

THE
Free Presbyterian Magazine
 AND
 MONTHLY RECORD

(Issued by a Committee of the Free Presbyterian Synod.)

"Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth."—Ps. ix. 4.

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Free Presbyterian Magazine
AND MONTHLY RECORD.

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No. 4.

The Pope's Bid for World Control.*

DR. LEHMANN of New York's Message.

WITH much peace and joy I have to tell the story of my conversion from the Roman Catholic priesthood into the glorious light of the Gospel of Jesus Christ. The conversion of a Roman Catholic priest is a very special miracle of God. There is no other way to explain it. It is hard to put into words what happens to the soul; it undergoes this wonderful transformation by the Grace of God. One's soul is enlightened by faith and led out of darkness into light. A priest is taught that he is "another Christ," able to offer sacrifice for sin daily at an altar, able to forgive the sins of people in confession, able to mediate between God and man.

But by the grace of God, by an act of God, I and others like me have been able to come out from that pretended position of being "another Christ," and to humble ourselves under God, and to confess that we are not another Christ, but "another sinner" saved by Christ. But that is something that the heart of man does not like—it doesn't like to humble itself. It is not by any human means that this change can come about in the heart of man, so that he comes down, tumbling down, head over heels, as it were, from that high, exalted, but false position; pretending to be able to do what Christ alone can do, admitting that he is like other people, born a sinner and needing to be saved by Jesus Christ, who is the only Saviour. This, therefore, is the story I tell of my spiritual conversion. Like the blind man in the Gospel who was cured and made to see by Christ, when I am asked about it, I say—like him—"How it came about, I do not know. All I know is that once I was blind, and now I see."

I would like to tell you all the details of the happenings to my soul personally in my conversion. But there is another side to the Roman Catholic question. There are, indeed, two aspects to the Roman Catholic Church; one is the false teaching in religion, the other is political intrigue amongst nations. One is a counterpart of the other. In fact, one cannot understand the political intrigues of the Roman Catholic Church without understanding its religious teachings.

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By its Priesthood, by its teachings about Purgatory, and by its Pope, the Roman Catholic Church is able to grip the souls of men and to place fear in their hearts. Without its Priesthood, without its Purgatory, without its Pope, man—they claim—cannot be saved, he cannot escape Hell. And when you grip the souls of men then you keep them in subjection and they look for the offering of masses because men fear most what is going to happen to them after death. It has always been the principle and practice of priests from the very beginning of the world to use the sacred religious instincts of mankind to hold them in subjection. It was only when Christ came and gave His Gospel and accomplished the work of our Redemption that we began to realise that the saved man is a free man, that the man who is saved by Christ and is sure of salvation, is no longer the slave of other men, but can stand up and face other men boldly. By the liberation of men from sin, and the making of them partakers of God's own nature, they become sons of God. Therefore, I can say that my soul is like a bird that has escaped from the snare of the fowler.

But there still remains, even after Christ has come with His great Gospel of liberation, there remains this old idea of a sacrificial priesthood, that claims sole and exclusive power over all men, over their souls and bodies. And this power over men they sell to the oppressors of peoples and nations, in order to keep people in subjection and build up power and wealth for themselves.

This has been the sad history of the Roman Catholic Church, and I need not remind you of the past history of it, in your fight against the Roman Catholic Church which has tried—but has not been able—to regain this power over you. To-day, more than ever, we need to be reminded of this fact, because too many people have forgotten how their principles are taken from them and how they are kept in subjection by the priesthood of the Roman Catholic Church. To-day, the world is in a state of crisis, and all crises of history have been largely religious. All the wars of history have been centred around religion. This crisis we are now in is a theological crisis and we must therefore remind ourselves of the source of it, and looking on the facts of past history you will find, right here in your midst, the same enemy as your forefathers had to fight. We in America are not very conscious of this. We are becoming, however, conscious of the growing power of the Roman Church.

We have not the same strong traditions of the Protestant faith that you have, because you are living on the soil where your ancestors shed their blood in defence of the faith that you have now, and of the principles you still enjoy. The Protestants in America are three thousand miles remote from that, and they have not the same reminders as you have. They have allowed themselves to become very complacent and indifferent to the heritage they have received from you at second-hand, and they have allowed the Roman Catholic Church and its power to creep in amongst them and to seize power over almost every phase of American life. Let me quote for you a warning of a Protestant leader aware of this.

Dr. Ayer, writing a series of articles in New York, says as follows:—“Protestantism as a religious and social force in America is rapidly being driven into a corner and soon will be fighting for its very life if the present trend continues,” and further: “We have noted the growth of the Roman Catholic Church, its powerful personnel, its ever-expanding institutions, its alertness and efficiency, its ability to get tremendous

publicity for all its causes, and its religious pageantry, all of which is pushing Protestant Christianity out of the publicity picture, making the religious public feel that the faith on which our nation was largely founded is now *passé*."

Americans have to be reminded that everything they have of good in their country has as a source the Protestant faith.

Our Constitutional Separation.

Extracts from the writings of the late Rev. NEIL CAMERON.

"WHEN the Assembly of 1893 refused by an overwhelming majority, to repeal that Act (the Declaratory Act), the Rev. Donald MacFarlane came forward, and read and tabled a *protest* against the drastic changes enacted, and declared that he, and such as would follow him, would adhere to the original Constitution of the Free Church of Scotland, and that he did *now* and *then* separate himself from the so-called Free Church, claiming all his own rights, and that of them who might follow him, to all that belonged to them as loyal Free Churchmen." (New Year's Day Lecture, 1920.)

"No alternative was left then for any who loved purity, integrity of conscience, an infallible Bible, the whole doctrine of the Free Church of Scotland, as set forth in her standards, and a complete deliverance from all the innovations then foisted on the Declaratory Act Church, but to separate *at once* from being any longer in her fellowship and under her jurisdiction. So, at that Assembly immediately after the result of the vote was declared, the Rev. Donald MacFarlane rose and read his *protest*, which he left on the table of the Assembly. Thus a *separation* was *constitutionally* made." (New Year's Day Lecture, 1926.)

"It is by hard striving that the Cause of Christ has been hitherto maintained in the world. He fought many a battle for His poor Church, and surely we may take courage, and count the accusations of men of little moment, when we know that Christ will settle the contention when He shall appear 'in flaming fire, taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ.' The Word of God is worth contending for, for let men take from you all you possess, but if you keep the word of His testimony He may bless it to your eternal salvation, but lose the truth, and though you should gain the whole world, you will lose your soul. The Spirit tells us in this Psalm that the enemies were laughing at the calamities of the poor Church. Never mind the laughing, which will be like the crackling of thorns under a pot. Keep your thoughts fixed upon eternal laughing in the exceeding joys at the right hand of Christ. Don't be ashamed of Him. Don't allow your countenance to blush before His enemies. Who will be ashamed of Christ or His Church at the last day? There shall be no laughing or mocking Him then. Christ and His bride are going through the land of Moab now, and you need not expect liberty to walk upon the king's highway, except by the strength of His arm. But 'the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their head; they shall obtain joy and gladness, and sorrow and sighing shall flee away.' Arise, O Lord, and plead the Cause that is Thine own!" (Sermon, Psalm lxxx. 12, 13).—*W. MacL.*

Resolution drawn up by a Committee of Synod anent Relationship of the F.P. Church to the Lord's Day Observance Association of Scotland.

