



**Message from Rev. Peter Donald,  
our Interim Moderator.**

Dear friends,

First and foremost greetings for a happy new year ! How lovely it was for me to be with you a little around the celebration of Christmas. Well done and thank you to all who decorated the church and participated so ably in leading worship over that time. The whole emphasis of the Christmas Gospel is to “tell out the news,” and it is our continuing privilege and challenge to be doing just that. The village, and its environs, and all who live there, we pray for them to know what good news it is that in Jesus, “God with us,” there is hope and peace and joy and love which surpasses all human striving.

I was delighted that “KirkLink” was chosen as a title for this new production which Iain Mortimer is editing. Surely we can see it both as pushing our calling to link church and the whole parish community, as well as underlining that fundamental to our Christian faith which is our linking one with another. As we come together for worship, or care for one another in homes and hospitals, we are seeking to love one another as Christ loves us. This pushes us beyond ordinary family connections to recognise the gift of being brothers and sisters in Christ. Families may have tensions but we can learn not just to live with them but to hold to a vision of what blessings come from living well alongside one another.

This is not some general waffle but founded perhaps most extensively in a letter in the New Testament which we have been studying in Crown Church ( my main centre of ministry ), namely the first letter of John. It is a wonderful text, though a little dense at times, as the writer again and again deepens the sense of what it means that we are in a “fellowship” ( I John 1:3 ). Jesus has lived amongst us. We have seen him face to face, he writes, and in seeing him, we have seen life as it is meant to be lived, life as it is promised to us, life such as God has willed us to have. Of course there is stress, disagreements, grief, things not fully understood, difficulties within and without – this is the common human experience – but with God shining His light into the world, with God being a most extraordinary source of forgiveness and strength, how can we not rejoice ? “We are writing these things so that your joy ( and ours ) may be complete” ( I John 1:4 ).

We go into 2015 privileged to be at the receiving end of amazing grace ! Take hold of it with every fibre of your being !

With thanks for your faithfulness and love,

**PETER**

## Editor's note

Firstly I wish to thank all those folk in Kirkhill and Kiltarlity who have taken the time and trouble to contact me personally, following last month's announcement that I was relinquishing the editorship of *The Parishioner*, with many words of comfort and support. A recent e-mail I received from a reader that I do not know personally, I think, sums up the thoughts of all those who have contacted me - 'I have read the magazine every month over the last few years and have found it uplifting, informative and amusing.'

With words like that ringing in my ears, I have compiled this newsletter, which I have called 'KirkLink' - Kirkhill Church's monthly newsletter. The format will follow *The Parishioner's* successful pattern of including articles of local, national and international news and events. Hopefully this publication will continue to be read by those who attend Wardlaw Church, their friends and family throughout Scotland and beyond, those who attend other Churches, and those who attend no Church at the moment. I will be striving each month to produce something that will interest readers and will be uplifting, informative and amusing. I offer my grateful thanks to the Kirkhill Kirk Session for their financial support for this publication.

The success of *The Parishioner* was due to, in no small part, to receiving articles and ideas from many different contributors each month. I hope that will continue for this new publication as well. Can I also ask that if you have any constructive comments on any part of the newsletter, or how the newsletter can be improved, please do not hesitate to contact me with those observations and improvements. As this is the first publication, it is a one-off bumper edition, and I make no apology for this. Remember, you can spread the reading of the newsletter over many days ( it is a monthly! ), or skip over the items that you have no interest in – do you read every page of the Inverness Courier, or any other newspaper you purchase ?

The banner heading for our new monthly publication uses of a very fine drawing of Wardlaw Church by James Mackenzie of Phoinias. It was featured on the cover of the 'The Kirk in Kirkhill' book produced in 1990 celebrating Wardlaw Church's 200<sup>th</sup> anniversary, and other literature printed around that time. I am indebted to Keith McClelland for his skill in overlaying the titles over the drawing in such an imaginative way. The name 'KirkLink' has been uplifted, with the kind permission of Rev. Iain MacDonald, from his quarterly newsletter for the parishes of Westray and Papay.

I am most grateful to Margaret Birkbeck and Mary McClelland for proof reading, and giving me constructive feedback on this edition.

*Iain J. Mortimer*

## Third Sunday Praise at Wardlaw Church is back on Sunday, 18<sup>th</sup> January 2015 starting at 6:00 p.m.

Third Sunday Praise is an informal gathering for a time of worship which is meaningful and heartfelt, using a mix of modern and traditional music.

People from a variety of church backgrounds really appreciate this opportunity to worship together and enjoy the tea, coffee and home baking provided afterwards.

Everyone who wishes to come is made most welcome.

This event gives everyone a chance to learn and sing new hymns and songs.

If you are able to play a musical instrument, and wish to share that skill, please speak to Alasdair Morrison – 831 185.

**Poor things** - I think animal testing is a terrible idea; they get all nervous and give the wrong answers.

## Church of Scotland presbyteries vote to appoint gay Ministers

The Church of Scotland has moved another step closer to allowing congregations to appoint gay Ministers. The issue has been a consistently controversial one for the church, prompting what Kirk leaders insist is a relatively small number of Ministers to quit. At the Kirk's gathering in 2011, commissioners voted to accept gay and lesbian clergy - on the condition they had declared their sexuality and were ordained before 2009. The Kirk then prepared a report by its theological commission, which set out arguments on both sides.

Earlier this year, the General Assembly asked its 46 presbyteries to consider whether congregations should be allowed to opt out of the traditional stance and appoint a Minister who is in a civil partnership. The deadline for returns was Hogmanay but in early December a majority have voted in favour. It means the question will return to the General Assembly this coming May, where commissioners - around 800 of them - will decide whether to pass it as Church Law. The Presbytery of Inverness voted, by a secret paper ballot, against the appointment of gay Ministers with 49 presbyters against and 13 presbyters voting in favour at their December 2014 meeting.

Rev Prof Andrew McGowan, Minister of Inverness East Church, is one of those involved in the Covenant Fellowship. He said: "Members and adherents of the Church of Scotland are being asked to express support for a Covenant Fellowship. We invite everyone in the Church who feels the same way to stand with us. The hope is that the Covenant Fellowship, which begins today ( 18<sup>th</sup> December 2014 ) as a protest against recent events, will grow to become an effective campaign group within the Church on behalf of those who believe in Christian orthodoxy."

The Church of Scotland has issued a statement in response to the formation of the Covenant Fellowship launched on 18<sup>th</sup> December 2014 in Glasgow opposed to the ordination of Ministers in active homosexual relationships. Acting Principal Clerk for the Church of Scotland, Rev Dr George Whyte, said: "The Church of Scotland welcomes Professor McGowan's continued commitment to remain a member and a Minister but there are, in his statement, accusations which we believe are not accurate. The proposed legislation which is the focus of the group's criticism has been painstakingly considered by the Church across the nation. We know that for many people the discussion has been difficult and it has always been clear that we could never come to a common mind on the matter.

This pain and disillusionment has been felt by those, like Professor McGowan, who think the Church is going in the wrong direction and those who desperately want a Church which would go further on their chosen route. Yet the issue has to be discussed and we are a Church which recognises "liberty of opinion." Our General Assembly has agreed that this proposal - to allow a congregation to call a Minister in a civil partnership - falls into that category. It is not, therefore, an attack on the fundamental doctrines of the Christian Faith.

We share Professor McGowan's abhorrence of further disruption and we hope and pray that across Scotland Christians will find ways to continue to work together despite their varied opinions."

Those in the Kirk who support the full inclusion of lesbian, gay, bisexual and transgender (LGBT) people, partnered or otherwise, in the life and witness of the Church strongly dispute the idea that opposing the ministry of gay people amounts to 'Christian orthodoxy,' and argue that there are solid grounds within the Christian Gospel for a change of heart and practice in the life of the church.

## George Dunbar



George Dunbar is believed to be the Inverness area's last remaining survivor from the notorious Japanese prisoner-of-war camps during World War II. The 94-year-old, lives in Beauly with his wife Bunty.

The former RAF engineer still bears the scars of a brutal beating he endured during his harrowing time in captivity, yet despite his own experiences and those he witnessed, George bears no bitterness towards the Japanese. "It does not pay to be bitter," he says.

Born near Elgin, he moved with his family to Balloch when he was still a child.

He joined the RAF when he was 17, two years before the outbreak of WWII, and first served in Egypt and the Middle East before his later capture in modern-day Indonesia. After the war, George remained in the RAF until 1952, and then worked as an engineer with British Airways, retiring in 1980.

In 1948, he married his first wife, Marjory, and the couple had two sons, Donald and Ian. Marjory died in 1992 and he later married Bunty in October 2005, and they have lived in Beauly since 2006. Bunty attends Wardlaw Church and is a member of the SWRI choir. These days George enjoys fishing and six years ago, aged 88, played for Scotland in the Grand Masters Hockey World Cup for the over 60s.



This January, why not start the year with an empty jar and fill it with notes about good things that happen. Then, on New Years Eve, empty it and see what awesome stuff happened that year.

### The Men's Shed finds a home

After months of searching, the Men's Shed project in Beauly has finally found a home. The 30 men who have attended the project meetings have agreed to renovate one of the old de-mountable units behind the Shinty Pavilion in Braeview Park, Beauly.

The keys were handed over on Friday, 28<sup>th</sup> November 2014. A committee has been elected and plans are now in place for various works to be carried out. Meetings are held every Friday between 10 o'clock and noon.

If you would like further information, please contact the Chairman, James McLardy ( 870 168 ) or Jim Stewart ( 782 989 ) the secretary.

## WINTER PAYMENT SCHEME

Highland Council's City of Inverness Area Committee is inviting applications for its 2014 / 15 winter payment scheme. This scheme helps to ensure low income people of all ages benefit from a contribution towards their fuel bills – not just pensioners. The value of payments has been increased by 2.5% on last year – with a single payment of £79.

