

The
Free Presbyterian Magazine
and Monthly Record

Vol. 79

September 1974

No. 9

All Things Working Together for Good

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28.

It is true of all who are in Christ Jesus that all things are working together for their good. If the Bible had said that some things were working for their good — that we could well understand. But what the Scripture says here is that all things are working together for their good. How different it is, on the other hand, with those who are out of Christ. So far as they are concerned everything is working against them. The Gospel alone affords them any hope. That Gospel proclaims, if they only knew it, a Saviour who is able to save unto the uttermost all that come unto God through Him.

All things are working together for good to them that love God. Love is the fulfilling of the law. When one asked the Saviour what was the great commandment of the law he was told: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." How sad it is that so few fulfil this command, or, for that matter of it, the second commandment: "Thou shalt love thy neighbour as thyself." How solemn for anyone to have no love in their soul to Him who is the Fountain of life and of all blessedness. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

Those for whom all things work together for good are called effectually by divine grace. It is one thing to be under the call of the Gospel: it is another thing to experience the application of that call to our individual souls with divine power. Yet it is only thus that we can embrace the hope set before us in the Gospel and the way of salvation through a crucified Saviour. "A people shall be willing in a day of Thy power." How heartily

does the quickened soul embrace Jesus Christ freely offered in the Gospel as all his salvation and all his desire.

But they are also called according to his purposes. The purposes of God are from eternity. He has fore-ordained whatsoever comes to pass. Had not the Lord purposed from all eternity to save a people and to redeem them from all their iniquities, what hope could we have? But he has so purposed, and these purposes cannot be thwarted. A people who have been embraced in the electing love of the Father, shall be called out from the world lying in the wicked one to be a people unto God. How good it is that everything is in the hand of God and that the Covenant is from everlasting! Many things appear outwardly and also in the experience of the children of God to be against them. How much is permitted of God which seems to work against the life of faith within. They have to pass through many trials, some through fiery trials — as Joseph himself. The Word of the Lord tried Joseph in prison. Could all things be working for his good in the circumstances in which he was placed? Had God not forgotten him as well as the butler? What hope of release was there? The people of God may be so tempted and tried as to say with Jacob — “all these things are against me”. Did not all things seem to be against David when he was hunted as a partridge upon the mountains? Did not all things appear to be working against the disciples as their Master was arrested and later led out to be crucified? Did not all things seem to be working against Paul when in prison at Rome? When the soul experiences a dark night of desertion, the Lord hiding His countenance, who is going to convince the soul at that time that this dark hour is one of the “all things”?

Yet all things are working together for good to them that love God. The difficulties, the fiery trials, the afflictions, the seasons of desertion, as well as the times of prosperity and blessing, are all working together for the good of the people of God. Yes, Joseph, you are tried in the prison; how then is God’s word to be fulfilled? But wait a little, Joseph, and see all things working together for your good — yes, and for the good of Egypt and Israel too.

“Then sent the king, and did command
that he enlarg’d should be:
He that the people’s ruler was
did send to set him free.”

Yes, Jacob, to all intents and purposes you have lost your beloved Joseph and now you are about to lose your Benjamin too. But wait for a moment or two, Jacob, and you will see that God has been secretly intending all

these things for your good. Soon you will see, not only Benjamin but Joseph too and all the good of the land of Egypt besides. Yes, David, you are saying: "I shall now perish one day by the hand of Saul." But wait a little, David. What do you hear now? The voice of the Lord saying:

"Ev'n David I have found him out
a servant unto me;
And with my holy oil my King
anointed him to be.

I will beat down before his face
all his malicious foes;
I will them greatly plague who do
with hatred him oppose."

Yes, Paul, well might you wonder at imprisonment in Rome and that at your first answer no man stood by you. Well might you say: What kind of place is this for the Apostle of the Gentiles to be in and to be forsaken of his companions? But that is not your complaint. On the contrary we hear you say in writing to the Philippians: "The things which happened unto me have fallen out rather unto the furtherance of the Gospel."

Must we indeed say — all things without exception? Oh, yes, *all things*, however difficult it may be to grasp it now. There is nothing that takes place in your history from your new birth — yes, and before it — to the day of your death but is working for your ultimate good. And not only so, but also all the things which make up the sum total of your experiences are working not only singly for your good, but they are working *together* for your good. There is, while you are in this world, an intricate pattern being gloriously interwoven by divine wisdom, so that at the end of the day when you enter into glory you will be able to look back and trace the steps of your God and of your mighty King, not only in those seasons of His Presence in His sanctuary, but also clearly evident in every disposing of His providence throughout your whole life's history. Then you will sing:

"Thy way is in the sea, and in
the waters great Thy path:
Yet are Thy footsteps hid, O Lord;
none knowledge thereof hath.
Thy people Thou didst safely lead,
like to a flock of sheep;
By Moses' hand and Aaron's Thou
didst them conduct and keep."

Sermon

by Wm. Guthrie, M.A. of Fenwick (1658)

"Now Jesus loved Martha, and her sister, and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was." John 9: 5, 6.

In this text there are four things to be observed. First, that Jesus loved these poor people; second, that notwithstanding this they were visited by affliction; third, that in their affliction they sent for their Master; fourth, that although He knew of their affliction he made no haste to relieve it.

First, Jesus loved them. We are here reminded of that special and everlasting love with which the Son of God regards some of the posterity of Adam. The evidences of this love are manifold. In Proverbs 8: 31, He is represented as "rejoicing in the habitable parts of the earth". In Romans 5: 8, we are told that "God commendeth His love towards us in that while we were yet sinners Christ died for us". And in the various relations of Brother, Husband, Head, Shepherd, Leader, in which He is presented to us, His love is revealed. The properties of His love are also manifold. It is free and unmerited; there is nothing in us to deserve or attract it. It is strong and resistless; all the love which is found in the creature is but a spark of that which exists in Him. "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned." Cant. 8: 7. It is such a love that refuseth to take a denial from anyone to whom it is manifested. It is everlasting and unchangeable. Those whom he loveth he loveth to the end. It is also satisfying, and may well counterbalance any sad lot or affliction that may befall us. This is apparant from three considerations. (1) If Jesus Christ love any person, that person is sure of his lodging at night. At death he will enter into rest. (2) Those whom He loves are sure to want nothing that is good. "The lions young do lack, and suffer hunger: but they that seek the Lord shall not want any good thing." Psalm 34: 10. "No good thing will he withhold from them that walk uprightly." Psalm 84: 11. (3) Their hearts are even now upheld by foretastes of His love. But many of you would not understand this though I should speak of it all day long. However, it is true; His love sweetens whatever bitterness there is in the cup of His people's afflictions.

Uses. 1. We should be ashamed of our conduct to Him who hath so loved us.

2. We should not bemoan too bitterly the condition of God's afflicted

people. We are accustomed to say "poor man, or poor woman: they are to be pitied". They are not so much to be pitied as ye trow. It may surely suffice them that Jesus loves them.

3. We should not make much ado about anything that is sad in our own lot. Remember (1) that when God discovered to you your sins you were content upon any terms to be beloved of Him. You said, "let me live in pain or die a beggar; let me be distracted and a world's wonder, I will submit to it if He but love me;" and now He loves you, and what aileth you? Remember (2) that on the day you gave yourselves away to Christ you gave away all that was yours to be at His disposal; and if you did not this, I wot ye did it not at all. And why then do ye wilfully and wittingly return and forswear yourselves? It may be ye think if He takes a godly minister or husband from you He hath harried you, and with Micah ye begin to say "What can He take more?" Be silent before Him lest you provoke Him to more wrath.

4. Seeing His love is satisfying, whatever your lot may be make sure of His love. I will not stay here upon many of the marks of His love, and only take these —

(1) He loves them that love Him. Proverbs 8: 17.

(2) Those He loves He rebukes, and gives them, as it were, on the finger ends when they offend. Rev. 3: 19; Heb. 12: 10.

I shall stay no longer on this, but surely there are few who believe that God loves them. However, the Lord is not ashamed to profess His love to believers, even when their back is to the wall.

Second, notwithstanding His love they were visited with affliction. The love of Christ for His people does not exempt them from affliction. Jesus loved Martha and Mary and yet Lazarus was sick and they were afflicted in his sickness. Psalm 34: 19; Heb. 12: 6.

The reasons of the doctrine are these:—

(1) He chastens His people for their transgressions that they may know that it is an evil and a bitter thing to depart from Him.

(2) He does it to bring to their remembrance their sins committed a long time ago. Job 12: 26. "Thou makest me to possess the iniquities of my youth."

