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The Year of my Redeemed is Come

The Lord has His set times. He has laid His plans from eternity. They never miscarry. How different from man whose best laid plans often miscarry or are rendered void by some unlooked for eventuality! How often do men see their dearest and most well constructed schemes come crashing down on their own heads. Man proposes but God disposes. He is disposing all things for His own glory and anything and everything that might tend to thwart His purposes He will destroy or turn it to His own account.

The Lord has His set times for judgment and for the destruction of His enemies. The year of His redeemed is also His time for executing judgment upon His adversaries — “the day of vengeance is in my heart.” Though His enemies magnify themselves against Him, He will lay their heritage waste and take glory to Himself in the display of His power in their destruction. Men are fools who think they can fight against God and prosper. He has reserved judgment for His enemies, fury for His adversaries, and they shall not escape. Though hand join in hand, the wicked shall not go unpunished. The waves may roar, but the Lord is more in might by far than the noise of the mighty waves of the sea. He will carry all before Him and sweep His enemies away into everlasting destruction. He will tread them in His anger and trample them in His fury.

To the children of Israel, the fiftieth year, the year of Jubilee, was the year of the Lord's redeemed. The approach of that year with all that it meant in deliverance from burdens and bonds must have filled the heart of many an Israelite with rejoicing. But it was an institution of deeper meaning than that of temporal deliverance. It pointed to the spiritual deliverance which Christ, the promised Messiah, was to give His people, when He would appear to redeem Israel from all her iniquities.

How long the Church had to wait for the coming of the Messiah. But

the long, weary centuries at length drew to a close. The vision was for an appointed time and the Lord's people had to wait for it. It shall come, they were told, it will not tarry. When the fulness of the time was come then God sent forth a Redeemer out of Zion — the year of His redeemed had come. The substance of the song of the angelic host which proclaimed His coming was in effect, 'the year of my redeemed is come.' And when later we see the same Saviour going before His disciples as they ascend up to Jerusalem with Him for the last time, what is the spur that carries Him onward to the death He was to die there? Was it not this word — the year of my redeemed is come? How mysterious was the path that He trod, and how mysterious that He of all men should tread it. Again, as we look upon the Saviour, nailed to the accursed tree of Calvary, and view the amazing spectacle that meets our gaze there, how are we to account for it but by the Lord's own declaration — the year of my redeemed is come.

For each of the believing people of God the fulfilment of this promise in their own personal experience is in the time of their deliverance from everlasting death, the time they were brought out of an horrible pit and out of the miry clay. But it is not one deliverance they need but many for their enemies are too strong for them and the Lord is pleased to grant this once and again. Is it any wonder then that they can say: "Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us"?

How many times in the history of the Church of God has this promise — the year of my redeemed has come — been fulfilled. The deliverance of Israel out of Egypt was such a time. The Lord appeared on behalf of His people to the destruction of their enemies and for His people's salvation. "I brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage."

Again in the deliverance from the bondage of Babylon the Lord showed that the year of His redeemed had come. How sad was their condition as they sat by the rivers of Babylon and wept and hung their harps on the willows, refusing to sing a song of Zion, as they were carried into bondage. Who can but weep with them? But how different is their case when those long and weary years in captivity come to a close and they return to their own land. Who can but rejoice with them then as they once more tune their harps to sing again the songs of Zion?

"When Zion's bondage God turned back
like men that dreamed were we

Then filled with laughter was our mouth
our tongue with melody."

The year of the Lord's redeemed had come.

Will it not be the same, too, when the promised days of millennial blessing for the Church come? At that time this word will also find its fulfilment — the year of my redeemed is come. We do not know how long the Church may have to wait for that year to dawn. We cannot tell whether this year will see the beginning of millennial glory for the Church of God or whether the Church will have still to pass through a season of tribulation and trial before the promise is fulfilled. But one thing is certain. What the Lord has promised He will fulfil in His own time. Meanwhile let us take encouragement in this that that day of His redeemed will come, and let us also be assured that, though the Church should have still to pass through days as dark as any she has yet known, the Lord is able to preserve His Church in the midst of the fiercest opposition.

Finally, there is that glorious day of the Lord when the Lord shall come in the clouds of heaven to receive His people unto Himself. At the moment of death each one of His own people will have this promise fulfilled in their own experience — the year of my redeemed is come. But collectively it will be fulfilled in the experience of the Church as a whole when Christ presents her before the Throne of His Father with exceeding joy. He will present her a glorious Church, not having spot, or wrinkle, or any such thing; but holy and without blemish. If, on their deliverance out of Babylon the children of Israel tuned their harps to sing Zion's songs, how much more will the redeemed upon Mount Zion above tune their harps to sing an endless song of praise to Him who loved them and washed them from their sins in His own blood and made them kings and priests unto God and His Father. That will be the year of the Lord's redeemed that shall know a beginning but shall know no end.

A GOOD CONSCIENCE. Keep the conscience whole without a crack! If there be a hole in it so that it take in water at a leak, it will with difficulty mend again. It is a dainty delicate creature, and a rare piece of the workmanship of your Maker; and therefore deal gently with it, and keep it entire, that amidst this world's glory you may learn to entertain Christ.

Samuel Rutherford

Sermon

by Rev. Donald Campbell, M.A., Edinburgh

(Preached at Inverness on Saturday, 25th January 1975)

"Oh my dove that art in the clefts of the rock . . ." Song 2 : 14

There have been several opinions expressed as to the reason why Solomon wrote this Song. The most common view among the erroneous ones, is that it was a song written by Solomon to commemorate his own marriage with the daughter of Pharaoh. It is true that that was a great occasion in his life; not that it was a beneficial one for the nation or for himself, for it was an affinity which set a dangerous precedent and example to the people as one can clearly see centuries after this, in the days of Ezra and Nehemiah. When these great men were actively engaged amidst much opposition, in restoring the city and the Temple and the wall, this kind of affinity was discovered in the congregation and it was one which caused great grief, first to Ezra and then to the whole nation.

But the accepted view and the one which no doubt is the correct one, is the one which maintains that we have here a greater than Solomon and indeed greater than the daughter of Pharaoh; that we have none less than the Solomon of the New Testament, the Prince of Peace, the Saviour, the Son of God in our nature coming in God's great name to save His people with an everlasting salvation. Solomon saw the glory of Christ just as Abraham did, and as the disciples, by the grace and light bestowed upon them, saw the glory of the Anointed. So it was then that the Holy Spirit in this song, using the most sublime form of figurative language, described the relations between Christ and His Church. It is in this light that we would endeavour just now to consider the portion before us, as we should see Christ in it, evidently set forth in His relationship with His own spouse, His own Church, His own body whom He describes here, whose safety and security, whose comeliness in Him He describes with great expression.

(1) The Church as described in the text in the words, "Oh my dove that art in the clefts of the rock, in the secret places of the stairs."

(2) The Church invited in the words, "Let me see thy countenance, let me hear thy voice." The Lord has pleasure both in the countenance and voice of His people. He loves to hear their cry. He loves to see their tears and He knows that their countenance reflects His own image.