THE Synod at its recent meeting passed a resolution to the effect that it could not see its way to co-operate with the Lord's Day Observance Association of Scotland, and enjoined a committee of Synod to explain to our people why we cannot do so.

This committee points out, first, that they do not find fault with the Constitution of the Lord's Day Observance Association. This is a matter of thanksgiving to the Lord, as it leaves the way open for co-operation at any time when it is judged possible to change our present view, as a church, and to rescind this resolution. There is no averment that good has not been done by this Association.

The main and regrettable reason for ceasing to co-operate is that according to statements made by certain members of Synod, and by what is generally known, without our entering into details, there is no real harmony in practice as to what does, and does not, come under the due observance of the Lord's Day, in even the outward observance of it. There is quite evidently such variance in the views and practice of many of those belonging to the Association that we, as a branch of the visible church, resolved unanimously to withdraw from membership. Not even a single plea for continuing such membership was advanced in the Synod by any minister or elder of the Presbyteries of the Church.

We, therefore, advise our people to discontinue their support of this Association,—much as we would desire to give every help in our power to such a laudable cause. We would add that if the churches in Scotland did, by the blessing of God, what they ought to do, there should be no need for such an Association at all. It is a sign that the Lord Jesus is not prized in His person and work when the Lord's Day is so despised. Were He really prized, and divinely honoured, a change would speedily come over our views and practice respecting the memorial day of His resurrection. We would live a resurrection—life.

Statement re Church Buildings.

The attention of congregations is drawn to the following Statement, issued with the authority of the Church Interests Committee:—

1. £1,000,000 of Civil Building Licences have been allocated to the Churches in Scotland to proceed with Church Building (including repairs) for two years, commencing 7th June, 1947. The Free Presbyterian Church has received its share of this allocation.

2. Two types of work are included in this allocation:—

- (a) New Church Buildings. This includes Churches, Meeting-houses, etc., but excludes Manses.
- (b) Repairs to Church Buildings. This includes Manses and covers repairs which amount to over £100 in any one year. It should be noted that licences for repairs under £100 in any one year can be obtained through the Local Authority.

3. Congregations intending to proceed with such work as indicated above, should send their applications to Rev. D. J. Matheson, 5 Park Quadrant, Glasgow. The application should state:—

- (a) The nature of the work.
- (b) The estimated cost of the work.
- (c) Whether the congregation would be able from a financial point of view to proceed with the work immediately should a licence be granted or, if not able to proceed immediately, when a start could be made.
- (d) The envelope should be marked "Church Building."

4. All applications should be made before 31st August, 1947.

5. The ultimate decision with regard to the granting of licences lies with the Ministry of Works. Further instructions with regard to this will be promulgated at a later date (D.V.).

6. Licences for War Damage Claims will be dealt with separately.

An Camadh 's a' Chrannchur.

Le TOMAS BOSTON.

"Smuainich air obair Dhé; oir co is urrainn an ni sin a dheanamh dìreach a rinn e-san càm ?"—Eccles. vii. 13.

(Air a leantuinn bho t.-d. 54.)

A nis tha *camadh* crannchuir tri-fillte buailteach do chloinn nan daoine.

1. Tha camadh a nithear le freasdalaibh tarsuing, ge b'e cho goirid 's a mhaireas e, a dh'fhàgas cràdh buan 'na dheigh. Rinn aniochd Heroid a leithid sin a chamaidh ann an crannchur nam màthraichean ann am Betlehem, dream a dh'fhàgadh leis na mortairibh "a' caoineadh an cloinne chaidh a mharbhadh, agus cha b'àill leo sòlas a' ghabhail a chionn nach 'eil iad beò;" Mata. ii. 18. 'S goirid a bhitheas neach a' toirt céum tuisleach, a bheir air imeachd bacach fad a là 'n a dheigh. "Mar iasg a ghlacar ann an droch lion—is ann mar sin a ribear clann nan daoine ann an droch àm;" Ecl. ix. 12. Feudaiddh ni tuiteam a mach ann an tiota a dh'fhàgas neach bacach gus an teid e do'n uaigh.

2. Tha camadh air dheanamh le iomadh cùrsa de fhreasdalaibh tarsuine, a ta 'leantuinn gu dlù an deigh a cheile, co dhiubh a tha iad de 'n aon ghné, no nach 'eil a dh'fhàgas cràdh buan nan deigh. Mar, ann an cùis Iob, an uair a bha aon teachdaire le droch naigheachd "fathast a' labhairt, thàinig fear eile," Iob. i. 16, 17, 18. Ni freasdalan tarsuine a' teachd muin air mhuin, "doimhne a' gairm air doimhne," camadh ro-chràiteach. Anns a chor sin, tha an neach a tha fo àmhghair coslach ri neach a bheireadh a chos deth aon mhir do thalamh fàs, agus a chuireadh i air mìr eile cheart cho fàs, a dh'fhàilnicheadh air bàll fodha mar an ceudna; no coslach ri neach a bhitheadh air aineol ann an dùthaich bheanntan, agus an deigh dha, le mòr spàirn, dol thar aon bheinn, tha e 'n duil gu'm faic e an dùthaich chòmhnard air an taobh eile, ach an àite sin, 's ann a tha beinn an deigh beinne a' teachd 's an fhradharc air am feum e dol thairis. Theab an camadh so ann an crannchur Asaiph a

thoirt air adhiadhachd uile a' leigeadh dheth, "gus an deachaidh e steach do'n ionad-naomh," far'n do mhinicheadh rùn-diomhair so freasdail dha; Salm lxxiii. 13-17. Tha Solamh a' toirt fainear "Gu bheil fireana ann d'an tachair a réir oibre nan aingidh," Ecl. viii. 14. Tha freasdal a' tionndadh 'n an aghaidh, mar gu'm biodh iad gu bhi air an tilgeadh sìos gu tur; co sam bith iad do nach 'eil céum éigin de'm beatha a' toirt fiosrachaidh air an ni so, 's cinnteach nach do sheachainn Ioseph eòlas fhaotuinn air ann an aois òige, no Iacob 'n a aois mheadhonach;—no Peadar 'n a shean aois, Eoin xxi. 18, no ar Slanuighear rè a laithean uile.