(3) He afflicts those whom He loves for their trial, and the quickening of His grace in them. How little does the Lord think of anything in comparison with grace! He falls upon Job's children and wordly substance and takes them away and smites his body also that a little of His grace may get out its head. The men of the world are apt to think that the people of God are but hypocrites, and by their affliction the Lord makes the reality

of their grace to appear when He makes them rejoice under that which would make others distracted.

(4) That His glory may be displayed. John 9: 3. And so in the words preceding the text, "This sickness is not unto death but for the glory of God." He will have His sovereignty acknowledged, that He may strike and not give a living man a reason. He will have His power acknowledged in bearing the person up under his affliction. He will have the wisdom of His power and providence acknowledged, in that it comes seasonably for the afflicted as he stands in need thereof.

Uses. 1. Mistake not God in His dealings. A beloved person may be an afflicted person. 2. Any of you that have aught to do with afflictions, study them well, and the way and causes of them.

I know you will object to this. "How shall I know if they be for sin or for trial." Take these considerations. (1) If for trial, the affliction will usually overtake you when on duty. The stroke came on Job when he had been offering sacrifices for his children's faults. But if it find you with foul fingers though you have taken the alarm, you have reason to regard it as sent for your sin. (2) If for trial, the soul usually has clear exercises, free from those confusions which overwhelm it when it is otherwise. This was eminently seen in Job, who, in all his conflicts with his friends, maintained his integrity, whose feet held God's way, and who could say, "O that I knew where I could find Him, I would come even to His seat." (3) If for trial, you will not find, upon serious search, any transgression that has a reference to it, or can be regarded as its cause or father: but if it be for sin you will readily see the sin written upon it. Job saw iniquities enough in himself, and he besought God to shew him wherefore He contended with him, but never got any one that he could settle on as the cause thereof. (4) If for trial, the smitten person falls kindly like down before God, whereas one who is guilty is like metal with much dross in it or a stone cast into the fire, which starts, cracks, and makes a noise. Job at the beginning of his troubles says nothing, but sits down quietly to his prayers, though afterwards he breaks out, as a godly man sometimes may, till he is humbled.

And now, whatever God's end may be in affliction, I will tell you what your duty is:— (1) To suspect sin. In a time of war when you hear an alarm you will then run to the weakest part of the wall and fortify that: and so we ought to do in affliction by seeking out sin and humbling ourselves before God. (2) Because the Lord may not be punishing for sin, but afflicting for trial, you should therefore set yourselves to have the grace of God acting vigorously. Let patience have its perfect work. Let faith, hope and love be

kept in exercise that they may be seen by this atheistical generation. (3) Observe the outgoings of God as much as you can. Acknowledge His sovereignty and confess that He has a right to smite where and when He pleaseth without giving a reason for His doings.

Thirdly, in their affliction they sent for the Master. God hath commanded us to do this. "Call upon me in the day of trouble." To this He hath attached a promise, — "I will deliver thee and thou shalt glorify me." Now, in sending a message to Christ, we must attend to three things:—

1. We must do it in the use of means among which prayer is to have the first place. We should be as attentive to these as if our case entirely depended on them. But when we obtain what we seek we must give the glory to God. Use the means and give God the glory — this is the rule we should follow.

2. We should do it with confidence, and this confidence has reference to three things. (1) We should be sure we have an interest in Christ. (2) We should see to it that we do not regard iniquity in our hearts, and (3) We should feel confident that whatever is good in what we ask it will be granted to us as sure as the sun in the firmament.

3. There should be submission as well as confidence. We should submit whatever we ask if it be not absolutely necessary to salvation for us; if necessary, submission is not asked at our hand. We should submit as to the time or season of granting our request, for in reference to this, as well as to the day of judgment, it may be said, "It is not for us to know the times or the seasons which the Father hath kept in His own power." And whatever answer we receive we should always think well of the Master. As Hezekiah said, "Good is the will of the Lord", though his children were to be carried to Babylon.

Fourthly, although they sent an express to the Master yet he made no haste to come, but abode two days where he was. This teaches us —

1. That the Lord often delays or withholds for a time the wished for blessing from His own people. The reasons for His doing so may be these:—

(1) To prepare their hearts for receiving it when it comes.

(2) That patience may have its perfect work. It is well when we are brought to this, "not my will but Thine be done"!

(3) That the thoughts of many hearts may be revealed.

Do not, then, misinterpret the delays of God. Reflect and see if ye be prepared for the blessing, and if patience has had its perfect work, and if your hearts have been brought to submission. We find in the Old

Testament that a godly woman (1 Sam. 1) could not obtain a child until she wept and prayed a long time, while another woman could have, perhaps, obtained one at the very first. And since nothing has befallen you but what has been the ordinary lot of God's people, ye ought to be silent.

2. That these delays are the results and evidences of His love. It was because He loved them that He abode two days where He was. This appears (1) from the testimony of God's word, "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." Psalm 25: 10. "We know that all things work together for good to them that love God, to them who are the called according to his promise." Rom. 8: 28. (2) From the experience of God's people. Dare ye say that ever mercy was delayed but it was better for you? Ye found it so that it was better than if it had been granted when it was first asked. This was made out to Job. It's above all controversy that there is more advantage to a soul in the honest and diligent pursuit of a mercy than in the immediate attainment of it.

Uses. (1) Do not misconstrue the delays of mercy since these are an effect of His love, but rather labour to make it out for yourselves in what respects they are good for you.

(2) Be not afraid of any delays of mercies when honestly pursuing them, but be afraid when ye receive them that ye do not rightly improve them. It is good to have your stock in God's hand. As long as it is there you may be sure that He will pay the per cent well, and still give the soul as much as it requires to live upon. Whereas if it were in our hands it's a hundred to one if we would not despatch it as soon as Hezekiah did, when he had no sooner recovered than he played the fool with the ambassadors of Babylon. Therefore, till the mercies come, wait on God and believe they will come in the right season.

Amen.

Christ is All

by Dean Henry Law

4. THE SIN-OFFERING

"Let him bring for his sin, which he hath sinned, a young bullock, without blemish, unto the Lord, for a sin-offering." Lev. 4: 3.

Sin! The sound is brief. But it presents a dark abyss of thought. No mind can trace its birth. No eye can see its death. Before the worlds it scaled the heavens, and dragged angels down. In life's first dawn it entered

Eden and slew innocence. It ends not with the end of time. It ever rolls an ever-deepening course.

Reader, think much of sin.

It is earth's death-blow. It marred the beauty of a beauteous world. It stripped it of its lovely robe. It caused the soil to harden; the leaves to wither and decay. It turned fertility to weeds, and armed the brier with its bristling thorns. It made the clouds to blacken, and the storm to rage. It raised the tempest's roar, and plumed the lightning with its forky wings. It placed its foot upon a perfect workmanship — and left it a disordered wreck.

Reader, think much of sin.

It is man's ruin. Its most tremendous blight fell on our inner life. It drove the soul from peaceful fellowship with God. It changed the loving child into a hardened rebel. It robbed the mind of light. It rendered reason a bewildered maze. It made the heart a nest of unclean birds: a spring of impure streams: — a whirlpool of tumultuous passions: — a hot-bed of ungodly lusts: — a den of God-defying schemes. It is the malady — the misery — the shame of our whole race. It is the spring of every tear. Each sigh, which rends the breast, — each frown, which ploughs the brow, — each pain, which racks the limbs, are cradled in its arms. It is the mother of that mighty monster — death. It digs each grave in every grave-yard. Each widow and each orphan tastes its gall. It fills each hospital with sick. It strews the battlefield with slain. It is the core in every grief. It is the worm which gnaws the root of peace.

Reader, think much of sin.

Its terrible destructions die not in the grave. There is a region, where its full-blown torments reign. It built the prison-house of hell. It kindled quenchless flames. It forged the chains, which bind lost sinners to their burning beds. It sharpened the undying sting of an upbraiding conscience. It arms the jailer — Satan, with his scourge. It bars the hopeless in that outer darkness, where weeping ever weeps — and wailing ever wails — and teeth for ever gnash — and all is woe, which knows no respite and no end.

Reader, think much of sin.

It works this bitter and eternal anguish, because God's curse attends it. It raised a rebel-hand against His will. It dared to violate His holy law. It strove to lay His honour in the dust. It trampled on the statute-book of heaven. Therefore God's anger fiercely burns against it. Hence every misery follows in its rear. He must be wretched who has God against him.

Reader, here is a picture, in which all horrors meet. Regard it with an

earnest eye. No fiction colours it. No power can over paint the terrible reality. No artist's skill can represent a flame. The awful truth exceeds report. The lost writhes out eternity in fully learning the deserts of sin.

