

The
Free Presbyterian Magazine
and Monthly Record

Volume 76

January 1971

No. 1

The New Year

The Lord has graciously spared us to see the beginning of another year in time. This is a mercy which we ought not to treat lightly for "the Judge standeth at the door". Soon we will be summoned to the bar of God to render our account for all the deeds done in the body according to that which we have done whether they be good or evil. May the advent of a New Year impress upon us the preciousness of time; give us a sense of our solemn responsibilities as never dying souls; and of our great need of valuing and using aright the privileges that we possess.

How quickly days and months and years pass. How swiftly we are posting to eternity. Soon our bodies are to go to their long home, the grave, and our souls to return to God who gave them. The nearness of eternity is a sobering thought. None with the least sense of the solemnity of death and of entry into the eternal world can face death lightly. The greatest saint realises the solemn issues which are bound up with the state of the soul at death. Heaven or hell must be the eternal abode of men. Scripture warns us: "As the tree falleth so shall it lie." Let us solemnly consider the great question of our eternal destiny. If we live godless and Christless in this world and continue thus till the end of our day we will go down to the blackness of darkness for ever. If, however, we are found coming as poor, needy sinners to the alone Saviour of sinners, the Lord and Saviour Jesus Christ, and are found resting upon Him alone for eternity then we shall be eternally blessed in Him. May all the readers of the Magazine at home and abroad be of that blessed number who shall be found here in time believing on the Lord Jesus Christ for salvation, and finally in eternity inheriting eternal glory.

To all our readers at home and abroad we would say in the language of Scripture: "The blessing of the Lord be upon you; we bless you in the name of the Lord." Ps. 129 : 8.

Suffer Patiently

If it be possible, as much as lieth in you, live peaceably with all men.

— Rom. 12 v. 18.

There is much contest in the world about property; but believers taking Christ for their only property (a property of which none can dispossess them) have in Him alone, immense treasures and lasting peace. And since therefore wrath and anger turn into nothing but disquietness, and are punished by themselves, why dost thou having so much to enrich and delight thee, suffer thyself to be easily moved by them? The least provocation it may be, even a single word will stir up the corruption of thine heart, so as to change thy countenance, and make thee speak unadvisedly. But consider how God bears with thee, and what an abomination anger is. It is the venom of the old serpent. As for thee called as thou art to bear the image of God, and bring forth the fruits of the good Spirit, thou must follow the lamb-like mind of Christ. For this purpose it is necessary — First, To avoid all occasions of strife. Secondly, If quarrels arise, to bridle our tongues. Thirdly, To suffer patiently when we are wronged. Fourthly, Immediately to offer up fervent prayer, and thus to quench the sparks of fire, before they break into a flame. This is the easiest and only method to prevent great troubles, and lead a peaceful, happy life; for anger carries in itself uneasiness, and love a sweet satisfaction. Lord preserve me from anger, wrath, clamour, and all that is opposed to the mind and temper of Thy beloved Son.

From: Bogatsky's Daily Readings.

Sermon

by Rev. A. MacKay, Tarbert

Matthew Chap. 15; v. 22

"And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou Son of David: my daughter is grievously vexed with a devil."

In this chapter we find Christ reproving the Scribes and Pharisees for transgressing God's commandment by their own traditions. He teaches how that "not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man". "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Here we have the Lord declaring plainly the total depravity of the heart of man — a doctrine which the

large majority in our day do not like to believe, but our land is proving the truth of this doctrine. We should be thankful to the Lord for restraining grace and, indeed, we should be asking the Lord for saving grace, and have the prayer continually: "Create in me a clean heart, O God; and renew a right spirit within me".

We read further, "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts . . ." She was a woman in great trouble. From the words of our text we would notice —

1. The trial of this woman's faith.
2. Her perseverance in faith.
3. The Lord answering and comforting her.

In the **first place** we notice that this woman had saving faith in the Lord Jesus Christ. She acknowledges His divinity when she says, "O Lord". She believes that He is the Eternal God. She also believes in His true, holy humanity, when she says "Thou Son of David". With regard to His humanity, she believes that He came through the lineage of David. She sees what only saving faith can see — the glory of the Person of Christ "God and man in two distinct natures and one Person forever." When she prays "Have mercy on me", she wholeheartedly believes that she is praying to "God manifest in the flesh."

We will not enter into the nature of her trouble, but just mention that she **had** severe trouble. The word of God tells us that her daughter was grievously vexed with a devil. She felt her trouble so very close to herself, even as her own trouble, that she prayed, "Have mercy on me". When the people of God have deep affliction, the Lord means them to feel it. The Lord does not mean them to be stoical in trouble, and He means them to see His own hand in the trouble. When this woman prayed earnestly to the Lord, we read that "He answered her not a word". Now, along with her special trouble, she felt something else, which was very trying — the Lord's silence to her as she prayed. The Lord's people know something of this — what it is to pray earnestly in trouble, and to feel the Lord's silence in answering them not a word. Dear soul, do you know anything of this anguish of heart yourself? The people of God know it, and this is the Lord's way of teaching them. In our trouble we should always remember, in all humility, that "With us he dealt not as we sinned, nor did requite our ill". If the Lord were to mark our iniquity we could not stand.

Now, we see again that the Lord tried her faith in another way. Instead of answering her according to her desire, the Lord, in His sovereignty, gave her more trouble. That was, as we read: "And His disciples came and besought Him saying, Send her away; for she crieth after us". These words from the disciples must have been sore pangs to her troubled heart. They accused her of causing much trouble, and

it seems as if they were doubting her grace and sincerity. This teaches us that we should never take pride in our own discernment. We ought to be very tender towards a child of God in trouble. It is most grievous to a gracious soul in trouble to see aloofness and to feel coldness from the people of God.

This woman desired that the Lord would answer her at once — in **her** time. She learned by the trial of her faith that she must wait upon the Lord's time. Where saving faith is, it will be tried. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ".

Now the Lord spoke and said to her, "I am not sent but unto the lost sheep of the house of Israel". The Lord was again trying her faith and she felt this, as the Lord meant her to feel it. There is no trial of faith without a heart-feeling of it. She knew that she was not of the commonwealth of Israel. She was a Greek, a Syrophenician woman, and what comfort would she receive from these words from the Lord? At the same time the Lord was preparing her heart for comfort. When the Lord has a special blessing in store for a child of God, He prepares the heart to receive the blessing with humility and thankfulness. Of ourselves we know not how to receive the mercies and blessings of God in that way. But the child of God will be taught, as we read, "All thy children shall be taught of the Lord." This woman (however her faith might be tried) could not be sent away. The more she was tried, the more she cleaved to the Lord. What do we know ourselves of such an experience? In our trouble, it is cause of great anguish of heart to be conscious of the Lord's silence and to be searched by the word of God. We need experimental, heart religion in order to be saved for Eternity, and that is what this woman had.

We read that "then came she and worshipped Him, saying, Lord help me." She knew that only the Lord could help her. And dear child of God, in your extremity, you are brought to this by the teaching and loving-kindness of the Lord. The Lord went further to try this woman's faith, when He said, "It is not meet to take the children's bread, and to cast it to dogs." The trial of faith is often something prolonged and we are meant to learn patience in it. The Jews termed the Gentiles by the name "dogs". This woman knew that she was a Gentile and she felt being numbered among the dogs. The Lord was preparing her for the blessing. He was teaching her her utter unworthiness of it. When the people of God are prepared for a special blessing they will painfully learn their own unworthiness. They are not worthy of the least of his mercies. No learning is easy, whatever trade or profession we seek. Spiritual learning is not easy, though profitable. It is often by painful experience that we learn. But this is one thing we must learn —

to loath ourselves because of our sins and the sin of our heart. How precious that the Blood of Jesus Christ cleanseth us from all sin.

Secondly — her perseverance in her trial of faith

When she was convinced of her unworthiness, she whole-heartedly acknowledged it and answered, "Truth Lord" It is all true that I am unworthy, but yet the dogs eat of the crumbs which fall from their master's table. I think the implication is — "if Thou wilt give me the blessing; if Thou wilt help me — a poor, unworthy sinner — this will not deprive Thy people of any good. I, with them, will be blest." It was the same faith by which she saw her own unworthiness, as that by which she saw the glory of the Lord. Only those, who see by faith the glory of the Person of Christ, as their Lord and Saviour, see their own sinful hearts. It is that "faith that worketh by love" and "purifieth the heart" that gives one to see the wretchedness and vileness of their own hearts. The child of God is taught that "Christ Jesus came into the world to save sinners" — sinners, wretched rebels. We notice her gospel attitude towards the disciples. When she was despised by them, she still believed that they were the true followers of Christ — that Christ loved them and that they loved Christ. She still loved them and respected them as the servants of the Lord. It is grace, and much grace, that will enable one to be exercised in such a spirit in similar circumstances but grace **can** enable one.

