

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. lx. 4.*

C O N T E N T S

	page
Jehoiada and Joash 	161
Directions for Secret and Private Worship ...	166
Temporal Troubles 	170
Letter from David Steven 	176
Suipeir an Tighearn 	176
Notes and Comments 	178
Church Notes 	185
Acknowledgment of Donations 	189
Financial Statement 	190

Printed by
N. Adshead & Son, 34-36 Cadogan Street, Glasgow.

THE
Free Presbyterian Magazine
AND MONTHLY RECORD.

VOL. LVIII.

October, 1953.

No. 6

Jehoiada and Joash.

PRIESTS and Kings appear conspicuously right down throughout the history of the Old Testament Church; and much of that history was centred in Jerusalem and Judah. And thus it was that Jehoiada, the priest, and Joash, the King, appear in Jerusalem according to the records of Scripture in the second book of Chronicles, from chapter 22 to 24. The history of both those personalities is intimately linked together from the very childhood of Joash, for when Athaliah, the mother of King Ahaziah, saw that her son was dead, she destroyed all the seed royal of the house of Judah except the child Joash, who was taken from among the King's sons by Jehoshabeath, the wife of Jehoiada, the priest, and hidden in the House of God six years thereafter (II Chron. xxii. 10-12). And during these first six years of his life Joash was under the protection and care and spiritual instruction of the priest Jehoiada and his wife. Thus had God in His good providence ordered matters. Then in the seventh year "Jehoiada strengthened himself" (xxiii. 1), no doubt as he was led, encouraged and emboldened by divine aid, and proceeded to make arrangements for the setting up of Joash as King in Jerusalem to the setting aside of that wicked woman, Athaliah. As he intimated to the people of Judah, "Behold, the King's son shall reign, as the Lord hath said of the sons of David" (xxiii. 3), which reveals the regard Jehoiada had for the Lord and His Word. And ultimately he accomplished the crowning of Joash, as we read, "Then they brought the King's son, and put upon him the crown, and gave him the testimony, and made him King. And Jehoiada and his sons anointed him, and said, God save the King" (II Chron. xxiii. 11). And following this Athaliah was slain and also Mattan, the priest of Baal, and the house of Baal was broken down. Then Jehoiada appointed the offices of the House of the Lord by the hand of the priests the Levites, to offer the burnt offerings of the Lord, and to attend to other essential matters concerning God's worship. Now the effect of all this was, that the people of the land rejoiced, and the city of Jerusalem was quiet, and so under the good hand of God, Jehoiada was instrumental in bringing about a reformation at the very outset of King Joash's reign, who was only seven years old when he began to reign. But

when he grew older, instead of having around him idolaters and idolatry to lead him astray in his tender years, he found himself surrounded by the blessed influences and example of the true people of God and the Word and worship of God. Well might the King seek to bless the Lord for His favour in these respects and for all that Jehoiada the priest had accomplished by divine assistance.

Now let us look at *Joash's conduct during Jehoiada's lifetime*. He reigned 40 years in Jerusalem and practically all that lengthy period Jehoiada was alive and discharging his duties relative to God and the people in the office of the priesthood. Jehoiada "did good in Israel, both toward God, and toward His house," as we read in chapter xxiv. v. 16, regarding him when he died. And it appears that his godly example and counsel had a powerful and beneficial influence and effect upon King Joash, as we read that "Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest" (xxiv. 2). This commendation of the King was applicable to his character and conduct, in a general and public manner, as to his outward and consistent respect for the Word of the Lord, His name, commandments and His house and worship. Probably many who truly feared and served the Lord in Jerusalem considered that the King was a godly and gracious person and of the spiritual seed of Abraham, inasmuch as his life, conversation and activities included a great deal which had all the appearance of being fruits of faith and labours of love toward the God of Jehoiada. Indeed, these were particular activities on the part of Joash which tend to support such an estimate of the man. For instance, *his mind* was favourably exercised with regard to the need there was to repair the House of the Lord, and we do read of others being chided and rebuked by the Lord for attending to their own selfish interests and affairs and building themselves houses while the Lord's house lay waste, as in the days of Haggai. But Joash was of a different mind from these. And what was occupying his mind, *he put into practice*, for "he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the House of your God from year to year, and see that ye hasten the matter" (xxiv. 5). And so his practical zeal engaged, by command, the priests and Levites in widespread activities to bring home upon the people throughout Judah the claims of their God, whom they professed, and their obligations to His House and cause. And as indicative of the King's intense interest in this matter, he requires haste and no sloth or delay on the part of the priests and Levites for the accomplishment of the same. But nevertheless, for some reason, "the Levites hastened it not," and we find Joash with *all the appearance of devotion to God's cause*, faithfully reproving even Jehoiada the priest for this laxity on the part of the Levites. He called for Jehoiada and said unto him, "Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection,

according to the commandment of Moses, the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness?" (xxiv. 5, 6). And so the King seems to outstrip Jehoiada himself in concern for the carrying out of the will of the Lord, according to the practice and example of Moses. Then again, *the King assumes a leading part* in preparing for the receiving of the collection, for at his commandment "they made a chest, and set it without at the gate of the House of the Lord" (verse 8), and in the process of time the matter was brought to a successful issue. For "all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end" (verse 10); and "Thus they did day by day, and gathered money in abundance" (verse 11). And so, although this encouraging turn of events, under the authority and devotion of Joash, concerned money, yet the design of it all was the repairing of the House of the Lord. *The King and Jehoiada worked together here* and gave the money "to such as did the work of the service of the House of the Lord"; and when the work was finished "they brought the rest of the money before the King and Jehoiada." Here we discern the closest visible fellowship and unity between these two influential men in Jerusalem, in those things which concerned the honour of God in the visible Church of the day, culminating in the divine order of God's house being restored, and the worship of God being carried on all the days of Jehoiada, as we read, "And they offered burnt offerings in the House of the Lord continually all the days of Jehoiada" (verse 14). And doubtless Joash himself regularly appeared among those who went up to the tabernacles of God's grace. At this stage we may observe that man looketh upon the outward appearance, and in so doing may come by a judgment of human and even gracious charity, to conclude well of Joash the King as to his heart and spiritual interest in the God of his fathers. But alas! the history of Joash does not continue in this strain.

Let us now consider *the King's conduct after the death of Jehoiada*. Jehoiada waxed old and was full of days when he died and he was buried in the city of David among the Kings "because he had done good in Israel, both toward God, and toward His house" (xxiv. 15, 16). Now after the death of this eminent servant of the Lord, whose influence had been so beneficial upon the King, and so profitable to the people, and so honouring to the Lord, one might expect Joash at any rate to persevere in following in the footsteps of Jehoiada as to the public service of the Lord. It was far otherwise. Truly, He who looketh upon the hearts of men knows the sinfulness and deceitfulness thereof, and on this account when He sees fit, permits trials and testing times to confront some who were bidding fair for heaven in the estimation of their fellow sinners and discerning saints; such trials, temptations and testing times being fitted to expose men as to the real state and frame of their hearts and minds in relation to God,

His glory and cause on the earth. Unregenerate sinners may outwardly appear to be one with the children of God and in harmony with their scriptural practices, and their gracious and holy desires for the building up and furtherance of His Kingdom. But it is after all only a superficial religion, zeal, devotion, faithfulness and service on their part. So it was in the sad case of Joash, who persevered even many years with a hollow religion. But after the death of Jehoiada lamentable and radical changes took place in the conduct and outward character of Joash, revealing the moral and spiritual barrenness of his unchanged heart. First of all, when the princes of Judah found that Jehoiada no longer stood in their way to broaden out their practices and depart from the Word and worship of God "they made obeisance to the King" (xxiv. 17). From what follows in the immediate context we rightly conclude that *they made proposals to Joash of an evil and wicked nature*, viz., that now was the opportune time to depart from adherence to God and His revealed truth and worship. To begin with, there seems to be none as worthy as Jehoiada to withstand these unfaithful and designing men. And the King is entrapped by the very first temptation with which he is confronted when left without the counsel and example of Jehoiada, as the narrative reveals, "Then the King hearkened unto them." He *listened to these evil men*, gave place to their proposals in his mind, complied with their evil intentions, and agreed to act along with them as their civil head. And so, "They left the House of the Lord God of their fathers, and served groves and idols" (verse 118). Here are men, and Joash at their head, who once were so zealous for the repairing of the House of the Lord God of their fathers, now serving gods of their own making and trampling underfoot the holy law of the Lord and provoking the eyes of His glory; and this after all the light they had from His Word. It appears that Joash certainly did not fear God in his heart, but maybe he feared Jehoiada the priest while he lived, and felt some obligation to him as being instrumental in setting he himself upon the throne. How many have held men's persons in admiration because of advantage! But Jehoiada was now out of sight, and out of mind, and his religion as well, as far as Joash and the princes were concerned, and furthermore it is later made evident that the people of Jerusalem and Judah in general were turned away backward from the God of Israel to idolatry. What a disastrous change had come upon the King! And now, no wonder we read that wrath from the Lord came upon Judah and Jerusalem for their trespass (verse 18), but yet the Lord "sent prophets to them to bring them again unto the Lord, and they testified against them," but *Joash and the others would not give ear* (see verse 19). The King would now listen to evil princes and counsellors but not to God's prophets. This is the man who formerly could reprove and remind Jehoiada of the commandment of Moses, the servant of God, relative to the collection for the house

of the Lord. But greater boldness in wickedness was yet to be manifested by Joash. For when the Spirit of the Lord came upon Zechariah, the son of Jehoiada the priest, commanding and enabling him to charge the backsliders with transgression and to warn them that the Lord had forsaken them—then *he was stoned with stones at the commandment of the King* in the very court of the Lord's house (verses 20, 21). All restraint is now withdrawn from Joash and the depravity of his wicked heart was now openly exposed to view. What a deceitful and hypocritical part he played while Jehoiada lived and exercised a godly and leading supervision of the Church of God! What a pathetic and solemn observation the divine record brings before us on this matter! "Thus Joash the King remembered not the kindness which Jehoiada his father had done to him, but slew his son" (verse 22). How bitter and sottish men can become when they turn away from the truth of God to which they once adhered outwardly, and when they banish from their minds the gracious, kindly and beneficial example and activities of those who feared God and whose fellowship and friendship they were privileged to experience in the recent past.