These terrors are the best prelude to the tidings of the Sin-offering. Tears magnify the cross. The trembling heart is the best soil for seeds of peace. Hell seen betimes is hell escaped for ever. Satan disclosed, is Satan baffled.

As the bright sun behind a threatening cloud, the Sin-offering waits to change the aspect. At Sinai's base this rite steps forth to show the reconciling work of grace. Reader, receive the soul-reviving voice, — Though sin is death, the sinner need not die. There is a fortress of escape. There is a remedy to heal these wounds. What though your sins be countless as the sands? They all may disappear. What though the dye of each be double crimson? Each may be washed away. The filth may all be cleansed. The debts may be wiped out. The soul may meet Jehovah's eye without one stain. There is a way, by which the vilest may stand pure. This is the blessed and the wondrous truth, which the Sin-offering proclaims, — God's love decreed a plan. He willed a ransom, and His Son achieved it. Let us draw nearer to the amazing sight.

When God would save, justice, and truth, and holiness proposed tremendous terms. Each sin must bear its merited load of woe. Each curse must be endured. Each violation of the holy law must drink the dregs of condemnation. Jesus comes forth to help. The guiltless takes the guilty place. The God-man represents His flock. He stands their ready and complete Sin-offering. He pays in anguish and in blood their every due. Wrath is endured. Penalties are paid. Sufferings are suffered. Agonies are agonized. The work requires infinity of woe. Infinity of woe is borne by Him. His Deity enables. His manhood qualifies. Thus sin is fully punished. Thus the redeemed are fully saved.

Such are the tidings of the Sin-offering. Say, is not this the truth of truths? All minds should ponder it. All hearts should welcome it. All eyes should gaze upon it. All hands should grasp it. All lips should praise it. Parents should teach it. Children should learn it. Pulpits should echo it. The cottage — the sick chamber — the dying bed, should brighten with this light. It should be the steady centre of the soul: — the joy of social converse: — the bond of Christian fellowship. Men should walk up and down in the full freedom of redemption's plains.

Till by the Spirit's aid, the eye of faith discerns a substituted sufferer, the conscience has no peace: the Bible is a locked-up page: life has no steady compass: death has no pillow of assured repose.

Reader, is this truth, the light — the feast — the joy — the strength — the rapture of your soul? Does morning wake you to bring this offering to the Mercy-seat? Do you go forth with your hands resting on its head? Do you lie down with the blood sprinkled on the day's misdeeds? It should be so. In every way God sets this sacrifice before you. Christ knocks for entrance at the sinner's heart. The Spirit joys to show the God-appointed victim. And now in these poor lines another message craves attention. Come mark, then, how the Sin-offering in every part proves sin to be a vanquished foe.

There are indeed some grades of difference in this type, as rank or as offence might differ. The first example will illustrate all. The offender is the anointed Priest. Lev, 4: 3. Sin has allured — ensnared — defiled him. But now he sees his guilt. He cannot rest till pardon be obtained. God's voice directs his course. He must bring a young unblemished bullock to the tabernacle-door. Behold the proof, that God has found a ransom. This is an idle and an empty rite, except it shows the victim of God choice. This is but mockery, except it witnesses, that help is laid on the redeeming Jesus.

The type is clear. It ushers in the Gospel antitype. Atonement is indeed provided. We are not left to hopelessness, or human schemes. Sins are our own. The remedy is His.

A solemn act is next enjoined. The offender's hands must touch the victim's head. This sign too, has no meaning, unless it bids the sin-lost to transmit their guilt. Without such mind, it is a puzzling and deceiving shadow. But God gives not an ordinance in vain. He thus consents, that sin should pass to the Sin-offering. He thus instructs the heavy-laden to roll all on Christ.

Reader, if sin be found adhering to yourself, — if it should weigh you into nether-hell, — it is not, because the chain cannot be broken: — it is not, because Christ refuses to receive: — it is not, because you never heard of transfer. It is, because you care not for relief. It is, because self-will retains the mass.

The proxy is then slain. Lev. 4: 4. Sin must have death. The curse must fall. God pardons not by bidding anger to hold back. His hatred must be shown — His majesty must be maintained — His truth must be preserved. Pardons indeed abound. They freely and they gladly fly. But all proceed along a blood-stained path.

Believer, your sins slew Christ. They cannot now slay you. His death is yours. Therefore you live. God's smile is on you, not because your sins are none, but because each has died in Christ.

The precious rite continues to unfold the Saviour's worth. It shows three uses of the outpoured blood.

1. The vail is sprinkled seven times. Lev. 4: 6. This hung before the Mercy-seat. It was the entrance to the holiest place. The truth is manifest. They, who would enter into heaven, must plead blood shed.

Reader, the blood, which flowed at Calvary, still flows within your reach. Take it by faith, and mount the holy heights. You may have heaven, as your eternal home. Your sins are no insuperable bar. Without one doubt present the price. The gates will lift their heads. The everlasting portals will fly back.

2. Part dyed the golden-altar's horns. Lev. 4: 7. This was the place where incense rose, as emblem of ascending prayer. Christ's intercession is Salvation's crown. But it prevails, because its plea is blood. The wounded hands cannot be stretched in vain. Who, too, are they, who thrive most in the growth of grace, and work most boldly in the Saviour's cause? They, whose incessant prayers most sweetly savour of the dying Lamb. The bleeding cross is supplication's strength.

3. The bazen-altar drank the rest. Lev. 4: 7. Thus all is used to bring assurance to the anxious heart. Each drop subserves its part. Atonement needs the whole. The whole is given.

Reader, behold each altar reeking with this stream, and doubt not, that God's claims are satisfied.

This is not all. No effort is untried to deepen peace. Hence we see more than the Sin-offering's death. Other rites follow. Let them be marked. The costliest parts are piled upon the burning altar. Lev. 4: 10. The angry fire receives them, as its prey. It burns — it blazes, till all disappears. Thus wrathful fury seized the soul of Jesus. All torments dealt most fiercely with Him. He suffered, till eternal vengeance asked no more.

Reader, if you are one with Christ, hell-pains are past for you. If you are not, they still remain. Alas! how shall you bear them!

Again, this is not all. The curse is linked to sin. A perfect Sin-offering, then, must be abhorred, as an accursed thing. Abomination must pursue it. Turn now to the type. The remnant of the victim, vile and contemned, is borne without the camp. Lev. 4: 12. It is spurned, as hateful to the sight and touch. A pile of wood is raised. Again the fire is brought, and burning work re-acts its part. Here is clear emblem of Christ made curse for us. **The garden misery showed anguish wrestling with His soul. But further anguish presses in the rear. He is led out beyond the gate. The city loathes Him, as earth's refuse.**

He hangs conspicuously a curse for sin. Here the last vengeance falls.

Blessed are they, whose curse descends on the Saviour's cross.

Reader, in pity to your soul, flee to the Sin-offering. Make Christ by faith your own. When fears afright — when Satan claims — when death draws near — when the great throne is set — place Him — your shield — before God's wrath. They cannot fail, who thus make Him their All.

A Minister of God

The late Rev. D.N. MacLeod

(continued from page 249)

The next period of his ministry was to be spent in what was then one of the most extensive charges in the church, there being but one Free Presbyterian Congregation in Harris when he took up his pastoral duties there on 3rd August, 1911. The call was signed by 1,100 persons and amongst them there was a goodly number of such as were truly of the salt of the earth. They were alive then who could remember John Morison (Gobha na Hearradh) but not so numerous as in his day who could really enter into the spiritual experiences of that eminent Christian bard as that is expressed, for instance, in his composition, "An Nuadh Bhreith" (The New Birth), the theme of which is the holy conflict in the soul of the regenerate sinner, the contestants being the old and the new man. Times had undoubtedly changed in Harris as elsewhere and the chilling wind of Modernism blowing from the south was beginning to be felt there also. The minister then settled over the Free Presbyterian Congregation and, as was to be clearly evidenced, a faithful ambassador for Christ, was destined never to preach the Gospel in the church at Manish, the fabric of which John Morison had laboured so indefatigably to erect, although the vast majority of the people of South Harris were under his pastoral care. Instead a new church was to be built at Finsbay — a project to which the people contributed willingly, labouring with their hands and giving liberally of their means and this at a time when money was not as plentiful as it is now. About three years after his settlement in Harris he was married to Miss Joey Macfarlane of Oban and she continued to be a faithful helpmeet to him until her death in 1951.

