

THE
Free Presbyterian Magazine
and Monthly Record

Vol. 83

December 1978

No. 12

Mary Magdalene

While the Saviour was in this world there were a number of women bearing this name, Mary, who were living followers of the Lord Jesus Christ. Of two of these we have written already in previous issues of the Magazine. This month we wish to refer to one more — Mary Magdalene — who is distinguished from the other Marys, not only by the name 'Magdalene', but also by the description given of her in Mark's Gospel, Chapter 16 and verse 9 — "Mary Magdalene, out of whom He had cast seven devils".

This, then, is the Mary we intend to write a little about at the present time. It was not just that she was devil-possessed that is brought to our notice, but that *seven* devils had possession of her. Surely this reminds us that Satan and his kingdom is strong, when he is able to send devils to take possession of people. This, however, is not an ordinary event, but is usually preceded by persons opening themselves, through extreme departure from God, to Satan to take possession of them. It is true that Satan has possession of the hearts of all men as fallen creatures, but the devil-possession that was so rife in the Saviour's time in the world, and of which there have been many instances since, is a further step downwards on a course to everlasting destruction. In it Satan powerfully takes possession of that soul, making it a willing slave in his service and wholly under the influence of the evil spirit dwelling in it, or as it is in this case, under the power of *seven* evil spirits dwelling in her. How hopeless to human eyes is such a case. Yet what is impossible with men is possible with God. Christ came to destroy the works of the devil, and even a Mary Magdalene, possessed though she was with seven devils, was not beyond His power to deliver. As on other occasions, He cast the devils out and no doubt Mary, like the man out of whom Christ cast a legion of devils, was at once found sitting at the feet of Jesus in her right mind. What a change Almighty power can effect! What encouragement this should give to poor needy

sinner to come to the Lord Jesus Christ for the healing they need. Though we should find ourselves as Mary Magdalene did with seven devils dwelling within — and if we are honest with ourselves is this not how we often are in our own experience as though seven devils dwelt within — have we not encouragement here to come in all our need and in all our lostness to the One who has power both to raise the dead and to cast out devils?

Mary became a new creature in Christ Jesus — a new creation. She was begotten again from the dead unto a lively hope. She forsook her old paths and now became a follower of the meek and lowly Christ Jesus. It is not just once she appears on the page of Holy Writ but once and again and particularly in connection with Christ's death on Calvary and His resurrection. She was one of that noble band of women who followed Jesus from Galilee ministering unto Him, on that last journey He made to Jerusalem. How little did they understand as they made their way there, of the events that were to transpire there, although the Saviour had forewarned them of them. He, Himself, had set His face like a flint to go to Jerusalem. He said to them, "the things concerning Me have an end". Events in the history of the world were moving to a climax as this loyal band of followers, following Jesus in the way, followed Him for the last time to that city of which Jesus Himself had said: "It cannot be that a prophet perish out of Jerusalem".

A little later we see Him led as a lamb to the slaughter and as a sheep before her shearers is dumb, opening not His mouth. Where now is that little band? A short time before it had to be recorded of the disciples that they all forsook Him and fled. But now we are at Calvary. Where are they now? It would seem that at least some of them had summed up a little more courage, for John at least was there beholding. But what of the women? Yes, they are there, their eyes, no doubt, running down with tears as they behold the Lamb of God on Calvary's accursed tree. Yes, it is left on record to their honour that many women were there beholding afar off, among whom was Mary Magdalene, and Mary, the mother of James and Joses, and the mother of Zebedee's children. Were they recalling the words of Jesus to them as He went forth to suffer and to die — the just for the unjust? He had then counselled them — "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children", as He forewarned them of the tragic events which would overtake Jerusalem, events of which He had hinted to his disciples earlier when He said concerning the temple that not one stone would be left upon another. But these things were future. For the present their minds were taken up with

present events, and particularly, as they beheld, Him with the decease which He was to accomplish in Jerusalem. Mary Magdalene and the other women were witnesses of His sufferings and of His death. Nor do we find them turning away from the Cross after the Saviour with a loud cry yielded up His spirit into the hands of God. Rather do we see them following Joseph of Arimathea and Nicodemus as they reverently carry the body of Jesus to the tomb — and only then they return — and even then it is to prepare spices with which to come and anoint His body after the Sabbath.

When the Sabbath is past it is the women who are first at the sepulchre — blessed women to whom the Saviour meant so much. Of Mary Magdalene we read that on the first day of the week she came early when it was yet dark to the sepulchre and saw the stone taken away. She ran and told Peter who came along with another disciple and saw these things for himself. The disciples then went away again unto their own home.

Not so, Mary Magdalene. She stood without at the sepulchre weeping. Her message to Peter had been: "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him". No doubt this question was still uppermost in her mind as she stooped down and looked into the sepulchre and saw "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain". To their enquiry, "Woman, why weepest thou?", she could only reply, "Because they have taken away my Lord, and I know not where they have laid him".

Weep no more, we might well say to Mary, your request shall soon have an answer. Only turn round and you shall have your heart's desire. She does so, only to be addressed in a similar fashion, "Woman, why weepest thou? whom seekest thou". Mary, we may address her, do you not understand that He who addresses you now is the One your heart seeks after? But she knew Him not, and supposing Him to be the gardener said: "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away". Mary, we might say, Do you still not understand who it is that addresses these words to you? No, she does not yet understand — but one word more and all will be revealed to her. That word is "Mary". Immediately she turned herself and said "Rabboni".

Oh gracious, Oh wonderful mystery, that the risen Lord, the One who had conquered death and the grave should reveal Himself first after His resurrection to Mary Magdalene out of whom He had cast seven devils! Oh the wonder of the grace of Him who stooped so low to rescue sinners and to lift them up from the pit of corruption, to set them with the princes, even with the princes of His people! So it was in the case of Mary Magdalene, and so it will be with you, sinner, if you are saved by grace. And eternity

will not hear the end of it, for the song of the redeemed on Mount Zion above will consist of never-ending praise to Him that loved them and washed them from their sins in His own blood and make them kings and priests unto God and His Father.

A National Fast

The following proclamation of a Fast, by King George III, on the first day of the nineteenth century, may be of interest to our readers. It is to be feared the spirit manifest in it is not to be found in our rulers now.

PROCLAMATION FOR A GENERAL FAST

George R.