And now *the miserable end of Joash the King*. The dying prayer of Jehoiada's son, "The Lord look upon it, and require it" (verse 22), was soon answered by terrible dispensations in providence. The host of Syria*came up against him to Judah and Jerusalem and destroyed his wicked counsellors the princes, and then the Lord delivered a very great host of the people into their hand because they had forsaken the Lord God of their fathers. And when the enemy departed from Joash, they left him in great diseases, and later "his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died" (verse 25). A man who was preserved from death in his childhood, by Jehoiada's wife, is now slain upon his bed because he put to death Jehoiada's sons. His was manifestly the latter end of a wicked man, although we read that he did that which was right in the sight of the Lord all the days of Jehoiada the priest. This truly has a warning for some at any rate, whose religion and zeal may appear consistent with the mind of God in the Scriptures and as revealed in the gospel of His Son Jesus Christ, and which religion is liable to become as the morning cloud early dew that passeth away, if and when certain human influences and restraints thereby are withdrawn. May God in His sovereign mercy preserve us from a religion and a Christian profession which can be cast away at will. May we obtain that holy faith which lays hold upon God in Christ Jesus and looks not to princes nor man's sons, that faith which is of the operation of the Holy Spirit in the heart, through which sinners are saved, which also purifies the heart and overcomes the world. Thus we may be enabled graciously and humbly to serve the Lord, to be genuine companions of those who fear God and walk in His commandments, and to endure unto the end in the right way that leads to a city of habitation.

Directions for Secret and Private Worship.*

"Act for observing the Directions of the General Assembly for secret and private worship, and mutual edification; and censuring such as neglect family worship."—*Assembly at Edinburgh, August 24, 1647. Session 10.*

THE General Assembly, after mature deliberation, doth approve the following Rules and Directions for cherishing piety and preventing division and schism, and doth appoint ministers and ruling elders in each congregation to take special care that these Directions be observed and followed; as likewise, that presbyteries and provincial synods enquire and make trial whether the said Directions be duly observed in their bounds; and to reprove and censure (according to the quality of the offence) such as shall be found to be reprobable or censurable therein. And to the end that these directions may not be rendered ineffectual and unprofitable among some, through the usual neglect of the very substance of the duty of family worship, the Assembly doth further require and appoint ministers and ruling elders to make diligent search and enquiry in the congregations committed to their charge respectively whether there be among them any family or families which used to neglect this duty; and if any such family be found, the head of the family is to be first admonished privately to amend his fault: and in case of his continuing therein, he is to be gravely and sadly reproved by the Session, after which reproof, if he be found still to neglect family worship, let him be, for his obstinacy in such an offence, suspended and debarred from the Lord's supper, as being justly esteemed unworthy to communicate therein till he amend.

Directions of the General Assembly, concerning secret and private worship, and Mutual Relation, for Cherishing Piety, for Maintaining Unity, and Avoiding Schism and Division.

Besides public worship in congregations, mercifully established in this land in great purity, it is expedient and necessary that secret worship by each person alone, and private worship of families, be pressed and set up; that with national reformation, the profession and power of godliness, both personal and domestic, be advanced.

1. And first, for secret worship, it is most necessary that everyone apart and by themselves, be given to prayer and meditation, the unspeakable benefit whereof is best known to them who are most exercised therein; this being the mean whereby, in a special way, communion with God is entertained, and right preparation for all other duties obtained: and therefore it becometh not only pastors, within their several charges to press persons of all sorts to perform this duty morning and evening, and at other occasions, but also it is incumbent to the head of every family to have a case, that both themselves and all within their charge be daily diligent herein.

* *Confession of Faith* Volume, page 322.

2. The ordinary duties comprehended under the exercise of piety which should be in families, when they are convened to that effect, are these: First, pray and praises performed with a special reference, as well to the public condition of the Kirk of God, and this kingdom, as to the present case of the family, and every member thereof. Next, reading of the Scriptures, with a catechising in a plain way, that the understanding of the simpler may be the better enabled to profit under the public ordinances, and they made more capable to understand the Scriptures when they are read; together with godly conferences tending to the edification of all the members in the most holy faith: as also admonition and rebuke, upon just reasons, from those who have authority in the family.

3. As the charge and office of interpreting the holy Scriptures is a part of the ministerial calling, which none (however otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and His Kirk; so in every family where there is any that can read the holy Scriptures should be read ordinarily to the family; and it is commendable, that thereafter they conter (consider) and by way of conference make some good use of what has been read and heard. As for example, if any sin be reproved in the word read, use may be made thereof to make all the family circumspect and watchful against the same; or if any judgment be threatened, or mentioned to have been inflicted, in that portion of Scripture which is read, use may be made to make all the family fear lest the same or a worse judgment befall them, unless they be aware of the sin that procured it: and, finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded duty and to apply the offered comfort. In all which the master of the family is to have the chief hand; and any member of the family may propose a question or doubt for resolution.

4. The head of the family is to take care that none of the family withdraw himself from any part of the family worship; and, seeing the ordinary performance of all the parts of the family worship belongeth properly to the head of the family, the minister is to stir up such as are lazy, and train up such as are weak, to a fitness in these exercises; it being always free to persons of quality to entertain one approved by the presbytery for performing family exercise. And in other families, where the head of the family is unfit, that another, constantly residing in the family, approved by the minister and Session, may be employed in that service wherein the minister and Session are to be countable to the Presbytery. And if a minister, by divine Providence, be brought to any family it is requisite that at no time he convene a part of the family for worship, secluding the rest, except in singular cases especially concerning these parties which (in Christian prudence) need not, or ought not, to be imparted to others.

5. Let no idler, who has no particular calling, or vagrant person under pretence of a calling be suffered to perform worship in families, to or for the same; seeing persons tainted with errors or aiming at division, may be ready (after that manner) to creep into houses, and lead captive silly and unstable souls.

6. At family worship, a special case is to be had that each family keep by themselves, neither requiring, inviting nor admitting persons from divers families, unless it be those who are lodged with them, or at meals, or otherwise with them upon some lawful occasion.

7. Whatsoever have been the effects and fruits of meetings of persons of divers families in times of corruption and trouble (in which cases many things are commendable, which otherwise are not tolerable) yet, when God has blessed us with peace and purity of the gospel, such meetings of persons of divers families (except in cases mentioned in these directions) are to be disapproved, as tending to the hinderance of the religious exercise of each family by itself, to the prejudice of the public ministry, by the rending of the families of particular congregations, and (in progress of time) of the whole Kirk. Besides many offences which may come thereby to the hardening of the hearts of carnal men, and grief of the godly.

8. On the Lord's Day, after everyone of the family apart, and the whole together have sought the Lord (in whose hands the preparation of men's hearts are) to fit them for the public worship, and to bless to them the public ordinances, the master of the family ought to take care that all within his charge repair to the public worship, that he and they may join with the rest of the congregation, and the public being finished, after prayer, he should take an account what they have heard, and thereafter, to spend the rest of the time which they may spare in catechising; and in spiritual conference upon the Word of God: or else (going apart) they ought to apply themselves, to reading, meditation, secret prayer, that they may confirm and increase their communion with God, that so the profit which they found in the public ordinances may be cherished and promoted, and they the more edified unto eternal.

9. So many as conceive prayer, ought to make use of that gift of God; albeit those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of prayer, which is given to all the children of God in some measure; to which effect, they ought to be more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express, convenient desires to God for their family. And, in the meantime, for their greater encouragement, let these materials of prayer be meditated upon, and made use of as follows:—

“Let them confess to God how unworthy they are to come in His presence, and how unfit to worship His Majesty; and therefore

earnestly ask of God the spirit of prayer. They are to confess their sins, and the sins of the family; accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation. They are to pour out their souls to God, in the name of Christ, by the Spirit, for forgiveness of sins; and for grace to repent, to believe and to live soberly, righteously and godly; and that they may serve God with joy and delight, walking before Him. They are to give thanks to God for His many mercies to His people, and to themselves, and especially for His love in Christ, and for the light of the gospel. They are to pray for such particular benefits, spiritual and temporal, as they stand in need of for the time (whether it be morning or evening) as ancient health or sickness, prosperity or adversity. They ought to pray for the Kirk of Christ in general, for all reformed Kirks and for this Kirk in particular, and for all that suffer for the name of Christ; for all our superiors, the King's Majesty, the Queen, and their children; for the magistrates, Ministers, and whole body of the congregation whereof they are members as well as their neighbours absent in their lawful affairs, as for those that are at home. The prayer may be closed with an earnest desire that God may be glorified in the coming of the Kingdom of His Son, and in doing of His will, and with assurance that themselves are accepted, and what they have asked according to His will be done."

10. These exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hinderances, notwithstanding the mocking of atheists, and profane men; in respect of the great mercy of God to this land, and of His severe corrections wherewith lately He has exercised us. And to this effect, persons of eminency (and all elders of the Kirk) not only ought to stir up themselves and families to diligence herein, but also to concur effectually, that in all other families where they have power and charge, the said exercises be consciously performed.

11. Besides the ordinary duties in families, which are above mentioned, extraordinary duties, both of humiliation and thanksgiving, are to be carefully performed in families, when the Lord, by extraordinary occasions (private or public) calleth for them.

12. Seeing the Word of God requireth that we should consider one another, to provoke unto love and good works; therefore, at all times and specially in this time wherein profanity abounds, and mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot; every member of this Kirk ought to stir up themselves, and one another, to the duties of mutual edification, by instruction, admonition, rebuke exhorting one another to manifest the grace of God in denying ungodliness and worldly lusts, and in living godly, soberly, and righteously in this present world; by comforting the feeble-minded, and praying with or for one another. Which duties respectively are to be performed upon special occasions offered

by Divine Providence; as, namely, when under any calamity, cross, or great difficulty, counsel or comfort is sought; or when an offender is to be reclaimed by private admonition, according to the rule of Christ, that in the mouth of two or three witnesses every word may be established.

13. And, because it is not given to everyone to speak a word in season to a wearied or distressed conscience, it is expedient, that a person (in that case), finding no ease, after the use of all ordinary means, private and public, have their address to their own pastor, or some experienced Christian, but if the person troubled in conscience be of that condition, or of that sex, that discretion, modesty, or fear of scandal, requireth a godly, grave, and secret friend to be present with them in their said address, it is expedient that such a friend be present.

14. When persons of divers families are brought together by Divine Providence, being abroad upon their particular vocations, or any necessary occasions; as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of prayer, and thanksgiving, but take care that same be performed by such as the company judge fittest. And that they likewise take heed that no corrupt communication proceed out of their mouths, but that which is good, to the use of edifying, that it may minister grace to the hearers.

The drift and scope of all these Directions is no other, but that, upon the one part, the power and practice of godliness, amongst all the ministers and members of this Kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious exercises suppressed: and, upon the other part, that under the name and pretext of religious exercises, no such meetings or practices be allowed, as are apt to breed error, scandal, schism, contempt, or misregard of the public ordinances and ministers, or neglect of the duties of particular callings, or such other evils as are the works, not of the Spirit, but of the flesh, and are contrary to truth and peace."—*A. Ker.*

Temporal Troubles.

By the late DEAN LAW, D.D.