For the space of thirteen years he was to preach the Word in Harris, reproving, rebuking, exhorting with all long suffering and doctrine. It was an eventful period. The First World War was to bring sorrow and heartbreak to many a fireside far removed from the scene of conflict, and Harris was no exception. Many choice young men, most of them in the

prime of their manhood, fell on the battlefields of Europe or were lost at sea. With those that wept, he wept. Lord Leverhulme's plans to transform South Harris, and Obbe (now Leverburgh) in particular, into a prosperous economic community were then put into operation and for a number of years there was a flurry of activity. No doubt some benefits came to the area, not least being much needed employment and, what was of a more permanent nature, roads and houses; but the material benefits seemed to be far outweighed at the time by the increase in Sabbath desecration and contempt for Gospel ordinances, largely induced by the influx of workers from other parts who were out of sympathy with the religious outlook of the South Harris people. Against the evils of the day Mr Macleod faithfully spoke out and thereby stirred up the opposition and enmity of those whose conduct was blameworthy. In regard to this, although much maligned, he closely followed in the footsteps of His Master "Who when reviled, reviled not again".

Happy and privileged is that Gospel minister who has in his congregation those who carry him on their spirits to the Throne of Grace. In the Harris congregation there were not a few. Outstanding among them were several godly women such as Mrs Mackay (affectionately known as 'Grannie Urgha'), Miss Annie Macdonald, Grosebay, Mrs MacCuish, Leacklee, and Mrs Ewen MacIennan, Geocrab. These worthy women have long since departed — many years before their pastor — to be with Christ which is far better, but they, like him, have left behind them "names and remembrances, sweet, fragrant, hallowed". Long afterwards Mr Macleod would often refer to the way in which he felt himself strengthened and encouraged by their very presence before him in the assembled congregation. Such was Annie Macdonald's attachment to Mr Macleod and the House of God that even in the most inclement weather she was regularly to be observed wending her arduous way to Tarbert. When, on one very wet and stormy Sabbath Day, she was remonstrated with for having ventured out of her home in such weather, her ready reply was to the effect that, although she would not certainly starve with dry meal in the house, it was by far preferable to sit down in congenial surroundings to a wholesome repast, and especially when prepared by one whom she regarded as a master in the art, and through whose ministry her soul was so richly fed. With such hearers it is not surprising that he at times enjoyed much liberty in preaching. It was as if he were, on entering on his Harris ministry, anointed with fresh oil. They are alive today who remember sermons they heard then, fifty years ago or more, and the unction, earnestness and solemnity which characterised the preacher

remain yet vividly before their minds. Opening a new meeting house at Kintail he preached from the words, "Lord I have loved the habitation of thine house, and the place where thine honour dwelleth", and one who was present that day vividly recalls the manner in which he earnestly prayed for the prosperity of the Cause of Christ and the salvation of immortal souls. It was there, that very day, she told the writer, that she believes she herself came to realise for the first time that she had an immortal soul in dire need of salvation. From that day forward she felt herself bound to him and ever after held him in the highest regard as a true ambassador of Christ. The same might be said of many from Kyles-Scalpay to Strond, and across the Sound of Harris in North Uist also; and numerous were the tokens given to him, both then and afterwards, in confirmation of the fact that his labours were not in vain in the Lord. His simple, methodical way of presenting the truth appealed to the common people and they heard him gladly. It was not by means of any great oratorical powers that he commanded their attention so readily but rather on account of the plainness and directness which characterised his manner of preaching. "Genius," Rabbi Duncan is reported as having said on one occasion and with Dr Chalmers in mind, "lies very much in that region where the profound is simple and the simple profound." Without, of course, claiming for Mr Macleod the intellectual stature and genius of Chalmers we, nevertheless, believe that what accounted for the impact which his preaching made was the fact that it was, at one and the same time, both simple and profound. It is not just what he said, his hearers will tell you, but the way that he said it. The reverence with which he approached the particular portion of Scripture to be expounded was most marked and every word seemed to be carefully weighed, as it were beforehand. What was said of the Rev. John MacRae (MacRath Mor) might very appropriately, we think, be applied to him. Apparently it was true of that noted minister that instead of becoming elated under the influence of religious emotion as others when they enjoyed liberty in the pulpit, he was wont when he had most liberty to sink down in spiritual abasement under the weight of the Spirit's unction as if laid in the dust under the effects of his own preaching. This characteristic of Mr Macleod was apparently noted by the Rev. Neil Cameron and drew the comment from him that he could not but admire him for it. They say in Harris to this day that Mr Macleod's deportment and bearing entering the pulpit under the eye of the congregation was so solemnly impressive that it was a 'sermon' in itself. Then in his prime, he was tall and handsome in his person, and during the years he needed all his not inconsiderable physical strength and stamina in order to

cover all the miles he had to travel on foot to the various villages and 'meeting houses' scattered throughout the island. In those not so distant days, the presence of the minister in the village had its own effect. Out of respect to him everything possible was done in the home where he lodged and in the immediate locality to ensure that nothing would disturb his peace of mind before the Sabbath. The time to depart from Harris came in 1924. In bidding farewell to the congregation in Strond he spoke from the words, "Finally brethren farewell", and one who was present recalls that there were few dry eyes as he lovingly warned them to beware lest he should be a witness against them at the Judgment Seat.

(to be continued)

Obituary

The late Mr Thomas Richmond Kidd, Elder, Grafton, N.S. Wales

Mr Thomas Richmond Kidd passed, we believe, to his everlasting rest on Saturday 15th June 1974 in his 86th year. Mr Kidd was the youngest member of a family of fourteen — five sons and nine daughters. Their parents, Mr and Mrs Thomas Kidd, were God-fearing persons, in whose hospitable home the eminent Rev. Alexander MacIntyre and other faithful witnesses on the side of Christ in their day, were often honoured guests. They brought up their large family in the nurture and admonition of the Lord, seeking in the strength of grace to fulfil what Thomas Manton the Puritan divine in his Introductory Epistle to the Westminster Confession says: "Families are societies that must be sanctified to God as well as churches, and the governors of them have as truly a charge of the souls that are therein as pastors have of the churches. But, alas, how little is this considered or regarded! They offer their children to God in baptism and they promise to teach them the doctrines of the Gospel, and bring them up in the nurture of the Lord; but they easily promise and easily break it; and educate their children for the world and for the flesh, although they have renounced these, and dedicated them to God. This covenant-breaking with God, and betraying the souls of their children to the devil must lie heavy on them here or hereafter. They beget children, and rear families, merely for the world and the flesh: but little consider what a charge is committed to them, and what it is to bring up a child for God and govern a family as a sanctified society." The parents, both members in full communion identified themselves with the Reconstituted Synod of the

Presbyterian Church of Eastern Australia after the notorious Expulsion Act of 1884.

Three of their sons were worthy elders in the Church, Mr Richmond, the subject of this obituary, and his brothers Alexander and James. Alexander the sixth member of the family was born at Woodford Leigh on the Clarence River in the year 1871. A brief narrative of his life written by his brother James, is incorporated in his obituary written by the late Rev. Finlay Macleod, Dornoch, and appears in Volume 60 of the F.P. Magazine. Mr Macleod says of him: "He was greatly attached to the Free Presbyterian Church of Scotland, because he found in her the gospel by which sinners are saved." He passed away in 1955 at the age of 84, "to be forever," as Mr Macleod puts it, "with his Saviour, the Lord Jesus Christ."

James Kidd the seventh member of the family was born in 1873 and passed to his eternal rest in October 1959 at the advanced age of 86. James attended the Sydney University to study with a view to the ministry. In his third year at the University he had a serious breakdown in his health, which resulted in his having to relinquish his studies. From that breakdown he never fully recovered. Both he, and his brother Alexander and the worthy Hugh Grant who died in July 1935 at the ripe age of 89 years, were elders in the Rev. Walter Scott's congregation, elders who were outstanding witnesses for Christ in their day and generation. In the midst of abounding apostasy they upheld the testimony on the side of purity of doctrine and purity of worship, cleaving in the strength of grace to the faithful exhortation which the Rev. Walter Scott sent in one of his Pastoral Letters, to the Brushgrove-Grafton congregation. "Let me refer you again," he wrote, "to the touchstone of Truth and duty — the more sure word of prophecy — 'Let them return unto thee, but return not thou unto them', (Jer. 15: 19), whereunto ye do well that he take heed."

Many of the daughters of Mr and Mrs Thomas Kidd, striking in appearance and demeanour left fragrant memories of lives lived in the secret place of Him that is Most High, living epistles of Christ, holding fast to the law and the testimony of Zion's King whose truth and cause they loved and honoured.

Mr Richmond, as he was usually called, was a man of strong physique, handsome of stature and of a pleasant and kindly disposition. During his farming days at Clunes on the Richmond River he was held in high esteem by his neighbours, for his willingness to give a helping hand in time of need. He saw service in France during the First World War. On one occasion when on leave he visited several parts of Scotland including Dumbarton from which his paternal grandfather had emigrated as an

engineer to Australia.