When the Lord tried her faith by telling her: "I am not sent but unto the lost sheep of the house of Israel", instead of hopelessly turning her back on the Saviour, she came and worshipped Him, praying, "Lord, help me". That is the nature of faith — seeking the glory of God in worship and prayer. We cannot worship in spirit and in truth without spiritual, heart prayer. We cannot pray in a true sense, without adoring the Lord. This was the exercise of the Syrophenician woman, in her trial of faith. The formalist knows nothing of heart pain and comfort in the trial of faith. He has no saving faith, and, therefore, no trial of faith. It is a great comfort to the child of God, when the afflicting hand of the Lord is upon him, to know that it is written: "whom the Lord loveth, He chasteneth, and scourgeth every son whom he receiveth." There is no exception here. All of them are chastised and scourged. This woman learned much that was to the glory of God and for her own good, in her trial.

Sin has brought groans, sighs and tears into this world. The people of God know this experimentally but "God shall wipe away all tears from their eyes". They shall have their troubles in the wilderness but the promise is — "So to the haven He them brings, which they desired to see." When the Lord gives them moments of His sweet Presence, He gives them a foretaste of the sweetness they will have to Eternity.

Thirdly: The Lord answering and comforting her.

Jesus addressed her, in the presence of His disciples. "O, woman, great is thy faith, be it unto thee even as thou wilt." There she had the special blessing which she requested, and for which the Lord prepared her heart. Along with the blessing, she received the joy of full assurance of faith, and rejoiced in the comforting Presence of the Lord. Child of God, you know something of this yourself, and how sweet this has been to your soul. The Lord gave you (as he gave the Syrophenician woman) the blessing most suitable in your time of need — a measure of assurance, which caused you to humble yourself before the Lord, while you were conscious of the love of God, shed abroad in your heart. Then you realised the promise (although not in this exact portion, yet in the essence of it) — "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee". We mentioned that the Lord gave her this comfort in the presence of the disciples. Now they realised that she was a believer in Christ; that she loved the Lord and that she was a humble petitioner in His presence. She and they were in the spirit of the gospel towards one another. That is what all the people of God need — "Let each esteem other better than themselves". She was now in a haven of rest. By way of illustration, I might tell you of one morning's crossing from Lochmaddy to Tarbert. It was very stormy, and the waves were mountainous. Although I was used to the sea, I was afraid at times the the "Lochmór" would capsize. I was alone in the lounge. The captain came in and kindly spoke to me, comforting me by saying, "She will soon run out of this; we will soon be in the shelter of the land". Oh, child of God, you may at present be in the storm, but the Captain of our Salvation, even Jesus, in eternal love, by His Spirit and word, whispers in your ear and comforts you that you will soon be out of the storm, and in the shelter of Emmanuel's land. Moreover, you will soon be with Himself in glory. At times here the people of God can sing, "The storm is changed into a calm at His command and will; so that the waves, which raged before, now quiet are and still". By faith they look forward to the rest that remaineth to the people of God.

As we were reading in our magazine recently —

O happy harbour of the saints, O sweet and pleasant soil,

In thee no sorrow may be found — no grief, no care, no toil.

The Syrophenician woman, her trial of faith over, is now in Glory with the Lord, rejoicing in a way that we cannot yet understand, except in the measure that we experimentally know the Presence of the Lord here. Along with her, you child of God, will know to all eternity, the glorious meaning of the truth that says: "And so shall we ever be with the Lord".

Letter

by the late REV. HUGH MARTIN, D.D., of Edinburgh

Lasswade, 2nd April 1875.

My dear Friend,

First of all, please accept the accompanying Copy of these most precious remains of Dr John Duncan in token of the affectionate remembrance I bear towards you, "being mindful," if not, "of thy tears," yet of that blessed and holy question you asked me at "How can I serve Christ or His Church while I have an unpurged conscience?" Yes, it is a holy question, and an honourable, because a holy one.

"Guilt," (says Dr Duncan, page 40) is the relation between disobedience and punishment." It is a relation constituted by God Himself, in His holiness and righteousness, and is therefore a holy and a righteous thing. And to feel it is, therefore, to feel a holy thing pressing on the soul, and to accept the burden with a resolution to acquiesce in no removal of it, with which God is not well pleased, is a holy feeling, the beginning of truest holiness.

And how can we ever praise God enough that the relief is so holy? "Holy, holy holy."! The Holy One holily made liable to bear the guilt of all the sins of a people whom no man can number. Emmanuel holily slain, holily giving Himself in death, holily accepted, holily rewarded for becoming in His holy self the balm, the cure, the comfort, the peace, the all sufficient and everlasting relief of a guilty conscience.

Isaiah heard the seraphim exclaim when they saw the Lord's holiness, "the whole earth is full of His Glory." Scientific men tell us that the sun is a dark body with a photosphere or atmosphere of light surrounding it. Isn't this more certainly true concerning the earth as filled with the Lord's Glory, for what is the spiritual photosphere of this dark earth if it be not a holily slain Christ? So that from those "habitable parts of the earth" where He had His Eternal delights, there comes, when in this glorious photosphere of a Crucified Saviour is seen the forgiveness of sins, the echo of His song, "My delights were with the sons of men."

And when a holy righteous and real forgiveness penetrates its way into the burning fibres of a guilty conscience, pacifying, cooling, cleansing, then they are given the exact tension for the time which the Spirit of God teaches them as on shining silver harps strings to sing, "Worthy is the Lamb that was slain," "the whole earth is full of His Glory," aye, and the whole Heaven too! For really federally all those fibres of conscience were gathered up into Christ when He died, and then and

there they discharged their venom. When Christ the Head died His body which is the Church died. Head He could not be, nor as Head die, without His body, and when the blessed spirit of God unites actually to Christ the soul that was federally in Him, when He died, all the venom of the guilty conscience actually runs up into Him, and is in Him eternally and righteously annihilated and from Him yea from His shed blood there runs down into the fibres of conscience and into the poor soul's heart's core the holy peace, purity, love and grace that had their triumph in the cry — "It is finished" and we dare not say, "This cannot be to me" We are rather bound to say, "This must be to me." Sadly here, if anywhere, the Kingdom of Heaven suffereth violence, and the violent it by force."

Thou knowest, O Christ, what this guilty conscience of mine will grow into to all eternity, if not purged, and cleansed and healed by Thee." It will be O Lamb of God an eternal blasphemer of Thee and of Thy Father, and of Thy Spirit. Is that any wish of Thine? Thou art its Creator, Creator of this same conscience which I by transgressions have made guilty. Hast Thou not a desire to the works of Thine own Hands? A conscience is a more wonderful creature of Thine than are suns and stars with all their photospheres that baffle the search of sciences. Very glorious art Thou as Creator of a conscience "Father Glorify thy Son by making Him the balm of my conscience, Thou art more glorious far as the balm of a wounded conscience.

The day will not be far distant when, with those who already sing in the land where they say not, "I am sick" being forgiven their iniquities, I too shall sing to my own hearts solacement and to Thy praise, the song of my salvation, "Worthy is the Lamb that was slain, for He was slain for us."

How near did our blessed Lord come to knowing the agony of having a guilty conscience? That is a wonderful question. We cannot answer it. This only we know He had a conscience and He had guilt. Holy He was, inviolably holy. "Such an high priest became us who was holy and undefiled" even by the sin that He bore, and "separate from sinners" even when "numbered with the transgressors." But He was numbered with the transgressors and sin He did bear. And the sin which He bore was the procuring cause of His sufferings. And He justified the sword that smote Him by an acquiescing reference to the sin that He was answerable for. And to what faculty of His human soul, to what created principle of His nature if not to conscience, did the Father make appeal when He appealed to Him willingly to bear the stroke of the sword which He awoke to smite Him? Did the blessed Lamb of God not conscientiously suffer the punishment due to His people's sins? "I do always the things that please the Father". Oh how holy and pure and bright as a burnished mirror was His conscience, in all His suffer-

ings! Yet was it not suffering? Yea, its sufferings were infinitely acute because of its perfect holiness.

"The bush burned" and surely we may here hear the voice "Take off thy shoes from off thy feet for this place is holy ground." O, how little do we know of Christ crucified! The Lord give us the only state of heart that can dare to think of Him, the broken and the contrite spirit. Had we more of that we would understand more of Him. This however we do know that in His soul agony in Gethsemane and on Calvary He came so near to the agony of a sin-convinced conscience as that of a hair's breadth, less would have disqualified Him for that sympathy which He has experimentally attained by coming to that point, and not a hair's breadth further. Surely this is a guilty sinner's friend and this is her Beloved, O ye daughters of Jerusalem. The answer then to your question, How can I serve Christ or His Church, while I have an unpurged conscience? It is just this, He who is the Lord of thy conscience, is also the balm, the cure, the peace, yea the everlasting relief, and health of it.