EACH woman's son is born an heir—not to a palace or a crown, not to broad lands or mines of gold, not to ancestral lineage of fame, not to high rank among the rich and great, not to a soft seat on luxury's lap, but to the patrimony of a common portion—trouble. Few are called to be honoured and caressed, to be idols of admiring crowds, to outstrip others in the worldly race, to enjoy sound health and sinewy strength, to superfluity of sublunary goods; but many are called to suffering. Our usual walk is in a vale of tears. The billows of

affliction swell around us, and storms of distress, with little intermission, buffet. Where is the eye which rarely weeps? Where is the breast which seldom sighs? Bereavements go forth to their daily work. Pains and diseases do not slumber. The lament is not uncommon, "In the morning, would God it were evening! In the evening, would God it were morning!" (Deut. xxviii. 68.). Wails belong not to a scanty class. We know that the white-robed multitude came out of great tribulations.

Man is indeed endowed with wondrous gifts of intellect; and mental resources, neither few nor weak, labour to exclude the entrance of care. But they can erect no fortress which care fails to scale. They can construct no intercepting bars. Trouble has a key for every lock, and takes its seat by every chair. It is the rich man's shadow, and lies on penury's low pallet. It marches with every camp, and sails in every fleet. It is the native of each clime, and has its root in every soil. Flight to lonely deserts will not secure escape; and crowds give no concealment. To be a man is to be linked to trouble.

This truth cannot be controverted, for every heart confirms it. We read it in the annals of our race. It is the stamp on history's brow. In diversity—large as diversity can be—there is the oneness of distress. In Eden's garden, clear sunshine was a brief delight; obscuring clouds soon cast a dismal gloom. Sin came. All troubles thronged its rear. The woman hears—"I will greatly multiply thy sorrow and thy conception." The man hears—"In sorrow shalt thou eat of it all the days of thy life." "Man is born to trouble as the sparks fly upward" (Job v. 7). It is our common course—our beaten path—the well-known stream, on which we float. Earth is a wide Bochim.

Doubtless some mitigating periods intervene. In stormy days the wind is sometimes lulled; and the sun sometimes breaks the densest clouds. In sandy deserts some green spots are found. So, in a troublous life, there are some intervals of rest. But they are not sufficient to nullify the rule that trouble is largely written on life's page.

But there is great diversity in man's inward state. Some are new-born of God—the children of eternal love—the heirs of never-ending life—the sheep of Christ's pasture—His appointed spouse—the purchase of His blood—the called of His Spirit—His joy, His portion, His delight. On them the eye of God beams lovingly; His power protects; His wisdom guides; His angels encamp around them. Will not their course be constant sunshine? Will they not soar where trouble cannot come?

Such conclusion would be a fallacy. Their precious privileges bring not such immunity. It is for ever true—"Many are the afflictions of the righteous." "We must through much tribulation enter into the kingdom of God" (Acts xiv. 22).

But yet there is a grand, happy, glorious distinction. They are sorrowful, yet alway rejoicing. In their lowest depths they sing. In all their trials they rejoice. In all afflictions they give thanks. Troubles thicken, but consolations more than abound. Their heart of sorrow is a heart of joy.

Many considerations bring to them support. The time of trouble is the time of thought. They suffer, and they ponder. Their eyes look inward and above. They ask "Whence comes this trial?" The reply is obvious. It is not the working of blind chance. God's will designs; His hand inflicts it. It is ordered in the courts of heaven. It is prearranged in the covenant of grace, who will repine when he endures according to a Father's will? It is a precious word—"As many as I love I rebuke and chasten" (Rev. iii. 19). This is a plank which upholds the sinking heart. This is an anchor which keeps it steady in the roughest waves. The spirit cannot faint which tastes this cordial. The trouble dismays not which is fringed with shining evidence of heavenly mission. Then welcome trials. They subserve spiritual weal or they would not be sent.

But this view is general and vague. It may bewilder rather than instruct. In wide expanse particular objects are too faintly seen. Let the horizon now be narrowed; let separate cases be in turn surveyed; and troubled ones be helped to understand their own distress.

1. *Sickness*.—Many are sick. Disease and langour touch most frames. The outward tenement decays, and the afflicted inmate groans. This case is not more sad than common. Where is the home long free from this invasion? The marvel is, that these frail bodies know long respite. Think of the marvellously constructed framework. The component parts are almost countless, and most delicate and curious. Each part may be the door of malady. Each nerve may be the inlet of distress. Contagion, too, floats in the surrounding air, and walks beside us in all the ways of daily life. Hence ailment is our frequent lot. Bethesda pictures our earth. In it there lies a great company of impotent folk, the prey of suffering in every form. In sickness, then, there is no aggravating fear that it is peculiar hardship. Through all the families of earth, what multitudes are drinking the like cup! Who, then, can expect exemption? Who will repine, because as man he has the fellow-suffering of man? To all in the flesh the liabilities of flesh are due. Such reasoning checks all murmuring complaint.

But, when this commonness is clearly seen, there may be the fear that sickness is an indication of divine displeasure. It may be asked, if love is smiling, why does not love avert this suffering? At Bethany the reply is sweetly given. It is stated of a family in that little town—"Now Jesus loved Martha and her sister and Lazarus" (John xi. 5). But Lazarus, thus loved, is sick; so sorely sick that life expires. The love of Jesus, then, is consistent with disease. Sickness is no evidence of His displeasure; suffering hours are no messengers of His wrath.

Rather may not the hope be cherished that these visitations are mercifully sent? The hand of love may pluck the twigs that constitute this rod. This page of chastening, then, when read correctly by the eye of faith, may truly tell of gracious dealings. Surely this thought extracts the bitterness of the cup, and makes the Marah sweet. Welcome all pains which heavenly love inflicts!

Our Lord's conduct during His abode on earth should be a constant study. By this key we enter the secret chambers of His heart. This is the portrait of His character. In this survey special compassion for the sick is conspicuous. He sought Jerusalem at a stated feast. Apparently His feet first turned to the crowded home of malady. Out of the multitude He selected a sufferer of thirty and eight years. He spake, and health returned. May not he who has counted long years of ailment embrace the happy thought—the eyes which rested so tenderly on the infirm man of Bethesda, may now be resting tenderly on me?

In every town the sick were brought to Him. In every place they clustered round Him. Did any frown repel? Did any denial disappoint? As many as touched Him were made perfectly whole. What teaching is there in the scene: "When the sun was setting, all they that had any sick with divers diseases brought them unto Him, and He laid His hands on everyone of them and healed them"? (Luke iv. 40). Sometimes pity yearned where no request was made. We read—"There was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thy infirmity; and He laid His hands on her, and immediately she was made straight, and glorified God" (Luke xiii. 11-13). Thus, sickness was Christ's chosen sphere of mercy when on earth; and "He is the same yesterday, and to-day, and for ever" (Heb. xiii. 8).

A multitude of precious words are property of the sick alone. No music charms the deaf; no prospect captivates the blind. Without appropriating sense there can be no enjoyment. Thus, without malady, how many promises become a blank! But sickness gives interest in many sweet sayings. Thus to the healthful the word is pointless—"I am the Lord that healeth thee" (Exod. xv). But it is a staff to the crippled limb; a pillow to the aching head; a cordial to the fainting nerves. It tells of Jehovah's presence, omnipotent to heal. It brings to the lips the wrestling plea, "Do as Thou hast said." The soul of religion is experience. Happy they who have tasted and have found! The restored can say, "Now know we that the Lord is faithful"; not by the hearing of the ear, not by the assurance of another's lips, but by personal perception. In the high tide of bodily strength, the word seems like a foreign tale—belonging to some other race: "The Lord will strengthen him upon the bed of languishing. Thou wilt make all

his bed in his sickness" (Psa. xli. 3). But when the hour of languishing has come, and underneath the everlasting arms have given support, and weakness has felt the power of heavenly help, how precious is the realisation, no word of God has failed, nor ever can fail!

If sickness is unknown, then recovery must be unknown too. And then, how many songs must be unsung! The inexperienced spread no thanksgiving wings. They joy not in the promise fulfilled—"Behold, I will bring health and cure; and I will cure them, and will reveal unto them the abundance of peace and truth" (Jer. xxxiii. 6). But is it rapture to exclaim, "The health is come, the cure is given; the peace, the truth in rich abundance will now surely follow." Paul had gained much by his distress when he testified—"We had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead: who hath delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us" (II Cor. i. 9, 10). The past rescue, the present calm, gave earnest of a blissful future. Sickness comes with no terror to the man who has feasted on the word, "Who forgiveth all thine iniquities: who healeth all thy diseases" (Psa. ciii. 3).

It may not be denied that active service for the Lord is happiness in full bloom. The work of each day well done is cheerful exercise. But employ engrosses time, and chains the mind to passing matters. The busy man oft knows the sigh, "Mine own vineyard is not kept. I desire the sincere milk of the Word that I may grow thereby, but I have no leisure to suck large supplies." Thus flowers unwatered droop the head, and weeds spring up in the neglected soil. The polish becomes dim when not well rubbed. But if sickness comes, it severs from the all-occupying toil. Seclusion from bustle is now enforced. The intruder's steps is now forbidden. Tranquil hours are now a necessity. This is a season to yield rich fruits. Meditation may now have full scope. The past days may be calmly reviewed. Alas, what sins, what negligences, what miscarriages will appear! These will awake contrite shame, and impel us to bury each transgression in the deep grave of the Redeemer's wounds. Here is the opportunity to tell our miseries to His all gracious ears, and to sue out His perfect pardon. Self-examination now may find ample space. The weak parts of the soul's fortress may be discerned. The dangers of the way may become more visible. The need of foresight and of help may be felt more vividly. All this is gain.

Now, too, is the time to study Christ more quietly. Oh, the blessedness of such still exercise! All His goodness may now leisurely pass before the wondering eye. It is a long train. Eternity is short to comprehend it. But sick hours give space to read the volumes of His love, His grace, His goodness, His unfailing care, His long-suffering pitifulness, His unfailing truth, His work accomplished, His coming

reign, His everlasting glory. Happy the sickness rich in such meditations! When health is in its prime many matters press Scripture-search into brief space. But now no jostling claimants take the Bible's place. It sits a companion without rival. Now the heart may joyfully exclaim, "Oh, how love I thy law: it is my meditation all the day" (Psa. cxix. 97). "Thy words were found, and I did eat them: they are the very joy and the rejoicing of my heart" (Jer. xv. 16). To tell the varied charms of Scripture is a boundless theme. But its grand glory is the revelation of God's love in Christ. Now is the time to feast on this delight, to bathe in this refreshing stream, to roam in this demesne of joy, and to obey the Saviour's voice exhorting, "Eat, O friends; drink, yea, drink abundantly, O beloved" (Sol's Song. v. 1).

It may be that languor has no strength for long perusal. Doubtless, there is much grandeur in extensive prospects. The eye is charmed with a vast expanse. But when such vision is denied, is it not joy to scrutinize the tiniest flower, and mark the skill in its minutest parts? Thus a brief sentence of the Word may be repast for languid hours; a few monosyllables from heaven may spread a board of richest dainties for the weak.