We, taking into our most serious consideration the heavy judgments with which Almighty God is pleased to visit the iniquities of this land, by a grievous scarcity and dearth of divers articles of sustenance and necessities of life; moreover taking into our most serious consideration the just and necessary war in which we are engaged, for the maintenance of our Crown, for the defence of the commerce, and of the rights and liberties, civil and religious, of our subjects; and trusting in the mercy of Almighty God, that, notwithstanding the sore punishment which He hath laid upon us and upon our people, He will, if we return to Him in due contrition and penitence of heart, not only withdraw his afflicting hand, but moreover graciously bless our arms, both by sea and land, have therefore resolved, and do by and with the advice of our Privy Council, hereby command, That a Public Fast and Humiliation be observed throughout that part of our kingdom called Scotland, on Thursday, the 12th of February next; that so both we and our people may humble ourselves before Almighty God, in order to obtain pardon of our sins; and may in the most devout and solemn manner, send up our prayers and supplications to the Divine Majesty for the removal of those heavy judgments which our manifold sins and provocations have most justly deserved, and under which we at this present time labour; and for imploring His blessing and assistance on our arms, and for restoring and perpetuating peace, safety, and prosperity to us and our dominions: And we do strictly charge and command that the said Public Fast be reverently and devoutly observed by all our loving subjects in Scotland, as they tender the favour of Almighty God, and would avoid His wrath and indignation; and upon pain of such punishment as we may justly inflict on all such as contemn and neglect the performance of so religious and necessary a duty. Our will is therefore, and we

charge, that this our proclamation seen, ye forthwith pass to the Market Cross of Edinburgh, and all other places needful, and there, in our name and authority, make publication hereof, that none pretend ignorance; and our will and pleasure is, that our Solicitor do cause printed copies hereof to be sent to the sheriffs of the several shires, stewarts of the several stewartries, and bailiffs of regalities, and their clerks, whom we ordain to see them published; and we appoint them to send copies hereof to the several parish churches within their bounds, that upon the Lord's day immediately preceding the day above mentioned, the same may be published, and read from the pulpits immediately after divine service.

Given at our Court of St. James's, the first day of January, one thousand eight hundred and one, in the forty-first year of our reign.

GOD save the KING.

Justifying Faith and Assurance

by Thomas Goodwin, D.D.

Justifying Faith is not an Assurance of our personal Interest in Christ though it be an Assurance of the Truth of the Promise.

The first conclusion we will begin with and premise as a foundation to what follows is, that that act of faith which justifies a sinner, is distinct from knowing he hath eternal life, and may therefore be without it, because it doth not necessarily contain prevailing assurance of it. By prevailing assurance, I mean such assurance as overpowereth doubts and sense to the contrary, so as in the believer's knowledge, he is able to say, Christ is mine, and my sins are forgiven; such an assurance whereby a man is a conqueror, as Paul speaks, Rom. 8, 37; when he expresses such strong assurance. And this I first lay down, not only for more clear and orderly proceeding on this point, but also thereby to allay the cavils and exceptions which men have against the doctrine of assurance. When it is affirmed that none are in a state of grace, and true believers, but only those who are, or have been, undoubtedly assured by an overwhelming light of the Spirit in their own sense, that Christ is theirs and that their sins are forgiven them; when it is asserted, that then, and not till then, they did begin to believe, by such an assertion the generation of many just ones is condemned, whose faith, either through weakness, never came to such a growth of persuasion, or through temptations and prevalence of fears and doubts are interrupted in it, who yet cleave to Christ with full purpose of heart, and walk obediently towards Him in all their ways. And, indeed, if that were the meaning when assurance is

spoken for, that it were made the essential act of faith, whereby a believer is justified, there were just cause for many and great exceptions. And yet my scope further herein is, not to encourage any to rest in such a faith, without such assurance, and content themselves with it, as many do, making bad use of such a doctrine, and so neglect seeking for a further work of assurance to be superadded. No, the next conclusions shall manifest the contrary; but the intent of this present conclusion is, to help such as have their hearts drawn to Christ, and upheld to believe, though without such prevailing assurance, from such discouraging thoughts, as therefore to think their estates accursed, and that they cannot be in the estate of grace, because they want such a work; for if faith be without it, then such souls that do entertain such thoughts do entertain an untruth, and that against their own souls, and the work of God in them and make Him a liar. And also my end is to keep off those that have assurance superadded to faith, from censuring the present condition of many of their brethren, as if they were without grace because they want such assurance.

First — I will therefore first prove, that true faith may be without such assurance.

1. Because justification and blessedness hath been pronounced to such a condition as hath wanted this assurance, and this by Christ Himself, who is to judge at the last day who are in an estate of grace and who are not. Thus, Matt. 5: 3, in the first sermon, whereof we have the notes, of blessed persons recorded, He pronounceth a blessedness to the poor in spirit, to the meek, to those that mourn, to those that hunger and thirst after righteousness, all which estates want assurance. Now Christ's scope was not to draw those in which such dispositions were, to begin now to believe, for that were to base faith upon condition; but His scope is to show that such have true faith begun. Poverty of spirit is when they apprehend themselves poor and empty, it is not being spiritually poor, for then they could not be pronounced blessed, but an apprehension of their condition as such (opposite to the apprehension of the church of Laodicea had of themselves, who thought themselves rich, and that they had need of nothing), and so implies want of assurance. So mourning under their sense of sin and misery implies wanting comfort, as the promise that they shall be comforted implies, which comfort assurance always brings with it, and is indeed the thing promised to these, afterwards to be given them. So hungering after righteousness implies emptiness, and the thing promised is fullness, so as all these want assurance, and all these Christ pronounceth blessed, and none are, or

can be called blessed, but such whose sins are at the present forgiven; as Paul after Him defines the blessedness the Scripture speaks of to consist in this: Rom. 4: 6, 7, "David describeth the blessedness of the man unto whom God imputeth righteousness", he gives a description, a definition of it, that it lies in this, "Blessed are those whose iniquities are forgiven, whose sins are covered". If blessedness then lies herein, then surely the estate of those persons was such as their sins were forgiven, and yet they wanted assurance, and yet not faith, for a man is justified only thereby: Rom. 4: 5, "To him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness". Therefore, those that were poor in spirit, that mourned, that hungered and thirsted after righteousness, had faith, as is necessarily to be supposed; for a man never comes to be truly poor in spirit, till he sees the riches that are in Christ are in free grace; for it is Christ's fulness, and the sight of it, that empties a man, more than all the legal sight of his insufficiency and misery, and yet the believer in the sight of all this fulness still thinks himself therefore deeply poor (wanting assurance), for though he admires that there should be such riches, yet he hath no share in them in his sense yet, and no power to lay hold on them. Faith in its first act discovers at once with one eye a man to be poor and ungodly, and with the other looks up to Christ's riches, and to Him that justifies the ungodly. So hungering and thirsting after Christ's riches, and to Him that justifies the ungodly. So hungering and thirsting after Christ's righteousness doth imply faith as the bottom of it, for none can so hunger truly, but he that sees the true worth and preciousness of Christ. Unto them that believe only Christ is precious, and Christ is precious not out of self-love only, but out of an apprehension of the suitableness and fitness of all that is in Him for them, for true hunger implies that. What makes the stomach hunger after things but suitableness? Thus the soul hath an instinct to Christ as its meat and nourishment, and that supposeth faith also, though assurance be the eating of Him with comfort and filling contentment; and as hunger goes before eating so faith goes before assurance. Now if such souls pronounced blessed here, surely if they should die in this condition, at the last day, He would not go back to His word, but He would say, "Come, ye blessed, also". Neither is their blessedness pronounced to a future condition to come, which these dispositions made way for, for, besides what is before said, Christ in the very words tells us, He speaks it of their present condition, 'theirs is the kingdom of God', . . . As a further confirmation, I will add to this an instance or two.

