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Hitherto

The prospect of the close of another year ought to direct our minds to what the Lord has done for us and the way He has led us hitherto.

If we are the Lord's true people we have reason indeed to marvel at His gracious dealings with us throughout the year which is now drawing to a close. How wonderfully He has watched over us and conducted us all the way we have come. What cause for thanksgiving there is if we know the Lord as our personal Saviour, if He is our covenant God and Redeemer, and if we are journeying to the place of which the Lord has said, "I will give it you." The longsuffering of the Lord to His people notwithstanding their many provocations and sins, is matter for wonder and praise. They have to confess: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Oh what tenderness, oh what compassion the Lord has shown in His dealings with His own. What undeserved favours are heaped upon them day by day. Even the Lord's correcting rod upon them is cause for thankfulness; for it is those whom the Lord loves that He chastens. As they look back to days and weeks and months — yes, and to years now past — are they not going to set up their Ebenezer and say: "Hitherto hath the Lord helped us." Surely their song in the house of their pilgrimage is:—

"The Lord of us hath mindful been,
and He will bless us still.

Although there is much they have to mourn over, much that they wish was otherwise, yet they have to say with David: "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although He make it not to grow."

But how are poor unregenerate sinners to view the past? What can they say who hitherto have remained under the power of sin and unbelief? If this is the case with us we have reason to acknowledge the Lord's longsuffering towards us. What forbearance He has shown while we have remained in rebellion against Him. What sad reflections should a review of our past life bring — a life lived without Christ and without hope —

seasons of opportunity under the Gospel let slip so that these opportunities are lost and gone forever — a life wasted in the service of sin and Satan. Is it not time to hear the voice of the Lord saying, "Consider your ways"? How quickly days, and weeks, and months, and years, speed past. Soon we will be on the threshold of the eternal world with our days on earth done. How will it be with us then if we have neglected Christ and the salvation that is in Him? Oh, sad deathbed (if deathbed we should have) without Christ! Oh, solemn entrance into eternity without Christ as our Surety and Hope! Surely the realisation that time is on the wing and that we are hurrying to eternity ought to stir us up to seek to make our calling and our election sure while the day of mercy lasts. Christ is still to be found of those that seek Him. Delay not! Those who seek me early, He says, shall find me. For believers the message of His Word is: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God."

Ordination Addresses

by Rev. Robert Murray McCheyne

(At Ordination of Rev. P.L. Miller, Wallacetown, Dundee, 1840)

CHARGE TO THE MINISTER

My dear Brother — It is not many years ago since you and I played together as children, and now, by the wonderful providence of God, I have been appointed to preside at your ordination to the office of the holy ministry. Truly his way is in the sea, and his path in the deep waters. Do not think, then, that I mean to assume an authority which I have not. I cannot speak to you as a father, but as a brother beloved in the Lord let me address a few words of counsel to you.

(1). **Thank God for putting you into the ministry** — "I thank Christ Jesus my Lord for that He counted me faithful, putting me into the ministry." "To me, who am less than the least of all saints," etc. Oh brother, thank God for saving your soul; for sending his Spirit into your heart, and drawing you to Christ! But this day you have a new cause of thankfulness to being put into the ministry. It is the greatest honour in this world. "Had I a thousand lives, I would willingly spend them in it; and had I a thousand sons, I would gladly devote them to it." True, it is an awfully responsible office: the eternity of thousands depends on your faithfulness; but ah! the grace is so full, and the reward so glorious. "If," said the dying Parson, "If ministers only saw the preciousness of Christ,

they would not be able to refrain from clapping their hands with joy, and exclaiming, I am a minister of Christ! I am a minister of Christ!" Do not forget, then, dear brother, amid the broken accents of confession from a broken heart, to pour out a song of thankfulness. Thanks be to God, for my own part, during the few years I have been a minister; I can truly say that I desire no other honour upon earth than to be allowed to preach the everlasting gospel. Thanks be to God for his unspeakable gift.

(2). **Seek the anointing of the Holy Spirit** — The more anointing of the Holy Spirit you have, the more will you be a happy, holy and successful minister. You remember **the two olive-trees** that stood close by the golden candlestick, and emptied the golden oil out of themselves. These represent successful ministers, anointed ones that stand by the Lord of the whole earth. The Lord make you like one of them. Remember John the Baptist: "He shall be filled with the Holy Ghost, and many of the children of Israel shall he turn to the Lord their God." The Lord fill you in like manner, and then you will be a converting minister. Remember the apostles. Before the day of Pentecost they were dry, sapless trees — they had little fruit; but when the Spirit came on them like a mighty rushing wind, then three thousand were pricked to the heart.

Oh! brother, plead with God to fill you with the Spirit, that you may stand in his counsel, and cause the people to hear his words, and turn many from the evil of their ways. You know that a heated iron, though blunt, can pierce its way even where a much sharper instrument, if cold, could not enter. Pray that you may be filled with the fire of the Spirit, that you may pierce into the hard hearts of unconverted sinners.

(3). **Do not rest without success in your ministry** — success is the rule under a living ministry; want of success is the exception. "**The want of ministerial success,**" says Robinson, "**is a tremendous circumstance, never to be contemplated without horror.**" Your people will be of two kinds:

1st. The Lord's people — Those who are already in Christ, seek for success among them. He gave some pastors and teachers for the perfecting of the saints. Never forget Christ's words: "Feed my sheep, feed my lambs." Be like Barnabas, a son of consolation. Exhort them to cleave to the Lord. Do not say, "They are safe, and I will let them alone." This is a great mistake. See how Paul laid out his strength in confirming the disciples. Be a helper of their joy. Do not rest till you get them to live under the pure, holy rules of the gospel.