3. Tha camadh air a dheanamh le freasdal tarsuine, le cràdh mairsinneach 'g a leantuinn a' teachd an àit aon eile a thugadh air falbh. Uime sin, ged rachadh aon chamadh a dhìreadh tha aon eile air a dheanamh 'n a àite: agus mar sin tha'n camadh a' mairsinn an comhnuidh. B' e a bhi bhi dh'èasbhuidh cloinne an camadh a bha rè ùine fhada ann an crannchur Rachel, Gen. xxx. 1, ach mu dheireadh chaidh an camadh sin a dhìreadh a réir a mian; gidheadh an deigh sin fhuair i aon eile 'n a àite, eadhon cruaidh shaothair-chloinne, caib. xxxv. 16. Is fàsach an saoghal so anns am feud sinn gu cinnteach ar crannchur fhaotuinn air atharrachadh; ach cha bhi anns an imrich ach bho aon àite fàsail eile. 'Nuair a ta aon earrann de'n chrannchur air a dhìreadh, theagamh gu'm bi earrann air chor-eigin eile dheth càmh.

Ni 's ro shònruichte, tha ceithir nithe anns a chamadh crannchuir a tha de naduir càmh.

1. *Neo-fhreagarrachd.* An ni a tha càmh tha e fiar; agus an uair a chuirear riaghailte ris, cha fhreagair e dh'i. A thaobh *toil* agus *rùn* Dhé, cha 'n 'eil a leithid a ni agus camadh ann an crannchur neach air bith. Gabh am freasdal as reasgaiche agus is gruamaiche a th'ann an crannchur neach agus cuir e ris an òrdugh shìorruidh a rinneadh ann an doimhne 'ghliocais neo-chrìochnaichte, mu'n robh an saoghal ann, agus freagaraidh e dha as éugmhais a' chlaonaidh is lugha, "oir a ta e 'g oibreachadh nan uile nithe réir comhairle a thoile fein," Eph. i. 11. Càrich e ri *toil* freasdal Dé, ann an uachdranachd an t-saoghail, agus lán chordaidh iad ri cheile. Ma bha Pòl gu bhi air a cheangal ann an Ierusalem, agus "gu bhi air a thoirt thairis do lànhaibh nan Cinneach," b'e "toil an Tighearn" a' chùis a bhi mar sin, Gnìomh xxi. 11, 14. Uime sin, tha an camadh crannchuir is mò a th'air thalamh dìreach air neamh; cha'n 'eil neo-fhreagarrachd air bith ann an sin. Ach tha camadh ann an crannchur nan uile a thaobh an càil agus an tograidhean nadurrach féin. Tha am freasdal àmhgharach calg-dhireach an aghaidh na riaghailte sin, agus cha fhreagair e dh'i, 's cha chòird e rithe air chor sam bith. 'Nuair a chàreas freasdal Dé an dara h-aon ris an aon eile, tha neo-fhreagarrachd fhollaiseach eatorra. Tha *toil* an duine a' dol aon rathad agus riaghailt an freasdail a' dol ratha'd eile; tha 'n *toil* aig aomadh suas, agus na freasdalan tarsuinn a' cromadh sìos; mar sin tha iad calg-dhireach an aghaidh a cheile; agus 's ann an sin, agus an sin a mhàin, a tha an camadh na luidh. 'S e an neo-fhreagarrachd so a tha deanamh a' chamaidh 's a chrannchur 'n a mheadhon iomchuidh chum ar dearbhadh agus ar cronachadh, rè àm ar deuchainn. Ma 's aill leat a bhi taitneach do Dhia 's an ni so; ag imeachd a réir creidimh, agus cha'n ann a réir creidimh, agus cha'n ann a réir seallaidh, feumaidh tu thu féin a dheanamh réidh ri *toil* agus ri rùn Dé, agus gu 'n bhi de'n bharrail gu'm bfu chòir an ni a bhi a réir do thoil-sa, Iob. xxxiv. 23.

2. *Duaichnìdheachd*. Tha nithe cama mi-thaitneach do'n t-sùil; agus cha mheasar camadh air bith 's a' chrannchur sòlasach, ach doilgheasach, agus gle dhuaichnìdh do'n t-sealladh, Eabh. xii. 11. Uime sin, cha b'uirear do dhaoineibh a bhi air am faicill chum an intinnean a shuidheachadh air a' chamadh 'n an crannchur, agus gu'n a chumail iomadaidh 'n am beachd. Tha Daibhidh a' nochdadh deuchainn chronail de'n ghné so bho fhiosrachadh féin, Salm xxxix. 3. "'Nuair a bha mi a' beachd-smuaineachadh, las an teine." Rinn Iacob a' chuid bu ghlice, dh'ainmich e 'mhac a b'oise *Beniamin*, is e sin ri ràdh, mac na deas-làimh, neach a dh'ainmich a mhàthair, 'nuair a bha, h-anam a' dealachadh rithe *Ben-òni*, is e sin ri ràdh, mac mo dhoilgheis; chum leis a so dheanamh, nach biodh an camadh 'n a chrannchur air a thoirt as ùr gu 'chuimhne, na h-uile uair a ghairmeadh e ainm a mhie. Gu'n amharus feudaidh an Crìosduidh gu tearuinte beachd seasmhach agus socrach a' ghabhail de'n chamadh 'n a chrannchur ann an solus an fhocail naomh, a tha 'g a chur an cèill mar smachdachadh a' chumhnaint. Mar sin foillsichidh an creidimh taitneas diomhair anns a' chamadh, fo choslas gle dhuaichnìdh bho'n leth a mach; a' taisbeanadh cho freagarraich 's a ta e do mhaithreas, do ghaol, agus do ghliocas neo-chrìochnach Dhé, agus do fhior bhuannachd an neach a ta fo'n t-slaith smachdachaidh; leis a so tha aon a' teachd gu tlachd a ghabhail, agus sin fìor tlachd ann an trioblaid, II. Cor. xii. 10. Ach ciod air bith mar a tha'n camadh 's a' chrannchur do shuil a' chreidimh, cha'n 'eil e idir taitneach do shuil an fhaireachaidh.

3. *Neo-chomas imeachd*. Tha Solamh a' toirt an aire do 'n aobhar a tha toirt air a' bhacach a bhi cho cearbach agus cho an-shorach 'n a thriall, Gnàth. xxvi. 7. "Cha'n ionann cosan a bhacaich." Iadsan a tha air an cleachdadh ris a' chamadh 'n an crannchur, mhothaich iad an an-shocair so; tha spiorad àrdanach agus crannchur ìosal trioblaideach, 'na dheuchainn chruidh do'n Chrìosduidh 'na thriall, cha'n 'eil ni sam bith is luaithe a bheir rathad do'n bhuaireadh no an camadh 's a' chrannchur; no ni sam bith ni's ullamh gu neach a thionndadh as an t-slighe." Uime sin, deir an t-Abstol, Eabh. xii. 13, "Deanaibh cos-cheuma dìreach do 'ur cosaibh, air eagal gu'm bi an ni si n a ta bacach air a thionndadh as an t-slighe." Air an aobhar sin, an àite iadsan a th'ann an àmhghar a chronachadh gu searbh, 's ann bu chòir dhuinn truas a ghabhail diubh; gidheadh is tearc iad a dh'fhòghlumas an leasan so, gus an teagaisg am féin-fhiosrachadh iad. 'S fada bho'n thug lob aire, anns a chùis so, de ni a ta fìor gus an latha'n diugh, Iob xii. 5. "Mar lochran fo thàir ann an smuaintibh an tì a ta aig fois, bithidh esan a bhios ullamh gu sleamhnachadh le 'chois."

