all hope of being saved. Yet the time of God came, and He revealed to them Christ, in His saving power. Their eyes were opened, their conscience was healed, and they thought that they would have no more tribulation. That place was like Bethel (Genesis 28: 19). He erected a memorial stone where he vowed, "The commandments of my God, I will keep with special care". Yea the place was a Penial to the soul, where he and God were face to face, and he was saved. God has put a mark on this person since that day, his walk is slow, (careful), the soul desires the first ripe fruit. These were at that time like Peter on the mountain, "Master it is good for us to be here, let us make three tabernacles". That was the day of their espousals, in which their hearts were drawn to Christ, their Bridegroom. They are received into the family of God but the Holy Spirit now teaches them that they are in the neighbourhood of sin, that corruption dwells in them. Och! Och! You will see greater abominations. (Ezek. 8). The new man grows in stature within and without.

DONALD MACLEAY, SHADER, who said:

We have heard much about the dealing of the Lord with His people, the nature of "the old man" and "the new man". I will say first that it was God who convinced them that they were sinners, and that the wages of sin is death. They acknowledged all that God had said, that they had sinned against him, and against their own soul. "Against thee, thee only,

\*The Speaker

have I sinned, and done this evil in thy sight". They received Christ as sinners who were hell deserving. "They looked unto him and were lightened" (Psalm 34: 5). Their faith saw in Christ all that they needed for eternity. Their state is now altered, the person now begins to put off "the old man". He begins to separate from the old companions, turns his back upon them and turns to follow the Lord, for the love of Christ constrains him. He came to have an agreement with God's way of salvation, in Jesus Christ. You would not have known you had an old man till you obtained "the new man". You thought then "the old man" had been slain, but he rose up again. Poor soul it appears to you that he is set free (let loose) when he is thrashing about. This made the apostle cry "O wretched man that I am who shall deliver me from the body of this death?" This "body" follows them, "the lust of the flesh, the lust of the eye and the pride of life". These follow them, as God said to Israel that the heathen whom they did not cast out would be as thorns in their sides etc. A mark on them is that they delight not in the company of the ungodly (Psalm 1: 1).

They would rather be a doorkeeper in the house of God and dwell in it, than be in the tents of wickedness. (Psalm 84: 10). Christ is precious to them in the way the church said "My beloved is white and ruddy". "The new man" loves the commandments of God.

DONALD GRANT, STORNOWAY, who said:

The sharp two-edged sword, law and gospel, in mercy broke their heart. They were wounded, and were healed in the day of effectual calling "I will take the stony heart out of their flesh, and I will give them an heart of flesh. . ."

These have to wage war against "the old man", and in that way they grow in knowledge of the power of "the old man", as a consequence of which they cry out, "Who shall deliver me . . ." But Christ is with them as He was with the three young men in the fiery furnace. They are conscious that they are weak and backward. "I am not," said Ruth, "like unto the least of thine handmaids." "Yet they delight in the saints on earth and the excellent. . ." (Psalm 16: 3).

KENNETH MACKENZIE, CARLOWAY, who said:

Referring to the question or portion of scripture, one of these got his being from sin, the other from grace. The Lord is the portion of "the new man". He has a conscience (who is without it?), but these are conscientious in their dealings in all things, on Sabbath and week-day. The exercise of their faith is upon Christ their intercessor in heaven. . .

MALCOLM MACLEOD, BRAGAR, who said:

I am afraid to stand up, and I am ashamed to speak. I am afraid that when I rise "the old man" will stand up with me. I am sick tired of him. It is not just "much speech" that "the new man" has. He will not make the most noise. What he has is the groan (unuttered).

I remember John Macleod (Gaelic Schoolmaster) being asked to speak to the "Question" in the Parish of Uig. He was asked to tell if he had anything against Finlay. "It is my opinion" said the godly man "that my own hearth would first need to be swept, before that of any of the brethren".

"The old man" is so old that it was in fallen Adam we got him. Whatever people say, it is high time that I put off "the old man". "The old man" will allow you to criticise him, but that will not take you to heaven. Christ will not be pleased with anything, except "the new man" for He is Himself wrought in that person as "the hope of glory". The blood is sprinkled on these "when I see the blood I will pass over you". There are marks on "the new man". He is warm, for if you have not love, you have not God. The world ought to know these from the love they have toward each other. I ask you fishermen, would you set your fishing lines because of your love to God? And you women, would you sell a dozen eggs for your love to the Lord's people, and your union with His Cause?

When the Lord gave this people true faith, unbelief came following in its footsteps. The multitude is as ignorant of this as the brutes (cows) over there opposite us.\*

Another mark of "the new man". Although you would hit him in the face he would love you still. Another, if you have an enemy in the village you will not restrain prayer for him. A brother and sister may quarrel, but they have to forgive each other. One distinctive mark I give on these — they would not wish to have one thought of enmity against the brethren. Let us examine ourselves regarding this.

"The new man" prays often when he is growing. The Lord sometimes was better to him journeying on the highway than in secret. (Giving the Spirit of Prayer) many a time indeed was He better than in secret. I will confess this, that the Lord was for four years telling me that I was a great sinner, before I saw that God was offering His Son to me; without my own works. "The new man" has both a wakeful and humble nature, yea, the mind that is in Christ.

ALEXANDER MORRISON, STORNOWAY, who said:

Regarding the people of God, one thing is true about them, as we have

\* The service may have been on the common pasture.

in the words of the "Question", they desire to speak the truth one to another as brethren in Jesus Christ. It is very difficult to distinguish between "the old man" and "the new man". We would desire to give a mark on the weakest of these. Some may attain to such a great height in the Church of God, when mere hypocrites, while the people of God are weak, and lowly, but the Lord will raise these up eventually. I could from natural ability spend many nights in watching. We cannot adequately give light on how a person closes in with Christ when he was seeing on the one hand that God must be glorified and on the other that his poor soul must be saved. It was not because of all he heard from other folk, but he did this upon the authority of the revealed will of God, that he had given His Son for him. He had now a right privilege from the word of God. The world appeared new to him, the hills and the glens as if they had a beauty they did not have till then. The soul imagined, in the light of the love of Christ, who covered the sins of his people, that these sins would no more trouble them. But a lust here and a lust there began to seek a place. He began to fear that it was not the real work of God that was begun in him. The "Canaanites" are too strong for him. This people cannot bring anything now before God but His free grace. The feeling they have is "against thee, only thee, have I sinned". I will give one mark on them — though God forgave their sins, they do not forgive themselves. Some take refuge under the "common mercy" of God, but I know some and they would desire a secret place so that they would get one word from God. I would accept that as a mark of those who seek Christ. Another mark: you seek Him in all the means of grace, you are inclined in your mind towards them and you would desire to have all the people of God in your arms. There are two things going along with "the new man", a knowledge of the way of salvation and a godly watchfulness. We ought to be as "Galileans" to the world, as if we had been with Christ; and to our consciences that we are faithful to our profession. These seek to follow Christ's example. They are sorrowful that they are so far behind.

## Obituaries

### **The Late Miss M. Gillies, Staffin**

Miss M. Gillies, or Maggie Gillies as she was generally known, was born in the village of Clachan, Staffin district, on the Island of Skye, on 19th April, 1896. Like many young girls from her native island, she went out to Glasgow in her young days, and engaged in domestic service. Dur-

ing this time she sat under the ministry of the Rev. Neil Cameron, whose preaching was evidently blessed to her soul.