Residents in the Aird and Loch Ness ward ( Beauly, Kirkhill, Kiltarlity and Kilmorack ) are invited to apply for a payment as soon as possible, and not later than Friday, 27<sup>th</sup> February 2015. Application forms are available from the local service point ( Muir of Ord ), the library and Senior Citizen's room in Phipps Hall. Councillor Helen Carmichael ( 782 555 ) has a supply and is happy to deliver and collect forms to return to the Inverness Town House on your behalf.

## **Whinnieknowe and the Sensory Garden**

Whinnieknowe was built in 1873 as a family home, with 22 rooms and extensive grounds, for Mr John Home Parker. It is situated about half a mile from the centre of Nairn. The back of the house stands above the River Nairn and looks south over the river, woodland and agricultural ground to the Cawdor Hills. The front of the house now faces a council housing estate and the grounds are much less extensive than they were.

The property was sold in 1949 to the Church of Scotland to provide a residential home for the elderly. Over the years the building has been extended and upgraded, and now provides care for 24 residents in single en-suite rooms.

When the Nairn and Counties Convalescent Home was closed in March 2004 and later sold in 2005 to a developer for approximately £250,000, the local Home Council which had run the Home donated the very generous sum of £147,313 to Whinnieknowe at the end of 2010. After much thought and discussion it was decided to use this gift to build a conservatory onto the front of the house, which would also provide access to a secure garden and outdoor seating area. The conservatory was completed towards the end of 2013 and then plans got underway for the garden.

Threaplands Garden Centre, Llanbryde, cleared the site at the beginning of June, then work got underway to construct two raised beds, lay paths and hard standings, erect the fences, lay turf and mark out the planting areas. The brief for these planting areas was that no plants could be potentially harmful, i.e. nothing with thorns or grasses with leaves that might cut if handled; nothing harmful if ingested or which might produce a skin rash or allergic reaction if touched, and they should be of low maintenance. Plants should be chosen to provide colourful displays of scented flowers throughout the seasons with as much interest as possible for the winter months too.

With this in mind, a small mixed shrubbery has been planned. Thornless varieties of roses are obtainable from David Austin Rose Nursery all of whose roses are noted for their perfume. Plants such as carnations, pinks, lavender, thyme, rosemary and other herbs and herbaceous plants will provide a variety of scents and textures throughout most of the year and a crab apple tree will give blossom in spring, colourful fruit in the autumn, and hopefully attract birds. It is hoped that the residents will take an interest in the plants and their care, and that the raised beds in particular will encourage and enable those who wish to do so to become involved in gardening. The garden furniture, summerhouse and plants are all being obtained through Simpsons Garden Centre, Inverness. They have been very helpful and accommodating and generous with the discount they are allowing us on our purchases.

Now that the landscaping has been completed, the summerhouse and gazebo have been erected, the planting can be started. By the end of October we also added bulbs such as snowdrops, dwarf iris and narcissi, etc. for spring colour and scent. Over the next two or three years the garden should begin to mature and will hopefully give pleasure to residents, their families and friends for many years to come.

The process has involved many people from its inception to the fulfilment of the project - Lena MacBean ( one of the residents ) has been a key leader in the development, creation and finalisation of the Sensory Garden. Residents and staff wish to note their gratitude for her commitment and dedication to this project.

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## The Good ole days from Anne Lyle

My mum used to cut chicken, chop eggs and spread butter on bread on the same cutting board with the same knife and no bleach, but we didn't seem to get food poisoning.

Our school sandwiches were wrapped in wax paper in a brown paper bag, not in ice pack coolers, but I can't remember getting E.coli.

Almost all of us would have rather gone swimming in the lake or at the beach instead of a pristine pool (talk about boring), no beach closures then.

We all took PE ..... And risked permanent injury with a pair of Dunlop sandshoes instead of having cross-training athletic shoes with air cushion soles and built in light reflectors that cost as much as a small car. I can't recall any injuries but they must have happened because they tell us how much safer we are now.

We got the strap for doing something wrong at school, they used to call it discipline yet we all grew up to accept the rules and to honour and respect those older than us.

We had 50 kids in our class and we all learned to read and write, do maths and spell almost all the words needed to write a grammatically correct letter....., FUNNY THAT!!

We all said prayers in school irrespective of our religion, sang the national anthem and no one got upset.

Staying in detention after school caught all sorts of negative attention we wish we hadn't got.

I thought that I was supposed to accomplish something before I was allowed to be proud of myself.

I just can't recall how bored we were without computers, Play Station, Nintendo, X-box or 270 digital TV cable stations. We weren't!!

Where was the antibiotics and sterilisation kit when I got that bee sting? I could have been killed!

We played "King of the Hill" on piles of gravel left on vacant building sites and when we got hurt, Mum pulled out the 2/6d bottle of iodine and then we got our backside spanked. Now it's a trip to accident and emergency, followed by a 10 day dose of antibiotics and then Dad calls the solicitor to sue the contractor for leaving a horribly vicious pile of gravel where it was such a threat.

To top it off, not a single person I knew had ever been told that they were from a dysfunctional family. How could we possibly have known that?

How did we ever survive?

Love to all of us who shared this era and to all who didn't, sorry for what you missed.

Wouldn't trade it for anything!

Pass this to someone and remember that life's most simple pleasures are very often the best.

AAAAh, those WERE the days !!!!

**Mother in a storm.** One cold winter night, during a violent storm, a mother was tucking her small frightened boy into bed. She was about to turn off the light when he said with a tremor in his voice: "Mummy, will you stay with me tonight?" Mummy smiled and gave him a reassuring hug. "I can't, dear," she said, "I have to sleep with Daddy." A long silence – and then came his shaky reply: "The big coward!"

# REFLECTIONS on the CHRISTMAS SEASON

by Joe Barnard

**WHY PREACHERS HATE CHRISTMAS** - As a preacher Christmas is the most difficult time of the year. The Christmas story is literally a page of the Bible that our society gets stuck on for a whole month. By the time the 25<sup>th</sup> actually arrives, the nativity is like an annoying Marks and Spencer's Yorkshire pudding ad that won't stop repeating. The challenge of my job is therefore, first, not to bore audiences who have heard about the magi 1,000 times already and, secondly, to demonstrate why Jesus is relevant to a modern world where shepherds don't sleep on hills and women don't give birth in unsanitary mangers.

**THE DEFICIENCIES OF MODERN RELIGION** - One way to show the relevance of Jesus is to identify the deficiencies of modern religion. Religion, like language, is a part of every human society. It's a myth to think that societies are more or less religious. Every society places its trust in something, and whatever that something is, that is a society's religion. For us living in the UK, our religion is centred on a secular trinity of politics, science and education.

In this trinity politics plays the role of divine father. For us to achieve the highest ideal of our society – a good, long, and comfortable life – we need paternal oversight: not too much, but enough to improve the efficiency of the NHS, to protect our pensions, and to keep a lid on the devilish plans of Al Qaida. The son in the trinity is science. We also need a saviour, someone to rescue us from the evils of illness and boredom, a power that can work effectively toward the goal of curing cancer while also increasing our broadband speed so that we can watch Dr. Who, in HD, free of pesky interruptions. This saviour is science incarnated in the form of better technology. Finally, the holy spirit of our society is the educational system. If the ends of personal freedom and self-fulfilment are to be protected and realized, the masses of unlettered children must be fed a strict diet of tolerance and self-respect. This will ensure that future generations of Ranger and Celtic fans can banter without coming to blows. Thus we have the sum total of hope in the modern world.

Unfortunately, despite the optimism of many people, modern religion is like a prescription drug that alleviates one symptom only to suppress another and cause a litany of side effects, unforeseen and difficult to treat. Thus the education system might succeed in making us slightly nicer than our kilt-wrapped grandfathers, but it does nothing to remove the weeds of envy, hate, self-interest, greed, and lust, which threaten the freedom and self-fulfilment that we so highly prize. Likewise, science has indeed produced countless technological wonders that extend life and give comfort. Yet, there is a strict limit to the power of science. Death stands as an unconquerable foe that ultimately strikes down each one of us. Finally, not much needs to be said about our politics, which are often more of a holiday pantomime than a serious practice.

**THE RELEVANCE OF THE CHILD IN THE MANGER** - At Christmas the message people need to hear is that Jesus came to do what science, politics, and education cannot and never will be able to do. I'll be concise: Jesus came to surgically remove the self-interest of human hearts so that people could enjoy the only true freedom in life, the freedom *from self*. Secondly, Jesus came to plant a colony of peace and prosperity that would reveal God's heavenly rule on earth. In spite of flaws, this colony, the church, has been the only hope of the world for two millennia, and remains the only hope among the flotsam of technology, democracy, empire, nationalism, Marxism, the free market, consumerism, and every other form of politics out there. Thirdly, with the rest of humanity squirming on the side lines, Jesus faced the Goliath of death and came out the other side as the only human being in history to challenge the grave, and win.

So why is the child in the manger so important? I read a post on Facebook, which, like an itch right in the middle of my back, keeps coming to mind. It said, 'There comes a day when you realise turning the page is the best feeling in the world, because you realise there is so much more in the book than the page you were stuck on.' I think the quote was supposed to be making some deep statement of existential truth. I read it differently.

The message of Christmas is that God realised that human history was stuck on a boring and tragic page, and He sent Jesus to turn the page for us. Our ancestors knew this, which was why they chose to celebrate the birth of Christ during the winter solstice. They saw the symbolism of the date. When else would you celebrate the birth of a Saviour other than on the shortest, darkest day of year, a day on which the earth – as they knew it – shifts from darkness to light. The message preachers need to proclaim this Christmas is not just that Jesus is the reason for the season, but that the birth of Jesus is the great, page-turning event of human history.

The children of dogmatic atheists tend to become Wesleyan missionaries. - *Gerald Brennan*

## Vocations Champions get to work



The first Vocations Champions recruited by the Church of Scotland are beginning their work after being inducted into their new roles.