- (1). Let us look on the poor publican, and let us consider his estate,

which Christ there approves, and we shall find it to have faith in it, and yet not assurance, Luke xviii. The Pharisee had an assurance that his estate was good, built upon himself; for, ver. 9, Christ's scope was to discover their presumption that trusted in themselves that they were righteous, and to this end tells them of a poor publican that indeed comes into God's presence, but it is at a distance; 'he stood afar off'. Had he assurance, it would have encouraged him to have drawn near with boldness; but on the contrary he was so much cast down with shame, that he could not lift up his eyes to heaven, and yet he lifts up an eye of faith: "Lord be merciful to me a sinner". He flies out of himself, and hath recourse to God's mercy, which by all his carriage, and the opposition made, he had no assurance of. The presumptuous Pharisee could do nothing but give thanks, his assurance was so great. This man in a humble prayer begs the mercy that he yet wanted in his own sense, and yet Christ pronounceth the state of this man justified, and therefore out of his example He makes this promise to such as are truly in his condition, that 'they shall be exalted', in the same verse.

(2). That also of the woman of Canaan, to whom Christ would give no outward word of encouragement, who yet had true faith, which Christ extraordinarily commends, Matt. 15: 22-26.

Besides these instances, I will give you demonstrations of it, and then the reasons and grounds of it.

(1). The first demonstration is drawn from the state of desertion wherein a true believer may want assurance, when yet he continues to believe; "for the just shall live by faith" (Heb. 1: 4). Therefore as when the heart ceaseth beating the man dies for it, so when faith ceaseth exercising itself the believer would die. And again, that which is a true act of faith to continue our union with Christ, may be a true act to begin this union. Now, it is not assurance that continues our union and being in a state of grace, therefore it doth not necessarily begin it. And now then if in the course of a Christian's life he be brought to live by faith without assurance, then much more may he begin to live by it, for at the beginning it may be supposed weakest, as a man that hath had experience he hath lived may be brought into a swoon, when he doth not perceive himself to live, or into a frenzy, so as he doth think himself dead, and to live among spirits, as some have done, so much more may a child that is of the womb live and not know it. Thus Heman likewise, as to his spiritual state thought himself (through a frenzy) a man dead, and to be 'free among the dead', and to be one whom God had cut off, and remembered no more, Ps. 88: 5, and from whom God did not only hide

His face in regard of the light of His countenance (which some have said is the only desertion that can befall a Christian, in which he retains his assurance, and doubts not but that God still is his God though He hides His face), but had cast him off, verse 14, he says he was one "cut off by His hand". And yet when Heman had such desperate thoughts prevailing over assurance, he had faith, and expresseth it in verse 1: "O Lord God of my salvation, I have cried night and day before thee". Mark it, and you will find that it is just the voice of faith wanting assurance: he cannot call Him his God; he says not, "My God, my God" as Christ could, when He wanted the light of God's countenance — assurance of faith remaining in Him when the comfort of faith was wanting — but yet Heman doth look up to God as the God of His salvation; that is, as that God who must save him, and in whom his salvation, if ever he be saved, lies; from whom He looks for salvation, and to whom he hath recourse for it, though he could not say, God is my salvation. Yea, and thus it had been with him from his youth, v. 15, either he had once assurance, and now had lost it, or from his youth and first beginning had ever wanted it. And if it was either of the two, the argument holds good to prove faith not to be assurance, for still he had recourse to God by faith in prayer, and so had faith in his heart, when yet he was under terrors and apprehensions of God's casting him off. Why should I instance in Job, David, Jonah, and many more? I will only give that direction in Isaiah 50:10. The prophet having in the verses immediately before expressed that triumphing assurance, "It is God that justifies me, who shall condemn?" now, saith he, if a soul that fears God wants such a light as comfortably enableth his soul to say so, yet "let him trust in the name of the Lord". You see then that he might exercise faith in that condition, and to say the case of this man the prophet speaks of was not a state of justification, is a gross absurdity, for the prophet calls God his God; though the dejected soul could not say so, yet the prophet says so for him.

As for those that will say, that faith is a triumphing and prevailing assurance, I would refer them but to ten or twenty years' experience, which may (if they be not the more wary) lamentably confute them; for they may fall into darkness as well as Job did, and then if they do so, what is the faith they live by? It is that of Heman's, a casting themselves upon the God of their salvation, a cleaving to Him; it is that of the church in the like distress: Lam. 3: 24, "The Lord is my portion, says my soul, therefore will I hope in Him". God did not aloud say to her soul that He was her God, but He enabled her soul to say that He was her portion; that is to pitch on Him, and choose Him, and betake herself to

Him, as all the good and portion she ever looked for, which act of recumbency afforded hope as the consequence of it. Faith notes out a betaking a man's self to God, a choice of Him as a man's portion, as the One all the good I look for lies in; and therefore I will hope in Him, for help is to be had only in Him, and from Him, and I will do anything that there may be hope for me. Now, if sometimes those who have assurance are brought to this faith, then surely it is good faith; and if it be good faith after assurance, then it may be so before; and yet to this, one that hath had assurance may be brought.

(2) That there may be true faith without assurance is evident from this that if doubting be a corruption, as you will easily grant it is, then as all other corruptions may prevail against the spirit and other graces, so may doubting prevail against assurance of faith, and there is no more privilege of freedom promised from the one than the other. If David may fall into gross sin, and murder and adultery prevail, I know not but that doubting may prevail too. For believers are perfectly freed from the prevailing of no sin but that against the Holy Ghost; and if the favour of sin may prevail against grace in other faculties, I know not but the guilt of sin may prevail against assurance in the conscience also. And further, I am sure, that through the Holy Ghost, the witness, be God, yet the light He witnesseth by is but a creature, a beam, a voice, a saying to man's soul, "Thy sins are forgiven; and therefore, as other prevailing workings may be interrupted so may that also, and then what faith have men recourse unto, but such as is a casting a man's self on free grace, that faith which stood them in stead at first? It is not the remembrance of his former assurance that will uphold a man, for he may grow blind, and forget he was purged from his old sins, II Peter 1: 9. He speaks of assurance in that and in the following verses. Assurance depends on strict and holy walking, and so may be interrupted by our remissness and negligence.