When home on final leave before leaving for France, his brother James held a farewell service the night before he left, and gave a discourse on Jacob's dream at Bethel as recorded in Genesis Chapter 28. Mr Richmond used to tell how much he was impressed during the service by the promise in verse 15 — "And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." He also vowed as Jacob did that the Lord would be his God. The apparently deep impression made upon him under the preaching of the Word and in such solemn circumstances, on the eve of leaving home for the battlefield in a foreign land, in due course passed away as the morning cloud, and as the early dew. Convictions and impressions are not conversion. In France he had wonderful escapes from death. On one occasion a jagged piece of shrapnel hit him on the chest and were it not for the wallet he had in his pocket, he could have sustained a fatal wound. Although he was still a stranger to grace and to God, he could not but see the goodness and long-suffering of the Lord in preserving his life and sought to praise Him for it.

On his return home from France at the end of the war, he took up farming, kept family worship and was diligent in his attendance on the means of grace in Ballina on the Richmond, where his brothers Alexander and James conducted the services. He was well over the age of thirty when he was convinced of his lost condition as a sinner and his need of a Saviour. It seems that for some considerable time he was under law work, concluding at times that he had sinned away the day of grace. One night about midnight light and deliverance came to his burdened soul through the words, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1: 15.) He rose from his bed with a new song in his mouth to praise the Lord for remembering him in his low estate, because his mercy endureth for ever. In the morning he made for the house of his brothers Alexander and James to tell them what the Lord had done for his soul. On his arrival full of wonder and praise he spoke of the deliverance vouchsafed him by the Lord. "Now," he remarked, "my troubles are all over." "Richmond," replied his brother Alexander, "they are just beginning." He often spoke of that morning he went to see his brethren. The grass never seemed so green nor the crops so beautiful. The face of the natural creation appeared new to him. As time went on he began to learn the meaning of his brother Alexander's remark. He met with troubles,

trials and afflictions of divers kinds, but out of them all the Lord has now set him eternally free.

Then are they glad, because at rest
and quiet now they be:
So to the haven he them brings,
which they desired to see.

(Psalm 107: 30.)

Mr Kidd was an elder for several years in the Brushgrove-Grafton congregation, whose spiritual welfare and prosperity he sought and prayed for. He conscientiously discharged the duties of his office while health permitted. Oftentimes in frailty and weakness he attended the means of grace on the Sabbath and the prayer-meetings during the week. With the Psalmist he could say, "Lord, I have loved the habitation of Thy house, and the place where thine honour dwelleth." (Psalm 26: 8.)

Mr Kidd left a like-minded widow and six of a family, three sons and three daughters. Two of the sons (one a deacon) and one daughter are communicant members in the congregation. To them all we extend our sincere sympathy in the loss of a devoted husband and father. May they all be found following in their father's footsteps toward that eternal rest into which he has now entered.

"And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, he will cast thee off for ever." (1 Chronicles 28: 9.)

W.M.

Cloven Tongues

"He came down in the form of tongues. As one saith well, 'This wind brought tongues, even a whole shower of tongues'." The Apostles were not only inspired, for their own benefit, but they had gifts bestowed on them to impart the benefit to more than themselves. But why did the Holy Ghost appear like tongues? I answer, 1. The tongue is a symbol of the Holy Ghost's proceeding from the word of the Father; as the tongue hath the nearest affinity with the word, and is moved by the word of the heart, to express the same by the sound of the voice; so the Holy Ghost hath the nearest affinity, that may be with the word of God, and is the expressor of his voice, and the speaker of his will. 2. The tongue is the sole instrument

of knowledge, which conveys the same from man to man; though the soul be the fountain from whence all wisdom springs, yet the tongue is the channel and the conduit-pipe, whereby this wisdom and knowledge is communicated and transferred from man to man, in like manner the Holy Ghost is the sole author and teacher of all truth; though Christ be the wisdom of God, yet the Holy Ghost is the teacher of this wisdom to men; and hence it is that the Holy Ghost appeared in the form of tongues.

And yet not merely in the form of tongues, but thus qualified; 1. They were "cloven tongues" to signify that the Apostles should speak in diverse languages; if there must be a calling of the Gentiles, they must needs have the tongues of the Gentiles wherewith to call them; if they were "debtors not only to the Jews, but to the Grecians, not only to the Grecians, but to the Barbarians also", then must they have the tongues not only of the Jews, but of the Grecians, and the Barbarians, to pay this debt, and to discharge this duty, "Go, and teach all nations." Matthew 28, 19. Surely this gift was bestowed for the propagating of the Gospel far and wide, the tongues were cloven, that the Apostles might speak all languages, and that all nations of the world whithersoever they came might hear them, and understand them speaking in their own tongues. They were fiery tongues, to signify, that there should be an efficacy, or fervour in their speaking; the world was so overwhelmed with ignorance and error, that the Apostles lips had need to be touched with a coal from the altar; tongues of flesh would not serve the turn, nor words of air, but there must be fire put into the tongues, and spirit of life into the words they spake; with such a tongue Christ spake Himself, when they said of Him, "Did not our hearts burn within us, while He spake unto us by the way?" Luke 24: 32. And with such a tongue Peter spake at this time, something like fire fell from him on their hearts, when they were pricked in their hearts, and said, "Men and brethren, what shall we do?" Acts 2: 37. Oh, that we of the ministry had these fiery tongues! O that the Spirit would put His live coal into our speeches! Oh that our sermons were warming sermons! May we not fear that the Spirit is gone, whilst the people are dead, and we are no more lively in our ministry? It is said of Luther, that when he heard one preach very faintly, "Cold, cold, says he, this is cold preaching, here is no heat at all to be gotten." Oh, when the Spirit comes, it comes with a tongue of fire; instead of words, sparks of fire will fall from us on the hearts of hearers.

3. These cloven fiery tongues sat upon each of them; to signify their constancy and continuance; they did not light and touch, and away after the manner of butterflies; but they sat, they abode still, they continued

steady without any stirring or starting. This was the privy sign, by which John the Baptist knew Jesus to be Christ, "Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptiseth with the Holy Ghost." John 1: 33. It was not only the Spirit's descending, but the Spirit remaining on Him, that was the sign. The Spirit of God is a constant Spirit, Psalm 51: 10. It abides on the soul to whom it is given; and therefore the Psalmist describes these great transactions of Christ to this very end, that the Spirit might dwell with us, "Thou has ascended on high, Thou hast led captivity captive, Thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." Psalm 68: 18. Not only that He might stay and lodge for a night, as a wayfaring man, that comes to His inn, and then is gone in the morning; no, no, but that He might take up His residence, and dwell in them. I know it is a question, whether the Holy Ghost may be lost? But certainly of the elect He has never totally or wholly lost, only I dare not say, but as touching many gifts, he may be lost even of the elect themselves; David after his sin was forced to cry, "Cast me not away from Thy presence, O Lord, and take not Thy Holy Spirit from me; restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit." Psalm 51: 11, 12.

(An extract from "Looking Unto Jesus" by Isaac Ambrose)

Gathan Gloir na Diadhachd

Leis an Urr. Eldeard Pearce

(Air a leantuinn bho t.d. 249)

2. Bho bhi gabhail beachd air neo-chaochlaidheachd Dhè, tha sinn a co-dhúnadh oirdheirceas bharrachd nithean spioradail thairis air nithean feolmhor, nithean neamhaidh thairis air nithean talmhaidh, agus mar sin bij chòr dhuinn luach a chur agus a bhi leantuinn an aon seach an seach an aon eile. Gabhaibh so mar riaghailt shiorruidh, mar is dluith thig nithean do Dhia, agus mar is motha tha iad coltach Ris, agus a chomhphàirticheas iad Ann, is ann is oirdheirceadh agus is ann is ionmhiannaichte tha iad. Gu dearbh, mar is e Dia tobar, mar sin is E tomhas agus riaghailt gach luach agus oirdheirceas fhior, agus ann an so cha'n eil nì anns am bheil fìor luach agus oirdheirceas ann nì's fhaide na mar a tha e coltach Ris-san, agus a tha e comhphartachadh Ann-san. Nis, ciod e na nithean is coltach ri Dia agus a comhphàrtachadh do Dhia? Am bheil iad spioradail na feolmhar; Neamlaidh na talmhaidh? Gu cinnteach 's e nithean spioradail agus neamhaidh. Tha Dia neo-chaochlaidheach,