The initiative will raise the profile of ministry and service in the Church, and ultimately aims to increase the numbers applying for ministry.

Vocations Promotions Officer Heather French says this is an exciting time for her, seeing the plans finally become a reality.

'We've not concentrated enough, in the

past, on raising the profile of ministry and service in the Church of Scotland, and the number of applicants for ministry had dropped in recent years. A focus on vocations is vital as we enter the start of our 'Decade for Ministry' in the new year. While it's the responsibility of the whole Church to take up the challenge, Vocations Champions will be invaluable in this role, inspiring people to think about ministry as a vocation and encouraging others to do that, too'.

The first Champions to be recruited are Rev Alan Kimmitt, who will cover Fife, Rev Stuart Fulton who will cover Stirling, Falkirk and West Lothian, Rev David Logan for the huge area of England and the Channel Islands, and **Rev Alison Burnside, for Inverness, Abernethy and Moray.**

All four come from different backgrounds. Alan Kimmitt had a career in IT, and David Logan rose to the rank of Inspector during his 30 years in the police service. "I first felt my call when I was 14," says David. "I feel for 30 years my call to ministry was on hold. Sometimes, like a candle flame, it was the merest glow and other times it was burning like a blow torch. I have no regrets in becoming a Minister, it's a fantastic job."

With four Champions now in post, Heather says the next step will be to recruit more people to promote vocations across the country. "We have four enthusiastic Champions in place, and we are sure their work will speak for itself and help attract others to the role. Ultimately, we hope to have Vocations Champions working in every area of Scotland, and we'll be advertising the role again in the new year."

Alan Kimmitt sees his role as encouraging people to explore a possible calling to service within the Church in any way. He was previously an elder and a reader in the Church before he followed his own vocation. He says "I think a lot of people already might have some inner voice, and what we'd like to do is set up networks so if people are experiencing that call they can come and explore that with us and find out more. For me, success will be helping people to find their first steps, wherever that leads them, so that they find a way to start the journey.

The induction day included an inspiring session from Rev Dr Benjamin Carter, the Church of England's Young Vocations Champion for the Diocese of Newcastle. Similar to the Church of Scotland, he spoke of how many young people had been put off entering ministry in favour of gaining life experience, and had never returned. Indications are that a change in approach is now delivering results.

One of the Vocations Champions first tasks will be helping promote the first ever Volunteering Vocations gap year scheme for 18 – 25-year-olds. It's designed to encourage young people to consider long term service in the Church through completing a year's work experience in the community. Potential candidates have until the end of February to apply for the first 7 places on offer. Heather says "This is an encouraging time for the Church of Scotland. I'm sure that our Vocations Champions will agree that it's a privilege to be involved in something which promises to be so positive and fruitful for the Church."



Bob Weir passed away suddenly on the evening of the 25th November at Highview House Nursing Home in Inverness following a heart attack. Our hearts are very much saddened by the loss of Bob, who was a very faithfully servant, Elder and worshipper at Wardlaw Church since moving to Groam Farm in 1963 from Dumfriesshire. The funeral was held on 2<sup>nd</sup> December with Rev. Peter Donald leading the service to celebrate Bob's life. Bob's son-in-law, George McLaren, delivered an eloquent eulogy to the mourners both inside and outside the Church. Our thoughts and prayers are very much with Ian, Fiona and the rest of the Weir family at this most difficult time for them.

*Members of our Church family and others to be remembered in your prayers*

Please continue to remember the following people in your daily prayers over the next month. The **Guthrie family, Alison and Allan MacKenzie, James and Jane Byham, Willis and Pat Jones, Betty Macrae, Bunt Dunbar, Margaret West and Mary Urquhart.**

Please remember the following folk who have lost a loved one in 2014, and are still in need of our support and encouragement – **Fiona Macrae, Sarah Williamson, Betty Smith, Elma Tawse, Mairi MacFarlane, Maris Elkin, Anne Henderson, Joanna Macrae, Liza Quinn, Elma Rorison, and Louise Monaghan.**

The last Kirkhill Guild meeting of 2014 was held in grand style with a return visit of the SWRI Choir under the direction of Mary Robb. A great variety of choral pieces was interspersed by very amusing anecdotes, a beautiful solo and Christmas Carols in which the audience joined with gusto ( or sweet singing as appropriate ).



Oh ! And that extremely bad-tempered Fairy from the top of the tree returned to moan ( again ) that she had been sacked ! Unfortunately she re-appeared later in a very swanky make-over to say she had been re-instated. It makes one wonder if the mishap to her replacement was really an accident – or am I being unkind !!

At any rate the afternoon was thoroughly enjoyed and set us all up for the forthcoming Festive Season. So huge thanks to Mary Robb, to our conductor Liz Cooling, to all the “girls” of the Choir, to members and friends of the Guild for their support, and not least to all who helped to set up a lovely Christmas tea – and clear up afterwards.

*The Guild wishes you all a very happy and healthy New Year.*

The January meeting is on **Wednesday, 14<sup>th</sup> January 2015** starting at 2:30 p.m. There will be a presentation by a representative from the Street Pastors Inverness. Everyone is most welcome to come along and enjoy a good talk, pleasant company with refreshments served at the end.

*Thanks to Jeanette McLellan for this article*

**LIFE and WORK**

Wardlaw Church congregation can order their copies from Moira McDonald, or contact her on 831 333 and pay a reduced rate of £20 for 12 copies, instead of £24.

All those who already have an order in place, please let Moira or Iain Mortimer have a cash or cheque for £20 to cover your 2015 subscription as soon as possible – thank you.

## BLYTHSWOOD LOOKS TO PUBLIC SUPPORT TO OFFSET COUNCIL CUTS



The announcement of cuts to Highland Council's sponsorship of recycling activities has prompted north-based charity Blythswood Care to renew its appeal to the public for support.

"In 2015 your donations of textiles, furniture and bric-a-brac are going to be more important than ever to us," says Blythswood's head of operations Ian Matheson. "And so will be your custom in our charity shops. We are in a world of cuts and understand that Highland Council has difficult decisions to make. But a cut

of 30% over two years with 20% in 2015 is going to hit us hard."

Ian describes Blythswood as a sustainable social enterprise. "Our reuse and recycling activities directly employ 66 people in the Highlands as well as more than 250 volunteers. Our team includes people with mental health problems and learning difficulties and some who are registered disabled. Support from Highland Council has been key to the growth and development of this waste diversion capability. So far we have managed to avoid redundancies in the Highlands although we have had to make some in other areas. Your donated goods are what keep us going. And at the end of the day, your generosity in this way is making a difference to people helped by Blythswood's projects at home and abroad."

In 2014, Blythswood's Highland Foodbank has helped over 5,000 people across the north of Scotland. In addition, the organisation delivers over £4 million of humanitarian aid each year, benefiting hundreds of thousands of vulnerable people in Europe, Africa and Asia.



Members of the Wardlaw Church and Kirkhill community have, in 2014, donated food to the Highland Food Bank every month of the year and a generous £645 has been donated in cash to assist with the Foodbank's running costs.

### **E-mail – needed or not needed ?**

A jobless man applied for the position of 'office boy' at Microsoft. The HR Manager interviewed him, then gave him a test : clean the floor. The man passed the test with flying colours. "You are hired," HR manager informed the applicant, "give me your e-mail address, and I'll send you the application for employment, as well as the date you should report for work."

The man replied "I don't have a computer, or an email."

"I'm sorry," said the HR Manager. "If you don't have email, that means you do not exist. And we cannot hire persons who do not exist." The man was very disappointed.

He didn't know what to do. He only had \$10 with him. Once that is spent, he won't have any money to buy any food. He went to the supermarket and bought a crate of tomatoes with his \$10. He went from door to door and sold the tomatoes in less than two hours. He doubled his money. He repeated the operation three times, and returned home with \$60. He realised that he can survive this way. He started to go every day earlier, and return late. He doubled or tripled his money every day. Soon, he bought a cart, then a truck. In a very short time, he had his own fleet of delivery vehicles.

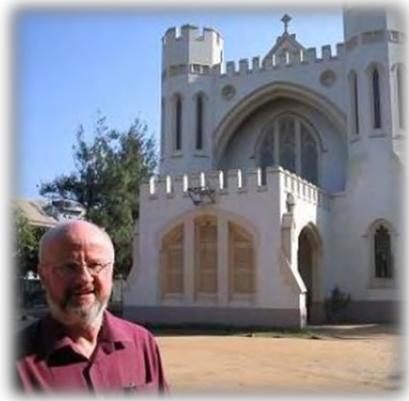
Five years later, the man became one of the biggest food retailers in the states. He started to plan his family's future, and decided to have a life insurance.

He called an insurance broker, and chose a protection plan. At the end of the conversation, the broker asked him for his email address. The man replied: ' I don't have an email.'

The broker was dumbfounded. "You don't have an email, and yet have succeeded in building an empire. Can you imagine what you could have been if you had an email?" he exclaimed.

The man thought for a while, and replied, "an office boy at Microsoft !"

## Church of Scotland Minister recalls life-changing Boxing Day tsunami



The Rev John Purves, 66, had been in Sri Lanka for little over a year when the Indian Ocean earthquake and tsunami struck on December 26<sup>th</sup> 2004. It claimed the lives of about 230,000 people in several different countries and prompted unprecedented levels of charitable giving. Living in one of the worst-hit countries, the Scots Minister found himself at the centre of relief efforts in his community after the natural disaster struck.

John said "It's in these circumstances that you know what life's about. Most of the time you're just cruising along. It's only when something like that cuts across the day-to-day that we think about what our priorities are - what really matters, what do we really need to survive and what can I do to be of some help to somebody else ?" A decade ago, John now retired and

living in North Ayrshire, was the Church of Scotland minister of St Andrew's Scots Kirk in Colombo, Sri Lanka. A few months into his placement, he had been in hospital with a fever and was told to take things easy for a while. "It was fairly soon after that that the tsunami struck," he said.