(3) The Church commended by none other than, and no less than, the

Beloved Himself in the words, "For sweet is the voice and thy countenance is comely."

That is **His** estimate of her, whatever you may think of her. It is true that the world's estimate of the Church of God in the world, that is, of the members of that mystical body the Church, is one of contempt. The people of God are despised, they are persecuted, they are considered the lowest in the world. If possible they would be destroyed. So those who are the followers of the Lamb, those who are believers in the Lord Jesus Christ, who are united to Him in the bond of the everlasting covenant, should not think it strange when they are tried and persecuted and called upon to suffer much in this world. They have on the other hand to consider the fact that their safety and security are absolute, that no plague can come near their dwelling, no ill will befall them. They are kept by the power of God through faith unto salvation. It is impossible that any of them should perish. It was with that assurance that the Lord Jesus Christ left His people in the midst of a crooked and perverse generation.

(1) The Church, described by her Husband, Saviour and Lord, is described first in the words "my dove." We know that the dove is a very timid creature; we also know that it was one of those birds which was considered ceremonially clean for the sacrifice — and there are other things which one could say about the dove. But I think that the particular matter to which the text directs attention with reference to the dove is the oneness of the Church. It does not say "my doves," neither does it say "the wings of my dove." It just says "my dove" — one church, one body. The Apostle confirms that, and emphasises the fact when he says that in Christ Jesus there "is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." He has much to say on that aspect of the Christian Church, the Church of the living God in this world. But in doing so the Apostle is careful to show that "my dove" is a body of members; not a oneness which consists of one thing but a oneness which has within it many members, each member having its own essential place and part to play in the lawful functioning of the body.

No member of the body of Christ can afford to despise another. The one is very much dependant on the other for its normal functioning. You can despise the failings and shortcomings of your brother but if you do, you are only causing schism in the body, you are only causing unnecessary trouble. It certainly would behove us, and it would prove most beneficial for us all if we could live our lives in terms of the apostolic injunction

"Let every one esteem the other better than himself. Seek not every one his own things but the things which belong to others."

We may ask the question "where do we find or trace the unity of this dove?" The oneness of this body the Church is traced of course first to the Head — the Head, who is Head over all things; not over some things, a few things, many things, but over all things, having constant and absolute control of the body and expecting the body to respond to every exhortation. It is derived then first from the Head. Its very life, its motions, its activities, its witness, its ability to walk or speak or think — all these depend on the one source, on Him who is the fountain of living waters, out of whose fulness the Church has received and grace for grace.

Of course there is also the Holy Spirit. The Spirit who works in the souls of sinners. Here is the same Spirit who works in the souls of sinners in the Southern hemisphere, in Australia, New Zealand, Africa, or on the other side of the Atlantic Ocean. The same Spirit which the Lord promised, "I will pour on the house of David and the inhabitants of Jerusalem," is poured upon all nations. One Lord, one Spirit, the one and only One who can glorify Christ by receiving of His and showing it unto us.

"My dove," my one; my church everywhere; my people, "from the rising of the sun to where it goeth down." Everyone of them are included here; those who are today suffering for righteousness sake in Siberia, in the cold, in these terrible conditions, deprived of human consideration and sympathy — to them the Lord is saying, as he says to His people here today, "my dove." He is addressing His people and He is addressing them as a whole; every one of them, the unknown ones and the known ones. The most vital organs of the body are the hidden ones. It may well be that that has a special application in our day and generation. Public witness is weak. Nevertheless the life of the Church continues. Despite all the weaknesses of the Church, the discouragements and so on, He is saying to her "my dove." Wherever you are, you are my dove. You are afraid, you are timid but you are clean and you are worthy of being offered on my altar. You give yourself in service day and night to me, and I will bless thee and keep thee and help thee to continue "faithful to the end."

We must move on to the words "that art in the clefts of the rock." First, "the rock." When we come across that word in the Scriptures we are reminded of Christ Himself who said: "On this rock will I build my Church and the gates of hell shall not prevail against it." We find the same in the promises: "I will lay in Zion for a foundation a stone, a tried

stone, a sure foundation." It is a Rock which is the hope of the people of God, and on which they rest their hope for time and eternity. "To whom shall we go? Thou hast the words of eternal life. We believe and are sure that Thou art the Christ, the Son of the living God." Of course He is a sure foundation, a tried stone. He is Himself worthy of being the foundation on which His people in all generations could afford and can afford to build their hope for eternity. None perish that Him trust. He will present them, and present them in all the will of God, before His glory with exceeding joy.

"And the rock that followed them was Christ." Notice the rock there following them was the water from the rock. Every day they saw that water they were reminded of the rock. They were also reminded of the clefts. If the rock had not been smitten there would have been no water, but because the rock was smitten there was abundance of water. If the Lord and Saviour Jesus Christ had not taken His place at the time appointed where He is now on the throne of God and of the Lamb, there would be no river of water of life flowing from the throne of God and of the Lamb. No, there would be no river, there would be no tree, there would be no leaves to heal or fruit to feed. But because the rock was rent there is abundance of water and it is flowing freely. "The Spirit and the bride say 'Come'"; say to yourself today, 'Come.' Come and drink out of the river of the water of life freely.

It is the foundation of our salvation that the Rock has clefts. It is in these clefts that birds obtain sanctuary and protection from their enemies. The figure here directs our attention to something which belongs to Jesus Christ our Lord, our Rock, our foundation stone. Can we think of Christ as our foundation without thinking of His wounds? Is it possible? Whether it is possible or not, it is certainly not lawful to think of Him as the foundation of our hope, the basis on which our sins are forgiven, if we think of that Rock without thinking of His wounds. Here is the Rock; the clefts of the Rock. Here is Christ presented to us with His wounds.

Where do we find Him first presented to us with His wounds? Of course we find this first in the Covenant. We are told over and over again in the word of God that this was so. When he entered into covenant with His Father, when the Covenant was made, it concerned the salvation of sinners, transgressors of the divine law. That being so, it was necessary that their salvation should be founded upon this eternal truth. "He was wounded for our transgressions, He was bruised for our iniquities; the

chastisement of our peace was upon Him and with His stripes we are healed."

This is also the subject matter of the Psalms. It is clear from the 40th Psalm, for example, that God was not and would not be satisfied with the sacrifices which men and women could offer in this world, as a basis on which He could and would forgive the sins of a number which no man can number. "Sacrifice and offering Thou wouldest not." No, that is not enough, but "a body hast Thou prepared Me." "I was set up before the world was, from everlasting." And then before the world was, before there was a man created, He says "my delights were with the sons of men." Where could He have delights with the sons of men when there were none but in the covenant and in the foreknowledge of God Who sees the end from the beginning? He undertook their salvation and in doing so He said, "I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God."

Then again we find the clefts of the rock, the wounds of the Redeemer, in the promises of the Old Testament, which is just a revelation of, or a discovering of the Covenant, unfolding it to the Church of God; and from the first page of that volume we read of the wounds of the Saviour of men. In the first promise itself we read of the bruising of his heel.