Like many of her generation she was very reticent in speaking of her spiritual experience, but all who had the privilege of knowing her believed that she was one who had tasted of the love of God in Christ. On one occasion, she visited Mr. Cameron's manse on some business. When the business was finished, Mr. Cameron began to question her about her soul. He then said to her that she should come before the Session at the next Communion. This she did, and when she appeared Mr. Cameron said to the elders that he had questioned her already, and she needed no further examination. This indicated how satisfied he was with the account she gave him of her conversion. This happened about 1927, and thus began a long and faithful profession, in which she was preserved and kept until the end.

Some time after her conversion she was harassed by a rather unusual but severe temptation. This took place especially when she was hearing the Gospel being preached, and Christ exalted. The temptation was a sudden uprising in her soul to reject this glorious Saviour. This proved a very painful trial to her, and continued for many years. One Sabbath morning, however, while listening to a sermon on the words — "By grace are ye saved through faith, and that not of yourselves, it is the gift of God," this temptation rose sharply in her soul, but the sermon was so blessed by the Holy Spirit that she felt the temptation quelled, and it never troubled her again. "That temptation," she used to say, when telling of the matter, "received its death-blow that Sabbath morning."

With her pawky sense of humour, and her rather unusual way of expressing herself, one would not always appreciate her sharp spiritual discernment, and deep understanding of the glorious truths of the Word of God. She reminded one of a remark made by Rev. J. R. MacKay, speaking of Miss Ishbel Murchison of Drumbuie, a woman eminent in piety, and Mrs. Auld of Thurso, a friend of Dr. Kennedy and Dr. Hugh Martin. Mr. MacKay was of the opinion that although Miss Murchison lacked the advantage of a formal education, such as Mrs Auld had received, she had just as deep and comprehensive a grasp of spiritual truth.

This remark could apply just as surely to Maggie Gillies. Her grasp and understanding of the things of the Spirit of God were quite outstanding. An instance of her spiritual discernment will illustrate the point. She was present at the Portnalong Communion on one occasion and on coming home she mentioned to the writer that she had been very

impressed with a part of the action sermon, when the minister was preaching on the subject of the blood of Christ. "There was something special about that part of the sermon," was how she put it. Some years after that, a young woman came before the Kirk Session, and told that she had been under deep conviction of sin that Sabbath morning when she came to the church. She tasted of the liberty of the Gospel while listening to the part of the sermon on the blood of Christ which so impressed Maggie Gillies. It is evident that the gracious presence of the Holy Spirit was granted to both of them on that Communion Sabbath morning. We hope that many more were similarly blessed on that solemn occasion.

Miss Gillies was a well-known figure at Communion Seasons for many years, and her presence in the congregation was an encouragement to those who feared the Lord. Like Miss Murchison and Mrs Auld, of whom mention has already been made she had a deep affection for and real appreciation of the testimony for the Word of God in the church to which she belonged. She prayed earnestly for the welfare of Sion and looked to the Lord to fulfil his promises in His own time. After she left Glasgow, she came for a while to Dingwall, and then to the district of Braes in the parish of Portree. At a later date she returned to her native Staffin.

The end came rather unexpectedly. She was visiting her friends, the Misses MacAskill, in Portree, when she took a stroke. She said to one beside her bed, "He will do whatever pleaseth Him". It pleased Him to take her to be with Himself on that occasion, and she passed away peacefully on the morning of 28th December, 1981, in her 85th year. She is now, as to her soul, in the place where there are pleasures for evermore, and so joined a goodly number of the Lord's people who were raised up in the island of Skye, who have passed on to their everlasting rest. In this world they were happy together in the worship of God, and in communion and fellowship with one another at Communion Seasons. They are now much happier in that place where sin and sorrow will never enter. It was pleasant to be with them in time, and it is pleasant to think of them together in heaven. May we be followers of them who through faith and patience are now inheriting the promises.

D. McL. Glasgow.

#### **Mr Robert MacSween, Glasgow**

Robert Murray MacCheyne MacSween, to give him his full name, was born in 1935, the second son of the late Mr Donald MacSween, who was

latterly our Missionary in the congregation of Flashadder in the Island of Skye. His mother, Johan MacIntosh, was a native of Mugarry, in the Parish of Portree, and was a pious woman. Her reason for giving her second son this name was that the Holy Spirit had been pleased to bless the reading of MacCheyne's sermons to the conversion of her soul.

Robert was thus brought up in a Godly home, in the nurture and admonition of the Lord. He was a strong, athletic youth, and after he left home went to school in Inverness. Later he joined the Merchant Navy, and in his day was the youngest Bo'sun in that fleet. During his sea-faring days, he had some very narrow escapes from death in very dangerous circumstances. He was to say afterwards, when he had read the life of John Newton, that it reminded him vividly of his own adventurous life. These escapes from death, however, made no impression on him. He had turned his back, sadly, on all the teaching and example he had received in the house of his parents, and plunged headlong into the world and all its vanities and false pleasures. He married and settled down in Glasgow as a taxi driver. On one occasion he happened to open his Bible, which he normally did not read at all, and it opened at Daniel Chapter 5: 25, and he read these words, which alarmed him, "Mene, Mene, Tekel, Upharsin" — thou art weighed in the balances and art found wanting". He concluded from this verse that he had committed the sin against the Holy Ghost for which there is no forgiveness. Far from this thought striking him with the terror of the certainty of going to a lost eternity, it had the very opposite effect. Since he concluded that there was no forgiveness for him, he decided to enjoy as much of the world's pleasures as he could, while left in this world. On occasions he would be passing St. Jude's Church in his taxi, and as he saw the congregation going in and out of the church he felt nothing but pity for them, as they were not enjoying the pleasures of sin as he was. He was a real prodigal son, very far from God and His house, lost in the world and in its ways. After one of his escapes from death, while at sea, he returned home to Skye, and while there, his godly mother told him that he should be thankful that God had taken care of him during his time at sea, but he maintained there was no mercy for him, although she tried to show that this was a temptation. He remained unconvinced, however, although he did acknowledge that his father must have been following him with his prayers during this last adventure, as he had felt unusually helped when operating the boat in which he and his companion nearly perished.

On a particular occasion he had a gentleman in his taxi. This man said to him that he noted that Robert had a Highland accent, and hoped that

he was going to church. Robert replied that he did not go to church, and the man seriously advised him to do so. Robert brushed this advice aside, and at first resolved to pay no attention to it.

It happened, however, that there was a Church near where he lived, and one Sabbath Day he suddenly decided to go there. As he sat among the congregation, in surroundings now so strange to one who had never been inside a church for years, he regretted having come in, and hoped that no-one there would know him. He was tempted to leave, but did remain. The preacher's text that day was, "Is not my word like as a fire?" saith the Lord; "and like a hammer that breaketh the rock in pieces?" Jeremiah 23: 29. Robert was very much impressed by the text and the sermon, as the Holy Spirit applied it to his soul. He came under deep conviction of sin. He often remarked on the goodness of the Lord in preserving him at this time, especially when he would be driving along the motorway to and fro from the Airport, with his eyes streaming with tears on account of his sorrow in having so sinned against God, that he could not see clearly, while cars on either side of him were passing him at seventy miles an hour. He saw the Lord's hand in preserving him and others in such circumstances. At this time, however, he was still of the mind that he had committed the sin against the Holy Ghost. Since he did not believe that there was mercy for him, he did not pray for mercy, although feeling his need of it so greatly. In the morning he prayed he would be spared until the evening, and at night he prayed that he would be spared until the morning. He continued in this distressed state of mind for some considerable time. In his distress he read his Bible extensively. While he was waiting for passengers in the taxi ranks he spent his time reading the Word of God. One morning while driving along in his taxi, and meditating on what he had been reading in the Scriptures, he obtained such a view of the glory of God as encouraged him to believe that there could be mercy in God for him. He now began to pray for mercy, for the sake of the Saviour who died and who rose again. This prayer of his was eventually answered in secret, and he was brought to the knowledge of the Saviour. The tears he now wept were tears at the thought of so great a sinner obtaining mercy through such a glorious Saviour, and were mingled with the joy of salvation.