There are seasons when the flesh is found a burden and a pain. Anguish clogs the spirit's upward flight. It is happy then to think that the period of escape draws near. When death puts forth its hand, the body bids farewell to suffering. Power now invests the word, "There shall be no more death, neither sorrow nor crying: neither shall there be any more pain: for the former things are passed away" (Rev. xxi. 4). In this distress how precious is the thought "Yet a little while, and He that shall come will come and will not tarry" (Heb. x. 37); and, "He shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21). These pains proclaim that dissolution will not linger. But unless the earthly house of this tabernacle be dissolved, how can we have the building of God—the house not made with hands—eternal in the heavens? (II Cor. v. 1). Thus sickness comes with many cordials. It is not unalloyed adversity. It brings many a reviving song. True is the repeated testimony, that in our hospitals the sweetest peace and truest joys are often found.

(To be continued.)

Faith overcomes both the allurements of the world, on the one hand, and the terrors of the world, on the other, by mortifying the heart and affections to all earthly things.—*F'lavel*.

Letter from David Steven.

TO MRS. AULD.

Bower, 20th July, 1865.

My Dear Friend,—I have been much hindered, through many temptations, from writing to you. When in our difficulties we consult only with our own wisdom, no wonder that every small straw stumbles us. No poor sinner's standing is in himself; we must be kept near the Good Shepherd, who laid down His life for the sheep. When we lose sight of Him, we wander in a wilderness where there is no way.

You were lately at the Communion at Thurso. I was not able to go. I hope you got the hunger that the poor woman got, who did not think she was ill-named when she was compared to a dog. O! to be brought to this low ground; then Christ would be precious to us.

I am thinking of going to Watten sacrament, if permitted. I am like a poor man I remember to see when I was a child. He used to beg, and people were harsh to him for this, saying he had plenty of the world, and had no need to beg. Now the poor man was the worse of having the name of riches, when he had them not. I am like that poor man, carrying the name of a Christian before the eyes of the world; and oh, it is sad to want the spirit of Christianity, and to be carrying a hard and stony heart, a carnal mind, and a dumb and prayerless spirit. You will find my case truly in Psalm cii. verse 11.

My Dear Friend, pray that I may get drops out of the river of life, for I am like a poor prodigal, who has misspent all. As one of the godly fathers said, "When the Lord is pleased to give us some refreshing, we soon sin it away, and then we may as easily put our hand on the sun in the firmament as bring ourselves back to that frame of soul." Yet, if we could ask, we would receive, according to His promise, who hath said, "He will turn again," etc.—Yours, with much regard, *David Steven.*

Suipeir an Tighearn.

LE EANRUIG GROVE.

(*Air a leantuinn bho t.d. 150.*)

EARRANN V.

IV. *Faodaidh bàs Chrìosd bhi air beachdachadh air mar fhoill-seachadh air a ghràdh a b'iongantaich bha riamh ann, gràdh araon an Athar agus a Mhic; gràdh an Athar ann a bhi toirt a Mhic a chum bàs fhaotainn air ar son; agus gràdh Mhic Dhe a thug e fein cho saor. "Is ann mar sin a ghràdhaich Dia an saoghal, gu'n d'thug e aon-ghin Mhic fein, chum as ge b'e neach a chreideas ann, nach sgriosair e, ach gu'm bi a bheatha shiorruidh aige." Agus am feadh a tha ar Tighearn a togail nach eil gràdh is motha na so aig neach air bith gu'n leigeadh*

duine anam sios air son a cháirdean, tha Dia a moladh a ghràidh fein duinne, do bhrìgh 'n uair a bha sinn fathasd na'r peacaich, gu'n do bhásaich Crìosd air ar son; chum agus gu'm bitheadh-mid, a bha na'r nàimhdean, air ar deanamh reidh ri Dia tre bhás a Mhic. Chi sinn meudachd a ghràidh so ann am mòrachd, na inbhe, a chuspair a tha fulung, agus fhagsgachd do Dhia air dha bhi an t-aon-ghlin Mhic, a luidh ann an uchd an Athar; ann ac meudachd na'm fulungais dha na gheill e gu toileach; dh'fhuiling e'm bás, eadhon bàs nàrach agus piann-tail a chroinn-cheusaidh; ann am mòr neo-airidheachd nan crentairean dha'n robh'n deadh-ghean iongantach so air a nochdadh; peacaich agus nàimhdean do Dhia tre'n a pheacadh: agus, 5s an àite mu dheireadh, ann am mòrachd do-labhairt nam beannachdan a tha sruthadh bho na fulungais sin, gach aon dhiubh a sruthadh a dh'ionnsuidh, agus mar gu'm beadh, air an càrnadh suas anns an nì a dh'ainmich sinn "beatha shiorruidh." Feumaidh sinn aideachadh le taingealachd mar dhearbhadh air a ghràdh, Crìosd a bhi toileach basachadh air son a bhuannachd a gheibheadh-mid bho fhianuis a bhàis do fhìrinn a chreidimh, maille ris an eisempleir oideachail agus dhrùighteach a thug e dhuinn. Ach tha na dearbhuidhean is motha air a ghràdh sin fathasd ri'n ainmeachadh.

Gu bhi cumail air chuimhne an gràdh leis an do bhásaich e, shuidhich ar Fear-saoraidh beannaicht' an t-suipeir, gu bhi air a coimhead gus a dhara teachd, ag àithne dha dheisciobuil a dheanamh mar chuimhneachan air-san. Air son an aobhair so faodaidh e bhi air a mheas na nì nach gabh a thuigsinn gu'm bitheadh neach cho mòr air a mhealladh agus gu'n àicheadh e'n t-sàcramaid so, na gu'm bitheadh neach cho mì-thaingeil agus gu'n ceadaicheadh e dha fein, gun an nì is lugha do mhi-shuaimhneas, dìmeas a dheanamh oirre, nì a tha eagal orm a tha air a dheanamh le mòran a tha'g aideachadh na sochair so. Bha na h-Abstoil agus na ceud Chrìosduidhean gu cùramach a coimhead an òrduigh so, agus nì's bitheanta na tha sinne, ged a bha bàs Chrìosd gu h-ùr na'n cuimhne, agus mar sin nach saoiladh neach iad a bhi ann am feum air samhluidhean follaiseach dheth, agus air a ghràdh air fhoillseachadh ann, mar a tha sinne, a tha beo aig a lethid de dh'astar bho am agus aite bàis ar Slànuighear. Nach do bhásaich Crìosd air ar son-ne cho maith agus air an son-san? Agus ma tha chùis mar sin, nach eil e ceangailte oirne co-ionnan riu-san cuimhne a chumail air a ghràdh ann a bhi bàsachadh air ar son? Nach robh a t-Suipeir so air a suidheachadh air ar son-ne cho maith agus air an son-san? Agus, ann an aon seadh, nì's motha air ar son-ne, oir tha sinn ann an eunnart nì's motha a bhi di-chuimhneachadh an Tì a tha buileachadh nam beannachdan, do bhrìgh gu'm bheil nì's fhaide a nis bho'n a bha e air thalamh, agus bho'n a thuair e bàs gu bhi cosnadh beannachdan na saorsa dhuine? Agus nach bu chòr dhuinne gu taingeil a bhi coimhead òrdugh a tha cho cumhachdach a cuideachadh ar creidimh agus ar taingealachd; òrdugh a choimhid na ceud Chrìosduidhean na bu tric na sinne, le na bu lugha de aobhar? Is airidh a lethid de charaid agus fear-gràidh anama, agus a dhearbh Crìosd e fein a bhi, nach bitheadh

e air a dhearmad gu bràth; agus gu'n teagamh cha bhi e air a dhearmad cho fad 's a bhitheas eaglais aig air an talamh, air a ceannach le fluil, air a suidheachadh le a theagasg, gus ir a gleidheadh le a fhreasdail. Ach, an sin, tha aobhar againn a bhi creidsinn gur ann leis an òrdugh so, ni a tha mar phost a tha giullain ainm-san, a bhitheas cuimhne bheothail air a cumail air anns an eaglais. Bu chòr gu'm bitheadh gràdh Iosa, nach gabh a bhi air a choimeas, na chuspair beachd-smuainteachaidh dhuinn gach latha; ach cha'n fheum sinn a bhi smuainteachadh gu'm bheil so a dùnadh a mach a bhuannachd, agus eadhon am feum air an òrdugh so anns am bheil e air a chuimhneachadh ann an rathad nis follaisich agus nis sòlaimte. Tha aoradh Dhe ri bhi air a choimhead gach la, anns an t-seomar uaigneach agus anns an teaghlach, agus gidheadh, an deigh sin chunnaic Dia feumail aon latha ann an seachd a chur air leth air son aoraidh dha gu foilleasach. Agus tha gu'm bheil a lethid de ni agus fìor dhiadhachd anns an t-saoghal ri bhi air a chur, ann an tombas mòr, ri cunntas coimhead Latha an Tighearn, mar a tha cuimhne gràdh Chrìosd air a sgaoladh agus a fàs anns an eaglais, ri bhi air a chur ri cunntas Suipeir an Tighearn. Agus tha mi ullamh gu smuainteachadh, dha'n taobh-san nach urrainear a cho-eigheachadh gu cuimhne a chumail air gràdh Chrìosd aig a Bhòrd, nach iad na creutairean is lugha feum air a chuideachadh so. Mar sin, is e so beachd eile a bhuineadh dhuinn a bhi againn air Suipeir an Tighearn; is e' meadhon e a tha air a shuidheachadh gu bhi sineadh a mach cuimhne air gràdh Chrìosd na bhàs, agus gràdh Dhe air a chur an ceill leis an nì cheudna. Agus O, na bàsaicheadh gu bràth cuimhne air a bhàs! ach cumaidh ar gràdh-ne, air fhadadh agus air a neartachadh leis an òrdugh naomh so, beo-chuimhne air a bhàs-san. Tha sinn a toilltean a bhi gu sìorruidh air ar di-chuimhneachadh le Dia, ma dhi-chuimhnichas sinn ar Fear-saoraidh.

(*R'a leantuinn.*)

Notes and Comments.

Ministers Barred from Standing for Parliament.