4. "Càil gu greim a ghlacadh agus gu ribeadh, mar dhubhanaibh, eadhon mar dhubhanaibh-iasgaich," Amos iv. 2. Tha'n camadh 's a' chrannchur cho ro-ullamh gu truailleachd agus mi-shuaimhneas intinn a dhusgadh, ann an spiorad neach, 's bu bheil Sàtan 'ga ghnàthachadh gu dìchiollach chum na crìche cunnartaich sin: Agus ma bhuannaicheas am buaireadar aon uair a' phùine sin; gheibh an neach a bhuairear, mu'n urrainn dha bhi air fhaicill, e féin air a ribeadh mar ann an dris, as nach bi fios aige cia mar lasaicheas se e féin. Fo na bhuaireadh sin tha'n camadh gu tric eòlach ri bata càrn a' cur troimh cheile lochan balbh; ni cha'n e a mhàin a dhuisgeas a nìos lathach 'n a mheasg uile, ach mar an ceudna a bheir a nìos bho 'n ghrund euid a nithe ro-ghrànda. Mar so thog e gné de thoibheum agus de mhi-chreideas mu Dhia ann an cor Asaiph, Salm lxxiii.

13. “Da rìreadh gu dìomhain ghlan mi mo chridhe, agus nìh mi mo làmh an neo-chiontas.” Mar gu’n abradh e, Cha’n ’eil nì sam bith ’s an diadhachd, is nì dìomhain agus falamh i, anns nach ’eil tairbhe sam bith; bu mhise an t-amadan a bh’aig a leithid de shaothair mu ghloine agus mu naomhachd, aon chuid cridhe no bheatha. Och! an e so Asaph diadhaidh? Cia mar thionndadh e cho tur neo-choslach ris féin? Ach is e ’n camadh ’s a’ chrannchur am meadhon, leis am bheil am buaireadair a’ leigeadh ris mòran de thruailleachd uaigneach; eadhon anns a’ mhuinntir is fearr.

’S e so nàdur a’ chamaidh ’s a’ chrannchur. Thugamaid a nis faineair cìod an earrann de’n chrannchur anns am bheil e tachairt.

Gu coitichionn feudaidh trì co-dhunaidhean a bhi air an suidheachadh air a’ cheann so.

1. Feudaidh e tachairt ann an earrann air bith de’n chrannchur; cha’n ’eil earrann air bith saor; oir, air do’n pheacadh a bhi air fhaotuinn anns gach earrann, feudaidh an camadh tachairt ann an earrainn air bith. “Tha sinn uile mar nì truailidh, agus tha sinn uile air seargadh mar dhuilleach.” Isa. lxiv. 6. Tha prìomh shruth a’ pheacaidh, a tha’n camadh gu h-ealamh a’ a’ leantuinn, a’ ruith ann an cladhanaibh gle eadar-dhealaichte, ann an cor muinntir fa leth. Agus a thaobh càil eadar-dhealaichte imtinnean dhaoine, feudaidh an nì fo’n siùbhail neach eile gle eutrom, a bhi ’n a eallach throm dhomhsa.

2. Feudaidh an camadh tachairt ann an iomadh earrann de’n chrannchur còmhladh, an Tighearna gairm, mar air là suidhichte, uamhasan neach air gach taobh, Tuir. ii. 22. Air’ uairibh tha Dia a’ deanamh aon chamadh comharraichte ann an crannchur neach: ach feudar Gad a ghairm mar ainm air, do bhrìgh nach ’eil ann ach roimh-theachdaire air buidheann a tha teachd. An sin, tha na camaidhean air an lìonmhoireachadh, ionnas gu bheil neach air a dheanamh bacach air gach cois. Am feadh a ta aon sruth a’ teachd air gu dian bho aon chearnaidh, tha sruth eile teachd air bho chearnaidh eile, gus am bheil na h-uisgeachan a’ bristeadh a steach mu dheireadh air gach làimh.

(Ri leantuinn.)

Sidelights on the Religious and Church Life in the Western Highlands (1639-1661).*

(Continued from page 57.)

TRAINING OF HIGHLAND BOYS AT SCHOOLS AND COLLEGES.

11th October, 1648.—“The Assembly [i.e., the Synod], considering that the General Assembly, out of zeal for the glory of God and love to have the gospel flourishing in the Highlands, especially when the Lord’s harvest is so great in these bounds and the labourers so few, has found out a way for the entertaining of Highland boys of good spirits at schools and colleges

*Extracts from the Records of the Synod of Argyll.

for the use aforesaid, and did appoint the ministers of Glasgow, to wit, Mr. David Dickson, Professor of Divinity in the College of said town, and Mr. Robert Ramsay, minister there, to receive the collections of the several Presbyteries of the kingdom, and employ the same for the maintenance and education of the said boys. And the assembly, having tried the subsequent number of boys, finding them to be of good capacities and expectation to prosper in their learning, do recommend the said number to the foresaid ministers to see them maintained and educated at schools during the time prescribed by the General Assembly. (Here follows a list of twenty-two names thus recommended.) The assembly, apprehending that there was not a present way for the entertaining of the whole number of forty boys nominated by the former Provincial, has thought fit for the present to recommend only the above-mentioned number, humbly desiring withal, if there be means for sustaining of more, that whoever comes with a recommendation from the province may be accepted." (I. 123-124.)

9th May, 1649.—"Ordains that the Shorter Catechism be translated into the Irish (Gaelic) language by the following:—Mr. Ewen Cameron, Mr. Colin MacLachlan, Mr. Dugald Campbell, Mr. Martin MacLachlan, Mr. Nicol MacCalman, Mr. John MacLachlan and Mr. Dugald Darroch, and that these from the Presbyteries respective bring their translations to be conferred and collected at the next Provincial.

"Ordains that whatsoever of the brethren has any parcel or part of the Bible translated in that language, and that either by their own or other folk's pains, they present them to their several Presbyteries, and from these to be brought by the Moderator to the next Provincial." (I. 127.)

10th October, 1649.—"Alexander Cameron, laird of Glennevis, and Angus Cameron, Captain of Inverloch, who were ex-communicated by the Synod for their compliance and joining in rebellion with James Graham and Alexander MacDonald, gave in their supplication before us, bearing a hearty acknowledgment of that fearful sin in joining with God's enemies against their religion and covenant, as also their heavy sense of that dreadful sentence of ex-communication justly pronounced against them, earnestly desiring relaxation and to be received to the fellowship of God's people again. The assembly, therefore, did appoint two of their number to confer with them more particularly, who after diverse conferences made report that they found them weighted for their guiltiness, and sensible of their present woeful condition, which they gave testimony of also themselves by their ample and clear confession, which the assembly considering, for the great solemnity of the action, and being ex-communicated by the Synod, as also their wanting a minister in their own bounds, have appointed them upon Saturday next, after prayer in time of divine service, to stand in public in this kirk and give testimony of their repentance, and to remove when the sermon is ended, and appoints Mr. Farquhar Fraser to preach on Saturday next for that effect. Further, it is enjoined them to stand in like manner on the Lord's Day next ensuing both before and after noon, and Mr. Ewen Cameron to relax them, all of which accordingly was done." (I. 144-145.)