He now desired that others would come to taste of this salvation. In the days of his spiritual darkness a half bottle of whisky was carried in his taxi. This was now replaced by a bundle of Gospel Tracts, one of which he offered to each passenger with a word of advice. He must have distributed thousands of tracts in this way. He had a most unusual gift of

speaking to people about their spiritual interests, and inviting them to come to church. "If all I invited would come to church, St. Jude's would not hold them," he used to say. A Roman Catholic priest came into his taxi once, and asked to be taken to Glasgow University. The priest had some cases of books with him. When Robert remarked on this the priest said he was giving a lecture on philosophy at the university, and was on his way to deliver it. Robert then asked him if he thought that it was necessary to know philosophy to understand the Gospel. The priest assured him that in his opinion no-one could understand the Gospel without the knowledge of philosophy. To this Robert replied in his solemn way "I am sorry to tell you that you are wrong; philosophy is the wisdom of men, but the Gospel is the wisdom of God." This remark, and the way in which it was said, made such an impression upon the priest that when he came out of the taxi he said to Robert, "I never met a man like you before, please pray for me."

At this time in his spiritual experience Robert was greatly helped by his aunt, Mrs MacSween. Flora Robertson, as she was before she married, was a native of Sleat, in the Island of Skye. She was brought up in the Church of Scotland, but, on coming to Glasgow, she met and married Mr Alexander MacSween, a brother of Robert's father. Through her marriage she came to St. Jude's congregation. Her initial reaction, on hearing the preaching there, was to feel rebellion against it, but at the same time she had a conviction that this preaching was the truth. The death of a little daughter of about four years was blessed to her also, and she began to come under soul concern and conviction of sin, which continued for some time. She came to the liberty of the Gospel in secret, the words "Blessed are they that hunger and thirst after righteousness for they shall be filled," being made especially precious to her. She was later exercised as to her duty to sit at the Lord's Table, and was encouraged by the words, "Why criest thou unto Me? Speak unto the children of Israel that they go forward."

She was a most judicious and well-informed Christian lady. She knew the joys and sorrows of the gracious soul. On one occasion she heard a minister say, "holiness in the experience of the people of God is more in the desire than in the actual attainment, so the Saviour says, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.'" "That was a great help to me for many a day," she used to say. She was in every way fitted to be a help to a young Christian, and she found great delight in the company of her once erring nephew, of whom it could now be said, as was said of the prodigal son, "It was meet that

we should make merry and be glad, for this thy brother was dead and is alive again, and was lost and is found." Mrs MacSween passed away to her eternal rest on 10th June 1983.

Robert's amazing knowledge of the Scriptures after so many years of neglect must be attributed to the teaching of the Holy Spirit. If anyone exemplified the meaning of the truth, "To be spiritually minded is life and peace," Romans 8: 6, he did. The wonder of the salvation which is in Christ filled his mind to such an extent that he seemed to have little desire to speak of anything else. He came before the Kirk Session in St. Jude's asking to be admitted to the Lord's Table for the first time. The Session were very satisfied with him, and looked forward to such a man becoming very useful in the Cause of Christ among us. His warm-hearted and lovable disposition made him an attractive Christian, with a witness that was clear and unambiguous. Of him it could be truly said, as is declared of the people of God "For they that say such things declare plainly that they seek a country, and truly, if they had been mindful of that country from whence they came out they might have had opportunity to have returned, but now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city." Hebrews 11: 14-16.

Shortly before his death, Robert was one day in the company of a cousin of his. He was as usual in a spiritual frame of mind, but on this occasion his whole theme was the glory that the people of God were to enjoy in heaven. He seemed to have a most unusual insight into this glory on that occasion, and spoke of it with ardour. "I should have realised," said his cousin, "that Robert was not long for this world, when he was in such a frame of soul." We were all surprised to learn that he had developed a heart condition, as he seemed such a strong and healthy man. It was decided that he would need a heart by-pass operation. When he entered the hospital to prepare for the operation he was in his usual spiritually minded state, speaking to his fellow-patients about the needs of their souls, and the preciousness of Christ. While waiting to have the operation he mentioned to the Sister who was attending to him that he was enjoying such peace in his soul that he was fully reconciled to the outcome of the operation, whether it would be life or death. Like the Apostle Paul he could truly say "For me to live is Christ and to die is gain." To the great sorrow of all who knew him, he passed away during the operation, and entered the glory of which he had had such a wonderful glimpse some time before.

We had looked forward with anticipation to Robert becoming, in due

course, a useful office-bearer, as he was such a bright Christian. He was very gifted in public prayer and had a notable gift of utterance. His warm-hearted love to souls sprang from his sense of thankfulness that there was a Saviour for such a sinner as he knew himself to be. He very much relished the preaching of the Gospel. He made good use of his waiting at the taxi ranks not only to read his Bible, as already mentioned, but to read the Puritans and other sound literature. He was very well informed, and able to enter into conversation with his fellow-sinners on the great theme of redemption. When he died the portion of God's Word which came to our minds was, "He was a burning and a shining light, and for a season, ye rejoiced in his light." The words have a special application to John the Baptist. They did apply to Robert in his own way. He too, was a burning and a shining light through Divine grace, and we had rejoiced in that light, and hoped that he would be long among us, but he was only to be with us for a season. In a cloudy and dark day it was a great encouragement to meet such an one, in whom the light of grace shone so clearly. It was to be but for a season, however. The time of his witness in this world came to an end, and he passed away to be with his Lord on 15th May, 1984, aged 48 years.

"Help, Lord, for the Godly man ceaseth, for the faithful fail from among the children of men." Psalm 12: 6.

To his sorrowing widow and orphaned daughters, and to his sorrowing brother, we extend our most sincere sympathy, and hope and pray that they too may be brought to the knowledge of the Saviour, Who is able to save to the very uttermost all those who come unto God by Him.

D. McL., Glasgow.

## Notes and Comments

### **The Government and the Westland Affair**

Two Ministers of the Crown, Mr Michael Heseltine and Mr Leon Brittan, have resigned over the Westland affair. The fact that this has followed so closely on the Government's determination to press ahead with the Sabbath Trading Bill is, we think, significant. The Prime Minister ought to recognise the warning signs and realise that to pursue the Government's present course may result ultimately in the fall from power of Mrs Thatcher and the Conservative Government. The Scripture is clear that "whatsoever a man soweth, that shall he also reap." This has its application, not only to individuals, but to governments as well.

### **The Government and Ireland**

The Northern Ireland Members of Parliament who resigned to show their disagreement with the Anglo-Irish Accord on Northern Ireland have, with the exception of one member, been returned to Parliament. On the issue of Northern Ireland the Government is succumbing to Roman Catholic pressure. The attempt to settle the Northern Ireland question without the consent of the Protestant majority in that land was a path fraught with the danger of provoking a civil war in the Province and ought never to have been contemplated. Let the Government ever keep clearly before them that what is at stake in Northern Ireland is the maintenance of the religious and civil liberties of the people in that part of our land, and then they will never be tempted to sell these for a mess of Southern Irish pottage. It is good that the Protestants of Northern Ireland look beyond the hand of man to maintain their liberties and defend them from their enemies. The Lord is the deliverer of His people and He will not fail those that put their trust in Him.