In July last a plea by the Church of Scotland that serving ministers should not be barred from standing for Parliament was rejected by a Select Committee of the House of Commons. They recommended that there should be no change in the law. They accepted the advice of the Archbishop of Canterbury (Dr. Fisher) that it would be much better to leave the thing alone, which would be the course of wisdom. With the Select Committee's decision we agree. The Church of Scotland pressed strongly for a change in the law and submitted a memorandum by Sir Randall Philip, Q.C., Procurator for the Church. One argument was that the Church of England was represented by bishops in the House of Lords. We do not know at present what section of the Church of Scotland was behind this memorandum or what were

the real roots from which it sprung. It is a demand which has taken some members of the public by surprise; as little, or nothing at all, has been reported of this matter from debates in the Courts of the Church of Scotland. The clergymen of the Church of England and the Church of Scotland, serving in these State connected bodies are barred from becoming Members of Parliament. Priests of the Roman Catholic Church are also barred by law. They have, as everyone should know, a first and primary loyalty to the Pope, and according to their creed, the Queen and the authority of the British Parliament would of necessity be secondary and subsidiary. This can easily be proved. Ministers of other Churches, in England and Scotland, having no official State connection, such as are called the Free Churches in England, and the Free Church, Free Presbyterian Church and United Free Church in Scotland may by law become Members of Parliament. But whether the civil law permits ministers to become Members of Parliament or not, is it consistent with their professed calling as ministers of Christ and the gospel? We are not proposing here to do anything so wrong or foolish as to argue against the doctrine and Scriptural teaching of the *Confession of Faith* upon matters respecting the *Civil Magistrate*, chapter 23. For the said *Confession of Faith* teaches, "It is lawful for Christians to accept and execute the office of a magistrate when called thereunto," etc., and this teaching we stand by as Scriptural and very fundamental to the Establishment Principle, for which we as a Church contend. But when we approach the question of a fully ordained minister of the gospel of Christ Jesus in the active service of his professed Master, and such a man of any Church desiring to become a Member of Parliament, then this case appears to us somewhat different from the case of the ordinary or lay Christian. It may be contended by some that the term "Christians" in the section of the *Confession of Faith* quoted, must of necessity include ministers of religion as being Christians. Well, we surely concede that true ministers of the gospel are Christians. This is obvious. But called, ordained ministers of the gospel of Christ have certain responsibilities and obligations by virtue of their calling and office in the Church of Christ which may well preclude them, even in the light of Scripture, from becoming Civil Magistrates. And this view is one which we may deem not in the least degree inconsistent with the teaching of the *Confession of Faith*. For instance, in regard to the man holding the office of the gospel ministry, Paul writes to Timothy, a young minister of Christ, thus: "Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. iv. 15, 16). Such are to give themselves wholly to those things which in one way or another are related to the discharge of the duties which servants of Christ in the gospel are obliged to attend to. Then again, the Apostle in directing counsel to Timothy personally as a minister of Christ

reminds him that "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Tim. ii. 4). This, of course, has its application to all faithful men to whom the doctrines of Christ and the office of the ministry have been committed. To assert that the Apostle Paul, at times, worked with his own hands, in addition to the discharge of his apostolic activities is beside the point, when considering as to whether or not a minister of the gospel should assume the duties and responsibilities of a Member of Parliament in our British House of Commons. This would virtually call for the cessation of all his duties as a minister of Christ, and a pastor of a congregation. Could any genuine minister of the gospel contemplate this? We do not believe that the *Confession of Faith* on the *Civil Magistrate* envisaged such a step by a Christian minister under ordinary circumstances. The late Rev. Robert Shaw, D.D., in his exposition on the *Confession of Faith*, states his view on this question thus, "But though Christ came not to exercise temporal dominion, and though he repressed the ambitious temper which then manifested itself among his apostles, and interdicted them and the ministers of the gospel in succeeding ages from holding such an office, this does not exclude all Christians from executing that function." "That function" means the office of the Civil Magistrate. Dr. Shaw employs a very strong term when he gives as his view that Christ *interdicted* the apostles and ministers of the gospel from holding the office of the Civil Magistrate. We think that Dr. Shaw has used the right word. He gives Matthew, chapter xx, verses 25 and 26 as a reference, viz., "But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister." Here the Lord is addressing His Apostles and not His disciples generally. We cannot conceive it to be reasonable, practical or possible for a man to carry out the duties of a minister of religion and a Member of Parliament at one and the same period of his life. We know that other men, such as lawyers, farmers, etc., are Members of Parliament, but they of necessity have a certain freedom of action on account of their business and work being carried on by others while they attend the House of Commons for lengthy periods of the year. But the true minister of the Gospel cannot delegate the carrying out of his vows and promises to serve the Lord with devotion, in connection with the Gospel, to another, while he himself expends his energies and time on political doctrines, economics, housing, foreign policy and so on, to the exclusion of the care of precious souls. One eminent minister in England long ago was requested by a number of admirers to stand for Parliament and become their Member of Parliament. His reply by letter to this request contained the words of Nehemiah in answer to the enemies of the Jews who invited Nehemiah to confer

with them, viz., "I am doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?"

Gaelic Lecturer Criticises Section of Protestant Church in Highlands.

Mr. Alexander Nicolson, a former Lecturer in Gaelic at Glasgow Training Centre, addressed the Celtic Congress in Glasgow on the 13th of August, 1953, on "The Position of Gaelic in Scotland To-day." He referred to the substantial fall in the number of Gaelic speakers in Scotland since the last twenty years, and the decline in the youthful population in the North. Among other causes for these Highland trends, Mr. Nicolson averred that "In too many places the singing of native songs has been frowned upon by a powerful section of the Protestant Church in the Highlands." Mr. Nicolson here refers to Gaelic songs, of course. He proceeded in his criticism of this section of the Protestant Church thus—"Such have used their influence to prohibit even the establishment of recreation halls in certain areas, their logic being that where there is a hall youth will gather, and there will be dancing and the singing of secular songs." He adds to this, "Need one wonder . . . at the rate of decline in our youthful population in the North." Mr. Nicolson aims his criticisms without doubt at the Free Presbyterian Church and probably includes the Free Church, especially in the Lewis area, as elsewhere some Free Church ministers have been known to favour with their presence gatherings of a Highland Society which encourages the singing of Gaelic songs. We are not at all surprised or in the least adversely disturbed by Mr. Nicolson's worldly minded condemnation of us. Yet we have our views of Mr. Nicolson's criticism. We conclude that the Church of Scotland is not included in this "powerful section of the Protestant Church in the Highlands," and also that the Roman Catholic Church in this part of Scotland does not frown upon the singing of Gaelic songs. The truly Christian and Protestant section of the Church of Christ in the Highlands has as one of its chief aims the conversion and salvation of sinners, and thus their deliverance and separation from the vanities of the world. And so if young men and women, and old too, are to "sing a new song to the Lord," then the secular song must be laid aside. We would remind Mr. Nicolson that the grace of God in the heart of a saved sinner can not delight in the songs of the unconverted and carnal world, and at the same time relish the "songs of Zion" and the spiritual praises of God. The religion of the Bible and produced by the pure gospel of Christ in the power of the Holy Spirit, does not go hand in hand with the singing and dancing of the worldling. And let it be noted that the section of the Protestant Church in the Highlands, opposed to Gaelic secular song singing, sees to the carrying on of the Scriptural worship of God in the Gaelic language, week by week, in many places throughout the whole of the Highlands; in this worship, the whole counsel of God

is preached and the psalms of David sung in the Gaelic language. We defy Mr. Nicolson to point to any organisation in the Highlands which by its activities is doing more to preserve the Gaelic language than the "powerful section of the Protestant Church," to which he refers. It was, to say the least of it, unfair and an impertinence on Mr. Nicolson's part to ignore this obvious aspect of the question in his address to an audience comprised of Welsh, Irish, Cornish and Breton members as well as those belonging to Scotland. As to the influence used to prohibit the establishment of recreation halls in Highland areas because young people gather in these, to dance and sing secular songs, we have every reason to be opposed to the setting up of these centres. How often is it the case that in such halls there is dancing on the part of young lads and girls until the early hours of the morning without any supervision, and frequently there is associated with the dancing much drinking. These are circumstances which have entrapped and ruined morally not a few young people in the Highlands of Scotland. Dancing and Gaelic songs never saved a sinner, but ruined many a soul for time and eternity. The powerful section of the Protestant Church in the Highlands is certainly not to blame for helping to eliminate Gaelic as a spoken language from Scotland; and on the other hand, this section of the Church which Mr. Nicolson had the effrontery to criticise, is as concerned for the retaining of youth in the Highlands as ever Mr. Nicolson was, who apparently enjoyed lecturing in the great city of Glasgow instead of employing his gifts in Lewis, Skye, Ross-shire or Sutherland. To quote the celebrated Spurgeon: "Some are tall talkers but little doers."

Vicar's Defence of Duke of Edinburgh and Sabbath Polo Condemned.

The Lord's Day Observance Society in England has as its basis: "The divine authority and perpetual obligation of the Christian Sabbath or Lord's Day." "In asserting the obligation of the Lord's Day, the gospel of the grace of God through Christ Jesus should be proclaimed." The said Society has a Birmingham and District Branch whose hon. secretary is Pastor H. E. Stonelake. Apparently the Dr. Sinclair Snaw, vicar of Bognor Regis, defended the Duke of Edinburgh's conduct in playing polo on the Sabbath by statements from his pulpit and in the press. The following letter appeared in the Birmingham press rightly condemning the vicar. It is from the pen of Pastor Stonelake.

TO DR. SINCLAIR SNAW, Vicar of Bognor Regis.

Sir,—As one minister to another I feel constrained to make a public reply in opposition to your statements made in the pulpit and to the press in relation to your defence and support of the Duke of Edinburgh's Sunday polo matches, also your unwarranted attack upon the L.D.O.S. in describing their rightful and respectful protest in honourable defence of the Lord's Day in rude language as "Duke Baiting."

The violation of the Sabbath by Royalty is deplored by all true Christians, for such conduct in high places is a retrograde step towards a Continental Sunday. Sir, your defence of the Divine Law would be more in keeping with your profession of faith than the defiance you manifest in the pulpit.—I am, sir, yours in faithfulness,

H. E. Stonelake, Pastor (Hon. Sec. Birmingham L.D.O.S.).

Distress of Nations.

During the month of August last, events took place which added to the already turbulent conditions prevailing in many parts of the world. In France there arose a nation-wide strike of all classes of workers, originating with the request for more pay by post office workers. There was much loss financially to the nation, and a certain amount of distress was inevitable. Even the dead were not being buried at the period of the strike. France seems unable to obtain a settled, respected Government for any length of time. Their national elections are always held on the Sabbath Day, and it is no wonder the political structure of the nation is so fragile, insecure and changeable. There seems to be the blight of God's displeasure upon this department in the life of France. Then there came upon the inhabitants of the Ionian Islands of Greece a terrible and destructive earthquake, with great loss of life and property, whole towns being wrecked and put on fire, and much suffering, sorrow and desolation experienced by survivors. This was and is an outstandingly solemn dispensation to these people in the providence of God, who ruleth ever by His power, and who at times maketh the earth, or parts of it, to tremble and shake in actuality. Such calamities ought to recall to us the words of the Lord Jesus, "Except ye repent ye shall all likewise perish." That is, that we shall perish in our sins if we repent not, whether we die under visible calamitous circumstances or not. And further, there were political upheavals and disturbances in Persia, requiring the Shah of that country to flee to Italy with his wife. Then we read of his return in a few days' time after his supporters had gained power. And almost at the same time the Sultan of Morocco was deposed and exiled by the French authorities and another appointed in his place, and all this involving a great deal of unrest among the native population of that land. Along with all this the Mau Mau menace continued to be an anxiety to the authorities in Kenya, and the terrorists a problem in Malay. Further East there has been, and continues to be, tension between India and Pakistan over Kashmir; and in Korea there is the aftermath of the war there and the problems regarding the political situation arising from the cessation of hostilities. Truly, in many corners of the world there is unrest among the people, instability and trouble of one kind or another on a large scale. Peace and tranquility have forsaken many parts of the earth. And the God of the whole earth, the God of the Bible, is almost, if not altogether ignored. The gods which are no gods, Allah, Mahomet and the rest are still revered

and worshipped by millions of our fellow sinners. Practical atheism prevails in the minds and hearts of millions in, say, France, and also Britain itself. And God is jealous of His glory. He will not give His glory to another, nor His praise to graven images, and at times He manifestly comes out of His place to punish the inhabitants of the earth for their iniquities in diverse ways in His divine government in providence. There will be no universal unity, peace and stability among and between the nations, no freedom from signal, vexatious and destructive judgments upon the peoples of the world until the nations, in a day of power, turn the Lord unto.