agus mar sin na ghné fein, agus air son nithean feolmhor agus talmhaidh, tha iad a dol as agus a seargadh agus a caochladh. Tha chuid is fearr dhuibh 'n an ionmhasan a thruaileas an leoman agus a mheirg, agus a bhriseas na meirlich a stigh agus a ghoideas iad. Mata vi. 19. Tha iad uile na nithean a tha seargadh, a tha bàsachadh, agus ag atharrachadh. "Siubhlaidh an saoghal seachad (tha Eoin ag radh) agus ana-miann: ach an tì a ni toil Dhé mairidh e chaoidh. 1 Eoin ii. 17. 'S e sin tha e dol seachad agus a bàsachadh. 'S e ràdh a tha aig Calvin air na briathran. Do bhrìgh (tha e'g ràdh) nach eil anns an t-saoghal nì ach a tha seargadh agus mar gu'm b' eadh, air son mòmainte; tha'n t-abstol, uime sin, a co-dhùnadh, cia cho olc 's a tha iad a comhairleachadh agus ag ullachadh air an son fein a tha gearradh a mach dhoibh fein an sonas an so, gu h-àraidh 'n uair a tha Dia dha'r gairm gu a ghlòir bheannaichte agus gu beatha shiorruidh. Agus a tha E mar gu'm biodh a'g radh, tha'm fìor shonas a tha Dia a tairgse dha shluagh shiorruidh. Agus, mar sin, tha e neo-airidh annain sinn fein a chur fodh chis leis an t-saoghal so, a ni, maille ri uile nithean maithe, siubhal air falbh. Guidheam oirbh, gabhadh-mid am beachd so gu cridhe; Siubhlaidh an saoghal so seachad, 's e sin, saoibhreas, urram, agus subhachas, tha iad uile a seargadh agus ag atharrachadh, agus gearr-shaoghalach; mo thruaigh! cia cho luath, aig iomadh uair, a dh'atharraicheas saoibhreas gu bochdainn, subhachas gu pian, urram a dh'ionnsuidh masladh agus tàire, càirdean gu naimhdean lànachd gu falamachd? Cha'n eil seasmhachd ann an aon dhe na nithean sin, tha iad buailteach gu atharrachadh gach mòmainte. Ach a nis tha nithean spioradail agus neamhaidh maireannach agus buan, 's e ionmhasan iad nach truail leoman na meirg, ni motha is urrain mearleich briseadh a stigh annta agus an goid, Mata vi, 20. Tha saoibhreas an t-saoghail so na shaoibhreas neo-chlìnteach, a dol as an t-sealladh, 1 Tim. vi. 17, ach tha saoibhreas neamh, agus cùmhnanta graidh Dhé, na shaoibhreas cìnnteach, buan, maireannach. 'S e nì buan a th'ann an gràs, agus tha fireantachd Chrìosd neo-chaochlaidheach agus buan. Tha maitheanas, fireanachadh agus gabhail ruinn le Dia, tre'n fhìreantachd sin, na'n nithean buan. Tha aonadh agus co-chomunn ri Dia tre Chrìosd, na nithean neo-chaochlaidheach. Tha iad so buan agus beo gu bràth far am bheil air ruigheachd oirre; agus air dha bhi sin mar sin, tha iad a tighinn nì's dluith do Dhia mar is motha tha iad coltach Ris agus a comh-phàrtachadh Ann, na tha nithean feolmhor agus talmhaidh a deanamh, agus mar sin tha e nì's ro-oirdheirceadh na iad sin, agus mar sin bu chòr dhuinn an tuilleadh luach a chur orra. O, luchd mo ghràidh, tha barrachd fìor luach agus oirdheirceas ann an dileag do ghràs, ann an aon

ghathan de naomhachd, ann an aon phlathadh de mhaitheanas peacaidh, ann an aon sealladh air gñuis Dhé air a dheanamh reidh, ann an dlùthachadh ann am broilleach a ghràidh, na tha ann an saoghal de chomhfhurtachdan agus de shàsachaidhean feolmhor; agus mar sin bij chòr dhuinn luach a thoirt dhoibh. Bu chòr dha 'ur suil agus 'ur cridhe a thoirt far an aon agus a shuidheachadh air an aon eile. Ach, mu thruaigh! mo mo thruaigh! tha sinn buailteach a bhi toirt gràidh do na nithean caochlaidheach so a tha bhos. O cia cho measail 's a tha sinn, agus cia cho luath sa tha sinn, air son a chuid is motha, air ar giullain air falbh an deigh nithean feolmhor, talmhaidh, mothachailf Gus cia cho fuar 's a tha sinn 'n a ar gràdh, agus ann a bhi leantuinn an deigh nithean spioradail agus neamhaidh? mar gu'm bitheadh da rìreadh nithean talmhaidh agus cha'n e nithean neamhaidh na h-aon nithean anns am bheil cudthrom agus riatanas; am feadh, gu dearbh, nach eil luach air bith anns an aon, na glòir annta an coimeas ris a ghlòir a tha toirt barrachd, Amhairceadh mid mar sin maille ris an Abstol naomh, "Air dhuinn a bhi'g amharc cha' ann air na nithean a tha r'am faicinn, ach air na nithean nach eil r'an faicinn: oir tha na nithean a chithear, aimseireil; ach tha na nithean nach faicear, siorruidh." 1 Cor. iv. 18. Gabh beachd, cha do mheas an t-Abstol gu'm b'fheuch nithean feolmhor agus talmhaidh, blaomadh dhe'n t-suil, do bhrìgh gu'm bheil iad aimseireil, caochlaidheach; ach nithean spioradail a tha buan agus siorruidh, b'iad sin a tha e cùnnatas airidh air sealladh a shuil, a chridhe, agus na h-uile. O tomhaiseadh-mid nithean le'n coltas ri Dia, agus gu de tha iad a faotainn bh'uaihte.

(R'a leantuinn)

Book Review

Diary of James Calder of Croy by Wm. Taylor

The above Diary which is now rare is made available to readers in the July—August issue of the Banner of Truth Magazine. James Calder (1712-75), himself an eminent and godly minister, was contemporary with such notable ministers as Rev. Hector MacPhail, Resolis, and Rev. John Porteous, Kilmuir Easter. Indeed, mention is made in the Diary of their deaths which took place only a short time before that of James Calder himself. As well as giving some insight into the state of religion in that part of the Northern Highlands at that period, it also describes the soul-exercises of this gracious servant of the Lord and his practice of setting aside days of prayer and fasting for the good of his own soul and to seek

the Lord's blessing upon his labours — an example which if emulated today might be instrumental in effecting a revival of religion in the souls of the ministers of Christ as well as in the souls of His people, not to speak of an awakening among the ungodly.

The Diary which we gladly recommend is available from the Banner of Truth Trust at 3 Murrayfield Road, Edinburgh EH12 6EL, price 20p plus 10p postage, and also from Christian Bookshops.

D.B.M.

Correction

In last month's issue of the Magazine the first sentence of paragraph III in the Book Review on page 251 should read:— "The affirmation that the man of Romans 7 is definitely not unregenerate followed by that statement that he is as definitely not regenerate, is a contradiction in terms, and does not make sense." We apologise for the error.

Letter from Rhodesia

Mbumba Mission,
P.B. T5406,
Bulawayo,
RHODESIA.
3rd July, 1974

Dear Mr MacLeod,

I am sorry that this report from Mbumba has been so long in coming to you. I hope that the news it contains will not be too stale for the August magazine.

The Mbumba winter Communion was held at the end of April. We were pleased to have visitors from overseas with us.

Rev. D. Ross and family paid their first visit to Mbumba since arriving in Rhodesia in March. He preached at Mbumba for the first time on Thursday. His text was Psalm 25 v. 11. His sermon on Saturday was most stimulating and searching to the Lord's people. The text was Eph. 5 v. 14.

There were very large congregations gathered especially on the Lord's Day when Rev. A. Ndebele preached on Isaiah 63 v. 1. We were encouraged that some of our ex-patients were with us to hear the preaching of the Gospel.

The work of the hospital carries on from day to day. It is easier to write about the medical work than the spiritual. In the former realm we see

some results and the people seem to be increasingly conscious of their need of medical help. We are encouraged that some of our hospital clinics have grown in recent months. Spiritually we note only a superficial interest among the majority of the patients. Although they will accept Gospels and tracts and listen politely while God's Word is explained one feels that ancestral worship and superstition is more real to them. Only the ministration of the Holy Spirit can enlighten their minds in the knowledge of the Lord Jesus Christ. Please remember this great need in prayer.