### **Space Shuttle Disaster**

The deaths of seven American astronauts through an explosion shortly after their space shuttle had taken off on a space mission, brought sorrow to the entire American nation and the sympathy of many other nations was expressed over the disaster. Though the American space programme has been remarkably free from fatal casualties, yet all the astronauts taking part in it were exposed to death in taking part in these hazardous missions. What fruit will come of space exploration we cannot tell, but it is evident that the U.S.A. is determined to continue its space defence programme in order to protect itself from Russian nuclear attack. It is to be hoped that the U.S.A. will never surrender to Communist propoganda or blackmail but continue to do all in her power to preserve herself and the free nations of the world from the world domination which the Russian Communists seek for themselves. It is not however on the power of American might that we are to rely for our defence but on the Mighty God of Jacob whose arm is strong to save.

### **Violence on Television**

In December the Home Secretary expressed to the BBC and IBA the Government's concern over the standards of broadcasting. While guidelines have been laid down, it appears that the broadcasting authorities do not enforce their own rules strictly enough. More recently a Crown Court judge accused TV companies of helping to create a crime

wave on Britain's streets. He said: "This is a generation deluged with impressions of violence and guns. I am convinced it has had an effect." When responsible persons express such concern it is surely time for action to be taken before society is debased to the level of the programmes which are broadcast. If the present holders of positions of responsibility in broadcasting cannot be trusted to exercise that responsibility in such a way as to deprive corrupters of society from having access to the media, then they should be replaced by men who will. It is a matter of such consequence for the nation that the matter cannot be left to go by default.

### **Extreme Left Influence in Schools**

Communist influence in schools has been very marked in recent times. Teachers of a very far left bias are not slow in propagating their communistic ideas to their young charges who are open to their influence at a very impressionable age. The breakdown of discipline in the schools and also the teacher's strike which is at present taking place, open the way for them to secure the widest possible disruption of education in the classrooms of our land. It is not by accident, we think, that men of extreme left tendencies appear in Highland and other schools but are there by deliberate policy. So, too, it is not by accident that they tend to be the most vocal in connection with teachers and pupils rights and obtain positions of influence in teacher's unions. There is without doubt a concerted attempt to destroy education as it has hitherto been known in Scotland and replace it with a form of indoctrination that would make communistic teaching acceptable to young impressionable minds. Only the Lord in His good providence can overthrow these evil schemes of wicked men. May He in His mercy graciously grant that we, as a nation, be delivered from these and our many other enemies.

## **Our Mission in Zimbabwe**

Several letters from Zimbabwe recently have made mention of Nkai Communion, which was held on the first Sabbath of this year, 1986. The ministers officiating were the Rev. Alfred Mpofu, Bulawayo, and the Rev. B. B. Dube, Zenka. Four of the Scottish staff were present, Jessie Coote, Marion Graham, Etta MacLennan, and William Campbell. It poured rain all week-end, but apart from the discomfort caused by the constant downpour, the rain was most welcome, as it lowered the temperature, and gave a prospect of crops in the fields. All were refreshed after the services, and appreciated the warm welcome, especially from the Mpofu family.

Nkai was opened as a preaching station in 1924. The Rev. J. B. Radasi had enquired among his elders and male members for someone who would willingly go to that part of the country, notorious for the prevalence of malaria, and for the presence of wild animals in abundance, to preach to a group of our people recently removed there. John Mpofu, after thought and prayer, offered his services, and he and his family moved to Nkai. John Mpofu's eldest son was a trained teacher, and after a time he opened a school. The difficulties they faced were extreme. The local people resented their presence; on three occasions their thatched roof was set on fire. Their lives were threatened, but by God's Grace they persevered, and after years of work and prayer, hearts were changed and a number professed faith in Christ. John Mpofu was a lively preacher. On one occasion he stopped during his sermon, and addressing the congregation he asked, "Whoever heard of a king dying for his people? It is the people who should die for the king. But here you have King Jesus dying for His people." His prayers were at times more helpful to seeking sinners than his sermons. He would sometimes quote in prayer: "If then ye seek Me let these go their way."

John Mpofu passed away in 1961. His son, Alexander, accompanied the Rev. P. Mzamo to the Synod in 1963. Shortly after their return to Zimbabwe, Alexander, after a brief illness passed away, also. The Rev. Alfred Mpofu, Bulawayo, and Mr James Mpofu, teacher and Boarding Master at Ingwenya are grandsons of John Mpofu.

Neil and Cathie Ann Murray hope to leave for Zimbabwe on March 3rd, D.V. We trust many friends will follow them with their prayers. Margaret MacAskill's leave is overdue; Jantein van Saane is anxious to visit her widowed mother in Holland. So the staff will be glad of reinforcements. A Government doctor is to visit Nkai, a distance of 40 miles away, on certain occasions, which will be a help to Mbuma. The long journey to Bulawayo is very trying for seriously ill patients.

It was encouraging that two men were received as members at the last Mbuma Communion, one an older man, the other a young teacher. The Security situation remains the same. Dissidents, those who oppose Mugabe's Government, still roam the country, and many innocent people are caught between two fires, the Dissidents and the Government forces. The Mission itself has been wonderfully protected, and we pray that this will continue. Government soldiers moved on to the Mission some months ago. About twelve stay more or less permanently on the Mission, while the others are out on patrol. They have proved respectful and co-operative. George Hlomuka, an old elder from Simbo, has been

in the hospital at Mbuma for about four months. He can walk only a short distance, with the aid of two nurses, and is really quite helpless. In a letter from Margaret MacAskill she says that he enjoys being taken to church, in a wheel-chair.

Neil and Kay Hicklin have been busily employed since they arrived from New Zealand with their little boy, Ben. Neil has been wiring school dormitories at Ingwenya, and the Rev. P. Mzamo's house at Mbuma. With David Ndlovu, our Transport Manager, Neil has begun the maintenance of the Mission vehicles, a very expensive item hitherto. Neil has Form 3 Sabbath-School class numbering 107 pupils, and Kay is in charge of the Library, and also assists with the voluntary Bible Class, known as "Timothys".

The idea of having blind pupils at the John Tallach Secondary School has caught the interest of people at home and abroad and there have been generous donations. Marion Graham writes that among the 435 students and their teachers, who arrived on the Mission before the opening of school, were two little blind girls and their teacher. A third blind girl is still to come. Paris and Betty are partially sighted, that is they can see their way around, which is a great help, but they cannot see to read or write. The Council for the Blind has provided three Brailers, resembling typewriters with braille characters, and a tape-recorder to tape lessons in the classroom.

Please pray that the Lord would pour out a blessing upon His Word taught in Church, hospital, and schools. "Is anything too hard for the Lord?" "Lift up your eyes and look on the fields for they are white already to harvest."

J.N.

## Church Notes

### Dundee Induction

The evening of Friday 13th December was a historic one for the Dundee Congregation of the Free Presbyterian Church of Scotland. On that evening the Southern Presbytery met in the Baxter Park Free Presbyterian Church, Arbroath Road, Dundee, for the ordination and induction of Rev. Donald C. Macaskill to the pastoral charge of the Dundee Congregation. Friends from all over the Church gathered for the occasion and there were over 350 people present. After the Moderator had constituted the Presbytery and proclamation in the usual form had been made, ministers from other Presbyteries who were present were for-

mally associated with the Presbytery; namely Revs. A. F. Mackay, A. Murray, S. F. Tallach, J. Ross, and D. M. Boyd from the Northern Presbytery and Revs. J. W. Ross, D. A. Ross, N. M. Ross and A. N. McPhail from the Western Presbytery.