(3). That true faith may be prevailing where assurance is not, expresses by this that the sense of belief of general principles and foundations of faith, may be so over-clouded and provided against by temptation to the contrary, one by the atheism of man's heart, so that a poor believer shall say, I doubt whether there be a God or no, whether the Scriptures be true and no; I cannot find I believe the truth of the promises. Thus the natural atheism of the heart may overflow, and seem to conquer this faith that there is a God, and yet then the soul believes strongly at the same time, that there is a God, and it appears in its actions, though not in its sense and light, for the soul fears this God in

all its ways and walks, as believing this truth. Hence I argue, that if faith in the general may be overpowered in sense and inward light, when yet a man truly believes, then much more may the particular persuasion of a man's being in the estate of grace, (which is but a deduction out, of these general principles) be, in a man's sense, prevailed against by doubting, when yet secretly he doth most truly believe. The apostles, when Christ was dead and crucified, did almost begin to call in question the general principles of faith; they were much staggered in them, as appears from that speech, Luke 24: 21, "We trusted" said they, "it had been He that should have redeemed Israel, and it is now the third day, when He promised to raise, and yet we see Him not". His sufferings staggered their faith, and therefore, v. 25, He calls them slow of heart to believe, and had recourse to the sepulchre, and an eye what should become of Him. Thus Thomas also would not believe the resurrection of Christ, a main article, unless he saw Him. Now if the faith in the principles may be in the heart, and yet be prevailed against by doubting, then much more the particular conclusions derived thence to ourselves, which are at no time so fully asserted to as the other; and yet faith must then be in the heart, for a man dies else. If the main root and stock may seem dead, much more the branches and the buds.

(4). Wicked men are not immediately bound to have assurance, and therefore it is not the essential act wherein faith consists. They are condemned, you know, for not believing. Now if the first act of faith commanded were to believe that Christ is mine, and that my sins are forgiven, how could a man in a state of nature be bound to it? For such an assurance of Christ being his, is not a truth in the state wherein he stands, but yet he is every hour bound to come to Christ as the fountain of life, and to cast himself on Him for his pardon, and to choose Him as the means appointed by God for remission; for Christ blames the Pharisees that they did not do so: John 5: 40, "Ye will not come to Me, that ye might have life". Therein, therefore, lies the act of faith which justifies.

(Book II, ch. 1, "On the Object and Acts of Justifying Faith").

Those whose standing is in Christ have made satisfaction in Christ to all the requirements of God and His law.

Piscator.

An Treas Rann

An ceud ni a tha 'ga thaisbeanadh féin do'n anam a tha fo àmhghar do bhrìgh peacaidh — So air 'fhosgladh fo cheithir chinn — Gu bheil smuaintean timchioll Dia a bhi' comharachadh peacaidh a réir riaghailt an lagha làn eagail agus numhuinn.

Chuireadh an céill a cheana ciod iad na doimhneachdan anns an robh an salmadair air tuiteam; rinn sinn a nochdadh mar an ceudna mar a chuir e roimhe aghaidh a chur air Dia a mhain annta chum saorsa agus fuasglaidh fhaotainn, maille ris an dùrachd cridhe a tha e 'gnàthachadh gu coitchionn ann a bhi 'deanamh sin. Uime sin, ann an cur aghaidh mar so air Dia anns an t-suidheachadh sin, agus leis an rùn dhùrachdach sin, is e an ceud ni a tha e 'comharachadh air dhòig àraidh ro mheud a pheacaidh agus a chionta a réir riaghailte an lagha. Tha e, uime sin, r'a thuigsinn,—

Anns a' cheud ait, *'Nuair a tha anam fo imcheist peacaidh a' cur aghaidh air Dia, gur e an ceud ni a tha 'ga thaisbeanadh féin dha Dia a bhi 'comharachadh aingidheachd a réir riaghailte an logha.* Tha a' chùis coimh-ionann anns a' ghnothuch so a thaobh nan uile pheacach, an dà chuid roimh an iompachadh agus ann an tuislidhean peacach 'na dhéigh sin. Tha cosmhuileachd eadar iompachadh o staid peacaidh agus ath-thogail o thuisleadh peacaidh. Tha iad maraon air an oibreachadh leis na meadhonaibh agus anns na dòighibh ceudna, agus tha a' bhuidhe cheudna aca air anamaibh pheacach, ged a tha iad ag eadar-dhealachadh ann an iomadh ni, air nach 'eil sinn a nis gu bhi 'labhairt. Uime sin, feudar na bhitheas air a labhairt fo'n cheann so a chomh-chur ris an dà shuidheachadh so,—riu-san a tha fathast neo-iompaichte, agus ris a mhuinntir a tha da rìreadh air an saoradh o'n staid sin; ach air mhodh àraidh ris an dream do nach aithne cò an staid dhiubh so anns am bheil iad, is e sin, do gach uile anam chiontach. Cuiridh an lagh a thagradh air chois d' an taobh uile. Dìtidh e am peacadh, agus ni e na's urrainn e an aghaidh a' pheacaich. Cha ghabh e cur a thaoibh; feumaidh e freagradh cothromach 'fhaotainn, air neo buadhaichidh e. Tha an lagh a' sàradh an anama air son nam fiachan; agus is dlomhain a ràdh ris a' mhaor, "Gabh romhad," no "Leig air mo chomas mi." Mur bi na fiachan air an dlòladh, agus còrdadh air a dheanamh, cha d' fhàgadh do'n anam ach a dhruideadh anns a' phrìosan. "Tha mo ghnothuch a nis ri Dia," deir an t-anam, "tha e mòr agus uamhasach, 'na fhear-comharachaidh peacaidh, agus ciod idir a their mi ris?" Tha so a' toirt crìothnachaidh

air, ionnus u bheil e 'glaodhaich "A Thighearna, co a sheasas?" Agus uaith so tha r'a thuigsinn,—

Anns an dara àit, *Gu bheil smuaintean suidhichte timchioll Dia a bhi 'comharachadh aingidheachd, a réir riaghailte an lagha 'na ni a tha làn eagail agus uamhuinn do anam a' pheacaich.* Ach cha-n e so uile; cha-n éil a smuaintean air an glacadh gu h-iomlan anns an iongnadh so, a' glaodhaich a mhain, "Cò a sheasas?" Tha na briathran a' filleadh suas annta aideachaidh threibhdhireich air a pheacadh agus a chionta féin. 'Nuair a tha e 'g ainmeachadh toillteanais a' pheacaidh, 'na chor féin, tha e 'g aideachadh a pheacaidh féin. Agus mar sin,—

Anns an treas àit, *Is e mothachadh agus aideachadh treibhdhireach air peacadh, maille ri féin-dhèthead ann an rathad a bhi 'fireanachadh Dhé, ceud chleachdadh àraidh an anama ghrásmhoir ann a bhi 'g éirigh a nios as a dhoimhneachdaibh.* Tha so uile filte suas anns na briathraibh. Tha e 'g aideachadh an dà chuid a chionta féin, agus ceartais Dhé nam buineadh e ris a réir droch-thoillteanais a' pheacaidh.