Well, I was to tell you of my wanderings and preachings these last three weeks but what matters it? They are in Christ's Hands, there let them rest to bring forth fruit to His Glory. I go to Glasgow Communion next Wednesday.

Yours etc.,

HUGH MARTIN.

The Diary of Dugald Buchanan

Period IV — From May, 1742 to February, 1743

(Containing the progress of conviction in my soul, with the many fears and doubts I was under from May, 1742, till February, 1743, when the Lord in some measure loosed my bands and set me at liberty.)

I was like the man who had his eyes half-opened and saw men as trees walking; but, blessed be God, it was like the twilight of the morning and not of the evening, and so the morning star arose, the day began to break and the shadows to flee away. "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day that shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening-time it shall be light." (Zech. 14: 6, 7.)

My fears began again and suggested, "What if thou art not elected? Christ will never save thee though thou shouldest weep tears of blood for thy sins." Besides, I had such great thoughts of the mercy of being

saved that I was even confounded to think that it should ever be bestowed upon me, since I was no ways worthy of such an exceeding great mercy. These thoughts brought me into so great a perplexity, that when at prayer, I always thought upon these words, "What if thou art not elected?" and therefore that I need not trouble myself about a thing so uncertain; to which I found this reply: "But have I not as much ground to believe that I am, as that I am not?" Yet I was not able in this manner to repel the violence of the temptation.

The Sacrament of the Lord's Supper was to be administered at Muthil on the second Sabbath of July, 1742, and having a desire to be there, I set a day apart for fasting and humiliation, in order that I might be prepared for that holy ordinance; but, being ignorant of a true fast, I went about the duty in my own strength. Yet the Lord, who never left off pursuing the design of His grace in me, blasted this duty, and showed me how loathsome all my duties were in the sight of a holy God. According to the arrangement I had made, I arose very early in the morning, and, having gone into the cave of a rock, I began the day's work with prayer, and spread the black roll of my iniquities before the Lord, which I had formerly written; and a humbling sight it was to behold. I did not, however, proceed far when I began to grow very sleepy, and at last was so overcome that I could do nothing. I prayed against it, but all to no purpose. Then I took my Bible to read, that I might prevail; but sleep so increased that my Bible fell out of my hands. Towards evening I came home heavy and displeased with the exercises of the day, being assured that such a fast was not acceptable to the Lord. "Is it such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow his head like a bulrush?" (Is. 58:5, 6.)

The day following I went to Muthill, where I met with some judicious Christians, whose company was very acceptable to me, for there was no one at home who could understand my exercise. I was a little comforted by their conversation and answers; but still my soul remained in trouble; and I was afraid to join in the ordinance, as I found the unbelief of my heart so very great, and could not find so much as the least evidence of faith, love, or any other grace. And my old temptation stared me in the face.

On the Sabbath morning I heard Mr Hally preach the action sermon from Hebrews 6:18, "That we might have consolation, who have fled for refuge to lay hold on the hope set before us." While he was delivering this sermon I was under great trouble, and was melted into tears, for the secrets of my heart were made manifest unto me. He was wonderfully helped to speak home to the hearts of the hearers; and cleared up several stumbling-blocks that Satan frequently throws in the way of those who are fleeing to the city of refuge. Among others

he made the following observations: "If you are a man who is fleeing to the city of refuge, the devil will do his endeavour to stop your journey, by telling you that you are not elected; and that you need not run, for that it will be in vain. But say you to him, that he does not know who is elected, or who is not; and that he was never admitted to read the Lamb's book of life."

"But if this will not serve his turn, he will tell you that you have continued too long in your sins, that the day of grace is now past; and therefore that it is too late for you to run. But tell him that it is the property of the gates of the city of refuge that they are not shut either by night or by day. So that, at whatever time the man-slayer will come, he will find the gates of the city open. Again, he will tell you that you are not safe after you are entered; and that the avenger of blood will lay hold of you some time or other. But tell him that the man-slayer's right is committed to the Levites and priests; and that the man-slayer has free access to read them when he comes there; and that his right and security is no less than the immutable promise and purpose of God who cannot lie. So that if the man comes there, he is secure enough.

Notwithstanding all my objections being thus answered, I had no courage to go forward to the Lord's table. I saw that I had the outward call of the word, but no inward call to go forward; and so I went to hear sermon at the tent, where I heard Mr Mackie, who proclaimed these words to the congregation: "Whoever among you is willing to accept of Jesus Christ in all His offices without exception, he is welcome to the Lord's table this day." When I heard this I thought my heart was drawn out after Christ in all His offices; and that I was willing to accept of Him as King to rule and subdue me, as well as Priest to save me. Then I said with the prodigal, "I will arise and go to my father."

But no sooner did I arise to go to the church than Satan was at my right hand to resist me, and to say, "Have you not sin enough already upon you, and will you go there also?" which put me to such a stand as that I did not know what to do. Then I said, Oh! no, I will not go. And therefore sat down where I was. In a little, however, I found my heart pressing me to go to the church. I therefore arose, but was soon detained again by the same temptation. While I was thus in great perplexity, this scripture came into my mind, Chron. 21:13, "I am in a great strait, let me now fall into the hands of the Lord, for very great are his mercies." Upon which I went forward, but came away afterwards from this ordinance in great darkness.

I was, sometime after this, complaining to some of my Christian friends about the sad disorder of my soul; but they showed me no pity, and said that it was ill becoming in me to complain in that manner,

when others had not won my length; which led me to conclude that I was nothing but a mere hypocrite, and that they were deceived in me.

On Monday I heard Mr Drummond preach from these words, "As rivers of water in a dry place."

He observed the singular qualities which this water had over the natural water. "When the land," said he, "requires rain, and is parched, the corn withereth and decayeth; and so it is with the seeds of grace, which are sown in our hearts, when they want the influence of the Holy Ghost; but, observe the difference, when the natural rain comes it nourishes weeds as well as the corn. But the rain of the Spirit nourisheth the corn only, and killeth the weeds; and, further, the terrors of the law may break a heart of stone to pieces, but the least piece of that broken heart is still a stone; but, when the mollifying influences of the Holy Spirit come, they will dissolve the heart of stone into a heart of flesh. These things were useful to me.

On Monday night I was enlarged when engaged in private prayer; and the Lord instructed me as to several things from that text, 2 Peter 1:10, "Wherefore the rather give diligence to make your calling and election sure." Wherein I saw that it was not my duty to inquire first about my election, but to see if I could come to the knowledge of being called: "For whom he did predestinate them he also called." The Lord gave me some light also about justification and effectual calling, and likewise good hope.

The Sacrament of the Lord's Supper was to be celebrated at Callander, where I attended, and on the Saturday heard a very comfortable sermon by Mr S - - - h, from these words: "A bruised reed shall he not break."

He observed, "that the believer might sometimes be, as to the exercises of his grace as weak as the smoke of a candle after it is blown out;" "But," said he, "will the Lord Jesus Christ quench that smoke? No; He will cherish and take care of it, and blow upon it with the wind of His Holy Spirit, till it burn up into a flame." I was greatly revived by this sermon. I heard another from these words: Josh. 3:5, "Sanctify yourselves, for tomorrow the Lord will do wonders among you." I heard some expressions deduced from these words, by which my affections were warmed with love to the Lord Jesus. Among other things the preacher remarked, "the devil said, skin for skin, all that a man hath will he give for his life." "But behold your exalted Redeemer, who freely and willingly laid down His life for you." Again, "Zipporah said when he circumcised the child, a bloody husband thou art to me. But Christ may say, A bloody Church art thou to me. I paid dear for thee." Upon hearing this I thought my heart was inflamed with love to the Lord Jesus Christ, who loved me at such a dear rate. I rose immediately to get to the table, while the congregation were singing

the fifth verse of Psalm 24, which were the sweetest words to me I ever heard, and I said, "O my soul, come and sit down under the covert of this atoning blood, and receive the blessing from the Lord, which is purchased at such a dear rate!" O the wonderful view I had of the sufferings of the Lord Jesus! But shortly after this a great mist and darkness fell upon me; and I had many heart-challenges for having come to the feast in such strange apparel. I was no less cast down by a sermon I heard preached from 1 John 1:3, from which some marks were given to those who had fellowship with the Father and the Son: to which I could lay no claim.

At this time I was hearing a great noise about the work of God at Cambuslang, in consequence of which I went there, and was greatly comforted to hear the people speaking of their experiences to one another. On the Sabbath there was a great multitude gathered together. Such a sight I never saw before. Mr Whitefield lectured from Matthew 14; and there was an uncommon concern among the people. But although I heard great threatenings denounced against sinners of all descriptions, yet I was not in the least affected thereby; and saw that unless the Spirit of God wrought upon me, it was beyond the reach of any mortal to do it. These words came forcibly into my mind: "Behold I go forward, but he is not **there**; and backward, but I cannot perceive him: On the left hand where he doth work, but I cannot behold **him**; he hideth himself on the right hand, that I cannot see **him**" (Job 23:8, 9). I came away from this place rejoicing at the Lord's conquest in the land, by making a willing people in the day of his power.