Rev. A. MacPherson, London, conducted public worship, preaching a most appropriate sermon from Acts 2: 39 taking as his text the words "As many as the Lord our God shall call". Mr MacPherson referred particularly to four matters: 1. The general call of the Gospel. 2. Why this call must be given. 3. The effectual call of the Gospel. 4. The manner of effectual calling. Mr MacPherson concluded by expressing the hope that the Gospel to be preached in Dundee would be made effectual to many.

After public worship was concluded the Clerk gave a narrative of the proceedings leading up to this Call. Rev. D. MacLean, Glasgow, Moderator of Presbytery then asked the pastor-elect to stand and addressed to him the Questions normally put on such occasions which Mr Macaskill answered satisfactorily. After the Formula had been read by the Moderator Mr Macaskill signed it. The pastor-elect then kneeled and the Moderator — together with all the ministerial brethren present — placed his hands on Mr Macaskill's head and with solemn prayer ordained him to the holy office of the ministry. The Moderator then formally admitted the newly-ordained minister to the pastoral charge of the Dundee congregation and along with all the members of the Presbytery gave Mr Macaskill the right hand of fellowship.

Rev. L. MacLeod, Greenock, addressed the new minister in suitable terms referring particularly to the need of prayer and study of the Word of God. Rev. D. J. MacDonald addressed the Congregation relative to their duties to their minister. Rev. A. F. Mackay, Inverness, the senior minister present from the Northern Presbytery was called to speak and conveyed his good wishes and that of his Presbytery to Mr Macaskill and to the Dundee congregation. Rev. Neil M. Ross, Ullapool, Clerk of the Western Presbytery, spoke in similar vein. The Clerk read messages of good-will from Rev. F. MacDonald, Portree, Clerk of the Skye Presbytery, Rev. M. MacInnes, Toronto, Clerk of the Canadian Presbytery and Rev. J. Tallach, Aberdeen. On behalf of the Dundee congregation the Moderator made presentations to Rev. D. C. Macaskill and to Rev. D. J. MacDonald who had been Interim Moderator. The proceedings were concluded with singing and the benediction, and the congregation were given an opportunity to shake hands with the newly inducted minister at the door of the church.

Afterwards the ladies of the Dundee congregation provided tea in the adjoining hall.

During the evening several speakers made reference to the eminently godly in Dundee in the past such as Wishart and MacCheyne and to the times of Gospel blessings enjoyed in the city in days gone by. It is our fervent prayer that the Lord would again visit Dundee with times of true spiritual revival and that the ministry now begun in Dundee would be blessed in bringing many sinners to Christ and in building up believers to be true and living witnesses. The congregation in Dundee is small but there is, we believe, evidence that the work begun in Dundee some twelve years ago is of the Lord. The congregation that began with two men and their families meeting in a rented room now have their own Church, Kirk Session and Communion Roll. Now they have a minister duly set over them. We trust that all praying people who read this will endeavour to remember the Dundee congregation pastor and people at the Throne of Grace that the little one should become a thousand and a small one a strong nation. "Pray for the peace of Jerusalem: they shall prosper that love thee." (Ps. 122).

**D. J. MacDonald, Clerk of Presbytery**

### **Southern Presbytery Resolution**

The Southern Presbytery of the Free Presbyterian Church of Scotland, met at Glasgow on Tuesday the 12th day of November, 1985, views with grave concern the determination of the British Government to introduce a Bill in effect to allow the unrestricted opening of shops on the Lord's Day. This will lead to greatly increased profanation of that Day concerning which the God of eternity has commanded "Remember the Sabbath Day to keep it holy."

Being a Court of a Christian Church, the Presbytery firmly believes that Britain's greatest need at this critical time in our Nation's history is that the efforts of the Government would be blessed by God in seeking to cure the evils with which we are plagued at the present time. As there is no surer way to obtain this blessing than by the observance of the Lord's Day, so there is no more certain way of incurring the righteous displeasure of God than this public act of the Government in defying the fourth commandment. The Word of God declares this fact clearly in the following words "If thou turn away thy foot from the Sabbath, and from doing thy pleasure on my Holy Day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking

thine own words; then thou shalt delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

The Presbytery call upon the Government to withdraw this Bill, which introduces legislation so painful to the Christian conscience, and so certain to be followed by providential disasters to the Government.

### **Court of Session Case**

The Court of Appeal has set aside Lord Dunpark's dismissal of the action. Consultations are taking place with the Church's legal adviser and a statement by the Church Interests Committee will be issued in due course.

**D. MacLean, Clerk of Synod**

### **Committee Meetings (D.V.)**

The following Committees will meet at Inverness Church:

#### **Tuesday, 25th March.**

|                         |                                               |
|-------------------------|-----------------------------------------------|
| 10.00 a.m. — 11.00 a.m. | Training of Ministry                          |
| 11.00 a.m. — 12 noon    | Church Magazines                              |
| 12 noon — 1.00 p.m.     | Publications                                  |
| 2.00 p.m. — 3.00 p.m.   | Welfare of Youth                              |
| 2.00 p.m. — 4.30 p.m.   | Finance                                       |
| 3.00 p.m. — 4.00 p.m.   | Sabbath Observance                            |
| 4.30 p.m. — 5.30 p.m.   | Dominions and Overseas<br>Religion and Morals |
| 7.00 p.m. — 9.00 p.m.   | Jewish and Foreign Missions                   |

### **Presbytery Meetings (D.V.)**

**Western:** At Laide on 11th March at 11 a.m.

**Northern:** At Dingwall on 22nd April at 2 p.m.

**Australia and New Zealand:** At Auckland on 30th May at 2.30 p.m.

### **Zimbabwe Mission — Staff Vacancies**

**GENERAL** — Post of Administrator/Treasurer.

**JOHN TALLACH SECONDARY SCHOOL** — Graduate Teachers (Four Posts) with qualifications in English, History, Geography and Mathematics.

**MBUMA HOSPITAL** — A doctor is still urgently required, also a further Nurse/Midwife and preferably with teaching experience.

With the new situation that exists in Zimbabwe consequent upon independence it is desirable that all of the seven above posts be filled as soon as possible. The work provides a real challenge to all who may have these necessary qualifications, and all our Church people should make the needs of our Mission a matter of constant prayer.

Enquiries to Rev. A. Murray, F.P. Manse, Lairg, Sutherland, IV27 4EH. Telephone 0549-2176.

### **Second-hand Books**

The following request is made by the Church Bookroom: Anybody wishing to sell, or donate, good, second-hand books to the Church Bookroom are requested to contact the Bookroom by telephone or letter. Fair prices will be paid.

### **Notice to Conveners/Clerks of Standing Committees**

The Conveners/Clerks of all Standing Committees should note that all Committee Reports must be in the hands of the Clerk of Synod by 31st March, 1986 for printing purposes (D.V.). These reports should contain information of the Work of the Committees during the year. Recommendations and proposals should be sent up as separate items for the Synod Agenda.

(Rev.) Donald MacLean,  
Clerk of Synod.

### **Notice Re Synod Agenda**

Clerk 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 Thursday 3rd April 1986 (D.V.).

(Rev.) Donald MacLean,  
Clerk of Synod.