Distribution of the Bible by Balloon.

Recently it was reported in the press that the United States State Department and the West German Government have approved a plan to drop 10,000 Bibles behind the Iron Curtain by balloon. This was announced in Cincinnati on the 2nd of September. It was stated that the Bibles, which are printed in several languages, are stored in Nuremberg. This is an interesting and commendable enterprise indeed. But we would like to know who are really behind this plan, as for instance the West German Government appears to have a strong Roman Catholic bias, and it would be unusual for the R.C. Church to support the West German Government in this matter. As to the American part in the business, we remember that General MacArthur of U.S.A. when in authority in Japan at the beginning of the Korean War, began the distribution of Bibles throughout pagan Japan. It may be, that some strong, influential organisation in America is behind this action. If just the pure, unadulterated Word of God is being scattered among needy sinners behind the Iron Curtain, in this way, then may the God of the Bible savingly and richly bless the reading of it to many a precious soul in these isolated lands.

Dornoch Carnival Celebrations Opened by a Free Church Minister.

The following item of news, quoted from *The Northern Chronicle* of 22nd July, 1953, speaks for itself and hardly needs a comment.

"Dornoch Amenities Committee's Carnival celebrations, which this year are being held for four days instead of the usual week, were officially opened by Provost the Rev. William MacLeod on Saturday evening. The crowning of a 'Carnival Queen' was dispensed with this year, and instead a 'Miss Dornoch, 1953' was invested with the sash of office. The young lady elected (at a recent dance), Miss Margaret Bain, was gracefully installed by Mrs. MacLeod, wife of the Provost. Miss Bain, along with her attendants . . . were conspicuous in the platform party, which also included Mr. F. G. Carmichael, President of the Amenities Committee; Provost and Mrs. MacLeod; Bailie J. A. and Mrs. Wickham; Mr. and Mrs. Charles McHardy, and Mrs. G. K. Mackay. The opening ceremony was witnessed by a fairly large attendance of the public, including numerous visitors. Somewhat dull weather conditions prevailed. A pre-Carnival dance, held on the

Friday evening, attracted a crowded attendance, and the dance which followed the procession of decorated vehicles on Saturday evening was also well patronised. The programme included a children's fancy dress parade and kiddie car race, a special cinema show and treasure hunt on Monday; a fancy dress football match and a fancy dress carnival dance on Tuesday; and on Wednesday (to-day) car and cycle treasure hunts, olde worlde fayre, the grand finale being a bonfire and dancing on the Links at 11 p.m."

I leave our readers, in and outside the F.P. Church, to judge for themselves. One thing we would say is that it had been better for the Provost, who is the Rev. William MacLeod, Free Church Minister of Dornoch, to be in his study on a preparation day for the Sabbath than opening, to say the least, a worldly carnival which had no less than four or five dances connected with it, as our readers can see. Mrs. MacLeod, the Provost's wife, should also be better engaged than installing "Miss Dornoch, 1953," who was "elected at a recent dance." Has the Free Church nothing to say!—A. B.

Church Notes.

Communications.

January—Fourth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay and Lochinver; fourth, Kinlochbervie; fifth, North Tolsta. *April*—First Sabbath, London, Portnalong and Breaslete; second, Fort William; third, Greenock; fourth, Glasgow and Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Achmore, Bracadale, North Uist and Plockton. *August*—First Sabbath, Dingwall; second, Portree and Stratherriek; third, Bonar, Finsbay and Laide; fourth, Vatten and Thurso; fifth, Stornoway. *September*—First Sabbath, Ullapool and Breaslete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow; third, *Halkirk, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

We have published above all the Communion dates for the year. 1953. Will ministers kindly check the list and forward a note of omissions or corrections to the Editor.

* Owing to local church circumstances the date for this year is changed from second to third Sabbath.—W. G.

London F.P. Communion Services.

London F.P. Communion Services.—The Free Presbyterian Church of Scotland, London congregation, Eccleston Hall, Eccleston Street, Buckingham Palace Road, London, S.W.1. In connection with the dispensation of the Lord's Supper on Sabbath, 6th December, 1953, the following services have been arranged (D.V.), to be conducted by the Rev. Finlay MacLeod, Dornoch, and the Rev. William MacLean, M.A., Ness, Lewis:—Thursday, 3rd December, 7 p.m.; Friday, 4th December, 4 p.m. (Gaelic), and 7 p.m. (Fellowship Meeting); Saturday, 5th December, 3.30 p.m., and 6.30 p.m. (Prayer Meeting); Sabbath, 6th December, 11 a.m., 3.30 p.m. (Gaelic) (with a corresponding English service in downstairs hall simultaneously), and 7 p.m. Monday, 7th December, 4 p.m. (Gaelic) and 7 p.m.

Services are held every Sabbath at 11 a.m., 3.45 p.m. (Gaelic), and 7 p.m. Weekly Prayer Meeting, Wednesday, 7 p.m.

The Death of Rev. Neil MacIntyre.

It is with sorrow that we have to record here the death of Rev. Neil MacIntyre, which took place on Friday night, the 11th of September, at his home, 4 Warrender Park Crescent, Edinburgh. We understand that he was in his usual health, although frail, two days before he died. Mr. MacIntyre was a godly and active minister of the gospel of Christ for many years among us as a Church, until his retiral from the pastoral charge of our Edinburgh congregation, a few years ago. He was minister of our Glendale congregation at one time, then of Stornoway, before accepting a call to Edinburgh over twenty-three years ago. He was a worthy father in the Free Presbyterian Church, and was personally conversant with its history from the beginning, being an actual witness of the action of the late Rev. D. Macfarlane, when he protested in the Free Church Assembly of May, 1893. But a full obituary will no doubt be published later. In the meantime, we hasten to extend to Mrs. MacIntyre, the sorrowing widow, and to her sons and daughters, the sincere sympathy of the people of the Church. May the God of all comfort extend to each one of the sorrowing family the grace of the Lord Jesus Christ, wherein true consolation is to be found.

New Church Opened at Vatten.

On 15th August a new Church was opened at Vatten, Skye, when the Rev. Donald Maclean, Portree, preached an appropriate sermon from Psalm cxxxii. 9, "Because of the house of the Lord our God I will seek thy good." A large and attentive congregation gathered from various parts of Skye. For years the congregation had great difficulties at Communion times owing to their having to meet in the open air in inclement weather. Over a year ago they purchased the local Territorial Hall, a substantial building of brick and rough cast with asbestos slates, and had it tastefully fitted up as a Church.

The history of the building is unique in that, when it was built in 1936, it was opened with a concert and dance, and for many years it was used for these vanities to the grief of the Lord's people, but now it has been opened for the preaching of the everlasting Gospel of Jesus Christ. The following Sabbath the Sacrament of the Lord's Supper was dispensed in it, when a large congregation met in comfort, and some, at least, could say that the Lord Himself was near. The congregation is struggling dutifully to reduce the debt, and have succeeded, within a year, of obtaining possession of the building, in reducing the bank overdraft to £600. May this new building become a birthplace of souls.—*J. Colquhoun.*

Ordination and Induction of Rev. Angus MacKay.

On 12th August the Outer Isles Presbytery met at Tarbert, Harris, and was constituted. The Roll was called, and there were present Revs. J. A. Tallach, Moderator; D. J. Macaskill, M.A., Clerk; F. Macdonald, M.A.; L. Macleod (Ministers), with Messrs. D. Matheson, D. G. Mackenzie, D. Mackay, J. Mackay, A. Maclellan, N. Mackinnon. The minute of previous meeting was read and approved. Rev. D. J. Macaskill moved that Revs. F. Macleod, Dornoch, and M. Macsween, M.A., be associated with the Presbytery. This was seconded and agreed to. An apology for absence was read from Rev. W. Maclean, M.A. The report on return of the Edict was given by Rev. D. J. Macaskill, Interim Moderator of N. Harris. Rev. D. J. Macaskill moved that Mr. N. Mackinnon be appointed Officer of Court, and that he read a proclamation in terms of the Edict at the most patent door of the Church, twice in Gaelic, once in English. This was seconded and agreed to. Rev. L. Macleod preached a very appropriate discourse from John, chapter x, verse 11:—"I am the good Shepherd; the good Shepherd giveth His life for the sheep." (1) *His Qualifications as the Good Shepherd*—(a) He loves His sheep; (b) He knows His sheep; (c) He is well acquaint with the nature of His sheep; (d) They are His own. (2) *What He does as Shepherd*—(a) He giveth His life for the sheep; (b) He feeds His sheep; (c) He gathers the lambs with His arms and gently leads those that are with young; (d) He protects and preserves His sheep and goes after those that stray; (e) He gives them eternal life. A short narrative of events that took place in filling up the vacancy was then read by the Clerk. The Pastor-Elect was asked to stand, and the usual questions were put in English, and the Formula was read by the Clerk.

The Formula having been signed, the Presbytery laid their hands on Rev. A. Mackay, and the Moderator, with solemn prayer, ordained him to the office of the holy ministry and inducted him to the pastoral charge of North Harris, saying the usual words, and gave the right hand of fellowship, followed by members of Presbytery. On returning

to the pulpit, the Moderator solemnly advised the young minister to read three books:—(1) The book of his own experience from day to day, with reference to the work of the ministry. A certain class watched the conduct of ministers more than their doctrine to see how they followed Christ's example. (2) Puritan Divines such as Dr. Owen and Boston among Scottish Divines. (3) And the Bible principally. The charge was given in Gaelic to the people by Rev. D. J. Macaskill. The Church was thronged by many, who had come from Ness, N. Tolsta, Uig, Breasclete and Stornoway. The N. Uist people went as far as Newton Ferry, but had to turn back, as the weather was unfavourable to make the crossing by sea to Leverburgh.

The huge assembly was hospitably entertained in the manse by the congregation of N. Harris. After the benediction, Mr. N. Mackinnon said he wished to give a token of appreciation for services rendered during the vacancy to the Interim Moderator, and also a token of welcome to the new minister. Both returned thanks in a few words. The congregation having been dismissed, the new Pastor was welcomed at the door.