When coming home and meditating on what I had been hearing, these words came into my mind: "And ye are complete in him" (Col. 2:10). By which I saw that it was by Christ, and in Him alone, and not in myself, that I could be complete; and that God beheld His people as in Christ to be without spot or blemish. The Lord showed me also something of the fulness of Christ and the emptiness of myself and all my duties. Yet I doubted His willingness to communicate His fulness to me. After this I went to Comrie, where Mr Hally of Muthil preached from the fifth chapter of Matthew; when the Lord helped me to make application of the third, sixth, and seventh verses, with great satisfaction to my soul. But, not many days after, I razed all the foundation, again thinking it was all but a mere delusion.

Some days after this I found a book which treated of the doctrine of justification, and the different views persons had of Christ when they closed with Him for life and salvation. The author observed "that the first actings of faith in the soul pass under descriptions; such as looking unto Jesus; coming to Christ; fleeing to the city of refuge; running unto His name as into a strong tower; committing the soul into his hands; and trusting in His name. So that the first actings of faith in different

souls may in some manner vary. Some have clearer views of Christ, and are enabled to believe in Him more strongly; while others are weaker in faith. And as the manslayer hasting for his life to one of the cities of refuge, was ordered to flee to that which was nearest him, so it is the duty and privilege of sinners, when they see their miserable condition, to flee immediately to Christ the great Saviour, and to that in Him of which they have the clearest discerning, and is in that regard the nearest to them. And though the distinct actings of faith in Christ vary, yet in the main they agree, inasmuch as it is one Christ that is believed on for purification and life. They all flee to one Christ for refuge, and so are all safe."

The Lord enlightened my mind from this passage, so that I was enabled to see my mistake, and to close with Christ as a Saviour suitable to my case.

Noted English Preachers of the 18th Century

1. WILLIAM GRIMSHAW, 1708-63

by Rev. H. R. Moshe Radcliff, Th.L.

WILLIAM GRIMSHAW was born on the 3rd September, 1708, in Blackburn, Lancashire. He was educated first of all in his home town, and then at Christ's College, Cambridge. His early years were spent without Christ in the vain pleasures of sin. He was much given to swearing and drinking. He was ordained into the ministry of the Church of England in 1731, while still unconverted and was appointed to Rochdale, but later that year he was inducted to the charge of Todmorden. In 1734 he married a widow, and a son and daughter were born to them. However the joys of married life only lasted five years when his wife died.

He was still in darkness all that time, and a blind leader of the blind. When a woman, Mary Schofield, came to him in distress he advised her: "Put away gloomy thoughts; go into merry company; divert yourself; and all will be well at the last." The year 1734 marked, however, the time of his spiritual awakening, and he came under concern for his soul. It was in that year that he gave up his loose and worldly habits, and began the habit which he continued throughout the rest of his life, that is, to ply the Throne of grace four times a day. At that time, however, he had no knowledge of the One who alone can forgive sin, and could lift the burden of guilt from his shoulders. His preaching also assumed a new note and he called upon his people to think of eternity, but at the

same time he was not able to show them the way to escape from the wrath to come. To another person who came to him in great concern he had painfully to admit "I am in the same state myself, but to despair of the mercies of God would be worse than all."

His bereavement had caused him great anguish of soul and now more than ever he sought peace for his soul, and this he did on his knees with an open Bible. Another means that the Lord was to use were two books, Brooks on "Precious Remedies Against Satan's Devices" and Owen on "Justification", both of which he had received while he was in Rochdale. At length in 1742, eight years after his first awakening he entered into the liberty of the Gospel.

He was now most earnest in the ministry trying to catch up for lost time. He sought out those to whom he had given vain counsel and preached, both in private and public, the twin themes of the grace of God and the guilt of man. Many years later he would refer to his conversion to one of his closest friends and a faithful minister of the Gospel, the Rev Henry Venn. He said, "I was now willing to renounce myself any degree of fancied merit and ability and to embrace Christ as my all in all. Oh what light and comfort did I enjoy in my soul, and what a taste of the pardoning love of God."

In the year of his conversion he moved to Hanworth in the West Riding of Yorkshire where he was to remain for the rest of his life. This was a lonely village, extremely backward but above all very low in spiritual things. Few would attend Church, but there was never any lack of those who would attend the ale houses. Fair time was an open season for riot and drunken orgies, and every funeral was an occasion for debauchery. Grimshaw summed up the state of things when he remarked that half a days ride would not even find one godly soul. But the Lord had His hand upon His servant, and Grimshaw was able to return rejoicing bringing his sheaves with him. At his arrival there were only about a dozen professing people. Some years later the number had increased to two thousand.

Various anecdotes have sprung up around Grimshaw's ministry. When he heard that some boys spend Sabbath morning playing cards, he disguised himself as an old woman and came into their midst quite unexpectedly. He then peeled off his disguise and while the youngsters were frozen still in surprise he knelt down in their presence and poured out his heart to God. This once and for all broke the custom. He also set himself to put an end to horse racing. Having failed in appealing to the promoters to abandon the races, he made it known that he would no longer talk with man about it but with the Most High alone. When the next race meeting was due there was such torrential rain that it was impossible to hold it, and there was never again another race meeting in that village. Another anecdote shows his zeal against Sabbath dese-

cration. An old by-law required the Churchwardens to leave the Church prior to the sermon and search the ale houses for loiterers. Grimshaw would give out Psalm 119 in order to give himself enough time to do it himself.

At that time there were many parishes without a resident minister. A minister would accept the charge of a parish for the income that it would yield to him, but he would not feed the flock of Christ. This inspired Grimshaw to go beyond the bounds of his own parish and preach in the fields. Some weeks he would preach as often as twenty to thirty times. This broke the written letter of the law of England and it is therefore surprising that he was not stopped by the Archbishop. He was, however, opposed by many of the clergy who accused him before the Archbishop who told him that "it would be better for him to inculcate the morality of Socrates than to cant about the New Birth." When on one occasion he was rebuked by the Archbishop for his itinerating he answered that his congregation had increased from a mere dozen at his arrival to two thousand in summer and about three hundred in the winter months.

Grimshaw first met the Wesley brothers in 1742 and joined them in their itinerating. Their visit to his Church was attended with much Divine blessing. The crowd was so large that only about one third could be accommodated in the Church. Seven years later he met George Whitefield who preached at that time to six thousand people. It is believed that he seldom preached to a more attentive congregation. Another friendship that Grimshaw learned to value was that of Lady Huntington, the friend of Reformed and Puritan truths.

In 1763 a 'putrid fever' broke out in Haworth and believing that his own house was not immune, Grimshaw continued to visit the sick and dying, so that he soon himself succumbed to the disease. While lying on his death bed he was particularly happy in Christ. To one who stood by he said: "I am quite exhausted, but I shall soon be at home with the Lord, a poor miserable sinner redeemed by His blood". To another he said: "Never have I had such a visit from God since I knew Him". He finally died with these words: "Here goes an unprofitable servant".

There are three things for which Grimshaw's ministry was outstanding and point at least to some extent to his success. First, he was a man of prayer, both in the pulpit and out of it. His prayers from the pulpit sounded as though he would storm the gates of heaven. Secondly, he was a faithful visitor of his people. No weather would deter him from going out among his people; there was no hamlet too distant or any home too poor. He loved to enter their homes and plead the Redeemer's Cause. Finally, he was a faithful preacher of the unchanging Gospel both to congregations numbering thousands and to a handful of people gathered in a hamlet, and when he did so he had a fervent passion for

their souls as though he were ever saying: "I am determined to know nothing among you but Jesus Christ and Him crucified".

Henry Venn preached his funeral sermon on the text that so aptly summed up his life: "For to me to live is Christ, and to die is gain." (Phil. 1:21).

Obituary

ALEXANDER MACCUISH, Elder, North Harris

It was true of the subject of this brief obituary that "through much tribulation he entered the Kingdom". He is now among those, of whom the truth declares, "these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Alasdair MacCuish was born in Leacklee in the year 1884. We know not of his experience of passing from death unto life, but he spoke with affection of the labours of the late Rev. D. N. Macleod, Tarbert. He did not make a public profession until 1951.

In his private life he knew much of sorrow. His wife died at an early age, leaving a family of five, two of whom were infant twins. He brought up his family in the nurture and admonition of the Lord. He experienced further sorrow by the death of a young daughter.