# **FREE PRESBYTERIAN CHURCH OF SCOTLAND** **CONGREGATIONAL CONTRIBUTIONS SENT TO GENERAL TREASURER — 1985**

| Places                        | Ministers and Missionaries | Sustenance Fund | Home Mission Fund | Foreign Mission Fund | Aged and Infirm Ministers, etc. Fund | College, Library and Bookroom Fund | Organisation Fund | General Building Fund | Dominions and Overseas Fund | Publications Fund | TOTAL     |
|-------------------------------|----------------------------|-----------------|-------------------|----------------------|--------------------------------------|------------------------------------|-------------------|-----------------------|-----------------------------|-------------------|-----------|
| <b>NORTHERN PRESBYTERY</b>    |                            |                 |                   |                      |                                      |                                    |                   |                       |                             |                   |           |
| Aberdeen                      | Rev. J. M. Tallach         | £2823.22        | £85.00            | £135.55              | £72.00                               | £27.00                             | £21.00            | £44.00                | £71.00                      | £16.00            | £3294.77  |
| Bonar Bridge                  |                            | 800.00          | 105.00            | 110.00               | 21.00                                | 33.00                              | 35.00             | 17.00                 | 40.00                       | 30.00             | 1191.00   |
| Lairg                         | Rev. A. Murray             | 585.28          | 114.43            | 110.50               |                                      | 25.00                              | 23.70             | 16.71                 | 44.00                       | 22.80             | 942.42    |
| Dornoch                       | Mr. D. M. MacLennan        | 322.00          | 180.00            | 133.00               | 22.00                                | 30.00                              | 25.00             | 20.00                 | 63.00                       | 33.00             | 828.00    |
| Rogart                        |                            | 400.00          | 210.00            | 110.00               | 25.00                                | 35.00                              | 30.00             | 25.00                 | 50.00                       | 25.00             | 910.00    |
| Beauly                        | Rev. D. B. MacLeod         | 2330.00         | 285.00            | 720.00               | 100.00                               | 176.00                             | 85.00             | 80.00                 | 100.00                      | 70.00             | 3946.00   |
| Dingwall                      |                            | 3600.00         | 300.00            | 450.00               | 130.00                               | 160.00                             | 130.00            | 110.00                | 150.00                      | 107.64            | 5137.64   |
| Fearn                         | Rev. J. Ross               | 2100.00         | 130.00            | 130.00               | 80.00                                | 70.00                              | 55.00             | 55.00                 | 55.00                       | 40.00             | 2715.00   |
| Tain                          |                            | 1800.00         | 100.00            | 200.00               | 138.00                               | 50.00                              | 50.00             | 50.00                 | 50.00                       | 50.00             | 2488.00   |
| Halkirk                       |                            | 809.23          | 100.14            | 120.14               | 36.14                                | 25.00                              | 21.00             | 5.14                  | 31.14                       | 23.00             | 1170.93   |
| Strathly                      |                            | 760.00          | 538.00            | 446.00               | 78.00                                | 66.00                              | 65.50             | 61.00                 | 72.00                       | 47.00             | 2133.50   |
| Thurso                        |                            |                 | 10.00             | 10.00                | 10.00                                |                                    |                   | 10.00                 |                             |                   | 40.00     |
| Helmsdale                     |                            |                 |                   |                      | 5.00                                 |                                    |                   |                       |                             |                   | 5.00      |
| Inverness                     | Rev. A. F. MacKay          | 12000.00        | 2000.00           | 2500.00              | 700.00                               | 550.00                             | 800.00            | 500.00                | 700.04                      | 550.00            | 20300.04  |
| Kinlochbervie                 | Rev. S. F. Tallach         | 1544.60         | 215.00            | 288.00               | 83.00                                | 50.70                              | 52.00             | 55.00                 | 50.00                       | 40.00             | 2378.30   |
| Scourie                       |                            | 865.45          | 100.00            | 101.00               | 65.00                                | 38.65                              | 44.60             | 40.00                 | 37.65                       | 20.00             | 1312.35   |
| Daviot, etc.                  | Rev. D. M. Boyd            | 2700.00         | 410.86            | 484.04               | 173.00                               | 147.10                             | 168.50            | 158.15                | 158.00                      | 114.00            | 4513.65   |
| Wick                          | Rev. R. R. Sinclair        | 2800.00         | 281.00            | 435.71               | 134.00                               | 114.00                             | 128.00            | 69.00                 | 112.00                      | 85.00             | 4158.71   |
|                               |                            | £36239.78       | £5164.43          | £6483.94             | £1872.14                             | £1597.45                           | £1734.30          | £1316.00              | £1783.83                    | £1273.44          | £57465.31 |
| <b>SOUTHERN PRESBYTERY</b>    |                            |                 |                   |                      |                                      |                                    |                   |                       |                             |                   |           |
| Dumbarton                     | Rev. G. Macaskill          | £2553.41        | £227.57           | £340.15              | £110.00                              | £110.00                            | £99.14            | £98.14                | £111.00                     | £55.00            | £3704.41  |
| Edinburgh                     |                            | 5200.00         | 443.50            | 556.00               | 230.00                               | 167.00                             | 254.00            | 151.00                | 234.00                      | 123.00            | 7358.50   |
| Fort William                  | Rev. J. A. MacDonald       | 2921.00         | 239.00            | 272.00               | 99.00                                | 95.00                              | 108.00            | 100.00                | 121.00                      | 83.00             | 4038.00   |
| Glasgow, St. Jude's           | Rev. D. Maclean            | 10919.33        | 1615.30           | 1950.43              | 606.57                               | 728.49                             | 599.51            | 548.10                | 639.18                      | 464.77            | 18071.68  |
| Dunoon                        | Rev. L. MacLeod            | 105.00          |                   |                      |                                      |                                    |                   |                       |                             |                   | 105.00    |
| Greenock                      |                            | 2605.30         | 183.00            | 221.63               | 75.00                                | 69.00                              | 64.50             | 53.50                 | 100.00                      | 39.00             | 3410.93   |
| Kames                         |                            | 425.00          | 152.00            | 157.50               | 52.00                                |                                    | 51.00             |                       |                             |                   | 837.50    |
| London                        | Rev. A. MacPherson         | 3180.40         | 198.85            | 442.85               | 105.35                               | 74.35                              | 91.35             | 84.85                 | 89.85                       | 79.35             | 4347.20   |
| Oban                          | Rev. A. Morrison           | 1902.00         | 127.00            | 168.00               | 68.00                                | 84.00                              | 101.00            | 65.00                 | 48.00                       | 70.00             | 2633.00   |
| Stirling                      | Rev. D. J. MacDonald       | 558.43          | 104.15            | 290.15               | 272.00                               | 34.00                              | 48.00             | 54.00                 | 40.00                       | 10.00             | 1410.73   |
| Perth                         |                            | 566.70          | 154.00            | 114.00               | 54.00                                | 22.50                              | 38.00             | 26.00                 | 48.00                       | 23.50             | 1046.70   |
| Dundee                        | Rev. D. Macaskill          | 331.00          | 24.00             | 32.00                | 10.00                                | 2.00                               | 19.00             | 19.00                 | 7.00                        | 4.00              | 448.00    |
| Barnoldswick                  |                            | 900.00          | 100.00            | 180.00               | 50.00                                | 50.00                              | 70.00             | 75.00                 | 35.00                       | 25.00             | 1485.00   |
|                               |                            | £32167.57       | £3568.37          | £4724.71             | £1731.92                             | £1436.34                           | £1543.50          | £1274.59              | £1473.03                    | £976.62           | £48896.65 |
| <b>OUTER ISLES PRESBYTERY</b> |                            |                 |                   |                      |                                      |                                    |                   |                       |                             |                   |           |
| Achmore                       | Rev. J. MacLeod            | £1000.00        | £49.00            | £48.00               | £30.00                               | £28.00                             | £24.00            | £17.00                | £31.00                      |                   | £1227.00  |
| Stornoway                     |                            | 9000.00         | 675.50            | 719.97               | 270.00                               | 268.90                             | 319.80            | 288.00                | 311.80                      | 287.50            | 12141.47  |
| North Uist                    | Rev. Alexr. Morrison       | 2357.92         | 227.20            | 91.00                | 54.60                                | 83.30                              | 72.05             | 70.05                 | 69.20                       | 53.45             | 3078.77   |
| Breasclete                    |                            | 400.80          | 99.80             | 143.30               | 45.40                                | 45.60                              | 54.70             | 39.60                 | 56.50                       | 48.90             | 932.60    |