Then He goes on to say, "in the secret places of the stairs" (or the ledges). A stair is for climbing. These ledges were on the stair which the climber could use to climb to the top of the rock. The everlasting covenant, the Covenant of Grace, the covenant between the Father and the Eternal Son on behalf of that multitude whom God destined to eternal life, includes not only the wounds of a Saviour but it also assures the ascent of those people whose names are in the covenant; they will one day reach the gates of Heaven. However hard the going may be, you may rest assured that this is a stair which leads to the safe place in which their lives are hid; where He is Himself, even Christ.

But also, on these stairs there are secret places. In all probability, it is true literally; certainly it is true spiritually that there is a connection between the ledges or stairs and the clefts. No member of Christ's dove can ascend without having his or her eye always on Him who was wounded for our transgressions. "They shall look on Him whom they have pierced." Also, "running the race set before us, looking unto Jesus." In looking to Him we look to His wounds in which safety lies. "In all their afflictions He was afflicted and the angel of His presence saved them." Here we have the Church and this is her position; this is how she appears; this is how He sees her, chosen in Himself, safe in His wounds,

assured of her redemption; by the grace of God, going from strength to strength, ascending, ascending; having her conversation in heaven; though in the world, not of it, and so she is on her way to a better country, to a wealthy place, to a city of habitation.

The dove in the clefts of the rock is always safe. No danger can reach her there. No man can erase from the Book of Life any of the names written in it. Whatever you may think of this one or that one, if such an one has his or her name written in the Book of Life, he is like a dove in the clefts of the rock. No weapon formed against them shall prosper. Their enemies shall be found liars. They shall tread upon their high places. All the efforts man puts forward in the hope that he can destroy the people of God will prove altogether futile. "My God shall supply all your needs." The Covenant is ordered in all things and sure.

But the ledges, or the stairs are exposed. You do not have a stair inside a rock. The stair is on the face of the rock, exposed to the view of friend and foe. And it has pleased the Lord — although He is sure of her final deliverance, although He knows He can save her out of all her trouble — it has pleased Him, in His own divine sovereignty, to place her in this world in a situation in which she becomes the target of the archers. They are there. The Psalmist knew it. They are there with their bows and their arrows, also with their quivers full. Their target was David himself, if they could destroy him. He considered the history of the elect down through the ages: what they had been subject to; the dangers to which they had been exposed; how they had been from generation to generation the objects of the world's enmity and hatred; persecuted men and women of whom the world was not worthy, they went about in sheepskins and goatskins, they were treated as the offscouring of all things. The men who preached the everlasting Gospel to both Jews and Gentiles were treated and charged as the enemies of mankind. These men and women were on the stairs with their names written in the Lamb's Book of Life, on their way to Heaven. The enemy pursued their souls — enemies seen and unseen.

It may well be that that is how you feel yourself today. You would not deny for anything in the world that you have a hope in the finished work of the Lord Jesus Christ, that you have by the grace of God committed to Him the salvation of your soul. At the same time you are persecuted, you feel exposed, you are afraid that the archers with their arrows may aim at you and wound you — and many have been wounded on the stairs. The Psalmist compared himself to the hart which thirsts after the water brooks; the wounded hart, the poor creature bleeding to death, running

for the water brooks. Poor David with the arrow in his soul which the enemy had lodged there — lust. If you are not afraid of lust, temptations, even when you feel confident that your feet are on the rock, remember that they are on the stairs. Remember that you and I have need of wisdom and grace, that after we have done the will of God we may obtain the promises. We must not relax the vigil. We must not think that because we have a moment now and again in which we have occasion and reason to rejoice in God and Saviour, that we are immune from danger.

Then the secret places are on the stair. Would you not say that this is one secret place on the stair on the way to heaven? Would you not say that of the great High Priest of your profession? It is one of the secret places. Well, I am sure that if the Apostle Peter were here today he would say, "Yes." When he was in the hall of the high priest, he was wounded by the archers. They had aimed at him accurately and their arrow pierced his very soul. It poisoned him. It turned his language into that of Satan and not the language of Canaan or the language of the spiritual mind. There he was cursing; there he was swearing; there he was asserting on oath that he did not know the Saviour. You may say, "That could never happen to me." And that is why the Lord is saying to you, "My dove you are in the clefts of the rock. You are in the wounds of the Saviour in the Covenant of Grace and there you are safe always." But also He is saying, "You are on the stair. You are in the clefts, on the same road. You must not think that you are a better or a more experienced climber than Peter or David or any of those great men who were renowned more for their piety than for their impiety."

Peter knew the secret places. The Lord said to him "Satan desired to have thee to sift thee as wheat, to put you in the sieve. If he can, he will make his net as wide as possible so that you will fall through and the Covenant of Grace will be proved insufficient and insecure as far as the salvation of the elect is concerned." But no, the secret place was there. The Intercessor was there. The Lord Jesus Christ, even at that dark hour, could direct the attention of the Father as He did in the seventeenth chapter of John; He could say with all confidence, "I have lost none — not even Peter — I have lost none, save the son of perdition that the Scripture might be fulfilled."

There is this secret place and I hope we use it. It is nearer to us than heaven. There is secret prayer, the throne of grace. You see, the angel of the Covenant has a censer and it is full of incense — the fullness and the merit of His own finished work but He likes to have incense come from

below. He likes to see His people pouring out their souls. He loved to hear David before the Saviour came. Oh, how He loved to hear David uttering the fifty first psalm, making his appeal to the grace and mercy of God, appealing to the mercy seat and the Intercessor within the veil! This is what you and I should be doing today if we are on the way to the celestial city. We certainly should use the secret place in the stair, the secret place of prayer. It is here down below that we have the opportunity of praying to Him. It is here down below that we are made sensible of our own weakness, our own insufficiency, our own constant need of His grace. When we go up there we shall know ourselves as we are known, as He knows us in the Covenant, and as He knows us saved with an everlasting salvation. There will be no sin there. While we are down here it behoves us to make as much use as we possibly can of prayer, of the throne of grace, that we may increase in our knowledge and in our experience of the great efficacy of the blood which cleanseth us from all sin.

And of course, the means of grace and the Lord's Table are secret places on the stair. Many of the Lord's people present here today have every hope of commemorating the death of Christ till He come. But there may be some and they are on the stair. They are on the same way. They are climbing up by the same way and by the same means. What are they doing? Is the enemy tempting you, making you more aware than ever of your own weakness, your own inability, your own unworthiness, and of many other possibilities which you never realised? He is tempting you so that you will not venture further, so that you will not do your duty, you will not pay your vows. Well this is what you should do. Take this from the Lord, "My dove in the clefts of the rock, in the SECRET places of the stairs." You go and you accept from Himself what He said to His servant, the Apostle Paul, "My grace is sufficient for you." Be not afraid. You are not going to do it in your own strength; no one ever did who glorified God. You are doing it in the strength of God the Lord. And then once you get into that secret place, you will hear the voice not only from behind but from within,

"And I will constantly go on in strength of God the Lord;

And thine own righteousness, ev'n thine Alone, I will record."