Ordained an elder in 1962, he showed a willingness in all duties relating to this office. Occasionally he conducted public services. In speaking at Fellowship meetings, his exercises were much appreciated. He possessed an originality of expression. No "busybody in other men's matters," he knew the need of the Psalmist's prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips." In prayer he would frequently have the petitions: "Na leig dhuinn a' bhi gearan ort, ach thoir dhuinn a' bhi gearan riut." This could be translated: "Do not allow us to complain of Thy dealings with us, but grant us to be making our wants known unto Thee," thus showing that he had a large measure of reconciliation to the will of God. When he would be pleading in public for the Cause of Christ, he often had the petition: "Tha sinn feumach agus cha robh sinn riamh cho feumach" (We are in need; we were never so much in need).

When the last of his family got married, he lived alone. During these years, when I visited him, he showed a gospel spirit of contentment. It was pleasant to visit him. While health permitted, he maintained a keen interest in everything pertaining to the Lord's cause among us. Failing health necessitated his leaving home for Tarbert Eventide Home. His family lovingly wished to care for him but he chose to stay in his native island.

His last days were spent in a Stornoway hospital. This man of God passed to his everlasting rest on 11th January, 1969, at the age of 84 years. According to his own wish, his remains left from Tarbert church for Luskentyre cemetery, where he awaits the resurrection of the just.

A. MACKAY.

OTHER OBITUARY NOTICES

In Romans, chapter 16, we read of godly women, not a few, whose names the Holy Spirit left on record. Brief, inspired comments on their lives take the form of — “beloved in the Lord”, “our helper in Christ”, “who bestowed much labour on us”; “chosen in the Lord”. Such could be applied to the following godly women, whose record is on high, and, who in their lives, were a great support to the North Harris Congregation:

Mrs Catherine MacAskill, Kyles-Scalpay;

Mrs Annie Macleod, Meavag;

Mrs MacIennan, Collam;

Mrs Jessie Macleod, Tarbert;

Mrs Catherine Macdonald, Drinishadder;

Mrs Robina Macaskill, Tarbert;

Miss Kate Macleod, Urgha;

Mrs Margaret F. Macaskill, Carrigrich;

Miss Dolina MacInnes, Kyles-Scalpay;

Mrs Catherine M. MacKay, my late wife.

Characteristic of all these women was their love to one another in the Lord. The godly here feel deeply their departure. They are now “with Christ, which is far better”.

A. MACKAY.

Posadh an Anama ri Criosd

Leis an Urr. Eideard Pearce (A.D. 1672)

(Air a leantuinn bho t.d. 296)

2. Tha feumalachd agus seirbhis ann an Criosd. Mar a tha Criosd 'n a Phearsa de'n oirdheirceas is àirde, mar sin tha E feumail, anns an t-seadh is àirde gu seirbhis a dheanamh do dh'ànamaibh bochda; gu'n

teagamh is E a'n aon ni feumail, Lucas x. 42. Tha Criosd cho mòr a cur feum Air, agus a leithid de dh'fheum gu maith agus gu toilichte as eugmhais. Tha mì guidhe oirbh, thugaibh fa'n ear, tha sinn a brosnachadh Dhé, agus tha Esan am feirg ruinn; agus tre Chrìosd a mhàinn a tha sinn, na is urrain sinn, a bhi air ar saoradh bh'uaithé. Ann-san tha saorsa againn tre fhuil, eadhon maitheanas na'm peacaidhean, Ephes. i. 7. Tha cridhe cruaidh neo-aithreachail againn, cridhe nach urrain aithreachas a dheanamh: agus tre Chrìosd a mhàinn is ann is urrain dhuin aithreachas fhaotainn, air dha bhi air àrdachadh gu aithreachas a thoirt do Israel, cho maith ri maitheanas pheacaidhean, Gnìomh. v. 31. Tha sinn astar uamhasach bho Dhia; fad as, mar a tha na Sgriobturan a labhairt, agus le Criosd, agus Leis-san a mhàinn, is ann a tha sinn air ar toirt am fagus. Ciod a their mi? Tha na naoimh is fearr, cho maith ris na peacaich is miosa, a cur feum do-labhairt air Criosd, agus tha E chùm feum agus seirbhis gach latha dhoibh; nì motha is urrain iad a bhi beo aon latha, na aon uair as eugmhais. Da-rìreadh is E am beatha, agus as eugmhais, uime sin, tha iad marbh agus cailte, mar a tha càch: as eugmhais, uime sin, tha iad marbh agus cailte, mar a tha càch: as eugmhais-san cha'n urrain iad nì air bith a dheanamh. Eoin xv. 5. As eugmhais-san bithidh a h-uile dleasdanas tuilleadh is cruaidh, bithidh gach uallach tuilleadh 'us trom, bithidh gach buaireadh tuilleadh 'us làidir, bithidh gach ana-miann tuilleadh 'us cumhachdach air an son: as eugmhais-san thigeadh iad fàthasd gearr air fois shiorruidh, agus dheanadh iad long-bhriseadh air a chreidimh, air an anamaibh, agus uile gu léir gu bràth. As eugmhais-san cha'n urrain aon chuid naoimh na peacaich dol a stigh a bhi aca dh'ionnsuidh Dhé, dànachd a bhi aca na co-chomunn Ris. anns am bheil, ar solas uile, an dà chuid an ùine agus an siorruidheachd a co-sheasamh. "Is mise an t-slighe," tha e'g ràdh, "agus a bheatha: cha tig aon neach chùm an Athar ach tromham-sa" Eoin xiv. 6. Agus troimh-san, a deir an t-Abstol, Ephes. ii. 18. As eugmhais-san cha b'urrainn sìth a bhi againn ri Dia, as eugmhais-san cha b'urrainn sinn ar sìth a chumail suas aon uair, oir 's Esan a mhàinn ar Fear-tagraidh agus ar 'n iobairt-réite maille ris an Athair, I Eoin ii. 1, 2. Mar sin tha E air dòigh feumail, agus ro-ghoireasach do anamaibh siorruidh. Oh, cia cho taingeil, cho taitneach, uime sin, a tha E, agus a bu chòr Dhà bhi dhuinne!

3. Tha mar an ceudna Criosd goireasach agus freagarach air son anamaibh dhaoine. Tha goireasachd agus freagarachd maith air bith dhà dheanamh tlachdmhor dhuinne. Cia cho tlachdmhor 's a tha aran do dhuine ocrach, do-bhrìgh 's gu'm bheil e freagarach air a shon! Cia cho tlachdmhor 's a tha deoch do dhuine tartmhor do-bhrìgh gu'r a maith e a tha freagarach air a shon! Nis tha freagarachd chiatach

agus goireasachd ann an Crìosd do anamaibh dhaoine, agus sin 'n suidhichidhean uile. C'ar son, uime sin, nach biodh E tlachdmhor dhoibh? Tha aon, is cuimhne leam, a cur fa'r comhair freagarachd Chrìosd do dh'anamaibh agus do dh'feumaibh mar so — Tha Pearsa slàn, nàdur, agus dreuchdan Chrìosd, tha e'g ràdh, cho freagarach air son a leithid de dh'fheuman annain-ne's gu'm bheil e mar iuchair anns a ghlais, tha cnag air son gach eaga, gach nì air a dheanamh anns an iuchair freagarach air son na glaise. Agus mar sin tha e'n so, da-rìreadh, tha Crìosd agus a lànachd air a dheanamh cho cothromach, freagarach, dhuinne agus dhà ar feuman: tha sinn tinn, agus tinn a chùm bàis, agus 's e leighe a th'ann an Crìosd, Mata ix. 12, agus ciod e nìs freagaraiche do neach tinn na leighe? Tha sinn 'n ar peacaich, agus 'n ar peacaich chum ditidh; tha sinn 'n ar peacaich chailte, agus 's e Slànuighear a th'ann an Crìosd: agus co, na ciod e, a tha nì's freagaraiche do pheacaich chailte na Slànuighear? 'S ceatairean bochd a th'annain, braighdean a pheacaidh agus Shàtain, ann am braighdeanas do'n bhàs agus do'n mhallachd; agus 's e Fear-saoraidh a th'ann an Crìosd. Tha sinn fodh ainneart agus fodh riaghladh iomadh ana-miann cumhachdach, ana-miann a tha'g oidheirpeachadh a bhi toirt buaidh oirne gach uair; agus cha'n eil sinn ann an rathad air bith comasach air a bhi deiligidh riutha: ach 's e Rìgh mòr agus tròcaireach a tha ann an Crìosd is urrain a bhi dha'n ceannsachadh uile, agus a bhios a shaighdean geur ann an cridheachan a naimhdean-san agus bhur naimhdean-ne; agus co is freagaraiche na E air son chreatairean 'n ar suidheachne na leithid sin de Rìgh? Tha sinn marbh, agus is beatha Crìosd; agus ciod e is freagaraiche air son na marbh na beatha? Tha sinn bochd agus truagh, agus is òr Crìosd gu bhi dh'ar deanamh saoi bhir. Am bheil sinn rùisgte? Is eudach Crìosd air ar son. Am bheil sinn dàll? Is sàbh shùl E air ar son. Am bheil einn ann am prìosan? Is saorsa Esan. Am bheil sinn ocrach? Is aran Esan. Am bheil sinn tartmhor? Is Esan uisge na beatha, ma dh'olas neach air bith dheth cho bhi tart gu bràth air. Am bheil sinn fodh trioblaid? Is fois Esan. Am bheil sinn a cromadh sìos agus fodh mhì-mhisneachd? Is Esan Comhfhurtachd Israel. Am bheil sinn fodh iom-cheisd? Is Esan ar Fear-iùl. Am bheil sinn air ar leagadh sìos ann an cathan spioradail? Is Esan Ceannard ar slàinte, a chuireas an cath air ar son. O cia cho freagarach anns gach dòigh 's a tha Crìosd do anamaibh; agus air Dhà bhi cho freagarach, c'ar son nach biodh E air gabhail Ris leinne? A pheacaish bho chd! Am bheil aon air neamh na air thalamh a fhreagras cho maith agus a choinnicheas ri iomadh falamhachd agus suidhichidhean t-anama mar a nì Crìosd? C'ar son, uime sin, nach measadh tù E airidh air gach aon chor air gabhail Ris?