On the 26<sup>th</sup>, a Sunday, he gave a morning service before setting off with his wife for a beach holiday on the other side of the island. Throughout the six-hour drive, they were unaware of the tragedy which had struck the coastline. It was only around 6pm in the evening, as we arrived at our beach resort, that we discovered there was no hotel. Like many other hotels on the coast of the island, it had been swamped by the wave. Some people had drowned, everything was damaged or destroyed. There were boats halfway up the driveway, there were cars on rooftops, sofas and bed frames in the tennis courts, there were fishing boats in the trees."

John and his wife found temporary shelter further inland and eventually managed to phone their son in the UK to let him know they were safe. Remarkably, it was John's second experience of being caught up in a natural disaster. The first when he was in Jamaica in the 1980s as it was hit by a hurricane. "Your first emotion is one of unreality, that this is not true," he said. "The second feeling I had was one of being very sad for the people who had suffered. It was apparent that people had lost their lives and there was a huge amount of damage. The third feeling was that this ( relief and recovery effort ) is going to take time."

When he got back to Colombo, which was largely untouched by the tsunami, the church hall had been turned into a warehouse for collecting donations of emergency supplies. John said: "People were bringing things, they were asking, 'What can I do ?' "The next three months we just worked every day, all day." Over that time, the church community helped to take food and clean water, medical supplies, baby milk, bedding and towels to some of the worst-hit communities in Sri Lanka. The Minister also lost one person he knew, a young American woman with Sri Lankan roots who had returned to the island to share her love of the violin with others.

Following the tragedy, the best of humanity came to the fore, John believes, in the form of the influx of charitable donations and support from aid workers. He said: "There was tremendous loss of life, at least 30,000 people (in Sri Lanka) and 300,000 made homeless. But the positives were that everybody was in the same situation and people were very helpful towards each other. The tourists who lost everything were then dependent on the local people for shelter, food and help. It was one of those strange role reversals. At the beginning of the day, the tourists were the wealthy people and the local people were poor. By the end of the day the tourists had nothing and it was the local people who came to their assistance."

As for his faith, he admits having felt "a bit resentful" at being caught up in a second disaster but found comfort when the kindness of others shone through. John said: "In the immediate aftermath I perhaps wobbled a bit but then, from past experience, knew that it was a situation in which we could prove God's goodness."

The good neighbour looks beyond the external accidents and discerns those inner qualities that makes all men human and therefore brothers. - *Martin Luther King*

# A guide to Christian festivals and dates

There are several festivals and seasons of the Christian year. Some, like Christmas Day, happen on the same date every year, while others move around within a range of dates. As the date of Easter varies from year to year, dates which depend on Easter also vary: for example, Ash Wednesday, and Pentecost. So, when Easter is early, it encroaches on the nine Sundays after Epiphany, however the number of Sundays after Pentecost expands to compensate for the deficit.

## Season of Christmas

The season of Christmas begins on the 25<sup>th</sup> December and traditionally lasts twelve days ending on 5<sup>th</sup> January. Christmas is the time when Christians celebrate the birth of Jesus.

## Season of Epiphany

The Epiphany, or revelation, celebrates the revelation of God the Son as a human being in Jesus Christ and is traditionally celebrated on the 6<sup>th</sup> January.

## Season of Lent

Lent is the 40 day period before Easter beginning with Ash Wednesday. In 2015, Ash Wednesday falls on 18<sup>th</sup> February. During Lent Christians may fast, or give up some of their usual routine, to give time to personal examination and to reflect on their relationship with God.

## Holy Week

Holy Week is the last week of Lent. It is the week preceding Easter and the period in the Christian year when Christians remember the last week in Jesus' life. Palm Sunday is 29<sup>th</sup> March 2015.

## Season of Easter

Easter is the season in which Christians remember the death and resurrection of Jesus. It is the most important festival in the Christian year. In 2015, Good Friday falls on 3<sup>rd</sup> April and Easter Sunday falls on 5<sup>th</sup> April.

## Ascension Day

Ascension Day commemorates the ascension of Jesus into heaven 40 days after his resurrection from the dead. It can be understood as Jesus being taken up into heaven at the conclusion of his earthly ministry. In 2015 this day falls on 14<sup>th</sup> May.

## Season of Pentecost

Pentecost is the festival when Christians celebrate the gift of the Holy Spirit. It is celebrated on the Sunday fifty days after Easter. Pentecost is also known as Whitsun. In 2015, Pentecost Sunday is 24<sup>th</sup> May.

## Trinity Sunday

Trinity Sunday is a day when Christians think of the nature of God rather than, as with other festivals, commemorating historical events of special significance. In 2015 this Sunday falls on 31<sup>st</sup> May.

## Season of Advent

Advent is the four week period before Christmas. The first Sunday of Advent in 2015 is 29<sup>th</sup> November. There are four Sundays in this season. The word 'Advent' means 'coming' or 'arrival' and in this case points towards the birth of Jesus celebrated at Christmas. One special service involving children is called Christingle and can be held during Advent, Christmas or Epiphany.

# Prince Vallar, pioneering tattooist



A tattoo specialist calling himself 'Prince Vallar' is the most unusual person revealed in a snapshot of Scotland in 1925 that is being released by the National Records of Scotland - [www.scotlandspeople.gov.uk](http://www.scotlandspeople.gov.uk) Prince Vallar is unique in being listed in the 1925 Valuation Rolls as a 'tattooer', a professional tattooist, working from a rented flat at 63 Stewart Street in the east end of Glasgow. His flat was modest, with a rateable value of £11. 15s.

More than 2.1 million indexed names and addresses from the valuation rolls will go online, as records of every owner, tenant and occupier of property in Scotland in 1925 are released on [ScotlandsPeople.gov.uk](http://ScotlandsPeople.gov.uk), the government's family history website.

Prince Vallar or Valler is said to have been born Patrick Henson in Ireland in 1888, the son of Stephen Henson, and Henrietta Rosine. In the 1900s his father worked as Stephen Valler, 'professional entertainer' using his father John Valler's surname.

By 1911 Patrick was twenty two years old and had adapted his Valler surname to trade in Glasgow as 'Prince Valler', a 'society tattooist.' This reflects a fashion among the upper classes of Victorian and Edwardian Britain which was already on the decline.

Valler probably visited his clients at home. To keep up his business, in September 1915 he even visited the Capital and opened a 'pop-up' tattoo shop on Leith Walk. After war service in the Army, Valler resumed his business. It was only in 1934 that he finally opened the first known tattooing premises in Scotland at 404 Argyle Street, Glasgow. By then tattoos were mainly favoured by the working class, and Valler's shop became a well-known establishment, catering for sailors and others in search of personalised body art. Prince Valler, 'Tattoo Artist' died in 1947, and the business continued until 1965, run by his son Stephen and latterly his other son Robert.

Tim Ellis, Registrar General and Keeper of the Records of Scotland, said: "The release of the Valuation Rolls for 1925 provides family and local history researchers worldwide with another powerful digital tool. The rolls will allow people to discover more about where and how Scots were living in the mid-1920s, fourteen years after the Census of 1911. This latest release is part of the commitment by the National Records of Scotland to provide access to the key records that researchers want."

## The New Alphabet

A is for apple, and B is for boat. That used to be right, but now it won't float ! Age before beauty is what we once said, but let's be a bit more realistic instead.

Now the new alphabet:

**A** is for arthritis; **B** is the bad back, **C** is the chest pains, perhaps car-di-ac ?

**D** is for dental decay and decline, **E** is for eyesight, can't read that top line ! **F** is for flatulence and fluid retention, **G** is for gut droop, which I'd rather not mention.

**H** is high blood pressure - I'd rather it low; **I** is for incisions with scars you can show. **J** is for joints, out of socket, won't mend, **K** is for knees that crack when they bend.

**L** is for libido, what happened to sex ? **M** is for memory, I forget what comes next. **N** is neuralgia, in nerves way down low; **O** is for osteo, bones that don't grow !

**P** is for prescriptions, I have quite a few, just give me a pill and I'll be good as new ! **Q** is for queasy, is it fatal or flu ? **R** is for rheumatism, something we all suffer from.

**S** is for sleepless nights, counting my fears, **T** is for Tinnitus; bells in my ears ! **U** is for urinary; troubles with flow; **V** is for vertigo, that's 'dizzy,' you know.

**W** is for worry, now what's going 'round' ? **X** is for X-ray, and what might be found. **Y** is for another year that has passed me by, **Z** is for zest I still have-- in my mind !

## Pipework Responsibility

A burst pipe does not only stop water coming out your taps, it can also cause flooding and damage to your property, so you need to get it fixed immediately.

The diagram shows that Scottish Water is responsible for the pipes that lead up to your property boundary. If the burst is on one of these pipes, call them on **0845 601 8855** and they will get a team out to fix it. You are responsible for the pipes inside your property. Burst pipes within your home are down to the homeowner to fix.



### What is a water supply pipe and who owns it ?

For most of Scottish Water customers the water supply pipe is the pipe that runs from the edge of your property boundary and ends at your stop valve inside your home. A property can have an individual supply pipe, or they can have a shared supply pipe ( one pipe feeding more than one property ). You will often find that flats and older or terraced houses are more than likely to have their water supplied by a shared water supply pipe.

The owner of the property is responsible for the maintenance of the water supply pipe. If you are on a shared supply pipe you are jointly responsible, along with your neighbours. You are also responsible for the installation and maintenance of all plumbing inside your home.

### What is a water communication pipe and who owns it ?

The water communication pipe starts at the water main in your street and runs to the edge of your property boundary where it meets the stopcock and water meter, if you have one. In some cases the stopcock may be found within the boundary of your property. Scottish Water owns the water communication pipe and it is their responsibility to maintain it, up to and including the stopcock.