(To be continued.)

A Common Doctrinal Basis for all True Believers.

By the Rev. JOHN NEWTON.

I SHOULD think it no hard matter to draw up a form of sound words (whether dignified with the name of a creed or no, I care not), to which true believers of all sorts and sizes would unanimously subscribe. Suppose it ran something in the following manner:—I believe that sin is the most hateful thing in the world; that I and all men are by nature in a state of wrath and depravity, utterly unable to sustain the penalty, or to fulfil the commands of God's holy law; and that we have no sufficiency of ourselves to think a good thought. I believe that Jesus Christ is the chief among ten thousand; that He came into the world to save the chief of sinners, by making a propitiation for sin by His death, by paying a perfect obedience to the Law in our behalf; and that He is now exalted on high, to give repentance and remission of sins to all that believe; and that He ever liveth to make intercession for us. I believe that the Holy Ghost (the gift of God through Jesus Christ) is the sure and only guide into all truth, and the common privilege of all believers; and under His influence, I believe the holy Scriptures are able to make us wise unto salvation, and to furnish us thoroughly for every good work. I believe that love to God, and to man for God's sake, is the essence of religion, and the fulfilling of the Law; that without holiness no man shall see the Lord; that those who by a patient course in well-doing, seek glory, honour and immortality, shall receive eternal life; and I believe that this reward is not of debt but of grace, even to the praise and glory of that grace whereby He has made us accepted in the Beloved. Amen.

The late Rev. Murdo Morrison, Tain, Ross-shire.

MURDO Morrison was born at Ballantrushal in the parish of Barvas, Lewis, on the 24th day of March, 1877. He was the second son and the fourth child of the family of John Morrison and Jane Macdonald. His father and mother feared the Lord and taught their children the truths of God's word.

Murdo left school at the age of 15 years and was sent to Stornoway to work in a draper's shop. From there he went to Glasgow to work in one of the shops in that city.

It would seem that the Spirit of the Lord was striving with him before he left Stornoway. He attended the public means of grace, read the word of God in private, and was not a stranger to secret prayer. These means the Lord blessed to his soul in convincing him of his sins as being against God, and exposing him to, not only all misery in this life, but the wrath of God throughout eternity. The Gospel deliverance came to him on a Sabbath Day as he was reading in the Epistle to the Ephesians and the 1st chapter. It was an experience to be remembered by him while he lived, for he drank deeply of the love that provided salvation, and such a glorious salvation for perishing sinners.

His thoughts were at this time turned to the work of preaching the gospel of Jesus Christ, which he had received, by which he had become a new man, and everything had become new to him. There were many

mountains in his way—how could they be removed?—for none but the Lord could take them away. One of the great obstacles before him was that he might be deceived in this solemn matter of a call to preach the gospel. Our ways and times are, however, known to the Lord and He brings about His own purposes in a way that will be to His glory and our good. The hearing of a preacher who was to assist at the Communion in St. Jude's Free Presbyterian Church, led him in a way he had not thought of as yet. He made his way to hear the preacher—the late Rev. Donald Macfarlane—and in the sermon that day his own experiences were so minutely dealt with, as the experiences of God's true people, that his heart was united in love to the preacher, and to the testimony he was the honoured instrument to raise on behalf of the truth. From that day onward, Mr. Morrison regarded himself as belonging to the Free Presbyterian Church. He came forward to the Kirk-Session to be received as a member in full communion and as such was accepted.

The desire which began to take possession of his heart to study with a view to the ministry of the gospel only increased as time passed. He was seeking guidance from the truth, and this passage especially, caused him to cast aside all doubt as to his duty: "No man, having put his hand to the plough and looking back, is fit for the kingdom of God" (Luke ix. 62). He came before the Session to be recommended to the Presbytery. The Session being satisfied and also the Presbytery that the works done in him, and the call that came to him were from the Lord, he was received as a student of the Free Presbyterian Church.

He had attended for some winters previous to this, evening classes at a Glasgow High School. He had made such progress in the subjects necessary for the arts course in attending these classes that he was ready to enter the University to study the usual subjects embraced in the arts course. As he passed out of the University to take up the study of the Word of God in the original languages, the study of the history of the Church of God, of the Confessions and of Theology, he found himself in a more congenial atmosphere than is generally the case in the University course. Mr. Morrison, we understand, was a good student, taking a high place in all his classes.

He was licensed by the Western Presbytery at a meeting held at Breasclete, Lewis, in the month of November, 1908. He received his first call from the Glendale congregation, where his ordination and induction took place on the 14th day of January, 1909. He left Glendale in 1913 to become the first Free Presbyterian minister set over the congregation of Assynt. For the long period of twenty-one years he laboured in that congregation, and his labour: we are assured, were not in vain. The Lord promises His blessing with the gospel of His grace and the showers of blessing were not denied to His people in Assynt.

In May, 1934, he accepted a call from the Raasay congregation. During the two years he laboured in Raasay, his health was causing much anxiety which resulted in his having to go south for treatment. He was admitted to the Royal Infirmary, Glasgow, for three months and was advised to leave the wet climate of the west for the drier climate of the east coast. Mr. Morrison had thus to leave Raasay and to come to a place where it was expected his health might improve. He retired from the active work of the ministry in 1936, and came to reside in Tain, Ross-shire.

During his residence in Tain, which was until he finished his course in the world, he preached in various congregations under the Northern Presbytery. Last summer he supplied our congregation in Stornoway for two months. The change to his native air seemed to benefit his health, and we had hoped that he would be left among us for some time, preaching the good news of the Kingdom of our Lord and Saviour Jesus Christ. After returning home from Stornoway he took the services in the Dornoch-Rogart congregation for two Sabbaths with much acceptance. He occupied the pulpit of our church in Tain frequently during the absence of the missionary, besides supplying our congregation in Inverness. When the Laing-Bonar congregation became vacant, we looked forward to Mr. Morrison being with us to help in supplying it. He was able to come to Bonar for two Sabbaths, but before he was due to preach there again, the Lord had removed him from this world to be forever with Himself.

During his last illness he experienced much of the Lord's presence, and concluded that his time to leave this world had come. He mentioned one truth that was a great comfort to him, namely, Psalm xciv. verse 14: "For sure the Lord will not cast off those that His people be, neither His own inheritance quit and forsake will He."

He passed away, we believe, to be for ever with the Lord, on the 8th day of January, 1947, being thirty-eight years a minister of the gospel.

It can be said regarding Mr. Morrison that he preached law and gospel. He experienced in his own soul the power and evil of sin, and that the remedy God provided is sufficient to supply the need of perishing sinners. To this remedy he directed sinners, and warned them of the consequences of rejecting it. His great theme in his preaching was Jesus Christ and Him Crucified, risen and ascended to the right hand of power, there interceding on behalf of sinners.