"My dove in the secret places of the stairs." See, what does He say to her? He says, "Let me see thy countenance." Now we know that the countenance or the face is the part of the body by which we recognise one another. People who know us intimately would know our hand apart from the body, and so on, but generally we know each other by our faces. The whole man, as it were the whole image, is expressed in the face. Now

the Lord is asking His people to show Him their countenance. He has a reason for doing so. He wants to look at His church's countenance — and He says that her countenance is comely — that He may recognise her. He looked at Peter, and one would say that Peter was everything but a true and faithful Christian that day, but when the Lord looked at him it was the old Peter, the same Peter, and the Peter who would weep tears of repentance. He looked at Peter. Not a word was said. He had said enough surely. He said, "My dove which art in the clefts of the rock, in the secret places of the stair." Surely that is enough. "Now let Me see thy face to see if My own image is still reflected there."

Let us look on one another. The Apostle says that this is how we are living our lives in response to His own command or invitation: that we with open faces, unveiled faces, beholding as in a glass the glory of the Lord are changed into the same image from glory to glory. The Lord would say to them, "Let the bride take the veil off her face. Let me see her countenance, the countenance of the Church, so that the Church may look on Me." We with open faces, with unveiled faces are looking in a glass. On what? On the glory of the Lord, the glorious Saviour, the One who in all our afflictions was afflicted, the One who took unto Himself our nature, who was born of a woman, made under the law that he might redeem us who are under the law that we might receive the adoption of sons.

"Let me see thy countenance. Let me hear thy voice." It is on the face or the countenance that the tears are. It is also on the face that the mouth and tongue to speak are. Now the dove, the Church is asked to speak, to give expression to the inner man. He says her speech is sweet. We would give this example — Peter himself at the Sea of Tiberias. Notice the change there. The Lord asked him to show Him his countenance in the hall of the high priest and the dear man no doubt did so. The immediate result was tears of sorrow and repentance; every one of them was put in God's bottle and preserved. He wept bitterly. But he is now at the Sea of Tiberias and he is asked to speak. "Simon, son of Jonas, lovest thou me more than these?" The question was asked three times and Peter could answer graciously every time; and indeed every time he spoke he gave an added proof that he had the image of Him whom he loved on his soul. There was a holy and secret communion between his soul and the Beloved. "Thou knowest that I love Thee." But He said again, "Lovest thou me?" Peter was not discouraged, he was not embarrassed, "Thou knowest all things. Thou knowest that I love Thee. Thou art the Searcher of hearts, Thou hast full access to my heart, Thou

knowest that in my heart I do not sin regard. I love thee. Thy Name to me is as ointment poured forth."

Well friends, you have your duty, you who are members of the dove of Christ, whose dove is in the clefts of the rock and who are in the secret places of the stairs on your way to heaven. He would have you show your face to Him today and tomorrow. And not only so but He expects this of you that you would open your mouth that He may fill it with that which refreshes and strengthens the soul. May grace be given to you and to me to follow the Lamb and to follow Him fully all the days of our lives.

Obituary

Margaret MacDonald, Staffin

The news of the passing of Miss Margaret MacDonald, Stenscholl, Staffin, was received with profound grief in this congregation on Monday, 7th June, 1976. Margaret, who after a lingering ailment, departed we believe to be with Christ in the heavenly habitation. She led an exemplary life and was greatly respected locally and further afield, not only as a school-teacher, but more especially as a trophy of grace. The evidence of this fact was illustrated by the large concourse of men which assembled to bear what was mortal of this excellent lady to the graveyard which will be her resting place, in the ordinary course of events, until the great day on which the dead in Christ shall rise first.

Our late friend was brought to realise her lost and ruined state, by nature, through the teaching of the Holy Spirit while listening to the late Rev. Neil Cameron, Glasgow, who, on that occasion, used as a basis for his discourse, the parable of the prodigal son. She was so overcome and so engrossed in the preached word and its relevance to her own state that she was, at first, unaware of the silent tears that flowed copiously from her eyes to the floor. Her broken and contrite heart was full and overflowing as the preacher continued his discourse and spoke of what she had so clearly experienced and of what she found in her own heart, that she was brought to hope that even she was offered everlasting salvation through Christ. Her demeanour, subsequent to this experience,

shewed that she desired to lay hold of the Prince of Life and to "be found in Him." She earnestly sought to hide from others her concern and her desire to be found under the shelter of the atoning blood of the Crucified Saviour. Finally, however, she was brought to say with Jeremiah, "... His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." On one occasion on returning home after coming from church she lay upon a couch, prostrated by the conflict within, when she suddenly arose, obviously relieved, and her mourning was turned into joy. She later told her sister that the words which gave her relief were: "Is there no balm in Gilead; is there no physician there? why then is the health of the daughter of my people not recovered?" Consciousness of the plague of her own heart invariably caused her to doubt her saving interest in Christ, but time and again she was brought to see the cleansing efficacy of the shed blood.

Her time of deliverance came while listening to a sermon preached by the Rev. D. A. MacFarlane, late of Dingwall, and now retired in Inverness. He was the human instrument through whom she found relief but it was very obvious that its source was heaven. To her astonishment her situation and secret fears were unfolded to her and she learned from inward personal experience of the preciousness of the blood that cleanseth from all sin. She made a public profession of her faith in the One Who loved her and gave Himself for her, in July, 1939, and was kept from bringing any reproach upon the Cause of Christ to the end of her days. Her life, walk and conversation revealed that she had been with Jesus and had learned of Him. Her faith was sorely tried. Writing to a bosom friend and relative, after one of her sore trials, she said: "Well, my dear, you will be pleased to learn that once again the Lord has delivered me out of the horrible pit and darksome cave in which I laboured for so long. Words fail me when I try to describe my plight a week to-night, I could not have been much nearer the border of despair, but early on Tuesday morning I got Christ for my soul and I felt as if freed. What now shall I render to the Lord for all His gifts to me? I am pretty feeble in my body after this sore trial, but my soul is at rest. May I be enabled to praise and magnify His Great Name for the gift of Precious Jesus and may I be kept from the hideous monster, unbelief."

We, as a congregation, sadly miss her prayers and presence in our midst and we pray that the Lord will raise up faithful witnesses to fill the empty places left by those who had Christ as their sure hope notwithstanding their trials through the carnal mind, sin, Satan and the world. Margaret continued to attend the Means of Grace until senility and its

consequences became too much for her. Over a prolonged period her sister devotedly attended to her needs until they both succumbed under the strain and were removed to hospital. To the sister, the only survivor of the family, we tender our sympathy in her grief and seek to commend her "to God and the word of His grace."

Rev. J. McD.