### What is a stopcock and a water meter and who owns them ?

A stopcock and water meter ( if you have one ) are found at the end of the communication pipe. The stopcock is where we would access your water supply to carry out any necessary work or checks. If you have a water meter it would also be located at this point and would measure the amount of water entering your property. Scottish Water are responsible for the maintenance and repair of both the stopcock and the water meter.

### What is a water main and who owns it ?

The water main is the main public water supply pipe into the local area. Scottish Water are responsible for the maintenance and repair of the public water main.

/Contd.

/main.

### **What is the stop valve and who owns it ?**

The stop valve is the control for your water supply into your property and is located within the boundary of your property, normally within your home. It allows you to switch off your water supply to your property if you are doing plumbing work or if your pipe bursts. It is usually located under a sink ( normally your kitchen sink ), or in a garage ( wherever the mains supply enters your house ). The stop valve is the responsibility of the homeowner.

### **What is the private drain and who owns it ?**

The private drain is the pipe that removes the waste water from your property ( for example, from your toilet and sinks ). It runs from your property up to your property boundary where it meets and connects to the main public sewer. The private drain is the responsibility of the homeowner.

### **What is a sewer and who owns it ?**

The waste water from your property passes down your private drain and into the main public sewer. From there Scottish Water's vast network of sewers transport the waste water to the Scottish Water's waste water treatment works. Scottish Water are responsible for the provision, operation and maintenance of the public sewer network.

## **Curling can be baffling to the uninitiated.**

Curling is played like bowls but with players sliding stones down a stretch of ice. Points go to the team that gets more of its stones closer to the centre of a target, called the house. Players have to think about future shots as they play their current shot. Curling originated on frozen Scottish lakes in the 15th Century and the granite stones weigh 20kg (44lb). The surface of play is 45.72m ( 150ft ) long and no wider than 5m ( 16.4ft ). Bull's-eye-style target - the "house" - sits at each end. Curlers can burn up to 1,800 calories during a game. The sweepers' heart rates can hit 180 beats per minute.

The sport dates back to 16th century Scotland, and a game between two teams of four players sees each one deliver two stones ( looking a little bit like flattened bowling balls with a handle screwed on top ) in turn to determine scores in each end. A game normally lasts for 10 ends, although it may finish early if one team concedes or does not have enough stones left to win. If the score is tied after 10 ends, an extra end is played. There are two types of shot - a draw, when the player is simply trying to place a stone, and a hit, where the objective is to take out an opposition stone.

Sweeping is important. By heating up the ice in front of a stone, sweepers can keep it straighter for longer. When a shot is played, the skip ( the team captain who directs shots ) will place his or her brush on the ice, giving a target to aim for. The ice conditions change throughout the game, with the players checking using stopwatches.

The key to winning an end is to have the last stone ( although it is possible to "steal" an end without the last stone ). Before each game, the skips play a shot to try to reach the centre of the house ( the button ) and whoever finishes closer wins the last stone in the first end. The team that scores in an end gives up the last stone in the next end.

Virtually all stones used throughout the world, including those at the Olympics in Sochi, are made of granite from Ailsa Craig, an uninhabited small island off the west coast of Scotland.

# Where the "Christian" Name Really Came From

by Brian Kammerzelt

“Christian” - few words in the English language carry as much baggage as this one. It’s a loaded label, to be sure, but what’s interesting is that Jesus never actually gave a name to His followers. The early Church never called themselves Christians. In the Bible, the title most often used was “saints.”

The Greek word for saints is *hagios* which means “consecrated to God, holy, sacred, pious.” It is almost always used in the plural — “saints.” This reflects not just the individual but the connection to a group of people set apart for the Lord and His Kingdom. Beginning with Adam’s first task of naming the animals, throughout human history and even today, the creation of a new name or title is significant. A name is embedded with deep meaning drawn from experiences that help define reality in language we can understand.

The members of the early church were called “Christians” by the powers-that-be for the first time in Antioch ( Acts 11:26 ). It wasn’t a name Jesus’ disciples gave themselves — it was a name given to them by the society in Antioch. But why a new name for this group of Christ-followers? Why, from the perspective of outsiders, weren’t they simply lumped in with all the other variants of the Jewish faith?

Some cultural context might help. Antioch was referred to as “all the world in one city,” where you could see all the world’s richness and diversity in one place. And the marketplace was its hub. Antioch was designed like most cities of that day: a circular wall on the outside, a marketplace in the centre, with the interior of the city walled in ways that divided different people groups.

The Church came to Antioch and began breaking down the dividing barriers in a way that upset society’s existing categories. People from all parts of the city — Jews and Gentiles alike — were suddenly coming together. This group of people was redefining community in a radical and unprecedented way, so much so, that a new word was needed to categorise this event. What’s interesting here is that there were so many off shoots within Judaism that Antiochians never bothered to learn or categorise differently. But in Christians, they saw something different. The term “Christian” comes from the world’s realisation that something new and unheard of was happening.

It is often assumed that the name “Christian” was given somewhat flippantly or even derogatively by these powers-that-be — a sort of dismissive wave of the hand to those “little Christs.” Technically, the ending “-ian” means “belonging to the party of,” so “Christians” meant those of Jesus’ party. After Acts 11:26 the word “Christians” is used only two other times in the New Testament: in Acts 26:28 ( by Agrippa, an unbelieving King that applied the name he knew as an outsider ) and 1 Peter 4:16 ( in the context of being oppressed in wider society under that given name ). In each reference, the emphasis, inherent in the original Greek, is on the fact that people from outside the faith recognized Christians as a distinct group. In Galatians 2:11-17 we can see just how central the diversity of the Antioch situation was to the definition of what it meant to be a Christ follower.

Are we living up to our given name? Do our cities look like Antioch? Do our churches? Do our hearts? Peter, who had been living side-by-side with Jews and Gentiles, broke the unity of the community when he chose to withdraw from the Gentiles to appease a group of conservative Jews who had come to town. Peter was “afraid” ( vs. 12 ) of what this group would think or do. This led other Jewish believers to do the same and withdraw from their non-Jewish brethren.

/ contd.

/brethren.

Peter has a record of struggling to get his heart to change in line with what he knew to be true. This case was no different. Paul confronts Peter on this and admonishes him publicly in order to set the record straight ( vs. 14 ), calling his behaviour hypocrisy. Calling Peter out in public was harsh, but the future of Gentile Christians was at stake. The Gentiles from whom Peter withdrew got the message loud and clear that they were somehow second-class — which is clearly out of line with the Gospel. Where there is division, the Gospel brings unity, where there is brokenness, healing.

The racist split Peter caused among the people suggested that the church wasn't really any different from the rest of the world after all — giving others a reason to say, “So what ?” to just another belief system. Division along racial lines is not just wrong; it is an affront to the Gospel itself and betrays its definitive distinctiveness in the world.

In response, Paul reaffirmed the unity of the body, the centrality and sufficiency of Christ, and the unique inclusivity of the new community of those called Christians. He took the social divisions of the world seriously — and so should we. Do we defy the world's categories ? Are we able to show the world a vision of community in which there is no social, economic, racial, or gender division ( Galatians 3:28, Colossians 3:10-11 )? Or are we actually serving as instigators of division ?

Perhaps this is why you hear some Christians turning from that name, giving rise to phrases like “I'm a Christ-follower, not a Christian,” because they no longer like what it means to be Christian from the world's perspective. Ancient Antiochians may have given us that name because of early Christians' radical inclusivity, but today, it's up to us to keep that reputation alive. Because the “Christian” label is ever-redefining based on the reputation we give it.

According to John 13:35, Jesus says the world gets a vote as to how they will know we are His: “By this all people will know that you are my disciples, if you have love for one another.” And today, it's up to us to recover that distinction — to defy the world's categories once again.

*Brian Kammerzelt is an assistant professor and chair of the communications department at the Moody Bible Institute.*

## Never Lie to a Woman

A man telephoned home to his wife one day from work and said, “Darling, I have been asked to go fishing up in Orkney with my boss and several of his friends. We'll be gone for a week. This is a good opportunity for me to secure that promotion we've been wanting, so could you please pack enough clothes for a week and set out my rod and fishing box. We're leaving from the office and I will call by the house to pick my things up. Oh ! Please pack my new blue silk pyjamas.” The wife thinks this sounds a bit fishy but being the good wife she is, did exactly what her husband asked.

After seven days away, he came home a little tired but otherwise looking good. The wife welcomed him home and asked if he caught many fish ? He said, “Yes ! Lots of salmon, some haddock, and a few cod. But why didn't you pack my new blue silk pyjamas like I asked you to do ?”

*You'll love the answer.....*

The wife replied, “I did. They're in your fishing box ...”

## Inverness congregation seeks partners to develop Old High Church



Rev Peter W. Nimmo said there is a need to develop "this vital part of the cultural and spiritual heritage of the city." The high cost of insuring the most historic old church in Inverness could mean it is forced to shut its doors for the sake of a few thousand pounds per year.

The mound on which the church was constructed is believed to be the site where Irish missionary St Columba converted King Brude in 565. The saint is also wrapped in the mythology of the Loch Ness Monster. An account of the missionary's life thought to have been written in the 7th Century tells of him encountering a strange beast in the River Ness. Old High Church has links with other events in Scotland's past. Following the Battle of Culloden in 1746, Jacobites were said to have been executed in the graveyard of an early church on the site. Despite the increasing number of visitors being drawn to the site, the situation is now so serious the congregation is urgently seeking partners who could help to keep the Old High Church building open.

Old High St Stephen's Minister, Rev Peter W. Nimmo, revealed that some 1,500 people had visited the Old High Church during weekday openings this summer, and hundreds had attended concerts in the building in 2014, but said that the congregation now needed other partners to develop and maintain the building. Mr Nimmo added: "The nationally-important Old High building is a hidden gem at the heart of our city. As concerns grow about the state of the Old Town of Inverness, we need to find ways to develop this vital part of the cultural and spiritual heritage of the city. We have to make sure that economics don't mean that the most important building in the Old Town is left empty and unused."