(R'a leantuinn)

Letter from Rhodesia

by Rev. Donald M. Campbell, Zenka

My Dear Friends,

On Thursday, 15th October, we had services at Zenka as appointed by the Synod. Members of our congregations from Katasa, Mabayi, Fudu and Gwampa attended. School time-tables had been adjusted the previous day. By teaching late into the afternoon teachers and some children were able to attend the services which began at 12 noon. We also arranged services at Nkai, Mano Mano and Donsa. May the Lord grant us an out-pouring of His Spirit.

Late that afternoon I set out for Makhasone, about 60 miles away, with Nathaniel Mpofu, student. We stopped for the night at his father's home about 10 miles due west of Makhasane. Mr Mpofu has recently written his R.J.C. examinations and is awaiting his results. He began studying only a year ago and the normal time taken to do this course is two years. However we hope that he will at least obtain a group which he can keep. He sat six subjects — the number required to obtain his certificate — and he will not be required to re-sit all of the subjects provided he passes at least English and two other subjects.

That evening we arranged for a service to be held at 9.30 a.m. on the following Sabbath at the request of a few who had come for evening worship. These people left the London Missionary Society, or what is now called the United Congregational Church of South Africa, and are completely shepherdless. The reason for their leaving this church, which I wrote about in my 1968 Synod Report, was that they were apposed to the Union which was consummated before the people were aware of what was happening. This group did not wish to be united with the Independent Bantu Church and Congregationalist. While they are not as clear as we would like them to be about this matter, we encourage them to meet regularly at least once every Sabbath for Public Worship and Catechising. We had already sent them two dozen Sindebele Shorter Catechisms.

The following day found us at 8 a.m. at Makhasane School where we spent about 7 hours conducting examinations. While there, we received an invitation from an old man living in Nkobokwe Valley. He is a Fingo and although born in Cape Colony, spent his boy-hood at Bembesi, where he knew the Rev. J. Radasi. When he heard we were connected with the church at Bembesi Cameron School, he sent for us. We had worship at his home and arranged for a service at 2.30 p.m. on Sabbath.

On Saturday we went to Mounduza, 8 miles east of Makhesane, and arranged for a service to be held at 5 p.m. on Sabbath. On the way we had passed two "churches". One was Seventh Day Adventist, the other the Church of Israel. We decided to go back to see the leaders of the Church of Israel. We had had a long "indaba" or discussion with the S.D.A. leaders in June. We discovered that the leaders of the Church of Israel had all gone, but while we waited at the Store for some purchases they turned up, word having been sent to them that we would like to meet them — bush telegraph! We spent several hours with them. They believe that they are the remnant of Israel — the literal remnant! They have a few ministers, many evangelists and deacons, who wear different kinds of colourful robes. Like Seventh Day Adventists they have an elaborate list of things to eat and not to eat. We heard that they summon their followers by the beating of drums and they also on occasion "gida" or dance. To put the matter mildly they lay emphasis on externals not on sin and salvation. The Person and Work of Christ, the personality and Work of the Holy Spirit do not come much into their reckoning.

On Sabbath we preached at Sengulube on 1 John 2 : 24. There were over 30 hearers. At 12.15 we had a service at Makasane. There were about 16 adults and over 100 children present. At Ngobokwe we preached from Rom. 5 : 15 to over 46 people — men, women and children, though mainly women. When the service was concluded we were invited to a meal of stamped maize and stewed meat in the kind home of the Fingo mentioned earlier. We did not return from Mesunduza until 7 p.m. and would have been really weary but for this meal, as we had eaten nothing since 7 a.m. We thought the food was delicious! At Masunduza we preached on Hebrews 2 : 3 to about 60 people, including 20 men, who seemed to be listening attentively. On this Sabbath 252 souls heard the Word of God. It is sad that they do not have anyone to preach to them regularly in this, as well as in other, places.

I am just preparing to set off again (4th November) to visit the school at Makhasane and spend a few days in the area before the rains make such a visit impossible. Next week, if possible, we hope to go to Donsa and visit a school a day, working back towards Zenka. We hope too, D.V., to hold communion service at Mano Mano from the 26th to the 30th of November, and we are planning to go there a few days earlier in order to visit the homes in the area to encourage people to attend the communion services. "The harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest."

Yours sincerely,

(Rev.) Donald M. Campbell.

Book Reviews

Sermons (Vol. VII) by Rev. J. C. Philpot — Gospel Standard Baptist Trust. Price 65p (13/-).

The above Trust, which has already issued 6 volumes of a series of Rev. J. C. Philpot's sermons, have now added a seventh volume to the series. These richly experimental sermons will, we are sure, be valued by the Lord's people. Christians who are not much given to close self-examination will, no doubt, consider the sermons not to their taste. They will, however, suit those who wish to be searched by the Word of God and who desire to enjoy the consolations which follow upon such a search. We would particularly commend them to any who may be under a ministry deficient in some degree on the experimental side. We would not advise anyone to make them the whole of their spiritual diet but to read along with them sermons of other eminent and godly ministers of the past who excelled on the doctrinal and practical side. The following titles of the 7 sermons contained in the volume indicate the rich feast awaiting the serious reader. They are:—The Christian Warfare (Phil. 1:30), Power given to the Faint (Is. 40:29-31), The Breaker (Micah 2:13), Treasures of Darkness (Is. 45:2, 3), Shaking of things made (Hed. 12:27, 28), Heavenly Gifts to Victorious Saints (Rev. 2:17), Following on to know the Lord (Hos. 6:3).

D.B.M.

Sermons (Vol. II) by Mr J. K. Popham — Gospel Standard Baptist Trust. Price £1.00.

In the December 1969 issue of the Magazine we commended to the readers of the F.P. magazine, Vol. I in the series of Mr Popham's sermons. The Gospel Standard Baptist Trust at the time indicated that if the first volume met with an encouraging reception they would proceed to issue further volumes. Volume II is now ready and in common with the first volume contains Christ-exalting and man-debasing discourses. As with Mr Philpot's discourses these sermons are richly experimental in character. We believe they will be particularly helpful and encouraging to believers on their way to the heavenly Canaan. May the Word so ably and graciously set forth be blessed to many souls even in this dark day when true religion is so little prized among men.

D.B.M.

Notes and Comments

Floods in East Pakistan

We are being constantly reminded by solemn events in providence that the judgments of the Lord are abroad in the earth. The floods in East Pakistan in which thousands perished reminds us anew of the nearness of eternity and of the danger to which sinners are exposed if the Lord comes out against them in judgment. If the Lord so visits in His wrath the heathen who have never known His Name, how exposed to such visitations as these must a nation like ours be, which has in so large measure turned its back upon the living and true God and the gospel of Jesus Christ.

Pornography

A disturbing aspect of the permissive society in which we live is the torrent of filthy literature which is pouring from the press of this country or entering the country from the press of the U.S.A. The law which in the past was applied to such obscene material, whether in written or pictorial form, defined the ground of condemnation as its tendency to deprave or corrupt. In Denmark, all restrictions on the sale of pornography have been removed for the reason that no such tendency can be discerned. There are those in our own country who would like to follow the same example. Councils such as the Arts Council and other public bodies advocate the removal of all restrictions. Recently, President Nixon dealt in summary fashion with an 800 page Report of a Commission appointed by the President, which denied that there was any evidence of open sexual material in pictures or literature causing any social or individual harm, by dismissing the Report with the remark that "ten minutes of common sense" was all that was required to decide the matter. He went on to give the assurance to the nation that there would be no relaxation of the national effort to control and eliminate smut while he was President.