You may remember a woman about whom we wrote in the June, 1973 magazine. After her discharge from hospital she moved to stay with some relatives in a different area. One night earlier this year our ambulance went to collect an elderly woman patient. It was the same woman, but she was so weak and emaciated that we did not recognise her. One of our elders who knew her reminded us of her. We were disappointed to see the tell-tale white beads on her wrists — sure signs of her involvement in divination. The elder visited her regularly until her death a week or so after admission. He told us her story. She had again become ill and had been persuaded by her relatives to consult a diviner. Her condition continued to deteriorate and finally she returned to us. She confessed to the ambulance driver that "the world had her by her feet" but if she was spared she was determined to forsake these things and turn to the Lord. She would not part with the white beads because she said that though they had no significance to her now she did not wish to offend her relatives. However before her death she asked for them to be removed.

We are unable to say whether she was enabled truly to embrace the Saviour but we take encouragement from the fact that she showed such an interest in the Gospel despite her background of darkness and superstition. It is reported that her relatives were very impressed by her confession and that there were no heathen rites at her burial.

We all send our kind regards to you and your family.

Yours sincerely,

Jocelyn Cox

(Correction: Last month's letter should have been signed D.A. Ross.)

Oh, the closest walk with God is the sweetest heaven that can be enjoyed on earth!

David Brainard

Notes and Comments

Britain's Serious Economic Plight

That Britain is in the midst of a serious economic situation has been evident for many months. Following upon the industrial unrest of last winter and, aided by rising world prices, the rate of inflation has been steadily increasing while the value of the pound sterling has been steadily declining. In speeches recently politicians have indicated the serious dangers which lie ahead if inflation is not contained. The Home Secretary, Mr Roy Jenkins, stated that the country is now facing "an economic crisis without precedent", and warned that unless the inflation menace was faced up to by the nation that anti-democratic forces would soon be at work. His warning of anti-democratic forces at work seems to be confirmed by a recently published report on the action of militant left-wing students at Essex University in disrupting the University's administration. According to the Report an estimated £32,000 of damage was caused as well, and the Vice-Chancellor, Dr Albert Sloman, had to face many forms of harassment including shouted abuse and threats, late night telephone calls, night raids on his house, threatening letters etc. That leading academics should be exposed to such abuse shows how threatening the present situation really is. The very same ingredients — weak government, roaring inflation, lawlessness and indiscipline — which allowed Hitler to take power in Nazi Germany in 1933, are present in Britain today. Our danger is very real indeed.

Let us never forget, however, that the Lord is able to put right all Britain's ills — the One who said to the children of Israel of old, "I am he that healeth thee."

The Protestant Succession to the Throne

Speculation that the Prince of Wales may marry a Roman Catholic has been much in evidence in the Press in recent times. Whatever substance there is in these rumours, it is clear that any such proposal would be viewed with disfavour and with great disquiet by loyal Protestant subjects of the Queen. It is to be hoped that these reports will prove to be groundless, the product only of wishful thinking on the part of Roman Catholics who would dearly desire to see a Roman Catholic monarch on the Throne. However that may be, it is desirable that it should be made plain to the Princes of the realm that such alliances with Roman Catholic families cannot be tolerated apart from relinquishing their right to the Throne. Both England and Scotland suffered sufficiently at the hands of

Roman Catholic Kings and Queens, such as the Stuarts and others, never to wish to have a Roman Catholic monarch again. It was not without good reason that the nation saw fit to enact legislation in order to secure the Protestant Succession in all time coming. We hope that in the event of one of the Princes marrying a Roman Catholic no attempt will be made, or if made countenanced, to allow that Prince to retain his right to the Throne. May the Lord in His great mercy prevent any attempt to alter the legislation preserving the Protestant Succession, which is an effectual bar to a Roman Catholic ever ascending the British Throne.

Advice to Divinity Students

In June, Rev. Andrew Heron, Moderator of Glasgow Presbytery of the Church of Scotland, gave good advice to 10 divinity students who were being licensed to preach. He warned them first of the danger of preaching a political kind of gospel and said that ordinary folk were deaved with politics on the media and came to the Kirk to hear the Word of God. It is your duty, he went on to say, to see that they hear the Word of God — and in its purity. We hope the licentiates take the advice. A return to the preaching of the pure Word of God in the Church of Scotland would be a hopeful step indeed. If it had not been departed from in other days, Scotland would not now be in such a low moral and spiritual condition.

Roman Catholic Members of Parliament

As a General Election is expected in the Autumn the following list of Roman Catholic Members of Parliament may be helpful to readers as a warning who not to vote for. The list appeared some time ago in the Churchman's Magazine.

Ancram, M. (Con.), Berwick and Lothians; Biggs-Davison, J.A. (Con.), Epping Forest; Buchanan, R. (Lab.), Glasgow, Springburn; Cox, T.M. (Lab.) Wandsworth Tooting; Delargy, H.J. (Lab.), Thurrock; Dempsey, J. (Lab.) Coatbridge and Airdrie; Duffy, A.E.P. (Lab.), Sheffield, Attercliffe; Dunn, J.A. (Lab.), Liverpool, Kirkdale; Fell, A. (Con.), Yarmouth; Fitt, G. (SDLP), Belfast West; Fraser, H.C.P.J. (Con.), Stafford and Stone; Hamilton, J. (Lab.), Bothwell; Hayhoe, B.J. (Con.), Hounslow, Brentford and Isleworth; James, D.P. (Con.), Dorset North; Kitson, T.P.G. (Con.), Richmond, Yorks.; McBride, N. (Lab.), Swansea East; McCormick, I. (SN), Argyle; McElhone, F. (Lab.), Glasgow, Queen's Park; McGuire, M.T. (Lab.), Ince; McNamara, J.K. (Lab.), Kingston-upon-Hull Central; Mahon, S. (Lab.), Bootle; Mellish, R.J. (Lab.), Southwark, Bermondsey; O'Halloran, M. (Lab.), Islington North; O'Malley, B.K. (Lab.), Rotherham; Parry, R. (Lab.), Liverpool, Scotland Exchange; Pendry, I. (Lab.),

Stalybridge and Hyde; Price, D.E.C. (Con.), Eastleigh; Rawlinson, Sir P.A.G. (Con.), Epsom and Ewell; Rossie, H.A.L. (Con.), Harringey, Hornsey; St John-Stevas, N.A.F. (Con.), Chelmsford; Snape, P.C. (Lab.), West Bromwich East; Stallard, A.W. (Lab.), Camden, St Pancras North; Tierney, S. (Lab.), Birmingham Yardley; Tugendhat, C.S. (Con.), City of London and Westminster South; Wall, P.H.B. (Con.), Haltenprice; Williams, Mrs S.V.T.B. (Lab.), Hertford and Stevenage. Also Cohen, S. (Lab.), Leeds, South-East.

Church Notes

Concerted Prayer

The state of our own nation calls for earnest prayer at the present time in view of the serious situation prevailing. The likelihood of a General Election in the Autumn is further reason for importunate prayer that the Lord would raise up faithful men in the high places of our land. Let us continue, too, to plead for the Church Overseas and on the Mission Field that the Lord would abundantly bless His Cause in those parts as well as among us at home.

Day of Humiliation and Prayer

The Synod appointed a Day of Humiliation and Prayer to be held throughout the congregations of the Church on Wednesday 16th October 1974 (D.V.) for the Confession of the present low state of true religion and to pray for an outpouring of the Holy Spirit to revive His own people and to convert sinners to faith in the Lord Jesus Christ.

Dr Cameron Tallach

At this time may we remember in a special way at a Throne of grace Dr Cameron Tallach and Family as they set out for Taiwan. They are due to fly from Gatwick Airport, London, on the evening of 16th September (D.V.). Having in view Christian missionary work among the Chinese, we do pray that the Lord will richly bless them as they go forth on this venture of faith, dependent on Him who has said, "I will never leave thee nor forsake thee." May they be encouraged by the words of Psalm 126, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Formation of Skye Presbytery

As most of our readers know, the several congregations in Skye since the

inception of the Free Presbyterian Church in 1893, formed part of the Western Presbytery. This Presbytery increased in size until there were thirteen congregations within its bounds. Apart from the gap between the size of this Presbytery and the other Presbyteries of the church, the distances travelled by the Presbyters to the Presbytery seat at Kyle of Lochalsh were considerable. Accordingly, at the last Synod in May 1974, it was agreed that a Skye Presbytery should be set up, to include Raasay and the five congregations in Skye. This motion of Synod was duly implemented, when on Tuesday, the 25th day of June 1974, within the Portree Church, the Moderator, Rev. Fraser Macdonald after reading the Synod's motion constituted the first Skye Presbytery of the Free Presbyterian Church of Scotland.