We hope and pray that the new ministry thus auspiciously begun will be for the advancement of the Cause of Christ in N. and S. Harris, and in neighbouring congregations also. When the Free Presbyterian movement began in the Outer Isles, they had no ordained minister, only laymen. Then one minister had to travel between Stornoway and N. Uist. Now there is a Presbytery, and six charges have been filled.—*D. J. Macaskill*, Clerk of Presbytery.

Appeal from Staffin.

The Free Presbyterian congregation of Staffin, Skye, are now beginning to build their new manse. This congregation has recently been raised to the status of a sanctioned charge, and, while they have already put aside a considerable sum of money over a period of years towards the building of a manse, and are still diligently contributing among themselves, yet they find the total cost of the manse too heavy for them to carry alone. Accordingly, they take this opportunity of appealing to the generosity of friends throughout the Church in order that they may help them to pay the cost of the manse.

Contributions will be thankfully received by Mr. Donald Gordon, Treasurer, Garafad, Staffin, Isle of Skye.

The Western Presbytery cordially endorse the foregoing Appeal.

DONALD MACLEAN (*Moderator pro tem*).

JOHN COLQUHOUN (*Clerk*).

Acknowledgment of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, thankfully acknowledges the following:—

Donations to Church Funds.—Plockton Church Building Fund, £100; Shangani Teacher Training Fund, £100; Inverness Manse Fund, £100; £300 “In memory of late Mr. and Mrs. D. Mackay, Kyle.”

Sustentation Fund.—Mr. I. M., Gowan Brae, Strontian, Fort William, £15; From a Wellwisher, Glasgow, £1; Anon., “In loving memory of two beloved sisters,” 15/-; Mrs. K. L., 8 Colony Cottages, Larbert, 10/-.

Home Mission Fund.—Mr. I. M., Gowan Brae, Strontian, £3; Anon., Isle of Wight, £1.

Aged and Infirm Ministers' and Widows' and Orphans' Fund.—Vancouver Congregation per Mr. D. A. McAskill, £36.

Publications Fund.—A Friend, Edinburgh, per Mr. P. Anderson, £1; Mr. M. McLean, Poolewe, o/a Inheritance Publ., U.S.A., £1; Mr. D. C. Mackintosh, Tomatin, o/a Inheritance Publ., U.S.A., £1; A Friend, Drimmin, Oban, 5/-.

Synod Proceedings Fund.—Mrs. Milne, Birnam, 10/-; Mr. E. Macsween, Raasay, 5/-.

Magazine Free Distribution Fund.—Mr. J. S., Saltcoats, 5/-; Mr. J. D. MacAulay, Inverness, 10/-.

Jewish and Foreign Missions.—Mr. Jas. C. Fraser, Toronto, £7 1/8; “Friend of a Good Cause,” Calgary, Canada, £9; Mr. I. M., Gowan Brae, Strontian, £5; Mr. A. G., Middlesbrough, 10/-; Mr. D. Lewis, 14 Seymour Road, Bath, £1; Mr. J. McL., 13 Elgol, 14/-; Mr. N. Shaw, Fairymeadow, N.S. Wales, £4. The following o/a *Shangani Teacher Training Fund*:—A Stornoway Friend, £10; A Friend of the Cause, Carr Bridge, £5; Mr. F. Matheson, Fairfield, N.S. Wales, £3; A Friend, Caithness, £1; Friend of the Cause, Inverness, per Miss E. Mackenzie, £1; Miss A. McN., 37 Crown Drive, Inverness, £1; Miss M. McN., 37 Crown Drive, Inverness, £1; Mr. J. P. D., West Lodge, Firrhill, Edinburgh, £1; Wellwisher, Uig, Lewis, £1.

Rev. Jas. S. Fraser acknowledges with grateful thanks the following o/a *Shangani Teachers' Training Fund*.—Gairloch Congregation, £57; Beaulny Congregation, £12; Staffin Congregation, £26 10/-; Glendale Congregation, £20 9/6; Plockton Congregation, £23; Portree Congregation, £28 2/9; Portnalong Congregation, £4 4/3; Struan Congregation, £6 11/1; Raasay Congregation, £15; Vatten Congregation, £12 5/6; Northton Congregation, £11 10/-; Finsbay and Strond Congregation, £20 14/6; North Tolsta Congregation, £40; Uig, Lewis, Congregation, £26 3/6; Interested F.P. Teachers in Skye, £40; Friend, Inverness, £1; Nurse F., Strathpeffer, 15/-; Anonymous, Skye, £1; Friend, Skye, £1; Friend, Achnasheen, £1; A. M., Garve, £5; Nurse N., Raasay, £2; Anon., Yarmouth Postmark, £2; Inverness Friend, £3 3/-; Cullen Friend, £1; Sandwick Friends, £1 10/-; Swordale Friend, £1; Raasay Friend, £2; H. G., Stornoway, £10; W. N., Stornoway, £1; S. S., £1; D. M., Portree, 10/-; Lewis Friend, £2.

The following lists sent in for publication:—

Bayhead Congregation.—Mr. A. Macdonald, Treasurer, acknowledges with sincere thanks 5/- from Mrs. J. McD., Sponish, o/a Foreign Missions Fund.

[Continued on page 192]

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

FOR YEAR ENDED 31st DECEMBER, 1952.

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 ...	57	1	0	25	14	9	16	5	6	5	2	0	4	17	3	7	2	3	3	11	6	119	14	3
2. Daviot ...	Elders ...	69	7	6	23	16	3	9	11	6	8	13	6	6	10	0	8	0	0	6	0	0	131	18	9
3. Dingwall ...	D. A. Macfarlane, minister ...	284	9	0	57	10	6	102	1	6	25	19	2	10	19	5	13	5	9	5	0	0	499	5	4
4. Dornoch ...	F. McLeod, minister ...	100	0	0	14	0	0	21	0	0	8	0	0	4	0	0	10	0	0	4	0	0	161	0	0
5. Farr ...	... ..	7	10	0	2	0	0	1	4	0	2	0	0	—	—	—	—	—	—	—	—	—	12	14	0
6. Fearn ...	... ..	28	0	0	—	—	—	1	10	0	1	10	0	1	10	0	1	10	0	1	0	0	40	0	0
7. Halkirk ...	Wm. Grant, minister ...	215	0	0	34	2	5	33	6	6	7	3	6	5	19	5	6	12	0	6	8	0	309	11	10
8. Helmsdale ...	Do. do. ...	90	0	0	3	0	0	19	0	0	3	0	0	1	0	0	2	0	0	2	0	0	111	0	0
9. Inverness ...	A. F. Mackay, minister ...	320	0	0	69	13	8	42	16	4	26	10	0	28	11	9	16	16	1	10	19	9	515	7	7
10. Kinlochbervie ...	A. Macdonald, Missionary ...	53	18	6	38	10	0	23	1	0	9	0	0	5	4	6	5	0	0	6	16	0	141	10	0
11. Kilmorack ...	D. A. Macfarlane, minister ...	172	8	0	23	1	7	64	19	0	10	13	2	8	8	0	6	19	9	9	19	2	296	8	8
12. Lairg ...	Elders ...	74	14	6	20	4	10	8	5	7	4	13	7	5	2	3	5	2	0	6	4	9	124	7	6
13. Moy ...	R. Watt, missionary ...	62	1	0	31	0	6	17	8	6	8	12	0	5	13	6	5	17	6	7	11	0	138	4	0
14. Rogart ...	F. MacLeod, minister ...	60	0	0	10	0	0	10	0	0	1	10	0	2	0	0	1	5	0	1	0	0	85	15	0
15. Stratherrick ...	F. Beaton, missionary ...	85	0	0	40	0	0	17	0	0	7	0	0	7	0	0	7	0	0	6	0	0	169	0	0
16. Strathy ...	A. Macdonald, missionary ...	40	0	0	47	15	0	31	15	0	8	0	0	5	0	0	6	0	0	6	0	0	144	10	0
17. Scourie ...	A. Macdonald, Missionary ...	28	0	0	36	0	0	25	14	0	8	15	3	3	4	0	5	4	9	5	10	9	112	8	9
18. Tain ...	A. Robertson, missionary ...	50	0	0	13	0	0	8	0	0	3	0	0	2	8	0	2	12	0	3	0	0	82	0	0
19. Thurso ...	Students ...	30	0	0	4	0	0	4	0	0	—	—	—	—	—	—	2	0	0	—	—	—	40	0	0
20. Wick ...	R. R. Sinclair, minister ...	134	15	0	16	19	10	13	8	6	6	19	6	7	12	2	7	9	6	6	10	4	193	14	10
		1962	4	6	515	9	4	461	6	11	156	1	8	116	0	3	119	16	7	97	11	3	3428	10	6
Southern Presbytery—																									
21. Clydebank ...	Students and Elders ...	40	0	0	7	10	0	7	10	0	—	—	—	—	—	—	—	—	—	—	—	—	55	0	0
22. Dumbarton ...	Do. do. ...	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
23. Dunoon ...	D. Campbell, minister ...	314	14	9	31	10	0	64	11	6	9	10	6	8	0	0	13	0	0	10	0	0	451	6	3
24. Edinburgh ...	Elders ...	54	19	6	28	0	0	20	0	0	—	—	—	—	—	—	—	—	—	3	15	0	106	14	6
25. Fort William ...	... ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
26. Glasgow ...	D. J. Matheson, minister ...	838	0	10	162	3	0	197	15	0	44	11	0	34	1	0	34	17	6	39	12	0	1351	0	10
26a. Vancouver ...	J. MacLeod, minister ...	140	0	0	20	0	0	278	15	8	45	0	0	3	0	0	5	0	0	—	—	—	45	0	0
27. Greenock ...	Elders ...	175	0	0	24	4	3	39	2	0	14	4	6	6	0	0	12	17	9	5	0	0	456	15	8
28. Kames ...	J. Macdonald, missionary ...	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	271	8	6
29. Lochgilphead ...	John Tallach, minister ...	220	0	0	16	15	8	17	7	10	8	8	0	5	17	10	9	9	4	5	10	9	283	9	5
30. Oban ...	J. P. Macqueen, minister ...	200	0	0	10	0	0	30	0	0	5	0	0	2	0	0	2	0	0	2	0	0	251	0	0
31. London ...	... ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		1982	15	1	300	2	11	655	2	6	131	13	6	58	18	10	77	4	7	65	17	9	3271	15	2
Outer Isles Presbytery—																									
32. Achmore ...	... ..	44	3	6	10	11	0	9	13	0	3	0	0	—	—	—	—	—	—	—	—	—	67	7	6
33. Bayhead ...	D. J. Macaskill, minister ...	119	9	0	26	3	3	10	10	0	2	14	0	5	0	0	4	6	9	4	10	3	172	13	3
34. Breasclete ...	Elders ...	63	2	0	21	14	0	10	14	0	4	0	0	4	0	0	3	10	0	3	0	0	110	0	0