Like all the true people of God, and as a servant of Jesus Christ, he had his own share of the sorrows of this life. As a parent, he deeply mourned over the death of two sons taken away comparatively young. It was to the Word of God he resorted for comfort, knowing that He who gave has the right to take away.

To his sorrowing widow and family we extend our deepest sympathy in their great loss. Our prayer is that the Lord will be a Husband to the widow and a Father to the children. May they take heed to the command: "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Is. lv. 6).—*F. M.*

The late Mrs. Lamont, Vatten.

As the years roll along it is the painful experience of some of us to see one after another of the Lord's people, whom we knew and to whom we were attached, removed out of the world. Though our loss is their great gain, yet we cannot help mourning over their removal, especially when the Lord is not raising up others to take their place. Among those whose departure we thus mourn is Mrs. Christina Lamont, Roag, Vatten.

Mrs. Lamont was a daughter of the late Mr. Ronald MacSween, who had been for many years a missionary of our Church at Coigeach. Her

mother also feared the Lord, and we may be sure that they did their duty in endeavouring to train their family in the fear of the Lord. This is a duty required of all parents, but such parents as fear the Lord have often to mourn that they are seeing no fruit following their efforts. The parents of the subject of this sketch had that mortifying experience, for their daughter lived many years without God and without hope in the world. However, when God's time came, the arrows of conviction fastened in her conscience and the struggle which followed was deep and prolonged, so that she could say with the Psalmist: "The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow." She reckoned herself the chief of sinners so that now, instead of resenting any slighting of her, as she was formerly ready to do, she would be wondering that any one would speak a kind word to her. He who, through the work of the Holy Spirit, brought her to see herself as a sinner, also revealed Himself to her as her Saviour.

After she had attained to a hope that she had an interest in Christ, Satan made many a desperate assault on her, so that her condition might well be described in the language of the Holy Spirit: "They reel to and fro, and stagger like a drunken man, and are at their wit's end." At last, in August, 1936, those who knew her well had the satisfaction to see her coming before the Session in order to be admitted to the Lord's Table for the first time. The Lord spared her for nearly ten years after this and kept her profession unspotted. She was, however, no stranger to the temptations of Satan, and was often brought very low, yet the Lord was giving her the victory. To visit her in her very hospitable home, and converse with her on spiritual and eternal realities, are among the incidents which leave with us pleasant memories. At communion seasons her house would be full of the Lord's people, and her only regret, on these occasions, was, that more did not come.

For many years she had been struggling with a painful bodily affliction which made it necessary for her, at last, to have an operation. Complications set in and she had to be removed to Edinburgh for medical advice. While she was in hospital in Edinburgh, we called to see her, and she told us that she got the truth: "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death." As she had failed visibly since we had previously visited her, in her own home, we concluded that, in her case, this truth was not to be fulfilled with respect to her body, but had no doubt but it would be true of her soul. As nothing could be done for her, it was decided to remove her to her home in Skye. With that end in view, she was taken to her son's home in Larbert, where it was intended she would rest for a day or two. There, her condition became worse and she passed away, we believe, to her eternal rest, on Sabbath, 7th April, 1946. On the day of the funeral, which was to Dunvegan Cemetery, the large concourse of people which gathered from far and near, manifested the respect in which she was held by those who knew her.

As regards the affairs of her large family she was diligent, well-deserving the character of the virtuous woman in Proverbs xxxi., but while this was the case, higher matters were given the chief place. The chief end for which she lived in the world was the glory of God and the good of His Cause, and she showed this to her family and others by precept and

example, for, though battling against a painful affliction her place was seldom empty in the public means of grace. She always kept a cheerful countenance to the world, but those who knew her intimately, knew that she had trials and temptations which grace alone enabled her to bear. Grace carried her through till she went in to join the ransomed throng of whom it is said: "Then are they glad because they be quiet; so he bringeth them unto their desired haven."

To her husband, who is a respected elder in our congregation, we tender our sincere sympathy, and to their large family, and would take this opportunity of reminding them of the counsel of the Holy Ghost: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Also we extend our sympathy to her brothers to whom she was very attached.

"Help Lord; for the godly man ceaseth; for the faithful fail from among the children of men" (Ps. xii. 1).—*J. C.*

The late Mrs. Mackay, Dunvegan.

MRS. MACKAY passed away at Dunvegan on 20th December, 1944. She was the daughter of John MacSwan, Skiniden, Dunvegan, who was one who feared the Lord in his day, but piety is not hereditary, neither does one come to be in possession of it by the example of others, and so, the subject of this sketch passed many years of her life concerned only about the things of the world. However, when God's time came she experienced the all-important change in such a way that the things of the world became very small in her estimation and she considered spiritual and eternal realities as that which really matters.

She had much of the afflictions of this world. When comparatively young she lost her husband, who, though not a professing man, was reckoned some years before he was taken away, to have undergone a saving change. She was left with the care of four orphans, and a few months afterwards one of the daughters was fatally burned. Under these vicissitudes the Lord sustained her, though, at the time, she was ignorant of Him, and proved Himself to be the widow's stay and help of the orphans. We have no means now of finding out what were her exercises of mind under these trials, but afterwards she was enabled to praise the goodness of the Lord towards her at that time.

Since coming to live at Dunvegan, her place was never vacant in Vatten Church, unless through bodily affliction, and often, when not able to do anything in the house during the week, she would be in the House of God on Sabbath, and thus her conduct condemned that of many who take the most trifling excuse to absent themselves from the means of grace, while able, during the week, to work hard. Though not communicative as to her own experience she took a special delight in speaking of the Lord's people, and we often noticed that when a note bearing on their experience was told her, her very face betrayed that she was, by no means, a stranger to their experiences. During the last year which she lived, she often spoke of death as that which she expected at any time. A considerable

time before the end, on more than one occasion, she said to her daughter who dutifully attended to her: "Let it not worry you although you would find me dead in bed, for all is well." Though gradually getting weaker the end came rather suddenly, and she left this world of sorrow to experience the eternal joys which are at God's right hand.—*J. C.*

Short Gleanings.

There are certain seasons in which the Lord comes nigh to men in the ordinances and duties of His worship, and we know not at what time the Lord cometh forth by His Spirit upon this design. He many times comes in an hour when we look not for Him; it is good, therefore, to be found in the way of the Spirit; had that poor man, that lay so long at the pool of Bethesda, reasoned thus with himself: "So long have I lain here, in vain expecting a cure, it is to no purpose to wait longer; and so had been absent at the very time the angel came down, he had in all likelihood carried his disease to the grave with him. How dost thou know but this very sermon, this prayer, which thou art tempted to neglect may be the instrument wherein the Lord may do that for thy soul, which was never yet done to it ?"—*J. Flavel, 1699.*

The greatest happiness of a creature is not to have the creature for its happiness.—*Dyer.*

Deep convictions of sin will not spring from rational consideration. No man can work them in his own soul; they are the arrows of the Holy Ghost. And when He sends them they stick fast: they can neither be drawn out by human skill, nor the wounds healed by human balms, such as self-righteousness, business or diversions.—*Berridge.*

Notes and Comments.