|                                      |                       |            |           |           |          |          |          |          |          |          |            |
|--------------------------------------|-----------------------|------------|-----------|-----------|----------|----------|----------|----------|----------|----------|------------|
| North Tolsta                         | Rev. J. MacDonald     | 5492.90    | 527.25    | 552.00    | 242.80   | 233.50   | 254.00   | 248.50   | 264.00   | 242.00   | 8056.95    |
| North Harris                         |                       | 4397.35    | 515.65    | 293.00    | 184.50   | 167.00   | 138.50   | 119.50   | 199.00   | 115.00   | 6129.50    |
| South Harris                         | Mr D. MacDonald       | 5060.16    | 703.70    | 419.90    | 157.00   | 145.70   | 143.70   | 150.20   | 150.40   |          | 6930.76    |
| Ness                                 |                       | 2451.27    | 79.93     | 97.43     | 34.00    | 21.00    | 49.50    | 61.00    | 41.00    |          | 2835.13    |
| Uig                                  |                       | 3000.00    | 75.00     | 150.00    | 35.00    | 40.00    | 80.00    | 130.00   |          | 50.00    | 3560.00    |
| WESTERN PRESBYTERY                   |                       | £33160.40  | £2953.03  | £2514.60  | £1053.30 | £1033.00 | £1136.25 | £1123.85 | £1122.90 | £794.85  | £44892.18  |
| Applecross                           |                       | £2270.06   | £223.00   | £244.00   | £57.60   | £81.70   | £52.40   | £35.75   |          | 41.25    | £3005.76   |
| Gairloch                             | Rev. A. MacDonald     | 5050.00    | 482.00    | 466.10    | 155.00   | 171.00   | 142.00   | 139.50   | 144.20   | 125.50   | 6875.30    |
| Laide                                | Rev. D. A. Ross       | 3134.28    | 301.25    | 336.50    | 132.00   | 136.00   | 113.50   | 137.50   | 149.42   | 118.00   | 4558.45    |
| Kyle of Lochalsh                     | Mr. J. D. Van Woerden | 1489.36    | 179.71    | 165.60    | 59.40    | 46.90    | 62.75    | 58.50    | 85.80    | 41.60    | 2189.62    |
| Plockton                             |                       | 175.70     | 12.70     | 18.40     | 9.17     | 5.00     | 8.80     | 13.60    | 10.55    | 6.90     | 260.82     |
| Lochbroom                            | Rev. N. M. Ross       | 4500.00    | 445.00    | 561.04    | 152.14   | 136.40   | 129.79   | 135.50   | 163.39   | 118.65   | 6341.91    |
| Lochcarron                           | Rev. J. W. Ross       | 2775.00    | 221.50    | 383.65    | 75.10    | 39.70    | 47.20    | 54.35    | 72.20    | 51.30    | 3720.00    |
| Lochinver                            | Rev. A. N. MacPhail   | 1500.00    | 249.00    | 377.00    | 88.00    | 80.00    | 103.00   | 86.00    | 89.00    | 42.00    | 2614.00    |
| Stoer and Drumbeg                    |                       | 1891.00    | 439.00    | 515.00    | 106.00   | 116.00   | 116.00   | 116.00   | 96.00    | 105.00   | 3300.00    |
| Shieldaig                            |                       | 2569.01    | 125.00    | 179.00    | 58.00    | 38.00    | 57.00    | 47.00    | 44.00    | 31.00    | 3148.01    |
| SKYE PRESBYTERY                      |                       | £25154.41  | £2678.16  | £3246.29  | £892.41  | £850.70  | £832.44  | £823.70  | £854.56  | £681.20  | £36013.87  |
| Bracadale                            |                       | £1716.50   | £138.00   | £111.50   | £71.00   | £60.00   | £75.50   | £75.50   | £69.00   | £23.00   | £2340.00   |
| Strath                               | Rev. H. I. MacKinnon  | 3300.89    | 209.77    | 262.56    | 73.58    | 61.56    | 66.58    | 66.58    | 55.70    |          | 4097.22    |
| Flashadder                           | Mr D. Mackay          | 400.00     | 300.00    | 120.45    | 50.60    | 29.00    | 30.00    |          | 40.00    | 36.00    | 1006.05    |
| Glendale                             | Rev. D. Nicolson      | 1757.00    | 143.00    | 136.50    | 17.00    | 37.00    | 93.00    | 30.00    | 52.00    | 29.00    | 2294.50    |
| Vatten                               |                       | 1419.73    | 125.14    | 123.14    | 35.50    | 19.00    | 44.00    | 49.00    | 48.00    | 29.00    | 1892.51    |
| Watnash                              |                       | 200.00     | 30.00     | 30.00     | 28.00    | 23.00    | 25.00    | 25.00    | 28.00    | 10.00    | 399.00     |
| Portree                              | Rev. F. MacDonald     | 10341.27   | 1751.74   | 1486.14   | 400.00   | 450.00   | 394.00   | 180.00   | 350.00   | 350.00   | 15703.15   |
| Raasay                               | Rev. J. R. Tallach    | 5000.00    | 429.10    | 469.80    | 201.80   | 104.00   | 117.00   | 105.00   | 159.50   | 132.50   | 6718.70    |
| Staffin                              |                       | 2180.80    | 197.00    | 233.20    | 92.00    | 96.75    | 84.60    | 71.70    | 103.50   | 75.85    | 3135.40    |
|                                      |                       | £26316.19  | £3323.75  | £2973.29  | £969.48  | £880.31  | £929.68  | £602.78  | £905.70  | £685.35  | £37586.53  |
| AUSTRALIA AND NEW ZEALAND PRESBYTERY |                       |            |           |           |          |          |          |          |          |          |            |
| Gisborne                             | Rev. J. Van Dorp      |            |           | £449.35   | £131.74  |          |          |          | £198.62  | £117.81  | £897.52    |
| Wellington                           |                       |            |           | 34.00     | 34.00    | 34.00    |          |          | 90.35    |          | 192.35     |
| Auckland                             |                       |            |           | 106.94    | 52.70    |          |          |          | 174.34   |          | 333.98     |
| Grafton                              | Rev. E. A. Rayner     |            |           | 481.30    |          |          |          |          | 192.52   |          | 673.82     |
|                                      |                       |            |           | £1071.59  | £218.44  | £34.00   |          |          | £655.83  | £117.81  | £2097.67   |
| CANADIAN PRESBYTERY                  |                       |            |           |           |          |          |          |          |          |          |            |
| Vancouver                            | Rev. D. Beattie       |            |           |           | £97.88   |          |          |          |          |          | £97.88     |
| Toronto                              | Rev. M. MacInnes      |            |           | 583.58    |          | 37.00    |          |          | 333.48   |          | 954.06     |
| Chesley                              | Rev. D. M. Campbell   |            |           | 171.42    |          |          |          |          |          |          | 171.42     |
|                                      |                       |            |           | £755.00   | £97.88   | £37.00   |          |          | £333.48  |          | £1223.36   |
| SUMMARY                              |                       |            |           |           |          |          |          |          |          |          |            |
| Northern Presbytery                  |                       | £36239.78  | £5164.43  | £6483.94  | £1872.14 | £1597.45 | £1734.30 | £1316.00 | £1783.83 | £1273.44 | £57465.31  |
| Southern Presbytery                  |                       | 32167.57   | 3588.37   | 4724.71   | 1731.92  | 1436.34  | 1543.50  | 1274.59  | 1473.03  | 976.62   | 48896.65   |
| Outer Isles Presbytery               |                       | 33160.40   | 2953.03   | 2514.60   | 1053.30  | 1033.00  | 1136.25  | 1123.85  | 1122.90  | 794.85   | 44892.18   |
| Western Presbytery                   |                       | 25154.41   | 2678.16   | 3246.29   | 892.41   | 850.70   | 832.44   | 823.70   | 854.56   | 681.20   | 36013.87   |
| Skye Presbytery                      |                       | 26316.19   | 3323.75   | 2973.29   | 969.48   | 880.31   | 929.68   | 602.78   | 905.70   | 685.35   | 37586.53   |
| Australia/NZ Presbytery              |                       |            |           | 1071.59   | 218.44   | 34.00    |          |          | 655.83   | 117.81   | 2097.67    |
| Canadian Presbytery                  |                       |            |           | 755.00    | 97.88    | 37.00    |          |          | 333.48   |          | 1223.36    |
|                                      |                       | £153038.35 | £17687.74 | £21769.42 | £6835.57 | £5888.80 | £6176.17 | £5140.92 | £7129.33 | £4529.27 | £228175.57 |