The Board of Social Responsibility of the Church of England have recently published a review of the whole subject of Pornography, in which some true and apposite strictures on the production and sale of obscene material which is flooding the country are made. There should be no difficulty, the Report says, in recognising filth. Tons had already been seized and destroyed in the past year. The Customs had no difficulty in seizing nearly 800,000 magazines containing such filth, nor the Post Office in seizing 6,000 packages of a similar nature in the previous year. To allow such filth to circulate freely would pollute the social atmosphere and encourage a taste for sexual perversity. The Board rightly concludes that pornography should be completely prohibited.

Of course, the liberal minded theologians such as Bishop John Robinson of Woolwich, now of Cambridge, can claim that the erotic can be 'positively good'; and Mr John Calder, the publisher, can speak of pornography as an 'escapist literature' very much in the same class as novels, and quite as harmless. The tragic feature about this subject is referred to in the Board's Report that the chief consumers of pornographic and obscene publications are the middle-aged and elderly. The whole matter was summed up adequately in the words of an American publisher, a Mr K. S. Giniger, who runs a salon for writers in New York, when he said at a meeting of the Scottish P.E.N., the literary body of poets, essayists and novelists, in Edinburgh recently: "I think that this tide of filth — and it cannot be described as anything else — will submerge much that is good. I think that as publishers and writers we must make efforts to clean our own stables."

C.

R.C. Cardinal at Aberdeen

Cardinal Gray of St. Andrews, the first Roman Catholic Cardinal to be appointed to Scotland since the Reformation, preached to a capacity congregation of 500 in King's Chapel, Aberdeen, on a recent Sabbath. He was welcomed by Rev. Alan Main, chaplain to Aberdeen University, who, so far from being ashamed at this betrayal of his own church, evidently considered it a great honour that for the first time in the 400 years since the Reformation, a papal priest should be received with open arms into a Protestant chapel. The occasion was used by this papal dignitary to press some very subtle papal propaganda upon his hearers in this Protestant place of worship. He had much to say about the Church, and on this subject he waxed eloquent — "rich, many faceted, many splendoured reality" — and complained that as she was presented on television in "the services of the different traditions of worship or ecumenical songs of praise", the Church was a mere caricature of her real self. Here she was seen as the Church at prayer, withdrawn within herself, isolated and living in her own private world. To be complete, she must come out of her isolation, and join in the ecumenical movement, and he went on to suggest that a wide area in which the various religious bodies could join might be in the services of suffering humanity, race relations, development of under-privileged peoples, relief for the victims of disaster. This co-operation in the ecumenical movement would show the Church in action. Needless to say, there was no attempt made to define the church he had in mind, but it goes without saying that the papal church is meant. When the separated brethren were gathered within the papal fold, then we might see the completed church. He spoke of the liturgy as being the main-spring and inspiration of the Church's action; needless to say again,

there could be only one liturgy so commended by this Roman apologist — the liturgy of Rome. Let any deluded Protestant enter a modest plea that a small place be found for Protestant liturgy, and the intolerance of Rome is roused, and the charge heard that this is an attempt to disrupt the smooth course of ecumenical progress. He described the "immense potential" of ecumenical co-operation, but Rome knows only one form of ecumenical action — that dictated by her leaders and ruthlessly imposed upon all who resign themselves to her tender mercies. It suits Rome's purpose to deal in the hazy, misleading language of innuendo and insinuation, which is calculated to mislead thoughtless Protestants. These are the methods used by the Roman Catholic Church in our country today to regain her ancient privileges and power, and they are proving successful. While our people are asleep to their peril, Rome is sleepless in advancing her influence throughout the country, and she finds her most devoted and infatuated agents, as ready-made tools for her work in the so-called religious leaders of the Protestant Church.

C.

Dr Graham and Ireland

The latest well known figure to take an interest in the affairs of Northern Ireland is the world famous evangelist Dr Billy Graham. In London he has just stated his intention of paying a visit to the country some time in 1972, in response to invitations from Protestant leaders in N. Ireland, and his visit will be in the nature of a healing mission. He anticipates opposition, however, for he mentions the fact that Dr Ian Paisley, the Presbyterian minister and M.P. for Bann Side, has named him as "an emissary of the pope".

Whatever purpose may take this evangelist to Northern Ireland, his visit can bring little joy to true Presbyterians in N. Ireland, if the record of Graham's relations with the papacy and related religious bodies is any guide to go by. Dr Graham has long since renounced the term "fundamentalist" as defining his doctrinal position, and prefers the term "constructionist", as he sees his work as lying mainly in healing the breaches dividing the Church throughout the world. His relations with the Roman Catholic Church are anything but satisfactory. On the occasion of accepting an honorary degree from Belmont Abbey, N. Carolina, a Roman Catholic institution, he is reported to have said, "The Gospel that founded this college is the same Gospel which I preach today". And this spirit of friendship on the part of the papal authorities is returned. During the Second Boston Crusade, Dr Graham sought and was granted an interview with Cardinal Cushing, who blessed his work in the words: "No Catholic can do anything but become a better Catholic on hearing Graham". When intimating his intention of visiting N. Ireland, Dr Graham recalled his meeting with the notorious

Dr Ramsay, Archbishop of Canterbury, who once declared his belief that he would meet present day atheists in heaven, at Lambeth Palace. "I remember he took me aside and said: 'I pray for you every day. I pray that God will bless all you do right and God will overrule all that you do wrong'. I replied: "Your Grace, that is going to be my prayer for you from now on." These incidents do not inspire confidence in Dr Graham. A religious leader who has adapted his message to the Ecumenical Gospel, compromised himself and his public work by associating with notorious modernists and heretics, given full support to Evanston and New Delhi, and besides has in all his campaigns adopted the highly censurable practice of sending his "converts" back to their liberal Churches or to their Roman Catholic priests with no word of warning, is not a religious leader who is likely to bring healing to the nation's sores in that distracted land.

C.

Church Notes

Induction at Kinlochbervie

The Northern Presbytery met on Friday evening of 20th November at Kinlochbervie Church to ordain and induct Rev. J. Tallach, M.A., to the pastoral charge of the Scourie & Kinlochbervie congregation. The wet night had little effect upon the large gathering of over 200 who filled the church, many coming from places as far distant as Wick, Inverness and Aberdeen. Rev. D. A. MacLean presided as Moderator. Rev. R. R. Sinclair, Wick, preached from the appropriate words of Psalm ciii, verse 21: "Ye ministers of his who do his pleasure", dwelling in his sermon on the two matters in the text, the ministers of Christ in their peculiar character, position and consecration to their work; and their service, in which the good pleasure of God would prosper in their hand. Mr Sinclair spoke mainly of their work as preachers in proclaiming the doctrines of God's Word; as shepherds in feeding the flock with sound doctrine, practical godliness and spiritual consolations of the Gospel; as ensamples in enforcing their message by a godly walk and conversation; and as watchmen, watching over the souls of their people and labouring in doctrine and prayer, that they might give in their account with joy and not with grief. When divine worship was concluded, the narrative of the proceedings in the Call was given, the stated Questions put by the Moderator and answered satisfactorily, and the Formula signed. Mr Tallach then kneeled and the Moderator by solemn prayer and the imposition of hands ordained him to the office of the ministry, and thereafter inducted him to the

charge of the congregation in the name of the Presbytery and by authority of the Divine Head of the Church, giving Mr Tallach the right hand of fellowship in which he was followed by the members of the court. The newly settled minister was then addressed in suitable terms by Rev. A. F. MacKay and the congregation by Rev. A. MacPherson. The congregation was then dismissed and as the people departed Mr Tallach had an opportunity of shaking hands with them at the outer door of the Church.

A pleasing feature of the evening was the presence of Rev. F. Tallach from Aberdeen who briefly spoke of the pleasure it gave him to witness the settlement of his brother in the charge. Mr F. Tallach has recently recovered from a serious operation. Both are sons of the late Rev. J. A. Tallach, our former esteemed minister of Stornoway; another brother, Dr James Tallach, has recently gone out to labour at Mbumba Hospital in our Rhodesian Mission. Messages were also read from Rev. D. A. MacFarlane and Mr J. MacLennan, Dingwall, and from Rev. D. B. MacLeod, London, their former minister. Rev. M. MacInnes, Ullapool, and Rev. J. W. Ross, Lochcarron, who were present, also briefly expressed their good wishes for the success of the newly inducted minister.