The A-listed Old High Church plays a significant role in the life of the city, hosting civic events such as the Kirking of the Council, an event which has grown and developed in recent years. In August the Old High hosted a moving service marking the anniversary of the start of the First World War, and just a few weeks ago was filled with families and children celebrating the Christmas Lights Switch-On. It is also home to the finest pipe organ in the Highlands, which was restored in 2010 with funds from sources including the Inverness Common Good Fund. The Old High St Stephen's congregation also hold services at the charming St Stephen's church in Southside Road.



Mr Nimmo explained: "Although we have been very good at keeping building costs down, there has been a huge rise in insurance costs in recent years. Other, similar, congregations in the city pay around £4,000 per year in insurance, but we have an annual bill of £10,500. As charity trustees, the Kirk Session cannot see how that situation can continue."

In a recent church magazine, the Kirk Session - who are the charity's trustees - have laid out a scheme to tackle the financial issues, including an attempt to negotiate a reduction in insurance premiums and other measures to cut the cost of running their buildings. They may also set up a 'Friends of the Old High Church' scheme to raise fund and develop interest in the historic town church. And they plan discussions with Inverness Presbytery and the Church of Scotland, as well as outside partners such as Highland Council and Historic Scotland.

*Rev. Nimmo photo courtesy of Ewan Weatherspoon [www.ewphoto.co.uk](http://www.ewphoto.co.uk)*

## New owners for village institution

A family-owned textile institution is to change hands for the first time in its 156-year history. Campbells of Beauly, regarded as the 'Guardians of Tweed' worldwide, is being bought by two well-known northern textile families - the Sugdens and Brookes.

The business specialises in estate tweeds suitable for both sport and country wear and uniquely, has its own skilled tailoring staff for making sporting wear.

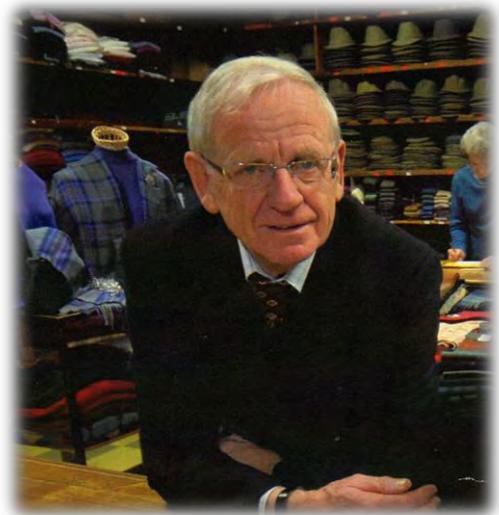
It is currently owned by James Campbell and his sisters, Catriona and Miriam, who will hand over the reins in March 2015 when they retire, although the Campbell name will be retained along with the special character of its shop - no doubt to the relief of many customers and local residents. James acknowledged that giving up the business, which has a workforce of nine, would be a wrench but was happy it was going to safe hands and added that the move would ensure it survives for years to come. "We are beyond the normal retiring age" he said. "After many years in our family business, the time has come when we must think of its future. It has been a big decision. But we were always conscious that we did not want to leave it so long that one or two of us fall ill and we could not turn up for work. It is important for the village, too. It would be a big loss if it closed down."

The Campbells wish James Sugden and Charles Brooke - both of whom have long associations with the textile industry - every success. "Although much modernisation is required and planned, they appreciate the traditional feel of Campbells and in addition, we are delighted that they are both very interested in the tailoring side and intend to develop this as much as possible," James said.

New co-owner James Sugden, who is involved in a Scottish project initiated by Prince Charles to retain traditional skills in the textile industry, hopes to recruit young apprentices at Campbells to ensure traditional tailoring skills are retained.

The family business, founded in 1858, was initially known as Hepburn and Company but changed its name to Campbell and Co in the early 20<sup>th</sup> century following the marriage of Margaret Hepburn and James Campbell - the present James Campbell's grandparents. Historically, it has held royal warrants for the Prince of Wales (later the Duke of Windsor) and also the Queen Mother until her death in 2002. As the then Queen Elizabeth, she and her husband, King George VI, both went to visit the shop in 1948 when they were enjoying a stay at Beaufort Castle, near Beauly, as guests of Lord Lovat.

*This article was first published in the Beauly News Christmas 2014 edition.*



## Why typos and spelling mistakes don't really matter

by Lucy Kellaway, who is an author and Financial Times columnist.



We should not get overly obsessed with making spelling mistakes or typos, because they are not what makes our writing good or bad. In a recent column about Sheryl Sandberg, I spelt her first name with a C. I read the piece over a few times before submitting, as I always do, saw nothing amiss, and pressed "send".

I have spent 30 years in journalism, and there I was misspelling a name I had spelt correctly dozens of times before. Had the mistake not been spotted, the newspaper would have looked ridiculous and I would have seemed sloppy, dim and outrageously unprofessional. The truth is, I've always had a flair for typos. It is not getting better with experience - or with spellcheck. My ability to introduce mistakes has kept well ahead of the efforts of Microsoft and Apple to eliminate them. Because I know I have a problem, I try to help myself. I print my articles out and read them on paper. I change the font for the final read-through to the hideous Comic Sans as the gawky shape of the letters sometimes exposes a mistake that had been hiding. But even then, lots get through. Checking on autopilot

Given my poor record, I was cheered to read an article in 'Wired' saying we make typos not because we are dim, but because we are clever. Writing is a sophisticated job and our brains focus on the structure, the sentences and the phrases, leaving the close-up work to be done on autopilot. Afterwards we are programmed to read only what we think we have written, not what we actually have. If that is the case, it is odd that we make such a phenomenal fuss about them.

Earlier this summer the New York Times carried a front page story about a speech Barack Obama had given on US foreign policy with a headline referring to his "Cautious Reponses to World Crisis." The story was much followed up, not because people were worried Obama was soft on terror, but because of the missing S from "response." "New York Times prints glaring typo on front page," crowed the Huffington Post.

Not only are there typos in the NYT, there are even some in the Bible. A Christian blogger in Canada last year unearthed a missing apostrophe in her edition - "If we are crazy, it's for God sake," 2 Corinthians 5:13 - and was so shocked she wrote an entire post about it. My sense of God is that He'd take this in His stride and would only get steamed up if a typo changed the meaning of His word by, say, omitting a "not" from "thou shalt not commit adultery." Otherwise, surely, He'd just shrug.

Although the indignation of mortals on typos is overdone, it is usually harmless enough. It gives us a jolt of outrage tinged with superiority every time we spot one, and feeling superior does the morale a power of good. Yet sometimes it leads to bad decisions. On LinkedIn a recent blog entry from one of its "Influencers" lists the five sorts of people you should never hire. Number two is "The One with the Typo." I would also disqualify a CV with a typo in it - but only if I were trying to hire a proof reader. If human beings have any remaining competitive advantage over the machines, it is not our skill at crossing i's and dotting t's. It is our ability to write something that provokes a response - and not just because it contains a howler or a spelling mistake.

**Growth** "When I married you, I could get both hands around your waist," my husband mused, eyeing me after a month of Christmas indulgence. "Now look how much I got. That's what I call an investment !"

# Proverbs

A Primary School Teacher had twenty-six children in her class. She presented each child in her classroom the first half of a well-known proverb and asked them to come up with the remainder of the proverb. It's hard to believe these were actually done by P2 pupils. Their insight may surprise you. Whilst reading, keep in mind that these are 6-year-olds, because the last one is a classic !

1.	Don't change horses	until they stop running.
2.	Strike while the	bug is close.
3.	It's always darkest before	Daylight Saving Time.
4.	Never underestimate the power of	termites.
5.	You can lead a horse to water but	how?
6.	Don't bite the hand that	looks dirty.
7.	No news is	impossible.
8.	A miss is as good as a	Mr.
9.	You can't teach an old dog new	maths.
10.	If you lie down with dogs, you'll	stink in the morning.
11.	Love all, trust	me.
12.	The pen is mightier than the	pigs.
13.	An idle mind is	the best way to relax.
14.	Where there's smoke there's	pollution.
15.	Happy the bride who	gets all the presents.
16.	A penny saved is	not much.
17.	Two's company, three's	the Musketeers.
18.	Don't put off till tomorrow what	you put on to go to bed.
19.	Laugh and the whole world laughs with you, cry and	you have to blow your nose.
20.	There are none so blind as	Stevie Wonder.
21.	Children should be seen and not	spanked or grounded.
22.	If at first you don't succeed	get new batteries.
23.	You get out of something only what you	see in the picture on the box.
24.	When the blind lead the blind	get out of the way.
25.	A bird in the hand	is going to poop on you.
And the WINNER and last one!		
26.	Better late than	pregnant.

If this is God's world, there are no unimportant people. - *Rt Hon George Thomas*

There is a grace of kind listening as well as a grace of kind speaking. - *anon*

Protestants say there is no mystery; Roman Catholics explain all mysteries; Orthodoxy says all is Mystery.

- *Archimandrite Barnabas*

## Moderator calls for Church to redefine membership in digital age



Rt Rev John Chalmers has challenged the Church to create 100,000 new members through harnessing the power of the digital age. The Moderator of the General Assembly has challenged Scotland's national church to evolve for the digital age and find 100,000 new members by 2025.

In a radical New Year's message to be published in *Life and Work*, Rt Rev John Chalmers has called for the Church of Scotland to redefine membership in a

way which reflects a growing online Christian audience. He said : "I am fed up with the Church of Scotland publishing annual statistics which highlight a decline in membership when the truth about the number of people who belong to our faith communities is, in reality, quite different. I want, therefore, to open the New Year with a very serious challenge for the Church of Scotland.