Agus tha na nithe so filte suas anns na briathraibh air am beachdachadh gu h-iomlan annta féin a mhain. Gidheadh tha cor an anama sin a tha ann an so air a thaisbeanadh 'gar giùlan ni's fhaide fathast. Cha-n 'eil e foiseachadh ann an so, mar a chi sinn ann a bh 'fosgladh an ath rainn, an ni àraidh a tha 'nar n-aire anns an iomlan Agus ann an rathad a bhi 'g éirigh o'n dara aon a dh' ionnsuidh an aoin eile, chum gu'n leanamaid an rùn coitchionn a leagadh sìos o thoiseach, feumaidh sinn am beachd so a leanas a thoirt maille ruinn mar an ceudna:—

Anns a' cheathramh ait, *Ged a tha cleachdadh an fheinditidh 'na ulluchadh comharaichte air son foillseachadh a' mhaitheanas ann an Dia, gidheadh cha-n fheud an t-anam bochd, àmhgharach, foiseachadh ann no foiseachadh air, ach éirigh suas gu bhi 'dùnadh ris a' mhaitheanas féin.*

Tha aon fhìrinn choitchionn fathast 'na luidh anns na briathraibh de'm feud sinn feum a dheanamh mar a theid sinn air ar n-aghaidh, eadhon,—*Gu bheil comharachadh aingidheachd le Dia agus slàinte dhaoine gu sìorruidh an aghaidh a chéile.* Tha sinn a' ciallachadh e 'bhi 'ga comharachadh ann am pearsaibh pheacadh air son nan crìochan a dh' ainmicheadh roimhe.

Bithidh sinn a' leudachadh air cuid de na nithibh so fathast, mar a dh'-fheudas sin a bhi 'comh-chuideachadh na h-oibre àraidh a tha measg ar làmhan.

Book Reviews

Life of Rev Wm. Grant. Pages 133. Price £2.00, postage extra. Obtainable from Miss E. MacKenzie, Rose Villa, 2 Hill Terrace, Mitchel Hill, Dingwall or Mrs Grant, Rowallan, Upper Knockbain Road, Dingwall.

This booklet on the late Rev Wm. Grant represents a labour of love on the part of the widow who is responsible for the preparation and printing of this short account of her husband's life and ministry, together with notes of sermons, sacramental addresses, reminiscences and anecdotes. Though a native of Dornoch, Sutherland, Mr Grant's whole ministerial life of 38 years was spent in the Parish of Halkirk in the nearby County of Caithness. What gives freshness and point to this little book are the diaries, kept by Mr Grant from time to time, which furnish the material for the illustration and confirmation of the facts and events which appear in the course of the narrative. Many will find the notes of sermons and especially the spontaneous Table Addresses given on communion occasions, interesting and refreshing. An account from the pen of Mr Grant of the conversion of a young boy, Ronald McCuish, Shieldaig, who was called away to be with the Lord in 1951 at the age of 10 years, is also included, showing how great was his interest in the young. In an appendix, a brief sketch is given of the life of Rev Thos. Hog, described by Wodrow as "that great and, I had almost said, apostolical servant of Christ", who lies among the members of his flock in the graveyard beside his church at Kiltearn where Mr Grant's remains have also been laid to rest. Here, a goodly company of the Lord's redeemed saints sleep, awaiting the sound of the last trump which will summon them to arise and go to be for ever with the Lord.

This little volume is valuable for two reasons. Written within 3 years of Mr Grant's death, it serves to recall, while there are still living among us friends who remember him, the memory of an upright, affectionate and gracious servant of Christ. Though his ministry was exercised in an obscure Northern Scottish Parish, his interests were varied and world-wide — sound religious Literature for our serving men in the last War, Educational Supplies for Foreign Mission Schools, Training of the Church's Ministry, Church Building, etc. The book serves also to supplement the very scant literature, produced by the early movement which led to the formation of the Free Presbyterian Church in 1893. Fairly full and accurate lives of the early leaders of the movement are available, but not much has been written to perpetuate the memory of their successors. This is a grave defect for these early ministers of our Church deserve to

be better known. Perhaps this little booklet will go some small way to correct this fault. A very good picture of Mr Grant appears at the beginning, and again in a small group of pictures in the body of the book, together with a Foreward by Rev R.R. Sinclair, a Preface by Rev. Wm. MacLean, and an Index of Subjects.

We are glad to have the opportunity to welcome this short account of the life and labours of the late Rev Wm. Grant and pray that the memory of this worthy servant of Christ may be blessed to many and be made a power for good to all into whose hands it may come. A.F.M.

Revelation — An Exposition of the First Eleven Chapters. James B. Ramsey. Banner of Truth Trust. £4.00.

The original edition of this volume of twenty-eight lectures was published in 1873. The lectures, at the discretion of Dr Ramsey, were confined to the first eleven chapters. They were left unpublished when he died in 1871, and given to Dr Charles Hodge for his scrutiny. They were published under the title of "The Spiritual Kingdom". Owing to their "sheer worth", the Banner of Truth Trust judged them as meriting being published in their Geneva series of commentaries. Dr Hodge cherished profound regard for Dr Ramsey as a spiritually-minded man, and also as an eminent student of the whole Bible in the original languages. We quote from Dr Hodge, — "As there is diversity of opinion as to the whole structure of the Apocalypse, there are endless differences of opinion as to the import of particular symbols . . . The answers . . . are almost as numerous as the commentators. It is out of the question, therefore, in any exposition of this portion of Scripture that certainty or unanimity is to be attained . . . The leading characteristic of these lectures is their spirituality . . . The author's sound judgment has preserved him from these fanciful interpretations of which the Apocalypse has been such a fruitful source."

The rock-bottom subject of the lectures is that the infinitely holy God, in His sovereignty, gave the book to the glorified Saviour. As Head and Mediator of the church, He enfolds this Revelation for the benefit of His waiting people. It is made known to John by an angel, and the prophetic vision actually made to pass before him.

Although a reader may not agree with Dr Ramsey's handling of symbols in every instance, yet these lectures are most edifying. "Symbols", he writes "are representations of character and principles, and of events and objects just as far as they embody these", and their fulfilment is not in "some one specific event", but "in vast series of

events of a similar character repeating themselves throughout the history of the church, and all together tending to one grand definite result, — the eternal triumph of the Cross, and the eternal ruin of all that oppose it.”

Let us now point out that much was symbolically revealed of the glory of the ascended Redeemer. The Apostle saw in vision “the symbols of His eternity and divine majesty, — ‘His head and His hairs were white like wool, as white as snow’; of His heart-searching Omniscience, — ‘His eyes as a flame of fire; of His holy resistless Providence’, — ‘His feet like unto fine brass, as if they burned in a furnace, and His voice as the sound of many waters’; and all these as He in royal and priestly robes, walked in the midst of the seven golden candlesticks, His churches.”