The people of Scourie and Kinlochbervie congregation richly deserve the settlement of a young minister over them, for they have shown deep practical interest in the affairs of their own congregation. In the interval since their previous minister departed for London, they purchased a substantial Church which they completely renovated and built a handsome manse, both at Kinlochbervie, and are now in process of repairing and strengthening their church at Scourie. May Mr Tallach's ministry among them be greatly owned by the Great Head of the Church in turning away many from unrighteousness to the wisdom of the just.

A.F.M.

A Weighty Charge

Thursday, 18th August 1768.

"At Exeter today, I spent some time with that excellent christian, good old Mr Brewer, and, in the course of our conversation, I experienced much of the divine presence. Among other matters, he mentioned some particulars, spoken in a charge lately given at the ordination of a young dissenting minister, which I put down here, as they are too good to be lost. "I cannot conclude," said the old ambassador of Christ, "without reminding you, my young brother, of some things that may be of use to you, in the course of your ministry.

1. Preach Christ crucified, and dwell chiefly on the blessings resulting from his righteousness, atonement, and intercession;

2. Avoid all needless controversies in the pulpit, except it be, where your subject necessarily requires it; or when the truths of God are likely to suffer by your silence;
3. When you ascend the pulpit, leave your learning behind you; endeavour to preach more to the hearts of your people than to their heads;
4. Do not affect too much oratory. Seek rather to profit, than to be admired."

In the afternoon, returned to Broad-Hembury."

—Diary and Selection of Hymns of Augustus Toplady, page 54.
Gospel Standard Baptist Publications 1970.

Jewish Mission

Services have been commenced by the Rev. H. R. Moshe Radcliff in Battlefield Primary School, Carmichael Place, Glasgow, S.2, on Sabbath afternoon at 3 p.m. There are many Jewish People in the vicinity, and it is hoped that in the Lord's goodness they will be drawn to hear the Everlasting Gospel. The prayers of the Lord's People are requested.

Ordination at Bracadale

On the 24th November the Western Presbytery met at Bracadale Church for the purpose of ordaining and inducting Mr Donald John MacDonald, probationer to the pastoral charge of the congregation. The Church was packed for a good number came from long distances in spite of the inclemency of the weather. The Call, which was most harmonious, was signed by eight members and one hundred and thirty adherents. Rev. Alexander Murray preached from II Cor. iii. 2, and thereafter the ordination and induction was conducted by the Moderator, Rev. John MacDonald, Staffin. The probationer, after having answered the questions satisfactorily and signed the formula in the presence of the congregation, was solemnly ordained and inducted to the pastoral charge. Thereafter he was given the right hand of fellowship by the members of Presbytery. Our prayer is that the ministry of the newly-inducted minister will be richly blessed and that he will have many souls for his hire.

J.C., Clerk.

Date of Portnalong Communion Changed

We would draw the attention of readers to the change in the date of the Portnalong communion. The Bracadale Kirk Session have decided that the communion will now be held on the 3rd Sabbath of April (D.V.) and not on the 1st Sabbath of April as formerly.

Presbytery Meetings (D.V.)

Northern — At Dingwall on Tuesday, 26th January 1971, at 3.30 p.m.

Southern — At Glasgow on Tuesday, 16th February 1971, at 6 p.m.

Outer Isles — At Stornoway on 12th January 1971, at 3.30 p.m.

Increase in Price of Magazine

We regret to announce that it has become necessary to increase the price of the Magazine to 6 new pence as from 1st January 1971. This increase is due to the rising cost of printing, etc. We trust that readers will continue to support the Magazine as they have done so loyally in the past, and that they will bear with this added burden of subscription cost.

Greenock Manse Purchase Fund

The Deacons Court of Greenock congregation report that this Fund is now closed. All debt on the Manse is now cleared. The minister, and office-bearers, and congregation, would like to record their sincere gratitude to all who contributed, over the years, and by doing so helped forward the Cause of Christ in Greenock.

— T. MacRae, Clerk to the Deacons' Court.

Death of Elder in Canada

It is with deep regret we record the death of Mr Thos. Macdonald, elder for Winnipeg, who passed away at Eston, Sask., on 10th December 1970. To his sorrowing family we extend sincere sympathy. A fuller notice of this worthy man will, in due course, appear in the magazine.

Acknowledgment of Donations

The General Treasurer, Mr Wm. D. Fraser, 20 Daleview Avenue, Kelvindale, Glasgow, W.2., acknowledges the following donations with sincere thanks:

Sustentation Fund — Mrs Robertson, Leven, £3; M.McD., £12; Mrs MacIver (late of Tolsta), £4.

Home Mission Fund — A Friend, £3; Mrs MacIver (late of Tolsta), £1.

Jewish & Foreign Mission Fund — Ontario Friends, £18; A Friend, £7; M.McD., £5 for Mission Transport; E.M.MacL., Applecross, £5 for Clothing; Mrs MacIver (late of Tolsta), £1.

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China Mission Fund — Ontario Friends, £2.

Home of Rest Fund — Portree Congregation, £30; "Alequis", per Rev. W.G., £10; John Haarsma, California, £39.10/-.

On behalf of the Trinitarian Bible Society — Shildaig Congregation, £5; Mrs MacIver (late of Tolsta), 10/-; Raasay Harvest Thanksgiving Collection, £23 17 9.

The Publications Treasurer, Mr R. W. M. Mackenzie, C.A., 10 Beaufort Road, Inverness, acknowledges with sincere thanks the following donations:

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The Treasurers of the following Congregations acknowledges with sincere thanks:

Deviot, Stratherrick, Tomatin — Mr R. MacDonald, Grantown, £3 for Sustenance Fund.

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London — Congregational Funds — Mrs Macaskill, Stornoway, per Rev. D. B. Macleod, £10.

Aberdeen — Mr W. MacKenzie, 7 Crown Drive, Inverness, acknowledges with thanks: Friends, Lochinver, £5; Anon., Inverness, £3; Miss I. Beaton, Inverness, £1; P.O. from Portree, £1; No Name, Inverness, £3; Friend, N. Tolsta per General Treasurer, £5; Aberdonian in Maidstone, £5.

Inverness — Church Extension — In Collection Plate, £2; Do., £2; C. MacKenzie, Corran, Glenelg, £3; A Friend, £2 (last two per Rev. A. F. Mackay).

Glendale — Envelope in Plate, £5 for Foreign Mission Fund; Friend, £5 for Church repairs, per Rev. J.C.

Portree — A Friend, £3 for Home Mission, £4 for Foreign Mission; Neil Beaton, Glasgow postmark, £20 for Sustentation Fund, per Rev. F. MacD.; A Friend, Portree, £5 for Congregational Purposes, per Rev. F. MacD.; From the Estate of the late Mrs Ann MacSween, Woodpark, Portree, £300 for Congregational Funds; Miss A. MacPherson, 22 Windsor Crescent, Portree, £1 for Church Door Collection; Mrs J. Nicolson, Braes, £1.10/- for upkeep of Church Bus; Anon., Braes, £3 for Church Bus, per Rev. F. MacD.

Applecross — Mrs Brookman, Kenmore, £1 for Motor Cycle Fund, per Rev. A. Murray; A Wellwisher, Applecross, £3 for Sustentation Fund, per C. Gillies.

Greenock — For Congregational Purposes — Mr MacInnes, Ayr, £5, per Rev. L. MacLeod; Mr R. H. Conway, Bangor, N.I., £4. For Church Lighting — A Friend, £5; A Friend at Communion, £3; Mr Balfour, Gourrock, £5, per Rev. L. MacLeod.

Dunoon — Mrs A. Livingstone, 24 Mary Street, Dunoon, £10.

Home of Rest Fund — Friend, N. Coast, Applecross, £2, per Rev. A.F.M., Inverness; Two Husabost Friends, Skye, £2; Kyle Friend, £2; C. MacKenzie, Corrary, Glenelg, £2; A Stornoway Friend, £2, all per Rev. A.F.M.

Raasay — Envelope in Plate, £5 for Manse Extension; Friend, Raasay, £3 for Manse Extension, per J. M. MacLeod.

North Tolsta — Friend, £6 for Communion Expenses; Anon., £6 for Sustentation Fund.

St. Judes, Glasgow — Bus Expenses — Anon., £1; Anon., £1.10/-. Church Tower Repairs — Two Caithness Friends, per Rev. D.McL., £5; A Friend, Skye, £1.

Flashadder — A Friend, Saltcoats, £12 for Home Mission Fund.

Lochinver — Mr J.C., Inchnadamph, £5 for Sustentation Fund.

Scourie — Rev. A. MacPherson, £5 per Mr R. Ross; Mrs MacLennan, £5 and Miss Maclean, £1, both per Rev. M. MacInnes, all for Church Renovation Fund.

Kinlochbervie — Mr Edward Morrison, Kinlochbervie, £10 per R. Ross, for Manse Building Fund.

Ingwenya — Netherlands Reformed Church, Michigan, U.S.A., \$200.