New R.C. President of the Educational Institute.—It is reported in the press that Mr. William Barry, headmaster of St. Ninian's School, Kirkintilloch, has been appointed President of the Educational Institute. Mr. Barry, it is stated in the report of his appointment, is also a member of the Glasgow Provincial Committee for the Training of Teachers. This is the first time in the hundred years of existence of the Educational Institute that a Roman Catholic has been appointed President. In these topsy-turvy times, one may expect almost anything, but surely things have come to a strange pass in the land of John Knox who did so much in laying the foundations of Scottish education when a Roman Catholic is elected to the Presidentship of the Educational Institute of Scotland. Where this R.C. penetration of the Church of Rome will end no one can tell.

Alloa Religious Variety Show.—Such is the heading in one of the newspapers. It has as a sub-title, "Alloa Sunday Night Play." The news paragraph is as follows:—"A new method of arousing interest in religion is to be tested by Alloa ministers next winter when they will organise a 'Sunday' night variety show on music hall lines. The idea has been developed by the ministers in co-operation with the Town Council. It is planned to utilise the music hall technique and a quick-changing bright

programme will be the medium for providing a gospel message. The programme will be called 'Sunday Night at Eight.' There will be community hymn singing, music, illustrated songs, religious drama, films, interviews with interesting personalities, and talks on civic matters. The programme will last from 8 till 10 o'clock, and people may come and go as they wish." Things have surely fallen very low in Alloa when such a "show" should be staged in the name of religion and ostensibly for gathering in people to attend the means of grace.

Held over.—Owing to pressure of space, a number of articles, reviews, etc., have been held over.

Literary Notice.

The Spirit of Grace and of Supplications (Zech. xii. 10).

The booklet contains seven sermons by the late Rev. Jonathan Rankin Anderson, Kirkfield Church of Scotland, Glasgow. The foreword gives a true description of these sermons:—"They contain a clear exhibition and commendation of a divine, spiritual, and holy religion; a religion proceeding from God and leading to God as distinct from, and opposed to an earthly, carnal, and unholy religion, which consisting merely in the powers of old fallen nature covered over by an outward and worthless profession, serves only to delude its subjects, and lead them to destruction." The booklet, bound in stiff boards, may be had from Mr. A. Alexander, 37 West Graham Street, Glasgow, or from Mr. H. P. Pitt, 4 Clarendon Road, Trowbridge, Wilts.; price 1/3.

Church Notes.

Communions.—August—First Sabbath, Dingwall; second, Stratherrick, Portree; third, Finsbay, Laide, Breaslete and Bonar Bridge; fourth, Stornoway, Vatten. September—First Sabbath, Ullapool, and Uig, Lewis; second, Strathy.

Appeal by Ness Congregation.—An appeal is hereby made by the Ness Congregation to friends at home and abroad throughout the Church to help them to build a Manse. Small numerically, and without financial resources, the Ness Congregation, which was organised in 1893 by princes in Israel now at their rest, James Finlayson and Malcolm Macleod, with a good number of the salt of the earth, has remained loyal to the Free Presbyterian Church's testimony on the side of Christ and His cause in a cloudy day. Last year the Congregation was raised to the status of a sanctioned charge. Inspired by their new status, the Congregation inaugurated a Manse Building Fund, which has secured a handsome response, but without help from friends, the burden of securing a manse, they find beyond them. In the hour of their need they trust their appeal will not be in vain. Contributions will be gratefully received by Mr. Donald Thomson, 2 Skigersta, Port of Ness, Stornoway. (Signed by D. J. Macaskill, Moderator of Presbytery; D. R. Macdonald, Clerk of Presbytery.)

Death of Mr. Roderick Ferguson.—Mr. R. Ferguson, retired missionary, Tarbert, Harris, died on 1st July. He was 90 years of age. A fuller notice is expected to appear in the Magazine at a later date.—D. R. McD.

Day of Prayer.—As intimated in last Magazine the Synod appointed the 21st of August as a Day of Humiliation and Prayer.

Rev. James S. Fraser's Return to South Africa.—Mr. Fraser informs us that he intends sailing on the "Warwick Castle" (D.V.) on 28th August from Southampton. We beseech the prayers of the Lord's people on behalf of Mr. Fraser on his voyage to South Africa and his journey to the field of his future labours.

Synod Proceedings and Dutch Relief Fund Report.—Parcels of Synod Proceedings and copies of Report on Dutch Relief Fund will be sent out soon. Price of Proceedings is 1/- per copy. Cash from sales to be sent to Mr. John Grant, Treasurer, 4 Millburn Road, Inverness, as soon as convenient. Reports of Dutch Relief Fund are free and to be distributed as numbers will allow. Extra copies of Dutch Relief Fund Reports may be had from Mr. R. R. Sinclair, 37 Albert Palace Mansions, London, S.W.11. —Robert R. Sinclair, *Clerk of Synod.*

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following donations:—

Sustentation Fund.—Mr. D. C., Stittenham, Ardross, £1; Mrs. M., Memies, Forfar, o/a Lochbroom, per Rev. D. N. McLeod, £1 10/-; Glendale Friend, o/a Glendale, per Rev. J. Colquhoun, £1; Friend of the Cause, o/a Waternish, per Mr. Alex. Campbell, £3; Mr. F. M., 107 Mitchell Street, Fairfield, Sydney, o/a Inverness, London and Oban Congregations £1 each; Mr. E. McK., Dalrachney, Carr Bridge, £2.

Home Mission Fund.—Mr. E. M., Carrigrich, Harris, £1; A. V., Glasgow, £1 10/-; A Friend, Glasgow postmark, £1; Mr. J. R., Port Elgoll, 10/-; A Friend, Glasgow, £1.

China Mission Fund.—Well-wisher, Skye, 10/-.

College Fund.—Skye Friend, per Rev. J. P. Macqueen, £5.

Dominions and Colonial Missions Fund.—Mrs. M. Harvey, Tokomaru Bay, Waihi, New Zealand, £2; Mr. D. Beaton, Matiere, King Country, New Zealand, £23.

General Building Fund.—"Rhumore," £3.

Organisation Fund.—Mr. J. R., Port Elgoll, 10/-; Mr. E. McK., Dalrachney, Carr Bridge, £1.