Dearbhaidhean an aghaidh Teagasg nam Baisteach

(Air a leantuinn bho t.d. 458)

Tha e, uime sin, na cheist ro nadura — am bheil Dia a diùltadh fuidh an Tiomnadh Nuadh sochair a bhuilich e, mar a chunnaic sinn, fuidh an t-Seann Tiomnadh? an d'thug Dia air falbh an t-shochair so anis o Eaglais fein. Ma tha teagasg nan Biasteach fìor, 's ann ceart mar so a tha chùis, agus ma's urr' iad so a dhearbhadh theid an là leo, ach mar urrainn 's ann a tha iad gu cinnteach, 's an t-seadh so nan luchd-iùl dhall. Nis so cha'n fheuch iad ris: c'arson? Tha — do bhrìgh is gur diomhain doibh feuchainn ris, — oir eadar dà chlàr a Bhiobuil cha'n fhaidh iad fiu aon rann a tha cumail amach gu bheil sochairean Eaglais' Dè fuidh 'n Tiomnaidh Nuaidh ni 's lugha na bha iad fuidh 'n t-Seann Tiomnaidh.

An àite sin, 's ann tha'n Sgrìobtuir a'teagasg gu bheil Dia a' tabhairt am barrache sochairean gu mor do'n Eaglais a nis, na bha e a' toirt fuidh 'n t-Seann Tiomnaidh. The è ag innse dhuinn ma thainig atharrachadh air bith gur ann chum na cuid is fearr — gu'r ann chum buannachd, agus cha n-ann (mar a tha na Biastich ag iarraidh a bhi toirt air daoine a chreidsinn) chum na cuid is measa-chum calltachd.

The e gun teagamh fìor, nach 'eil an Eaglais a nis mar a bha i, ri linn an t-Seann Tiomnaidh. The atharrachadh air tighinn oirre, do bhrìgh gu-m bheil na deas-ghnathan lionmhor a bha dhi's an ma sin mar chuing throm, air an cuir air cùl, air do na nithe a bha iad sud a' ciallachadh a bhi a nis air an co'lonadh. Agus, a thuilleadh air so, tha atharrachadh air teachd air nàdur nan deas-ghnathan, sin a bha nan comharaidhean aig an am ud air sochairean spioradail — sochairean nach d'each' idir air cùl, ach a bha, agus a bhitheas ann, gu teachd Chrìosd aris.

Cha n'e gu bheil comharaidhean nan cocharan ud air am toirt air falbh, ach gu-n d' atharraicheadh na comharaidhean ud le Dia e fein. Mar eiseimpleir air so cha 'n 'eil an tiomchioll-ghearradh a lathair a nis, 's an Eaglais. Cha 'n 'eil; ach a chionn gu bheil na sochairean a bha an

tiomchioll-ghearradh so a samhlachadh amach fathast air am buileachadh air pobull Dhe, tha ni a ta co-ionnan ris an tiomchioll-ghearradh a lathair 'san eaglais, — agus 'se an ni sin am Baisteadh. A ris' cha 'n 'eil suipeir na caisg' anis ri bhi air a gabhail fuidh 'n t-Soisguel, ach ged nach 'eil tha ordugh eil' againn a tha co-fhreagaradh dha so, agus 's e sin Suipeir an Tighearna — òrdugh a tha ri bhi air a fhrithealadh gus an d' thig Criosd — 'thoirt breith air bheothaibh agus air mhairbh.

Saoilidh mi gu feud an t-atharrachadh a thainig air an Eaglais fhaicsinnich, a bhi air a choi 'meas' ris an t-atharrachadh sin a thig air duine, 'nuair a dh'atharraicheas e eudach. — 'S e an ceart duine a bha ann riomh, a bhitheas ann, ged a chuireas e eudach nuadh uime, seadh, agus ged nach bi mìr do'n eudach a bha roimh air, uime.

Tha gach ball aig leanamh, a bhitheas aige, 'nuair a thig e gu h-aois; ach an t-eudach a fhreagras dha mar leanabh, cha fhreagair e 'nuair a tha e air fàs gu bhi na dhuine.

Mar so ged a thainig atharrachadh d'an t-seors so air an Eaglais, cha d' thugadh sochair no dlighe do sheors air bith uaipe. Tha gach ni a' seasamh iomlan mar a bha e; seadh agus, a reir geallaidh Dhe, mar a thub-hairt mi cheana, tha am barrachd againn' fuidh 'n t-soisgeil.

Ach ma tha luchd an t-seors' admheil sin an aghaidh a tha mi a nis a' tagradh fìor, thainig atharrachadh ro mhor air an Eaglais; oir tha sochair shonruichte air àicheadh dhith a nis a bha aic' fuidh fhrithealadh an t-Seann Riomnaidh. Tha na Baistich a' toirmeasg comharadh co'-cheangail na gràs do leanabanaibh — sochair a thug Dia e fein do Abraham, agus d'a shliochd na dhèigh 'nuair a thubhairt e: "Timchioll-ghearrar gach leanabh mic nar measg." (Gen. xvii 10). Ach feuchadh na Baistich dhuinn o na Sgriobtuiribh an ni is lugha a ta mar bharantas aca air son an teagaisg so gu-n do thoirmeasg an Dia neo-chaochlaidheach ni a dh'aithn e aon uair, — no gu-n d'atharraich esan a chomhairle; — no gu-n do ghabh e aithreachas 's a chùis so.

Nam biodh an comharadh so ro bhi air a dhiùltadh do naoidheanaibh fuidh'n Tiomnadh Nuadh, cha chreid mi nach innseadh Dia so dhuinn'. Ach c'àit am bheil e ag innseadh so? — Ma nochdas an Baistach earrann air bith do'n Sgriobtuir far am bheil so air fhilleadh a steach, bithidh mi leis' na theagasg; ach gus an dean e so measaidh mi è ann an mearachd agus ann an eùcoir mhòr. Ach 's dearbhta leam nach d'theid aige gu bràth air so dheanamh, oir is ni e nach deanar; ni's lugha na nithear breugaire do'n Abstoil Pheadair a ta 'g radh, "bithibh air bhur baisteadh gach aon agaibh, oir a ta an gealladh dhuibhse agus d'ar cloinn."

Nach dlomhain an ni ma ta do na Baistich a bhi'g iarruidh àithne nuadh air son baisteadh naoidheanan? nach an-iochdmhor an ni dhoibh a bhi diùltadh na sochaire' so, do bhrigh is nach'eil iad a faotainn na h-àithne so a reir am beachd fein? agus nach an-dana an ni dhiobh a bhi cumail a mach gur sochair nuadh a ta ann, — 'se sin ni nach robh 's an Eaglais roimh — 'nuair nach urrainn iad am feasd so a dhearbhadh o na Sgriobtuiribh.

Nach lèoir dhuinne gu-n do thaisbean an Tighearn sochariean naoidheanan aon uair? agus nach lèoir dhuinn a ris nach eil e, ann an àit air bith, 'a teagasg, mar is eigin do na h-uile aideachadh, gu-n d'atharraich e a chomhairle fein.

'N uair a thugadh seachad air tùs le Dia comharadh a' cho-cheangail chùm e mach còir naoidheanan, agus gus an dearbhar gu bheil Dia an deigh so a thoirt uapa, is eucorach do'n duine sin a ghabhas ri teagasg an seors aidmheil sin.