## 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. £50; D. & J., Urgha £10; Alex MacL., Unapool £15.

**Home Mission Fund:** Anon. £30.

**Foreign Mission Fund:** A Friend, Lutterworth £100; Stornoway Congregation £75 for famine relief in Zimbabwe; Alex MacL., Unapool £5.

**Publications Fund:** Anon. £20.

**Trinitarian Bible Society:** Staffin Congregation £128; Ness Congregation £100; Raasay Congregation £213.45.

The Publications Treasurer, Mr R. W. M. MacKenzie, C.A., Geanies House, Fearn, Ross-shire, IV20 1TW, acknowledges with sincere thanks the following donations.

**Publications Fund:** Anon. £20.

**Welfare of Youth Fund:** Anon. £5 in Tarbert Church plate; Ness £5.

**Free Distribution Fund:** Mark 16: 15 £4; Anon. £80.

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

**Daviot:** A. G. £20 (envelope in plate) for Manse Fund.

**Dingwall:** Mrs M., North Kessock £15 for Church Funds per Rev. D. B. M.

**Dornoch:** A Friend £50 for Dornoch Congregation; Anon. £10 for funds, both per D.M.

**Dumbarton:** Anon. £20 for Sustentation Fund per Rev. G. I. M.; R. & I. C. £10 for Congregational Funds.

**Fort William:** A. MacG. £10; Wellwisher £5 for Sustentation Fund, both per Rev. J. A. MacD.

**Gairloch:** Friend £10 for Sustentation Fund per Rev. A. MacD.; Friends £20 for Congregational Purposes.

**Glasgow:** "An old friend of the Cause in St. Jude's" £20; Mrs MacK. £5, both for Congregational Funds; Anon. £50; Anon £50, both per Rev. D. M.; Anon. £25; "With Thanks" £20; "Passenger" £10; Matth. 6: 3 (two donations) £20; D. J. M. £5; 737 £5; A. M. £5; Anon. £3, last ten for Bus. Fund; Anon. £80; Anon. £20; D. J. M. £5; Anon. £2, last four for Sustentation Fund; Anon. £10; M. S. £5, both for Publications Fund; Anon. £20 for Organisation Fund; Anon. £15 for Home Mission Fund; Anon. £15 for General Bdg. Fund; "Sponsor a Child" £25 for John Tallach Secondary School; Mrs L. £10 for Tape Fund.

**Glendale:** Friend of the Cause £20, "where most needed" per Rev. D. N.

**Inverness:** A Friend £5 for Church Door Coll.; A Friend £5 for New Year's Day Church Coll., both per Rev. A. F. M.

**North Harris:** Friend, Collan £5 for Church Door Coll.; Envelope in plate £5 for Communion Expenses and £5 for Welfare of Youth Fund; Friend, Tarbert £6 for Communion Expenses; Friend, Meavag £20 (£10 for Communion Expenses and £10 for door collection); S. M. A., Grosebay £20; Anon. Tarbert Church plate £10; Friend, Leacklee £50 (twice); Friend, Ardvie £10; Friend, Tarbert £20; Friend, Tarbert £40, last seven for Church Seats; Friend, Leacklee £60 for Sustentation Fund; Kyles Scalpay plate £5; Friend, Stockinish £10, £5, £5, all for door collection; Mrs M. Morrison Kennedy £80, In Memory of her late husband, to be used where most needed (in door collection).

**Perth:** Mr and Mrs B., Ballinluig £5 for Sustentation Fund; Mrs G., Pitlochry £1 for congregational Fund, both per Rev. D. J. M.

**Portree:** Anon. £50 (envelope in plate); A. G. £65 per F. M.; Anon. £50, all for Sustentation Fund; Anon. £30 "where most needed" (envelope in plate); Tolsta Friend £5 for General Purposes per F. M.; J. N. £4 for Church Bus. (envelope in plate); Tunbridge Wells Friend £10 for Congregational Purposes per F. M.

**Rogart:** Anon. £10 for Funds per D. M.

**Stornoway:** Anon. (in plate) £5; Anon. £30; Mrs M., Tong £10; Mrs K. A. MacL., Callanish £30; Anon. Friend £50, all for Sustentation Fund, last three per Rev. J. MacL.; The Estate of the late Miss J. Nicholson, Stornoway £50 for Famine Relief in Zimbabwe; Anon. £300 for Congregational Fund; Friend £5 for petrol; in Achmore plate £10 for Car Expenses; Uig Congregation £50, last four per Rev. J. MacL.

**Strath:** Anon. £200 for Sustentation Fund; Anon. £200 for Sustentation Fund; Miss Briggs £10 for Sustentation Fund per Rev. H. I. MacR.; Kyle Friends £10 for Communion Expenses per Mr L. MacKinnon.

**Uig:** A Friend £10 per D. A. MacKay; Anon. £10 (four times); Anon. £5, J. MacL., Erista £5, all for Communion Expenses; J. MacL., Erista £2 for Church door collection; Anon. £10; Anon. £15, both for Carpet Fund (last nine in church plate); Rev A. F. M. £10 for electricity and telephone calls per J. B. (owing to an oversight we regret that the above Uig acknowledgement did not appear in the issue at the end of last year).

**Ullapool:** Anon. £10 (four times); Anon. £15; Anon. £100, all in collection plate; H. R., Invergordon £15; £10; £8; £10 per Rev. N. M. R., all for Sustentation Fund; Anon. £10 for Home Mission per M. C.; H. J. MacD. £3; £4; for tapes.

**Vatten:** Farquhar Beaton £200 for Vatten F.P. Church per MacDonald, MacIver & Co., Solicitors.