It was an historic occasion which afforded us no little gratification and pleasure, though tempered with some degree of sadness by our severance from our brethren in the Western Presbytery. We felt, however, that it was an occasion for particular acknowledgment of the great goodness and kindness of the Lord in thus adding yet another Presbytery to our beloved church.

The Moderator, by way of contrast, made reference to another historic meeting in Portree on the 14th day of August 1893 when the Deed of Separation was read and approved by a quorum of faithful men, met in Presbytery. We could not but see the two meetings linked together in the chain of the Divine Providence. In its own way, the formation of the first Presbytery of Skye is a witness to the measure with which the Lord owned and blessed the fidelity of the fathers of the church in their noble witness for the truth.

The atmosphere of peace and harmony which prevailed at the inauguration of this Presbytery was felt and shared by all the members of the Court.

It is our earnest prayer, that the same self denying, God honouring spirit of fidelity and love to the Lord Jesus, which prompted our godly forebears to separate from the 'Declaratory Act Free Church' may be afforded us, and that, in an age of increasing declension we may be given grace to hold fast that which is good.

Let us be encouraged to wait in patience and humility for the turning of the tide towards purity of doctrine, worship and practice for—

“When Zion by the mighty God
Built up again shall be,
In glory then and majesty
To men appear shall he.”

(Psalm 102: 16)

F.M.

Dominions and Overseas Fund Collection

This fund provides material resources for the work of the Synod's Dominions and Overseas Committee as it seeks to co-ordinate efforts to maintain and extend the Kingdom of the Redeemer, more particularly, in Canada, New Zealand, Australia and Italy.

Paul brought the Gospel first to his own kinsmen who were dispersed in all provinces of the Roman Empire. Likewise the Committee's field of oversight includes many who may claim a connection with us in the bonds of the flesh. On this basis alone the Fund is worthy of the continued support of the people of the Church.

By Synod appointment collection is to be made in September.

"Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you." (Rom. 16: 21)

ALEXANDER MURRAY, Vice-Convener,
Dominions and Overseas Committee.

Bookroom Worker

The Free Presbyterian Bookroom, at 160 Pitt Street, Glasgow, has been staffed by part-time workers for the past number of years. The Publications Committee feel, however, that someone ought to be employed full-time. We are therefore anxious to find a person, male or female, who would like to be engaged in the work of selling Christian Literature. The work is interesting, important and rewarding. Previous experience is not essential as help and training will be given.

The terms of employment would be agreed at the time of interview.

If you are interested and feel led to this work please contact:— (Rev.) John Walter Ross (Convener of Publications Committee), Free Presbyterian Manse, Lochcarron, Ross-shire IV54 8YD. Telephone Lochcarron 337.

Presbytery Meetings (D.V.)

Skye: At Portree on 10th September 1974 at 2 p.m.

Northern: At Inverness on 24th September 1974 at 2.30 p.m.

Southern: At Glasgow on 17th September 1974 at 6 p.m.

Western: At Sheildaig on 24th September 1974 at 11 a.m.

Outer Isles: At Stornoway on 29th October 1974 at 4.30 p.m.

Books for Church Library

The Church Library Committee wish to acknowledge with grateful thanks the donation by Rev. John Colquhoun of over 1000 books to the Church Library. The Committee are very grateful to Mr Colquhoun for

this useful and generous gift to the Library.

D.B. MACLEOD, Convener,
Church Library Committee.

Position of Ministers as County Councillors

At the meeting of Synod in September 1973 a Committee was appointed to examine the law of the Church with regard to the holding by ministers of the office of Councillor in Local Government. That Committee gave in a report to the Synod in May 1974 and was re-appointed in terms of the following motion:— "In view of the shortness of time available to this Committee and the fact that the Committee has never in fact met as a whole, the Committee be appointed for another year, and that it report to the next meeting of Synod."

Committee Meetings (D.V.)

The following meetings will take place at the Free Presbyterian Church, Inverness:—

Tuesday, 1st October

10.00-11.30 a.m.	Publications Committee
11.30-13.00	Religion and Morals Committee
14.40-16.30	Finance Committee
16.30-17.30	Dominions and Overseas Committee
19.00-21.00	Jewish and Foreign Missions C'tee
21.00-22.00	Home of Rest Committee

Wednesday, 2nd October

10.00-11.30	Church Extension Committee
11.30-12.30	Church Magazine Committee
12.30-13.00	Church Library Committee

Canadian Deputies

We are glad to intimate the safe arrival in this country on Tuesday, 20th August, of Rev. Donald Campbell, Edinburgh, his wife, and son from Toronto. A week earlier Rev. Douglas Beattie, Plockton, flew out to Vancouver. We would acknowledge the Lord's kindness in preserving their lives while travelling many thousands of miles by air. We trust that the visits by the ministers of the Church of Canada will be blessed of the Lord to the furtherance of His Cause in that land.

Acknowledgment of Donations

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

Jewish and Foreign Mission Fund: Mrs E. MacLean, Applecross £5.

Dominions and Overseas Fund: Misses R. and M. Beaton, Calgary, \$100 per Rev. A. Murray.

Trinitarian Bible Society: M.R. MacKay, Bettyhill £1.

Home of Rest Fund: Stratherrick Friends £5; Dr W.J. MacKenzie, U.S.A. £10; Mr and Mrs Hart, Brighton £1.

Ingwenya Mission: Toronto Ladies Group \$48, \$42, \$39, \$50 Canadian; Vancouver Ladies Group \$187 Can.; Mr Murdo Mackay, Wankie, \$30; Vancouver Congregation \$3410 Can.; Winnipeg Sabbath School 1973 \$100 USA, 1974 \$325 USA; Netherlands Mbumba Zending \$43,672-89; Mrs A. Galderblom, London \$100 Can.; Mrs Lilian Kitchen, Winnipeg \$500 Can.; Friend, Tomatin £20; Miss N. Mackinnon £10.

The Treasurers of the following congregations acknowledge with sincere thanks the following donations received during July:—

Beaully: Friend £5; Inverness Friends £50; Inverness Friend £1; Envelope in plate £10, all for Church Building Fund.

Edinburgh: Anon. £10 for Jewish and Foreign Mission Fund; Anon. £12 for China Mission Fund, both in plate.

Fort William: Friend, Staffin £3; Friend, Glasgow £2, both for Sustentation Fund per Rev. J.A. MacDonald.

London: Auckland Friend £10 per Gen. Treasurer; Mr B. Walshaw £3 per R.W.M.M.; Raasay Congregation £145 per Mr MacBeath; Anon. "Passer By" remembering kindness shown £100 per R.W.M.M., all for Church and Manse Building Fund.

North Harris: Mr Murdo Gillies, Leaklee £2 for Manse kitchenette per Angus MacLeod.

Plockton/Kyle: In Plockton plate £5; In Kyle plate £2; Glasgow Friends £5 per Rev. D. Beattie; G. and C. Harvey, Blantyre £10; Friends £2, both per Treasurer; Friends, Sheildaig £5 per Mr L. MacKinnon, last four for Manse Building Fund.

Portree: Old Friend of the Cause, Portree £20; Psalm 77: 5, Lewis £4, both for Church Renovation per F.M.

Raasay: N.E. Friend, Raasay £5; Friend, Raasay £5; Friend, Inverarish £3 all for Manse Extension per J.M. MacLeod; Raasay Friend £2 for Manse Extension per Treasurer; In memory of a loved one £50; Friend, Portree £2, for Congregational Purposes both per Treasurer; Friend, Raasay £6 per Rev. D. Nicolson; Anon. £1 per R. MacLeod; Friend, Raasay £3; A Friend £3 both per Treasurer (last four for Communion expenses); Dingwall Postmark £4 per J.M. MacLeod; Raasay Friend £5 per Treasurer, both for Sustentation Fund.

Sheildaig: Envelope in plate for Communion Expenses per Mrs MacPherson.

Stoer: Anon. £5 for Sustentation Fund (Envelope in plate on 7.7.74).

Wick: Anon. £5 for Foreign Missions in memory of Rev. James Fraser per Rev. R.R. Sinclair.

Laide: Harris Friend £10; Inverness Friends £5; Mr and Mrs MacDonald, Gairloch £5; Mr and Mrs MacBeath, Raasay £10; Friend, Inverness £2; Laide Friend £6; Friend, Ullapool £2; Friend, Kenmore £2; Mr and Mrs MacAskill, Melvaig £10; Friend £5; Friend, Sheildaig £5; Friend, Glasgow £10; Laide Friend £100; Two Friends, Finsbay £15; Friend, Tolsta, £5; Friend, Tolsta £2, all for Laide Manse Building Fund.