Ach ann an àit dearbhaidhean a bhi's an Sgriobtuir gu-n d'thug Dia air falbh mar so sochair a rinn e aon uair a bhuileachadh, chì sinn, air ball, na dearbhaidhean lionmhor a ta againn gu bheil an t-sochair air a daigneachadh agus air a deanamh ni's cinntiche.

Ach mu-n gabh mi air m' aghaidh dh'ionnsuidh so, faiceamaid na seors argumeitean leis am bheil na Baistich a' cur an aghaidh, gu-n d' thainig am Baisteadh a steach an àit an Timchioll-ghearraidh, agus leis am bheil iad a' cumail suas an teagasg mhi-sgriobtural fein.

Ri Leantuinn.

Book Reviews

Sermons by J. K. Popham, Volume 4. Published by the Gospel Standard Baptist Trust Ltd. — 257 pages. Price £3.42.

This fourth volume of Mr Popham's sermons contains twenty-five discourses, all preached at Galeed Chapel, Brighton, in 1923, the forty-second year of his long ministry there. The sermons are strongly experimental, and we do not doubt that they will be found helpful by many of the Lord's people. Those who feel keenly the plague and burden of indwelling sin will find themselves often addressed and described in a searching manner. The remedy that is in Christ is abundantly described, and the work of the Holy Spirit is often spoken about. In one of his many words of encouragement for sin-conscious believers, the preacher urges them not to doubt God's ability and willingness to forgive all their sins.

by saying that the *finite* sins of a creature must yield to the infinite merits of the Redeemer. But is it not part of the wonder of salvation that the *infinite* guilt of his people's sins has been expiated by the death of a Saviour of infinite personal dignity? This, however, is an isolated flaw amidst much wholesome teaching. Of course one misses in these sermons the call to sinners to repent and believe the Gospel. It is an omission which we consider reduces their value, but we know that the Gospel Standard Baptists will not agree with us in this.

A. McP.

John Bunyan's The Holy War — A Version for Today by Thelma H. Jenkins. Evangelical Press. Paperback 171pp. £150.

Mrs Thelma H. Jenkins has written this version of Bunyan's well-known allegory, *The Holy War*, in up to date language, primarily to meet the needs of those who find the fuller version difficult to understand. The new version is about half the length of the old one. It does not contain all the characters included in Bunyan's own version and it slightly changes the names of some. Also the 'thou' and 'thee' of the original book become 'you'. In one place the name Sabbath-day is changed to 'Sunday'. Apart from this, the work is well done and still retains much of the quality of the old version. In a day when works of high spiritual quality such as Bunyan's allegories are little prized it is all the more surprising to find someone attempting to translate a book of this kind into modern language. No doubt many who will not read the original work will be ready to read this version.

D. B. M.

The Great Awakening by Joseph Tracy. Banner of Truth Trust. 433pp. £2.75.

What the author, Rev. Joseph Tracy, describes as "the great awakening" is what Rev. Jonathan Edwards describes as "the revival of religion in New England."

It was said that prior to the awakening in N. America that "Church discipline was neglected," and "a growing laxness was invading the churches," while "the difference between the church and the world was vanishing away." The author also relates that "the progress of Arminianism had become so manifest as to cause alarm." Its growth had been imperceptible. "Its advocates said they were explaining some of the doctrines of Calvinism more rationally than had formerly been done, so as to avoid difficulties with which the truth had been encumbered."

"Preparation for heaven being esteemed a matter within their own control, men chose their own time for attending to it." The concerns of the soul were neglected, and the result was "an increasing laxity of morals without any diminution of the hope of heaven." Rev. Gilbert Tennant complained of ministers who were too ignorant, too full of worldly cares, and too lazy to prepare sermons. "God does not require men" said Tennent, "to starve their own souls by hearing such preachers. "This was strong language, used by one of the so-called 'new side' ministers against those of the 'old side.' "

In the awakening surprising things took place as a consequence of some ministers "dealing solemnly and searchingly with their people." The doctrines preached were the sovereignty and justice of God, the "exceeding sinfulness" of men, human responsibility, "true closure with Jesus Christ," or "rest upon Jesus," justification "by His imputed righteousness," etc. The book records cases most solemn. We have on the one hand the record of persons under real soul concern. How would they compare with the "experiences" of professed converts in modern revival campaigns? We have here, too, the experiences of persons who believed themselves to be under the "direct guidance" of the Holy Spirit, but who afterwards discovered that they were subject (at the times referred to) to Satanic influence — a warning to the "charismatic movement," as well as to many others. A sad example was the Rev. James Davenport. His own subsequent repentance did not remedy the excesses of many who were led astray by his earlier views and conduct. The permanent fruits of the revival were seen in that not only were "unseemly and unsafe habits abandoned," but "more teachableness of Spirit became apparent among the youth." Those awakened "were much given to reading in the Holy Scriptures, and other good books. Excellent books, that had lain by much neglected, were then perused." The people were also "more careful to sanctify the Sabbath." The movement influenced congregations and denominations for good, improved education, and religious and civil liberty. It stirred up a desire for the conversion of the American Indians and set bounds to the progress of heresy. It produced a College at Princeton and vigorously influenced, what has been called "New England Theology."

Having in view a widespread awakening, by an outpouring of the Holy Spirit (now or in the future), this is a timely publication. Running to 433 pages, in excellent type, with many useful footnotes, although on the whole controversial, this work will by the Lord's blessing, profit those

preached to, and those who preach. The Banner of Truth Trust are to be commended for its republication.

D. M. C.

Notes and Comments

The New Year

A New Year has dawned. In the Lord's providence we have been spared to see the beginning of 1977. Let us praise the Lord that we are still on the ground of mercy and that He has not yet cast us off in His wrath. He who brought the world into being still keeps it in being in order that he may work out the purposes of His grace.

If the New Year has found us still without Christ, then let us seek Him earnestly for He is to be found of those that seek Him. If Christ is already ours then let us prize Him and let us resolve in the strength of divine grace to follow Him more closely than we have done hitherto. How much we lose by following Him at a distance!

The year has opened. We cannot tell who will see it close. But what matters most is that we should be able to say, each one for himself or herself, "To me to live is Christ, and to die is gain." If we can say this in truth, then whatever may lie before us, there is but a step between us and the realms of everlasting glory.

God-dishonouring Entertainments

In early December, and defying many strongly-worded protests from people in different parts of the Island of Lewis, the Playhouse Cinema at Stornoway screened the rock musical "Jesus Christ Superstar." The Playhouse manager, Mr Duncan MacKinnon, refused to heed the protests and warnings sent in.

It is surely a sad day in the Island of Lewis, where so many eminently godly men and women lived in the past, and where the Lord has still a goodly number of His own people, that a film of this kind, so blasphemous in its character and blatantly derogatory to the claims of Zion's King, and offensive to the people of the Island, should have been permitted to be screened.

The decision of Glasgow District Council to withdraw the licence of a theatre where a pop group, noted for its obscene language, was to conduct a concert, is to be welcomed. So is the warning by the E.M.I.

recording combine to the same pop group that they might terminate their contract if they do not improve their conduct. We hope that the attempts by profane entertainers to debase the minds of young and old will utterly fail.