The glory of the church is that of a light-bearer, witness-bearing in all her worship and government. This being so the church is dependent on Christ’s presence and derives all authority from Him. The church in every age is here represented by the “seven churches of Asia”. In the letters to these churches, solemn emphasis is laid on the words. “To him that overcometh” — repeated seven times. The individual conflict of the believer is dealt with. When grace is brought by the Holy Spirit to reign in the soul, then the conflict which has no truce in time begins. “The very essence of this conflict is self-denial . . . in its manifold forms of self-righteousness, self-wisdom, self-dependence, and self-indulgence . . . Though a personal and individual conflict, it can never be carried on by personal and individual strength. Nothing but the mighty, the omnipotent resources of the mediatorial kingdom can ever enable a feeble saint to win the victory over sin, the world and the devil.” Let a reader weigh the meaning of these covenant rewards, as “the tree of life, . . . the hidden manna, . . . the morning star.”

Dr Ramsey, let us specially take notice, held the view that the seals, the trumpets and the vials referred to events which were synchronous and not successive. His handling may be best shown by the following quotation “We regard the view . . . that these seven seals, trumpets, and vials denote, not successive periods in the divine administration, but each presents the whole under different aspects . . . The first, that of the opening of the seals, is the Lamb reigning, exercising supreme dominion over all temporal and spiritual agencies; . . . the second, — the trumpets, represents this reign as one of conflict; . . . the third, the vials, represents the acts of divine wrath and vengeance. . . . Now, it is evident, that the Lamb ruling, the conflict raging, the judgments of God’s wrath descending, are not distinctions of chronological periods in the history of

the church and the world, but the three great parallel, and harmonious aspects of the mediatorial kingdom, presenting themselves in every period of its progress."

On account of the vastness of the subject it is impossible to give an account of how Dr Ramsey unfolds the meaning of the various symbolic representations. May souls, by divine blessing, have sealed on them that the covenant High Priest and King will come again to separate wise virgins from foolish virgins. "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." D.A.Macf.

What should we think of the "Carnal Christian" by Ernest C. Resinger. Banner of Truth Trust. Price 80p.

Most of our readers are probably already aware of the basic Dispensational Error by which the Scofield Bible is marred. The author of this booklet opposes and exposes yet another error of a serious nature in Scofield's explanation of 1st Corinthians, chap. 3 vv. 1 to 4. The writer maintains that Scofield divides humanity into three classes, rather than two, namely, the regenerate and the unregenerate. The dangers involved in accepting the plausible, but unwarranted, non-contextual remarks on the above passage, are forcefully brought to our notice. While combating the "Carnal Christian Theory", the author in no way overlooks the Biblical doctrine of inbred corruption in believers, nor the varying phases and stages of sanctification. In his analysis of this "strange" doctrine, E.C. Resinger enumerates no less than nine errors connected with, and flowing from the initial one.

In his concluding remarks, this "novel" doctrinal error is traced to its origin. "The 'Carnal Christian Teaching' is after all the consequence of a shallow man centred Evangelism, in which decisions are sought at any price, and with any methods." An alarm of this nature is well worth our careful consideration and perusal. F.M.

Ephesians by Geoffrey B. Wilson. Banner of Truth Trust. Price 80p.

In this little paper-back on Ephesians by G.B. Wilson, we have a concentration of precious, edifying, and elucidating comments. While the author makes no claim to originality, he certainly has the gift of welding together possibly the choicest remarks of varied writers, most of whose names are familiar to us. While the Holy Spirit alone can illumine the sacred page, a knowledge of the precise meaning of words, the significance of tenses, genders and prepositions in the original Greek, can

certainly be subservient to a clearer understanding of the words of Paul. For example, "The heaping up of genetical phrases is referred to as a striking feature of this letter". The attempts of modernists to limit the meaning of glorious phrases, are tellingly exposed, while the glory and certainty of Christ's equality with the Father is clearly and convincingly asserted. The thoughts expressed in this book follow the stream of Reformed teaching.

While there are certain passages which were, and still are controverted, these pages are replete with good solid doctrine. With the author's preference for the R.S.V. to the A.V., we cannot concur. Evidence of consequent weakness in this respect may be detected in the final page of the book. All in all however, a handbook of this type is well worth the modest sum of 80p.

F.M.

Notes and Comments

Criminology Today

A report appeared in the Daily Telegraph at the beginning of October of the Eighth World Congress of the International Society of Criminology which met in Lisbon and was attended by 600 people from 50 countries. A former Assistant Governor of Holloway prison gave her impressions of the Congress. After hearing the criminologists giving their views she came back with the impression that the global crime-wave would expand — and little wonder when among the theories propounded was one that argued that victims of crime are largely responsible for the offences committed against them, and another that maintained that societies create the crimes to which they are prone. So far as combating crime was concerned most of the theorists believed that this could only be achieved by improving political and social conditions. The idea that offenders are, and should be made to feel personally responsible for their actions was unpopular with these theorists, she reported. Some of the experts regarded all criminals without exception as victims of the law.

The report makes sad reading and is an indication of the serious state of affairs which has arisen through the abandonment of the concept of guilt which once was recognised on all sides. So long as place is given to the views of present day criminologists and sociologists little improvement can be expected in combating crime but rather the reverse. It is clear from all this that abandonment of Biblical teaching by those in positions of authority and trust has far-reaching effects, not only in the religious life of the land, but in almost every other aspect of the nation's life as well.

A New Pope

A new Pope was elected to succeed Pope John Paul whose tenure of office was so brief. The election of a Polish Cardinal to be Pope is not without significance, and is in line with the movement within the Vatican for an accommodation with the Communists. It will surprise us greatly if moves in that direction will not take place before too long.

In accordance with the ecumenical outlook of the Church of Scotland, and her favourable attitude to the Church of Rome, we find the Moderator of the General Assembly stating on behalf of his Church: "The Church of Scotland rejoices to know that the Roman Catholic Communion has found a leader. Our prayer is that he and thee (the R.C. Church) may now enjoy a long and much blessed pontificate." So we see that the Moderator blesses whom the Lord has cursed.

The Queen and Prime Minister also sent messages of goodwill to the new Pope. Such action is hardly in keeping with Her Majesty's Protestant declaration on coming to the Throne. If she is to be in any way excused it is only on the ground that her spiritual advisers are blind leaders of the blind and would not have the spiritual discernment to advise her otherwise. May she and they be speedily delivered from their thralldom and their eyes opened to see the malignity of that wicked system before our land falls a prey to it once more. What a comfort it is to know that the day is coming when all the baseness of Anti-christ will be revealed and men will wonder then that they were so long duped by it.