You've probably heard that the Ministries Council is embarking on a Decade for Ministry in order to address the need to recruit people to the ministries of the Church of Scotland. This is an urgent need and I pray that their efforts will be successful; but is this the real priority for the Church ? Instead, I wonder if we should not be embarking of a Decade of Membership. In fact I wonder if we might not set ourselves a target of achieving 100,000 new members in the next 10 years. That kind of Church renewal would bring with it all the new Ministers that the Church of Scotland would ever need and, of course, we would have to make membership recruitment an ongoing priority. The Church has constantly to renew itself.

Here, however, is the real challenge – it is to redefine membership in a way that allows us to include women and men, young and old who do not fit the post-second world war model of membership with which we are so familiar. That pattern does not resonate with the vast majority of those who are 50 and younger and who will never buy into the kind of Church which sits so comfortably with me and my way of expressing my Christian faith. It might pain me to say it, but it's time for a radical change and I don't mean a change of hymns, or a visually aided sermon or a new time of day for traditional forms of worship – I mean something much more far reaching than that.

In the post war years of the 50s and 60s Church membership grew to its peak, but so too did the membership of many other institutions and organisations. I remember when TUC-affiliated unions had over 12 million members – it's half that now. I remember when golf clubs had waiting lists and entry fees – not any more. Our life in community has changed beyond our wildest imagining, but the way in which we define belonging to the Christian community has not changed at all. I can be a golfer without belonging to a traditional golf club and I can be a member of a community, Facebook and LinkedIn to name but two, without leaving the comfort of my own home. What comes next for the Church is fraught with difficulties and it will be scoffed at by some, but we cannot dodge the column and avoid a serious discussion about what we mean by "being a member" and about how we add to our membership people who do not connect with what is our existing, traditional pattern of Church.

I'm looking for a way of including the many hundreds of people who are fully engaged in the practical and project work that our churches are doing throughout Scotland, but whose belonging to the faith community is not necessarily complemented by regular attendance at Sunday worship.

*/contd.*

/worship.

Of course, I know that we enter the community of faith through baptism, that our confirmation comes through confession of faith within the Christian community and our discipleship is sustained by our communion with one another, but these need to be ordered and shaped around our changing patterns of life. I am not saying that these elements of Christian faith can be fully enjoyed in a virtual context, but our ability to journey in the faith, be fed by the Word, inspired to live as disciples of Christ and actually belong to Church of Scotland needs to be made possible using the computers, tablets and telephones that are now a near extension of ourselves.

There is much church already available in cyber space, so I'm not proposing something that is a further extension of that unregulated space; instead I'm proposing a conversation about how these ubiquitous tools can be used to foster the inclusion of those who, while they may well be converted to the Christian faith may never be converted to use its sacred spaces and dedicated places in the same way as I do.

I want us to explore how people might be able to belong to the Church of Scotland rooted in reality, which can interact with them in the context of an online community, but also be there for them when they need real human contact. 100,000 new members in the next 10 years – don't tell me it can't be done, instead let's find a way of doing it."

One example of digital innovation within the Church is Sanctuary First, an online resource which includes daily meditations and access to prayers and hymns, all available through an app for mobile devices. The Very Rev Albert Bogle – who was Moderator of the General Assembly 2012 / 13 – helped set up the company which produced this modern outlet. He said: "We are already establishing a network of worshippers from all around the world who are being nurtured as Christians on a daily basis, through prayer, bible reading, and video podcasts. Many of our users do not attend traditional Sunday Church services. I believe we can do a great deal more to develop and understand the significance of engaging the internet as a tool to enhance parish ministry. I would like to think that Sanctuary First is helping to contribute towards a strategy to rekindle faith for many who have felt disconnected from the Church here in Scotland and worldwide."

## God is the answer

He comes as a companion to the lonely, a faithful friend who cares and understands.

He comes as a physician to the hurting, with tenderness and healing in his hands.

He comes as a protector to the helpless, a shepherd who calls all his lambs by name, a Father who sees every child as special, whose gentle heart loves each of us the same.

He comes, the consolation of the suffering, the light that breaks through darkness and despair.

He comes and we discover that his presence is the loving answer to our every prayer.

Thanks to Wilma Williamson for these thoughts.

## Bible

A father was approached by his small son, who told him proudly, "I now know what the Bible means !"

His father smiled and asked him to explain.

"It's easy. It stands for **B**asic **I**nformation **B**efore **L**eaving **E**arth."

# The elderly have more to worry about than pictures on road signs

by Chas Early



Campaigners want to scrap the road sign that portrays the elderly as stooping, cane-carrying stereotypes. Chas Early would rather Highways Agency money was used to save lives instead. For the second time in six years, campaigners are attempting to get rid of the traditional ‘elderly people’ traffic sign, designed to warn drivers of less-mobile pedestrians.

The problem with the sign, they say, is that it features a couple with stooped backs, one holding a cane – which creates a “damaging stereotype” of old people. Pension’s expert Dr Ros Altmann, who will be bringing up the issue with women and equalities minister Jo Swinson in December, says the signs send “a subliminal message that older people are in some way physically or mentally sub-par.”

Well, hold on a minute. While I take the point that any negative stereotyping of older people is unhelpful, it seems unlikely that swapping the picture for one of a hale-and-hearty 70-year-old hill walker would fulfil the sign’s brief –

which is, after all, to protect those who aren’t so physically able. Also – “mentally sub-par”? How does anyone reach that conclusion from the sign? Dr Altmann’s argument is that such stereotyping prevents over-50s who are seeking work or career changes from being taken seriously.

I can’t quite see that – does anyone really believe that CEOs and human resources managers are being influenced by road signs? “Oh yes, I was going to invite Mrs Smith, with her 30 years’ experience and excellent qualifications, for an interview – but then I saw the ‘elderly people’ traffic sign and it totally changed my mind,” said no HR person, ever.

Age Concern and Help the Aged – charities who certainly know what they are talking about when it comes to this issue – campaigned to have the signs changed back in 2008. “The sign portrays a small proportion of the older generation,” said Help the Aged’s Lizzy McLennan at the time. “Very few older people are hunched over, with a walking stick. They are assuming everyone who is old looks like that, and they don’t.” I refer Ms McLennan to my first point; that the signs are trying to protect those people who are less mobile or have more physical difficulties. Why she believes any normal person couldn’t work that out and realise that at the same time there are plenty of over-50s who are fit and physically able is beyond me. Most people can differentiate. And anyway – if they get drivers to reduce their speed, the signs can only be positive, right?

Furthermore, the words ‘elderly people’ were removed from underneath the pictorial signs in 2003, so technically they no longer refer generically to older folks. The Highways Agency also pointed out in 2008 that replacement of the sign could be prohibitively expensive – and of course, the cost would be borne by the taxpayer.

Nobody can fairly believe that anything which increases prejudice against the elderly ( or any other group ) is a good thing. But if they are truly safeguarding the less physically able – in and of themselves – the signs could be said to be justified. Having said that, the legitimate question remains as to whether the signs are redundant. They often come in conjunction with other signs and road markings which may be as effective on their own. Where no other signs or markings exist, surely a more effective way of getting drivers to slow down would simply be to put an enforceable 20mph zone into operation? Yes, it would be expensive, but you can’t really put a price on saving lives.

In the meantime, couldn’t more energy be devoted into issues that really affect older people – like increasing access to work and services, dealing with household costs into retirement, and quality of care?

# Whisky Smuggling

by Anne-Mary Paterson



The favoured tippie for many at New Year is Scotch whisky - an alcoholic drink only made in Scotland but sold throughout the world. But, what are its origins ? The first distillers of alcohol were probably Chinese. The craft spread to Europe, and the monks of the Celtic Church probably brought it to Ireland and then to Scotland.

In 1505, Parliament granted the Surgeons of Edinburgh a monopoly for making alcohol supposedly for medicinal purposes only. In 1579, a Parliament Act restricted the use of grain for distilling because of worries there would not be enough for food. It was not until 1644 Charles I imposed an Excise Tax on whisky. In 1707, after the Act of Union amalgamating the Scottish and English Parliaments, there were ever increasing taxes on alcohol.

This drove whisky distilling underground, as it was cheaper to buy smuggled whisky.

In 1823, Parliament passed the Excise Act that sanctioned the distilling of whisky in return for a licence fee of £10, and set payment per gallon of proof spirit. Smuggling started to die out but not completely. All over the Highlands there are stories of illicit stills and visits from the excise men. The most famous person in this occupation was, of course, Robert Burns, but he practised his profession in Dumfries and by all accounts was a bit too fond of the product he was supposed to be inspecting.

Strathglass and the area around Beaulieu was no exception. Strathglass whisky was supposed to be excellent quality and much sought after. The distillers of this illegal whisky often produced more than could be consumed locally so they sold the excess for export. There are accounts of ponies with barrels on panniers walking along the drove roads at the dead of night when presumably the smugglers did not think the excise men would be on duty.

One story told from the Beaulieu Braes was that a crofter smuggler had word of the arrival of the excise so he quickly piled the dung heap on to his equipment and then sneaked away with his precious liquid to a safe place. Smugglers went to great ends to protect their product. On one occasion after the excise men found a still, they went to spend the night at the Bogroy Inn. To protect their findings, they took the barrel up to the room where they were going to sleep. In the dead of night whilst the excise men were sleeping, the smugglers bored a hole in the ceiling, then into the barrel and collected their precious whisky in jugs. The excise men must have been surprised in the morning and, of course, there was no sign of the smugglers. If you ask at the bar, I am told, you will be shown the hole.

A newspaper account describes 'a considerable sensation' when excise men arrived with a horse and cart laden with 17 gallons of whisky found in a corry near Breakachy. The distillers were not found, the newspaper says 'very fortunately for them.' As late as 1850, three excise men found an illicit distilling bothy on Eskdale Hill and then another nearby containing the still, all the utensils and a quantity of wash. The next day they found one more still.