Christians Behind the Iron Curtain

While we in Britain enjoy full religious freedom to worship God and to propagate the doctrines of God's Word, many in Communist countries have this freedom largely denied to them or severely curtailed. In Russia, Rumania, Hungary, Poland, Czechoslovakia, Yugoslavia, Bulgaria, Albania and East Germany, Christians are exposed to persecution or suffer disabilities of various kinds for their faith in the Lord Jesus Christ.

At the beginning of a New Year it becomes us to remember those in bonds as bound with them, and those that suffer adversity as being ourselves also in the body. We are called, not only to rejoice with them that rejoice but also to weep with those that weep. Let us value our own privileges and seek to preserve them, while at the same time doing whatever we can to encourage and help those in less favoured lands who are persecuted for righteousness sake.

The Labour Party and Karl Marx

A recent survey conducted with the co-operation of 100 Labour MP's established that the writings of Karl Marx had the greatest influence on their political beliefs. Twenty-seven of the MP's questioned were not brought up in any religious denomination, forty-one said that religious belief had an influence on their politics but fifty-six said it had not. A Daily Telegraph editorial entitled "From Wesley to Marx" commented on the change that had taken place in the Labour Party. More recently documentary evidence has been produced to show that quite a number of Labour MP's have been involved in one way or another with Communist and other ultra-Left wing organisations. It bodes ill for the future of our country that the atheistic philosophy of Karl Marx exerted a formative influence on so many of our MP's. What a far cry from the days when MP's could trace the greatest formative influence of their lives to the Bible, the Word of God!

"To live as others do, and to be free of open sins that the world crieth shame upon, will not bring you to heaven".

Samuel Rutherford

Church Notes

Ordination and Induction of Rev. J. Brentnall B.A.

This service was held in St Jude's Church, Glasgow as it was felt that the Dumbarton Church would not be large enough to hold the numbers expected to attend. After the Presbytery had been constituted, the usual proclamation was made at the door of the Church and, when no objections were made in terms of the Edict, it was agreed to proceed. Rev. A. F. MacKay, Inverness, was associated with the Presbytery. The Moderator conducted public worship and preached from Ephesians 3:8 "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ." Upon the conclusion of this most suitable sermon, the Clerk read the Narrative of Proceedings which led up to this Call. The usual questions were then put to the minister-elect and the formula read in his hearing. Rev. J. Brentnall, having answered the questions satisfactorily and indicating his willingness to sign the formula, subscribed the same in the presence of the congregation. He then kneeled and was ordained to the ministry with prayer and the imposition of hands according to the Presbyterian order. The Moderator then admitted the newly-ordained minister to the pastoral charge of the Dumbarton Free Presbyterian Congregation and, in token thereof, gave him the right hand of fellowship. In this, he was followed by all the members of Presbytery. Rev. J. Brentnall was then addressed by Rev. L. MacLeod, while the Clerk addressed the Congregation. At the conclusion of his address, the Clerk read a letter of good wishes from Rev. A. F. MacKay, Inverness. The proceedings were closed with singing and the benediction.

Dumbarton Congregation have thus had their first minister settled over them. It is a congregation which has shown most encouraging signs of growth in the past number of years, and the desire and prayer of the Presbytery is, that the Lord would abundantly bless both pastor and people with the outpouring of the Holy Spirit which is so much needed in every part of the Lord's Vineyard. The large congregation which attended the ordination and induction was an encouraging feature to all present.

Donald MacLean

Young People's Conference — 1977

It is hoped to return to Kilravock Castle for the 1977 Young People's Conference. The Conference will take place (D.V.) from 12th-14th April 1977.

The topic for the Conference will be "The Witness of the Church", and four papers will be given. The speakers expected are Rev. J. W. Ross, Lochcarron, and the Conference Secretary. If time permits, it is hoped that a missionary panel and sessions on Psalmody can be included.

The cost will be £9.50 per person. Those wishing to attend should apply to the Conference Secretary, who will provide detailed information on the programme. A deposit of £2 should be forwarded with applications.

Rev. S. Fraser Tallach, Conference Secretary,
Free Presbyterian Manse,
Broadford,
Isle of Skye.

Presbytery Meetings (D.V.)

Outer Isles: At Stornoway on 11th January, 1977 at 11 a.m.

Northern: At Dingwall on 25th January, 1977 at 2.30 p.m.

Skye: At Portree on 1st February, 1977 at 11 a.m.

Southern: At Glasgow on 22nd February, 1977 at 6 p.m.

Western: At Laide on 8th March, 1977 at 12 noon.

Dominions and Overseas Committee — A Special Appeal

Readers of the Free Presbyterian Magazine will have followed developments in Italy with great interest and no doubt will be encouraged to know that a Committee has been formed there, which adheres to the Westminster Confession of Faith. This Committee named "Fede Viva" is addressing itself in different ways to the task of presenting the pure gospel to a land plagued with Popery and Communism.

The Rev. John Tallach, who has been Church Deputy to Italy, and who has well acquainted himself with the situation there, would welcome the opportunity of giving more information about the Committee. "Fede Viva." He thinks this could best be done by giving addresses on the

subject to Congregations throughout the Church and it is hoped that the necessary facilities to implement this proposal will be forthcoming.

Involvement in evangelical work in Italy, under the auspices of the Free Presbyterian Church, is an opportunity which must be grasped. The contacts already made are sufficient to conclude that the Lord has called the Church to display Christ's banner in that land of gross darkness. Although the Dominions and Overseas Committee in the normal way contribute towards mission work in Italy, we have Synod authority to make a special appeal for financial help towards a scheme to establish a Reformation Study Centre in Italy. As this Study Centre is urgently needed and the cost formidable, we do appeal to our people and all interested friends to give what help they can. Any monetary response to this special appeal should be sent to the Dominions and Overseas Fund, through the General Treasurer, or to any other authorised person, such as Rev. John Tallach himself.

While making this special appeal for money, we, the Committee, are well aware of the frequent calls upon our people to contribute toward's the various funds of the Church. However as this, in our opinion, is a matter of exceptional importance, we deem it our duty to inform readers of the Magazine that they may as members of corporate bodies or as individuals help those in Italy, who now are emerging from the very long night of Popery.

D. Campbell
Convener of Dominions and Overseas Committee

TO THE YOUNG MAN; I must first tell you that there is not such a glassy, icy, and slippery piece of way betwixt you and heaven as YOUTH; and I have experience to say with me here and to seal what I assert. The old ashes of the sins of my youth are new fire of sorrow to me. I have seen the devil, as it were, dead and buried, and yet rise again, and be a worse devil than ever he was; therefore, my brother, beware of a green young devil, that hath never been buried. The devil in his flowers (I mean the hot, fiery lusts and passions of youth) is much to be feared: better yoke with an old grey-haired, withered dry devil. For in youth, he findeth dry sticks, and dry coals, and a hot hearthstone; and how soon can he with his flint cast fire, and with his bellows blow it up, and fire the house! Sanctified thoughts, thoughts made conscience of, and called in, and kept in awe, are green fuel that burn not, and are a water for Satan's coal".