35. North Tolsta ...	F. Macdonald, minister ...	303	0	0	47	0	0	40	0	0	12	0	0	13	0	0	13	0	0	12	0	0	440	0	0
36. Tarbert, Harris	Elders	328	8	6	92	4	5	45	13	6	9	7	9	4	11	4	13	4	0	10	4	0	504	13	6
37. North Harris	Strond	94	16	6	25	0	0	23	12	0	5	10	0	5	10	0	6	10	0	5	3	0	160	18	6
38. South Harris	Finsbay	92	0	6	19	17	0	19	16	0	5	0	0	5	0	0	6	4	0	5	3	0	52	0	6
39. Harris	Seilabost	127	7	0	38	9	6	19	0	0	2	14	0	2	16	3	4	1	10	—	—	—	194	8	7
40. Ness, Lewis ...	Wm. McLean, minister ...	34	13	6	12	10	0	3	4	0	—	—	—	2	7	0	3	9	0	8	0	0	56	3	6
41. Stornoway ...	Jas. A. Tallach, minister	255	0	0	30	0	0	11	2	0	7	0	0	—	—	—	—	—	—	—	—	—	436	0	0
42. Uig, Lewis ...	Elders	159	8	3	97	3	3	65	11	0	20	15	3	24	8	6	23	10	8	20	0	0	410	16	11
43. Uig, Lewis ...	Elders	130	0	0	60	0	0	45	0	0	10	0	0	15	0	0	7	0	0	5	0	0	272	0	0

1751	8	9	480	12	5	404	13	0	82	1	0	88	13	1	91	16	3	67	17	3	2967	2	3
------	---	---	-----	----	---	-----	----	---	----	---	---	----	----	---	----	----	---	----	----	---	------	---	---

Western Presbytery—

44. Applecross ...	J. A. Macdonald, minister	142	5	0	52	0	0	64	5	0	7	10	0	6	10	0	6	6	6	8	0	0	286	16	6
45. Aultbea ...	A. MacLean, missionary	74	10	0	21	18	6	9	2	6	3	0	0	3	10	0	3	0	0	3	0	0	118	1	0
46. Bracadale ...	M. MacSween, minister ...	186	2	0	68	6	0	25	3	0	7	13	0	5	3	0	9	1	6	6	0	0	307	8	6
47. Broadford ...	J. Nicolson, missionary ...	62	15	0	21	1	0	11	3	6	—	—	—	—	—	—	—	—	—	—	—	—	94	19	6
48. Elgool ...	J. Nicolson, missionary ...	20	10	6	10	4	6	5	0	0	—	—	—	—	—	—	—	—	—	—	—	—	35	15	0
49. Flashadder ...	D. MacSween, missionary	43	2	0	11	16	6	5	9	6	1	13	5	1	15	6	1	15	6	2	2	3	67	14	8
50. Gairloch ...	A. Beaton, minister ...	484	10	0	131	19	7	83	11	0	16	7	7	23	14	11	19	2	8	20	7	10	779	13	7
51. Glendale ...	J. Colquhoun, minister ...	147	14	6	31	15	11	26	13	6	4	16	2	4	0	5	7	3	3	6	0	0	228	3	9
52. Kilmuir ...	A. Mackay, missionary ...	63	14	0	32	7	0	18	1	0	10	12	0	6	10	0	9	16	0	9	12	0	150	12	0
53. Kyle of Lochalsh	D. M. Campbell, missionary	41	4	0	16	7	0	12	1	0	4	7	0	3	12	0	3	12	0	5	0	0	86	3	6
54. Lochbroom ...	D. N. Macleod, minister	306	6	0	81	16	0	22	0	0	9	3	0	8	5	0	9	15	0	10	2	0	450	1	0
55. Lochcarron ...	Elders	125	10	0	47	11	0	44	17	10	6	9	0	9	8	0	8	3	8	7	12	0	249	11	6
56. Lochinver ...	A. Macaskill, minister ...	184	0	0	53	17	6	43	4	6	6	1	0	5	16	0	5	0	0	6	4	0	304	3	0
57. Luib ...	Missionary	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
58. Plockton ...	D. M. Campbell, missionary	59	0	0	32	8	6	61	6	0	3	4	0	3	16	6	3	7	0	4	0	0	167	2	0
59. Portree ...	D. MacLean, minister ...	354	18	0	55	2	2	74	10	6	12	10	8	12	5	6	12	18	3	16	1	1	538	6	2
60. Raasay ...	Elders	147	12	0	70	11	0	55	0	0	10	0	0	8	7	0	8	6	0	9	0	0	308	16	0
61. Shieldaig ...	D. R. Macdonald, minister	214	18	6	49	4	6	13	12	6	11	5	6	7	5	6	7	9	0	8	14	0	312	10	0
62. Stoer ...	A. Macaskill, minister ...	120	15	0	60	9	0	33	9	6	2	6	6	4	1	0	4	15	0	3	0	0	228	16	9
63. Vatten ...	J. Colquhoun, minister ...	100	0	0	23	0	0	25	0	0	6	0	0	5	0	0	4	0	0	8	0	0	171	0	0
64. Waternish ...	Do. do. ...	23	12	0	5	10	0	4	0	0	1	14	6	1	5	0	1	10	0	1	5	0	38	16	6

2902	12	6	880	6	2	637	10	10	124	13	4	120	6	1	125	1	10	134	0	2	4924	10	11
------	----	---	-----	---	---	-----	----	----	-----	----	---	-----	---	---	-----	---	----	-----	---	---	------	----	----

SUMMARY.

Northern Presbytery	1962	4	6	515	9	4	461	6	11	156	1	8	116	0	3	119	16	7	97	11	3	3428	10	6
Southern Presbytery	1982	15	1	300	2	11	655	2	6	131	13	3	58	18	10	77	4	7	65	17	9	3271	15	2
Outer Isles Presbytery	1751	8	9	480	12	4	404	13	6	82	1	0	88	13	1	91	10	3	67	17	3	2967	2	3
Western Presbytery	2902	12	6	880	6	2	637	10	10	124	13	4	120	6	1	125	1	10	134	0	2	4924	10	11

Congregational Contributions	8599	0	10	2176	10	10	2158	13	9	494	9	6	383	18	3	413	19	3	365	6	5	14591	18	10
Legacies	—	—	—	—	—	—	100	0	0	—	—	—	—	—	—	—	—	—	—	—	—	100	0	0
Donations	162	18	1	87	4	10	813	19	2	230	15	10	5	13	4	684	7	1	1	10	0	1986	8	4
Interest	6	19	3	35	0	2	37	4	9	33	5	10	38	3	8	0	3	7	1	9	3	152	6	6

Balance at 31st December, 1951	8768	18	2	2298	15	10	3109	17	8	758	11	2	427	15	3	1098	9	11	368	5	8	16830	13	8
	525	9	2	—	—	—	1241	5	1	1472	2	6	2079	3	11	25	19	4	474	5	4	5818	5	4

Sums held on Deposit Receipt not included in above

9294	7	4	2298	15	10	4351	2	9	2230	13	8	2506	19	2	1124	9	3	842	11	0	22648	19	0
------	---	---	------	----	----	------	---	---	------	----	---	------	----	---	------	---	---	-----	----	---	-------	----	---

...
-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----

28264 1 2

Dingwall Church Building Fund.—Mr. D. Matheson, Treasurer, acknowledges with grateful thanks the following donations:—Psalm 147-2, £2; Miss S., Glasgow, 10/-; Miss F., Lochgilphead, 10/-; Friends, £10; Raasay Friend, £1; R. and A. McL., Dingwall, £20; Anon., £3; Misses McL., Dingwall, £4; Miss M. A. McP., 10/-; Friends, Oban, £10; Friend, Stornoway, £5.

Dornoch Church Building Fund.—Rev. F. McLeod acknowledges with sincere thanks the following:—Friend, Glasgow, 10/-; Friend, Daviot, £2; Fort William Congregation, £6 6/6; Friends, Finsbay, £2; Friend, Goecrab, £1; Mrs. S., Grafton, N.S.W., £2; Miss A. M., Portgower, 10/-; Mr. M., Dornoch, £5; A Free Presbyterian, Dornoch, £2; Friend, Lochgilphead, 10/-; Mr. F. Matheson, N.S. Wales, £1.

Edinburgh Manse Purchase Fund.—The Treasurer has pleasure in acknowledging the aftermentioned contribution to the Fund:—Friend per Mr. James Mackay, £5.

Finsbay Congregation.—Mr. A. McLennan, Treasurer, thankfully acknowledges £2 from A Friend o/a Sustentation Fund.

Gairloch Congregation.—Mr. D. Fraser acknowledges with sincere thanks the sum of £1 from Anon. o/a Car Fund and from A Loyal Member Friend from Home, £6 o/a Sustentation Fund, and £2 o/a Home Mission Fund.

Halkirk Congregation.—Rev. W. Grant gratefully acknowledges receipt of £1 from Anon. (Mid Clyth) o/a The Trinitarian Bible Society, also 10/- from Mrs. M., Lochinver, for literature.

Glendale Congregation.—Mr. A. McLean, Treasurer, acknowledges with sincere thanks 10/- o/a Foreign Missions and 10/- o/a Home Mission from Friend per Mr. N. MacSween.

Ness Manse Purchase Fund.—Mr. D. Mackay, Treasurer, acknowledges with grateful thanks:—Two Friends, Halkirk, £2; Miss C. M., 1 Skigersta, £1; Friend, Lecknalm, £5; Friend, Ross-shire, £1; Mrs. C., Ullapool, £2; Capt. J. McL., 116 Edgemoor, Port of Ness, £5.

Portree Congregation.—The Treasurer acknowledges with grateful thanks receipt of £1 o/a Sustentation Fund from Miss M., Glenelg.

Raasay Manse Building Fund.—Mr. E. MacRae, Treasurer, thankfully acknowledges the following donations:—J. G., Grula, Skye, £1; B. G., Raasay, £1; Friend, Glasgow, £1.

Shieldaig Congregation.—Mr. J. Gordon, Treasurer, acknowledges with sincere thanks £1 from J. M. K., Honley, Huddersfield, and £1 from N. M. C., Single Quarters, Arrochar, both o/a Sustentation Fund.

Stoer Congregation.—Mr. Neil MacLeod, Treasurer, acknowledges with grateful thanks £10 from Mr. and Mrs. M., Maropiu, New Zealand, o/a Sustentation Fund.

St. Jude's Congregation, Glasgow.—Mr. Alexander, 58 High Mains Avenue, Dumbarton, gratefully acknowledges receipt of the following amounts:—Sustentation Fund, per Rev. D. J. M., from Friend, Argyll, £2; Friend, Caithness, £2; Alex. Chaplin, £1; Mrs. Nesbit, £1; also C. M., £2; Miss Finlayson, £2; Mrs. L. per J. G., £1; Foreign Missions—Mrs. Nisbet per Rev. D. J. M., £1. (*Correction*—Mrs. Cormach should read Mrs. Connell per K. MacL., £4, in September list.)