Jewish and Foreign Missions.—Anon., Dingwall postmark, £5; A Free Presbyterian in Canada, £9 7/6; Mrs. M. Harvey, Tokomaru Bay, Waihi, New Zealand, £1 12/6; A Friend, Glasgow postmark, £2 10/-; Mr. D. M., 712 Main Street, Saskatoon, £2; Mr. J. R., Port Elgoll, 10/-; Mr. A. G., Middlesbrough, 10/-; Mr. R. R., 6 Elgoll, 5/6; Well-wisher, Skye, for Bibles, 10/-; A Friend, Glasgow, £1; A Friend, Beaulieu, per Mr. John Stewart, £1; Mr. A. F., Fullyett, Newhouse, Motherwell, £1; M. M., Inverness, £1; Well-wisher, Glendale, per Rev. J. Colquhoun, £2; Mr. R. F., 6937 S. Stewart Avenue, Chicago, £3 7/6; Mr. F. M., 107 Mitchell Street, Fairfield, N.S.W., 11/6; The following per Rev. James S. Fraser:—Two Halkirk Ladies, o/a Shangani Mission, £25; Anon. Well-wisher, Gairloch, o/a Shangani Mission, £5; John vi. 37, o/a Shangani Mission, to be used at the discretion of Rev. Jas. S. Fraser, £100; Mr. E. McK., Dalrachney, Carr Bridge, per Treasurer, £2.

(Continued on page 80.)

Tabular View of Sustentation Fund and Special Collections of the Free Presbyterian Church of Scotland.

FOR THE YEAR ENDING 31st MARCH, 1947.

PLACES.	MINISTERS and MISSIONARIES.	Sustentation Fund.			Home Mission Fund.			Jewish and Foreign Missions.			Aged & Infirm Ministers' and Widows' Fund.			College Fund.			Organisation Fund.			General Building Fund.			TOTALS.		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Northern Presbytery—																									
1. Creich ...	Elders ...	21	10	6	13	3	10	14	12	0	1	15	9	4	15	0	3	0	2	2	15	9	61	13	0
2. Daviot ...	... ..	44	15	0	8	16	6	4	0	0	3	0	0	4	4	3	4	0	0	...	...	...	68	15	9
3. Dingwall ...	D. A. Macfarlane, minister ...	251	6	0	30	12	0	64	17	0	8	0	0	6	0	0	10	0	0	3	0	0	373	15	0
4. Dornoch ...	F. McLeod, minister ...	90	0	0	12	0	0	16	0	0	3	0	0	3	0	0	6	0	0	3	0	0	133	0	0
5. Farr ...	... ..	25	0	0	5	0	0	2	0	0	...	...	...	...	...	...	...	...	...	1	0	0	37	0	0
6. Fearn ...	... ..	162	10	0	32	19	6	19	4	0	4	17	8	7	12	6	5	3	4	5	12	3	237	19	3
7. Hel Kirk ...	Do. do. ...	64	0	0	3	0	0	6	0	0	1	0	0	1	0	0	1	0	0	1	0	0	77	0	0
8. Helmsdale ...	A. F. Mackay, minister ...	160	0	0	36	8	8	56	5	3	18	18	9	9	3	7	13	6	7	12	0	0	306	1	10
9. Inverness ...	D. M. Campbell, missionary ...	26	0	0	8	8	0	7	5	0	3	10	0	4	10	0	2	0	0	2	0	0	53	13	0
11. Kilmorack ...	D. A. Macfarlane, minister ...	130	0	0	20	0	0	30	0	0	8	0	0	5	17	3	8	0	0	5	13	11	207	11	2
12. Lairg ...	Elders ...	47	2	6	13	5	2	14	0	0	3	6	0	5	15	1	5	18	8	6	10	2	95	17	7
13. Moy ...	... ..	45	6	2	11	18	4	15	5	0	4	2	0	4	14	6	4	1	1	5	1	6	90	8	7
14. Rogart ...	F. MacLeod, minister ...	60	0	0	10	0	0	10	0	0	1	0	0	1	10	0	1	0	0	1	0	0	84	10	0
15. Stratherrick ...	F. Beaton, missionary ...	35	0	0	6	10	0	6	0	0	2	10	0	5	0	0	3	0	0	3	0	0	61	0	0
16. Strathy ...	... ..	17	1	0	59	4	0	28	0	0	5	0	0	5	0	0	4	0	0	4	0	0	122	5	0
17. Scourie ...	D. M. Campbell, missionary ...	24	0	0	26	8	0	16	5	0	3	0	0	3	17	0	3	4	6	2	13	0	79	7	6
18. Tain ...	A. Robertson, missionary ...	40	0	0	12	0	0	6	10	0	3	0	0	3	0	0	3	0	0	3	0	0	70	10	0
19. Thurso ...	Wm. Grant, minister ...	32	0	0	2	0	0	...	...	...	...	...	...	...	...	...	2	0	0	...	...	...	36	0	0
20. Wick ...	E. R. Sinclair, minister ...	120	0	0	7	0	0	15	0	0	3	6	5	5	0	0	3	0	0	2	10	0	155	16	5
		1403	11	2	321	16	6	332	13	3	78	16	7	81	9	2	83	4	4	63	16	7	2365	7	7
Southern Presbytery—																									
21. Clydebank ...	... ..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
22. Dumbarton ...	Students and Elders ...	6	0	0	0	10	0	0	10	0	...	...	...	0	10	0	0	10	0	...	...	...	8	0	0
23. Dunoon ...	Do. ...	...	...	...	5	0	0	...	...	...	...	...	2	0	0	...	...	...	...	...	...	...	7	0	0
24. Edinburgh ...	N. Macintyre, minister ...	224	3	3	12	14	0	48	17	0	5	0	0	4	0	0	3	0	0	3	0	0	300	14	3
25. Fort William ...	Elders ...	...	...	...	...	...	...	21	15	6	...	...	...	...	...	...	...	...	...	...	...	...	21	15	6
26. Glasgow ...	St. Jude's Ch. ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
27. Stockton-on-Tees ...	D. J. Matheson, minister ...	781	15	8	74	17	1	267	19	6	40	5	9	25	6	3	25	18	6	36	4	0	1252	4	9
28. Greenock ...	J. MacLeod, minister ...	150	0	0	15	0	0	40	0	0	5	0	0	3	0	0	3	0	0	3	0	0	219	0	0
29. Kames ...	Jas. A. Tallach, minister ...	270	0	0	28	16	10	27	14	9	...	...	...	16	10	9	11	18	4	...	...	...	355	0	8
30. Lochgilphead ...	J. Macdonald, missionary ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
31. Oban ...	D. Beaton, minister ...	200	0	0	16	15	1	36	5	4	8	2	3	5	11	10	6	0	7	...	...	...	272	15	1
32. London ...	J. P. Macqueen, minister ...	230	0	0	10	0	0	15	0	0	2	0	0	2	0	0	2	0	0	2	0	0	263	0	0
		1861	18	11	163	13	0	458	2	1	60	8	0	58	16	10	52	7	5	44	4	0	2699	10	3
Outer Isles Presbytery—																									
33. Achmore ...	... ..	36	5	0	9	8	6	5	0	0	2	13	10	...	...	...	...	...	...	...	...	...	53	7	4
34. Bayhead	83	14	8	8	19	0	11	6	6	2	2	6	2	0	0	108	2	8
35. Brenscloche ...	Elders ...	46	5	6	14	12	0	8	8	0	2	0	0	3	0	0	2	0	0	76	5	6

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