In the Statistical Account 1834-45, Rev. Simon Fraser remarks about the amount of liquor consumed by his parishioners. He does admit that their behaviour had improved at weddings and funerals. The nearest distillery to Beaulieu is Ord at Muir of Ord, founded in 1838. At this time, there were 10 licenced stills in the Parish of Urray and Ord is on the site of one of them. There does not seem to be a record of the number in Kilmorack and Kiltarlity. However as we have seen illicit distilling was still going in Strathglass at this date so maybe there were none !

When the Ord Distillery started up, it shared its site with a meal mill that owned the water supply. The first two owners went bankrupt. The widow of the second owner married a banker, Alexander Mackenzie from Beaulieu which saved the site. In 1923, Dewars of Perth purchased the distillery. Diageo are now the owners. The malt whisky is traded as Glen Ord. The visitor centre is popular both with tourists and locals.

With the high duty and VAT on a bottle of whisky today, are there still illicit stills around in Scotland ?

*This article was first published in the Beaulieu News Christmas 2014 edition and is re-produced here by kind permission of Anne-Mary Paterson*



## NOTICEBOARD

- \* We offer our appreciation to Rev. Bruce Ritchie for leading our Sunday worship up to Christmas, and Rev. Morven Archer for taking our last service in 2014. Our thanks to all those members of the congregation who, over the four weeks of Advent, lit the candles, representing hope, love, joy and peace, gave a reading and a prayer – Jack and Margaret Shiels, Iain and Avril Marr, Margaret West and Angie Cosens, Margaret Birkbeck and Elspeth Coburn.
- \* The Kirkhill Primary School Carol Service was well attended with many parents and family members coming along for this annual Christmas service on the evening of 14<sup>th</sup> December. Open the Book team told the story of 'No room at the inn,' and Rev. Peter Donald gave an energetic address – chancel step to organ to pulpit and back again a few times. A collection to benefit Mary's Meals was taken during the service by the children. A floral display was presented to Mrs Cris Ford at the end of the service from the Open the Book team as Mrs Ford was retiring on 19<sup>th</sup> December. Mince pies and refreshments were served at the end of the service.
- \* Over 100 people attended the Carols by Candlelight service held on the evening of 21<sup>st</sup> December. Rev. Peter Donald arranged and led the service, with Tonya Clement playing the organ. Opening the service was Katherine Kemp playing an interlude from 'Ceremony of Carols' by Benjamin Britton on her harp. Debbie Ross sang two solo carols - Silent Night and O Holy Night - accompanied by Peter on the piano. The congregation sang five traditional carols and a new one by John Bell and Graham Maule from the Iona Community called 'Who would think what was needed' to the tune 'Scarlett Ribbons.' There was a bidding narrative and a further two readings along with scripture readings from different members of the congregation. For most of the service the Church was just lit by the candles in the windows, Christmas tree lights and the LED candles held by the individual members of the congregation for the last two carols. Mince pies, shortbread, and a cake donated by Ian Taylor, were served with hot drinks and juice at the end of the service. A very generous £127 was left in the donation plates in the Guild Room for Church funds.
- \* On Tuesday evening, 23<sup>rd</sup> December, a band of 10 carol singers set out from the Church, armed with a bell and a lighted star, to sing carols in two locations in Groam Crescent, four locations in Newton Park and two locations in Mill View Terrace. Thanks to Avril Marr for arranging this event.
- \* The Christmas Eve Watchnight service, starting at 11:30 p.m. was led by the Elders and members of the congregation with Fiona Groat playing the organ. We welcomed many members from the Kirkhill community to this service of traditional carols, bible readings, a poem and two readings – 'Come watch with me' and 'Every day can be Christmas.' Simon Fraser rang the bell at midnight to herald in Christmas Day. Ruaraidh and Anna MacCormick lit the Christ candle in the Advent wreath. The offering of £255 was on behalf of the Inverness Street Pastors. Thank you to Alasdair and Eileen Morrison for arranging the service, Iain Marr for introducing and linking the different aspects together and all those members of the congregation who took part in the service.
- \* Mary Urquhart was taken into Raigmore Hospital on Thursday, 18<sup>th</sup> December following an angina attack at home. Mary then suffered a mild heart attack whilst in Raigmore on Monday, 22<sup>nd</sup> December. However I am glad to report that Mary is now on good form and recovering well in Ward 5C, awaiting a possible transfer to the RNI to continue her recovery. Mary is looking to find a place in a local nursing home following her recovery.
- \* Margaret West slipped on some leaves coming back from feeding a neighbour's cat and has broken her right femur just above her replacement knee ( which suffered no damage ) and her right arm on Christmas Eve and found herself in Ward 3A at Raigmore Hospital over the Christmas and New Year period. Both leg and arm plasters will be in place for a minimum of six weeks. Margaret has been told she will be transferred to the RNI and / or Dingwall hospital whilst her limbs are in plaster. Margaret is in good spirits and looks remarkably well considering the trauma of falling and undergoing an operation on her leg on Boxing Day.

## Moderator's pride at son's Sports Personality of the Year award held in Glasgow on 14<sup>th</sup> December 2014

The Moderator of the General Assembly has spoken of his pride at seeing his son be part of a team which picked up a prestigious BBC Sports Personality of the Year award.

JJ Chalmers, a teacher, was a Royal Marines reservist serving in Afghanistan three years ago when he sustained serious injuries from a Taliban roadside bomb, but has since recovered and will marry in January 2015.

He was one of the competitors at the Invictus Games in London this summer, a competition designed to introduce injured service members and veterans to Paralympic sports. Along with other competitors, he collected the Helen Rallison Award in Glasgow.

Rt Rev John Chalmers said: "This is just another of those proud moments that three years ago we never thought we would be celebrating. Prince Harry did a great job making these Games happen and we have seen at first-hand how much it has contributed to the rehabilitation of the women and men who took part."

Prince Harry commended the competitors for demonstrating to the nation what can be achieved despite physical setbacks. He said: "The example that they set showed us the best in human spirit, vividly demonstrating what can be achieved if you have the will."



*JJ Chalmers ( far left ) with other members of the Invictus Team who picked up the Helen Rallison Award.*

### God has a sense of humour...

A woman received a call that her daughter was sick. She stopped by the chemist to get medication, got back to her car and found that she had locked the keys inside. The woman found an old rusty coat hanger left on the ground. She looked at it and said "I don't know how to use this." She bowed her head and asked God to send her HELP.

Within five minutes a beat-up, old motorcycle pulled up. A bearded man, wearing an old biker skull rag, got off his cycle and asked if he could help. She said: "Yes, my daughter is sick. I've locked my keys in the car. I must get home. Please, can you use this hanger to unlock my car ?" He said "Certainly." He walked over to the car and in less than a minute the car was open.

She hugged the man and through tears said, "Thank you SO MUCH ! You are a very nice man." The man replied, "Lady, I am NOT a nice man. I just got out of PRISON yesterday. I was in prison for car theft." The woman hugged the man again sobbing, "Oh, thank you, God ! You even sent me a professional !"

*Uplifted from the Ness Bank November 2014 newsletter.*

**Moses revisited** - Nine year old Joey, was asked by his mother what he had learned in Sunday school. "Well, Mum, our teacher told us how God sent Moses behind enemy lines on a rescue mission to lead the Israelites out of Egypt. When he got to the Red Sea, he had his engineers build a pontoon bridge and all the people walked across safely. Then he radioed headquarters for reinforcements. They sent bombers to blow up the bridge and all the Israelites were saved."

"Did your teacher really say that ?" asked his mother, somewhat alarmed.

"Well, no, Mum. But if I told it the way the teacher did, you'd never believe it !"



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## WARDLAW CHURCH'S JANUARY 2015 EVENTS DIARY

<b>SUNDAY</b>	4 <sup>th</sup>	<b>Sunday morning worship at 10:00 a.m. – Rev. Stewart Frizzell</b>
SUNDAY	4 <sup>th</sup>	First Sunday Praise at Kiltarlity Free Church starting at 6:00 p.m.
TUESDAY	6 <sup>th</sup>	Coffee / tea / home baking between 10:00 a.m. and 12 noon.
WEDNESDAY	7 <sup>th</sup>	Prayer meeting at 7:00 p.m.
<b>SUNDAY</b>	11 <sup>th</sup>	<b>Sunday morning worship at 10:00 a.m. – Rev. Stewart Frizzell</b>
TUESDAY	13 <sup>th</sup>	Coffee / tea / home baking between 10:00 a.m. and 12 noon.
WEDNESDAY	14 <sup>th</sup>	Guild meeting at 2:30 p.m. – The Inverness Street Pastors.
WEDNESDAY	14 <sup>th</sup>	Prayer meeting at 7:00 p.m.
<b>SUNDAY</b>	18 <sup>th</sup>	<b>Sunday morning worship at 10:00 a.m. – Rev. Doug McRoberts</b>
SUNDAY	18 <sup>th</sup>	Third Sunday Praise at 6:00 p.m.
TUESDAY	20 <sup>th</sup>	Coffee / tea / home baking between 10:00 a.m. and 12 noon.
WEDNESDAY	21 <sup>st</sup>	Prayer meeting at 7:00 p.m.
<b>SUNDAY</b>	25 <sup>th</sup>	<b>Sunday morning worship at 10:00 a.m. – Rev. Bruce Ritchie</b>
TUESDAY	27 <sup>th</sup>	Coffee / tea / home baking between 10:00 a.m. and 12 noon.
WEDNESDAY	28 <sup>th</sup>	Prayer meeting at 7:00 p.m.
<b>WARDLAW CHURCH'S FEBRUARY 2015 EVENTS</b>		
<b>SUNDAY</b>	1 <sup>st</sup>	<b>Joint Worship service at Kiltarlity Church at 11:15 a.m. – Rev. Peter Donald</b>

**In place of cabbage** - A woman confided in her Minister that when she sent her husband to buy a cabbage for lunch, he had fallen and broken his leg. "That's terrible !" said the Minister. "What did you do ?" "I opened a can of peas," she replied.

*The February 2015 edition will be available on 1<sup>st</sup> February 2015*