Liverpool Cathedral

A ceremony, attended by Her Majesty the Queen, marked the completion of the Anglican Liverpool Cathedral. The building had been started 74 years ago and only now has been completed. By all reports the Cathedral is a magnificent building and no doubt will attract people from all over the world to view it. For all that, one cannot but ask, Is this all the Church of England has to offer the people of Liverpool — a magnificent Gothic Cathedral? Of what benefit was the magnificent Temple in Jerusalem to the Jewish Nation, when in their spiritual blindness they rejected the Lord Jesus Christ. And of what use will the great Liverpool Cathedral be to the people of that city when to a large degree the Church of England has ceased to preach the Gospel of our Lord and Saviour Jesus Christ? It is the living Bread that came down from heaven that the people of Liverpool need, not the stones of the new Cathedral.

Church Notes

Presbytery Tribute to Rev. D. M. MacLeod

The Australian and New Zealand Presbytery desire to place on record their deep sense of loss and sorrow at the death of the Rev. Donald Malcolm MacLeod on Wednesday, 21st June 1978, and their appreciation of his services in Australia and New Zealand over a period of nearly ten years. His arrival in Auckland in September 1968 marked the end of his regular ministry in Scotland and the commencement of a faithful gospel ministry under the auspices of the Free Presbyterian Church of Scotland in Auckland.

This city with an urban area population of 743,000 was very much in need of a scriptural gospel witness. It was not until the late 1950's that such a witness was raised when a small congregation began to gather around the truth pleading the promise "where two or three are gathered together in My name, there am I in the midst of them". That this petition at the throne of grace was not in vain is evident from the growth of this congregation into a sanctioned charge. This in the Lord's good providence opened up the way for the call to and induction of Mr MacLeod to this, for him, very distant charge.

We have occasion for thankful acknowledgment to the Most High that when the harvest is so great and the labourers so few, it pleased Him to give Mr MacLeod a mind to labour in this part of His vineyard.

We note that Mr MacLeod denied himself in bidding farewell to near relations and friends in Scotland to proclaim the unsearchable riches of Christ far from his native land. He travelled not only many thousands of miles to his new charge but also many thousands of miles within the bounds of his new Presbytery.

We are indebted for his willingness to assist at Communion seasons and to supply at preaching stations as well as the regular labours in his own congregation. In the performance of these labours his travels to preach the gospel took him to Gisborne, Rotorua, Hastings, Wellington, Featherston, Sydney and Grafton. Thus a standard was lifted up against the enemy that had come in like a flood.

As Clerk of Presbytery he has considerably contributed to the smooth functioning of this, one of the youngest Presbyteries of the Church since its inauguration, and his presence amongst us is greatly missed.

His memory amongst us will ever be of a workman who studied to show himself approved unto God, "a workman that needeth not to be ashamed rightly dividing the word of truth" (2 Tim. 2:15).

His zeal for and love of the cause of Christ was very conspicuous when only three weeks after a major operation he resumed his labours on Sabbath, 5th February 1978 when he preached from the Song of Solomon, 2:16, "My beloved is mine and I am His".

The patience that characterized his ministry was also very evident in his illness. In the midst of much discomfort and only nine days before his departure he observed "Hitherto hath the Lord helped me. He is good and doeth good."

Whilst we mourn the loss of a beloved colleague, friend and pastor, we believe that our loss is his gain for to be with Christ is far better. We extend the Presbytery's sympathy to his wife and children and relatives in Scotland.

Committee Tribute to Rev. D. M. MacLeod, Auckland, N.Z.

The following tribute has been authorised by the Dominions and Overseas Committee.

The Dominions and Overseas Committee are sadly aware of the loss to the whole Church, caused by the death on 21st June, 1978, of the Rev. Donald Malcolm MacLeod, Auckland, New Zealand.

This eminent servant of Christ was born on 8th November 1920, months after the death of his father. By this mysterious providence, his widowed mother, like his own widow now, was left with the awesome responsibility of bringing up a large family on her own. The similarity between these cases, though not unique, is strikingly solemn.

Before emigrating to New Zealand in 1968, Mr MacLeod held two charges in Scotland; that of Lairg-Bonar Congregation from January 1956 to September 1961 and that of Stornoway Congregation from 1961 to August 1968.

As Minister of Auckland congregation, he worked in conjunction with the Dominions and Overseas Committee, and their relationship was both cordial and productive.

During Mr MacLeod's ministry in Auckland the Australia and New Zealand Presbytery was formed and as the first Clerk of the new Court he played an important role in its preliminary organisation. He is due credit for the efficient manner in which the Presbytery functioned from its initial stage. In his capacity as Presbytery Clerk his contacts with the Committee became closer as the Church's interests in Australia increased. His competence as an administrator was impressive and his intimate knowledge of the home Church helped to form a living link between it and the Church overseas.

The Dominions and Overseas Committee record their deep appreciation of the services of this eminent servant of Jesus Christ. His pious life comprised that of an able ministry of the Gospel, a loyal member of the Free Presbyterian Church of Scotland and a dutiful and loving husband and father. His acceptable personality, erudition and spiritual-mindedness made his company both edifying and refreshing.

We record our sincere sympathy with the widow and family in their very sore bereavement and with the Auckland congregation in the loss of a faithful pastor.

"A father of the fatherless and a judge of the widows, is God in His holy habitation." (Psalm 66:5).

Donald Campbell, Convener,
Dominions and Overseas Committee.

Ordination and Induction in Rhodesia

The following letter has been received from Rev. A. Ndebele and shows that the work of the Lord proceeds in Rhodesia despite the opposition of the Devil and his satanic forces. The reported death of the old elder Mnkandla will sadden those who knew him but can have every hope that he is with Christ which is far better.

My dear Rev. MacLean,

I am writing you to inform the Church in Scotland and elsewhere that Rev. B. B. Dube was ordained and inducted to the charge of the Zenka parish congregation on the 12th October, 1978, amidst a huge crowd.

Because of the security risks that would have been taken at Zenka if white people had gone for the Ordination and Induction, the Presbytery arranged the whole thing at Ingwenya. Zenka people came to Ingwenya on Wednesday by bus, and spent the night at Ingwenya. Services began on Thursday as early as 7 a.m. We were glad that by 1 p.m. all work had been done and the Nkai District people were off to the Shangani by 2 p.m. We were sure they were in time, as the curfew has been extended and is from 5 p.m. to 9 a.m.

We indeed felt that the Lord was with us by His Word and Spirit. The whole work was done in a very solemn atmosphere.

However it was sad that old Mnkandla, who had come all the way from Zenka at the age of nearly a hundred, could not get back to his home at Katasa. He died on Friday night while waiting at William Mpofu's home to be taken home on Saturday. While sorry, we are surely not as those who have no hope. Mr Elisha Mnkandla had been professing Christ for the past fifty-plus years, and had been an elder of the Church for over

forty years. Mnkandla was mighty in prayer. He was the last of the old elders like the late John Mpofu and others.