Samuel Rutherford

Letter

by Mr A. Docter

EMMEN

July 1962

My Dear friend,

Oh for shame that I have not written before now. Very busy at school, and besides I had suffered pain for a long time, and became tired after walking for a quarter of an hour. I went to see a doctor who advised me to see a surgeon, and the latter asked me to go to hospital and undergo an operation. This was done on June 13th. I had a good time there. Before the operation I got these words "My mercy endureth for ever". Shortly before, I felt assured that the surgeon could neither lengthen nor shorten my life. After two days, what a sweet night it was to me, meditating on Ps. 36, especially:

"Thy mercy Lord is in the heavens

Thy truth doth reach the clouds — etc".

Later on, one morning I awoke with the words "Where are the nine?" I saw myself going away with those lepers, whereas my soul desired grace to return with the one leper who returned and worshipped the Lord. Oh it is only grace that brings us to Jesus!

When coming out of hospital, the doctor ordered me to go to a quiet place where I did not know any one, so that is why we are at Emmen. I feel much better now . . .

With kindest regards from both of us.

Your friend,

A. DOCTER.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Aveune, Glasgow G12 0HE, acknowledges the following donations with sincere thanks:—

Jewish and Foreign Mission Fund: A Friend, £10 for Bulawayo Church.

Aged and Infirm Ministers etc. Fund: A.F., Redding, £20.

Dominions and Overseas Fund: "Go Forward", £2; S.S., Skye postmark, £5; Miss R.M., £5, all for Reformation Study Centre, Italy. "In memory of our mother, Mrs Christina (Fowler) Gibson" from Fowler/Gibson families, \$50; Spanish Evangelical Mission, Holland, £996 for work in Italy.

Home of Rest Fund: Friend, Kinlochbervie, £15; Resident, £5; Friend, North Uist, £20; Daviot Congregation Harvest Thanksgiving, £69; Resident, £5; Friend, North Uist, £20.

Ingwenya: Netherlands Reformed Church, Grand Rapids, Michigan, \$200; Toronto Ladies' Group, \$50.

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

Achmore: In loving memory of Murdo and Peggy, £200 per Rev. J. MacLeod.

Dumbarton: Anon., £1; Friend, £1, both for Congregational Fund and both in plate; A. McL., Dumbarton, £25; A Friend, St Jude's, £10, both for Manse Fund, last one in plate per W.D.F.

Edinburgh: Anon., £30, for Italian Mission (in plate); C.F., £10 for Congregational Funds; Friend, North Tolsta, £5 for Sustentation Fund per D. Campbell.

Fort William: Mr and Mrs MacL., Tyndrum, £10 per D.M.; Mrs C., Onich, £1 per Rev. J.A. MacD.; Psalm 46: 5, £2 for Minister's Car, per D. MacN.; Envelope in plate, £5 for Home of Rest.

Glasgow: Anon., Skye, £30; A.M., Edinburgh, £3, both per Rev. D. McL.; Anon., Dumbarton, £2; M.S., £2.50, all for St Jude's Bus Fund; Anon., £5 for Home Mission per W.D.F.; Anon., £5 per Rev. D. McL.; M.S., £2.50, both for Communion expenses; Anon., £15; Anon., £5, both for Perth Manse Fund; Anon., £15 for London Congregation; Adherent, St Jude's, £10 for Dominions and Overseas Fund per W.D.F.; Anon., £5 donation for tapes; May God Bless, £7.50 for Home of Rest Fund; Anon., £1 for Trinitarian Bible Society.

Kyle/Plockton: Plockton Adherent, £50; Envelope in Kyle Church Plate, £10, both for Manse Building Fund; in Kyle Church plate, £5 for Congregational expenses.

Lalde: Friend, Skye, £5; Friend, Gairloch, £5; Two Tolsta Friends, £2; Halkirk Family per A.M.R., £10; Friends, Poolewe, £20; Friend, £7; Passer-by, £5; Evanton Friend per I.M., £10; Friend, Harris, £5; Three Kyle Friends per D.M.R., £15; A Friend, £5.

Lochcarron: In memory of loved ones, £5; In Memory of loved ones, £20; Communion Visitor, £5 per Rev. J.W.R., all for Church Funds; Two Friends, Kishorn, £5 for Communion Expenses; Friend, £5 for Rev. J.W.R.; J.M., Kishorn, £10 for Sustentation and Building Funds per Rev. J.W.R.; Envelope in plate, £5 for Church Fabric Fund; Friend, £5 for Building Fund; Friend 50p for Trinitarian Bible Society; Friend, £18 (B.T.S., £6.50; T.B.S., £6.50; Car Maintenance, £3) per Rev. J.W.R.; Friend, Lochcarron, £4 for Church Painting per K.M.R.

Lochnaver: Mrs C., Inchnadamph, £6 for Sustentation Fund per Rev. A. Macaskill.

North Harris: M.S., Glasgow (envelope in collection plate), £5 for Sustentaion Fund; A Friend, Kyles, Scalpay, £1 for Door Collection; in Collection Plate, £3 for Communion Expenses; A Friend, Meavag South, £10 (£5 for door collection, £5 for Communion Expenses); A Friend, Kindebig, £5; Anon., £75, last two for Car Fund, all per A. McL.; A Friend, Tarbert, £2 for Manse Repairs; A Friend, Kyles Scalpay, £5; A Friend, Tarbert, £2; A Friend, Leacklee, Stockinish, £10; A Friend, Seilebost, Harris, £1; A Friend, Tarbert, £5, for Car Fund, last six per Rev. A. McK.; Misses J. and K. MacK., West Tarbert, £3 for Sustentation Fund, £2 for Home Mission and £2 for Foreign Mission.

Portree: Friend, £10 for Dr Tallach, Taiwan; Friend, £5 for Sustentation Fund; Friend, £5 for Foreign Mission; Anon., Braes, £3 for Church Bus, all per F.M.

Raasay: Friend, £5; Friend, £8; Friend £3, all per Rev. D. Nicolson; J.N., Harris, £5 per J.M. MacLeod; Mrs MacL., Ardneaskan, £2, all for Sustentation Fund; Friend, Inverness, £1; Friend, Portree, £1, both for Communion Expenses; Friend, Raasay, £10 for Church Door Collecion, last three per Rev. D. Nicolson; F.M., Ardersier, £5 per M. MacLean; Friend, late of Raasay, £5; Friend of the Cause, £2, last two per J.M. MacLeod, last three for Congregational Fund; Raasay Friend, £10 for Minister's Garage per Rev. D. Nicolson.

Staffin: From the estate of the late Mr John MacKay, Dunvegan, £1,485.13 per Rev. Fraser MacDonald; A Friend, £5 (£3 for Foreign Mission, £2 for Home Mission) per M.M.I.; M.N., £5 for Sustentation Fund per M.M.; Friend, £5; Two Friends, Staffin, £7; Old Friend, Staffin, £5; Friend, Edinbane, £5, all for Minister's Car Expenses per Rev. J. McD.