During the Ordination Services Mnkandla looked extraordinarily bright, but did not live long enough to relate to his wife and family his experiences at Ingwenya, at the time of the last Ordination he was to witness.

In the Nkai District, which is now under the Martial Law, the security forces seem to be able to contain the situation there. Many people who come from the Nkai District say that had the Government done what they are now doing, sooner, the terrorists could not have caused so much trouble as they did. We can only hope that the situation continues to improve security-wise, and especially that we would start our Bush Communion Services. We miss them keenly.

Rev. Petros Mzamo is a lot better. All are well.

My kindest regards,

Yours sincerely,

A. B. Ndebele.

Presbytery Meetings (D.V.)

Outer Isles: At Stornoway on 12th December at 11.30 a.m.

Skye: At Portree on 6th February 1979 at 11 a.m.

List of Communions

The list of Communions on the inside front cover of the magazine has been corrected for 1979. The editor would be glad to know of any further corrections that are required.

Acknowledgment of Donations

The General Treasurer, Mr W. D. Fraser, 20 Daleview Avenue, Glasgow G12, acknowledges the following donations with sincere thanks:—

Sustentation Fund — Alex. Chaplin, Portree, £20; Mrs M.R. MacKay, Bettyhill, per Jas. MacLeod, £10.

Foreign Mission Fund — A Friend, Delhi, Ontario, \$20.

Free Distribution Fund — Dumbarton Postmark, £5.

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

Barnoldswick — Mr and Mrs M., Mansfield, £5; M.G., £5; E.K., £5 (last two for congregational purposes).

Dumbarton — Anon. (in plate), £5; Friend, Edinburgh, £10; Friend, Inverness, £5 (all for Manse Fund, last two per T. MacRae); Friend, Edinburgh, £5; Anon., £3 (both per T. MacRae); Anon., £10; Anon., £5 (in plate); Anon., £5 (in plate), last five for Dumbarton

Church Extension; Anon., £5; A. McD., £5, both for Communion Expenses; Anon., Cardross, £5 (in plate), sent to B.T.S.

Edinburgh — R.C., £10 for Minister's Car Allowance.

Fort William — Mrs C. Campbell, Soay, Onich, £50 for Congregational Purposes; Anon., Psalm 84, verses 1 and 2, envelope in plate, £1; Montgomery Family, Kinlochleven, gift for Church Exterior Decoration; Mr and Mrs MacCuish, Geocrab, £5; Miss Martin, Harris, £5; Capt. Morrison, Northton, £5; Friend, Harris, £5; Friend, Valtos, £5; Friend, North Tolsta, £5; Friend, Valtos, £5; Friend, North Tolsta, £5; Friend, Rodel, for Minibus, £3; C.G.S., Stornoway, £5; Mrs Morrison, Tarbert, £3; Mrs Morrison, Scadabay, £5; Friend, Tarbert, £3; Two Friends, Miavaig, £5; Friend, Kyles, £5; Friend, Harris, £5. Total £64, all per Rev. J. A. Macdonald.

Gairloch — D., Port Henderson, £50; C.M., House of Rest, £100; A.M., £2 (all for Congr. Purposes); Mr M., Invermoriston, £4, £1 (for Communion Expenses); Two Lewis Friends, £5 for Sust. Fund; Miss M., Croft, £5; Anon., Port Henderson, £5; P., Badachro, £5; A. MacP., £5; Anon., £2 last five for Car Fund, all per Rev. A. MacDonald.

Glasgow — Well-wisher, £100 per R.A.C., in appreciation for services; M.M., Thornliebank, £2 per W.D.F.; In Memory of Mrs C. MacCuish, £100 (both for Congr. Fund); M.M., Thornliebank, £3 per W.D.F.; D.M.D., in memory of a loved sister, £10 per Rev. D.M.; Anon., £10; Mrs G., £3 per Rev. D.M.; A Friend, Thornlibank, £3 (last five for Sust. Fund); Anon., £2 for Jewish and Foreign Mission Fund; Anon., £2 for Rhodesia; Anon., £5 for Underground Evangelism; K.G., £2.20; A Friend, Thornliebank, £2 for Trinitarian Bible Society; Anon., £5 for Home of Rest; Anon., £5; Anon., £5 (both for Bus Expenses); Anon., £10; Anon., £5 (both for T.B.S.); Miss McK. for Bibles, £2 for Underground Evangelism per Rev. D. McL.; May God Bless, £7.50 for Home of Rest; Anon., £10 for Sust. Fund; P., £5 for Congr. Fund; J.C., £2; Anon., £5 (both for Bus Expenses).

Glendale — Two Raasay Friends, £10 for Congr. Purposes; In memory of a beloved sister, £50.

Greenock — D.R.M., Glasgow, £10 (envelope in plate); Mrs MacA., Inverkep, £10; Anon., £5 (last two per Rev. L. MacLeod and last three for Communion Expenses); R.H.C., N.I., £10; Envelope in plate, £10; From Glasgow Friend, £7 (last three for Congr. Purposes).

Kyle — In memory of a dearly loved father, £20; Kishorn Friend, £10; A Friend, £2; Miss R.M., Raasay, £5 per Mr Malcolm MacLeod; Envelope in plate, £10 (all for Kyle Manse Building Fund); From Two Dutch Friends at Kyle Prayer Meeting, £80.

Ness — Ness Sabbath School, £60; Friends per A. MacL., £10; Friend per Mr A. MacL., £3 (all for new Lionel Church Porch; Mr and Mrs MacL., California, £10 for Communion Expenses; Mr and Mrs A.M.M., Skig, £10; Mr and Mrs A.M., Fordyce St., £10 (both for Congr. Purposes).

Perth, Stirling and Dundee — Inverness Postmark, £10 for Manse Fund; Friend, £5 per Rev. I.R.T.; Envelope in plate, £10; Mrs T. and Mother, Stirling, £15; Miss C. McK., Balif. House, Inverness, £1; Friend, Inverness, £5; Friend, Lochcarron, £5 (all for Church Extension congr.).

Portree — Anon., £5 for Home Mission (in Church plate); Friend, £5 for Manse Expenses per F.M.

Raasay — J.F., £20 for Sust. Fund; Friend of the Cause, Inverarish, £5 for Sust. Fund and £5 for Property Fund per M.D. MacKay; Friend, Raasay, £5 for Sust. Fund and £5 for Property Fund per J.M. MacLeod.

Rogart — Anon., £28 for Home Mission Fund per Mr D. MacIennan.

Stornoway — Two Friends, Inverness, £12 for Congr. Funds per Rev. J. MacLeod.

Vatten — In Church plate, £5 for Communion Expenses.

Watnlish — Mrs M., Halistra, £5 for Congr. Funds.

Wick — A Friend, Harris, £5 in memory of late Mr and Mrs John Martin; A Friend, Thurso, £5, both per Rev. R.R.S.