2nd. The great mass you will find to be unconverted — Go, brother, leaving the ninety-nine, go after the one sheep that was lost. Leave your home, your comforts, your bed, your ease, your all, to feed lost souls. The Lord of Glory left heaven for this; it is enough for the disciple to be as his

Master. It is said of Alleine, that "he was infinitely and insatiably greedy of the conversion of souls." Rutherford wrote to his dear people, "My Witness is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me." The Lord give you this heavenly compassion for this people. Do not be satisfied without conversion. You will often find that there is a shaking among the dry bones — a coming together bone to his bone — skin and flesh come upon them, but no breath in them. Oh! brother, cry for the breath of heaven. Remember a moral sinner will lie down in the same hell with the vilest.

(4). **Lead a holy life** — I believe, brother, that you are born from above, and therefore I have confidence in God touching you, that you will be kept from the evil. But oh! study universal holiness of life. Your whole usefulness depends on this. Your sermon on Sabbath lasts but an hour or two — your life preaches all the week. Remember, ministers are standard-bearers. Satan aims his fiery darts at them. If he can only make you a covetous minister, or a lover of pleasure, or a lover of praise, or a lover of good eating, then he has ruined your ministry for ever. Ah, let him preach on fifty years, he will never do me any harm. Dear brother, cast yourself at the feet of Christ, implore his Spirit to make you a holy man. Take heed to thyself, and to thy doctrine.

(5). **Last of all, be a man of prayer** — Give yourself to prayer, and to the ministry of the word. If you do not pray, God will probably lay you aside from your ministry, as He did me, to teach you to pray. Remember Luther's maxim, "*Bene ordsse est bene studuisse.*" Get your texts from God — your thoughts, your words, from God. Carry the names of the little flock upon your breast, like the High Priest; wrestle for the unconverted. Luther spent his three best hours in prayer. John Welch prayed seven or eight hours a day. He used to keep a plaid on his bed, that he might wrap himself in it when he rose during night. Sometimes his wife found him on the ground lying weeping. When she complained, he would say, "Oh woman! I have the souls of three thousand to answer for, and I know not how it is with many of them." Oh that God would pour down this spirit of prayer on you and me, and all the ministers of our beloved church, and then we shall see better days in Scotland. I commend you to God, etc.

CHARGE TO THE PEOPLE

Dear Brethren — I trust that this is to be the beginning of many happy days to you in this place. Gifts in answer to prayer are always the sweetest. I believe your dear pastor has been given you in answer to prayer, for I do not think your wonderful unanimity can be accounted for in any other way.

(1). **Love your pastor** — So far as I know him, he is worthy of your love. I believe he is one to whom the Lord has been very merciful, that God has already owned his labours, and I trust will a thousand times more. Esteem him very highly in love for his work's sake. You little know the anxieties, temptations, pains, and wrestlings, he will be called to bear for you. Few people know the deep wells of anxiety in the bosom of a faithful pastor. Love and reverence him much. **Do not make an idol of him;** that will destroy his usefulness. It was said of the Erskines, that men could not see Christ over their heads. Remember, look beyond him and above him. Those that would have worshipped Paul were the people who stoned him. Do not stumble at them. Would you refuse gold because it was brought you in a ragged purse? Would you refuse pure water because it came in a chipped bowl? The treasure is in an earthen vessel.

(2). **Make use of your pastor** — He has come with good news from a far country. Come and hear.

1st. Wait patiently on his ministry — He does not come in his own name. The Lord is with him. If you refuse him, you will refuse Christ; for he is the messenger of the Lord of Hosts.

2nd. Welcome him into your houses. He is coming, like his Master, to seek that which was lost, and to bind up that which is broken; to strengthen that which was sick, and to bring again that which was driven away. You have all need of him, whether converted or not. Remember there is an awful curse against those who receive not gospel messages. He will shake the dust off his feet against you, and that dust will rise against you in judgment.

3rd. Do not trouble him about worldly matters — His grand concern is to get your soul saved. He is not a man of business, but a man of prayer. He has given himself to prayer, and to the ministry of the word.

4th. Go freely to him about your souls — "The minister's house was more thronged than ever the tavern had wont to be." These were happy days. There is no trade I would like to see broken in this place but that of the taverners. It is a soul-destroying trade. I would like to see the taverns emptied, and the minister's house thronged. Do not hesitate to go to him. It is your duty and your privilege. It is your duty. It will encourage him, and show him how to preach to your souls. It is your privilege. I have known many get more light from a short conversation than from many sermons.

5th. Be brief — Tell your case. Hear his word and be gone. Remember his body is weak, and his time precious. You are stealing his time from others or from God. I cannot tell you what a blessing it will be if you will be very short in your calls. The talk of the lips tendeth to penury.

(3). **God's children, pray for him** — Pray for his body, that he may be kept strong, and spared for many years. Pray for his soul, that he may be kept humble and holy — a burning and a shining light — that he may grow. Pray for his ministry, that it may be abundantly blessed — that he may be anointed to preach good tidings. Let there be no secret prayer without naming him before your God, no family prayer without carrying your pastor in your hearts to God. Hold up his hands, so Israel will prevail against Amalek.

(4). **Unconverted souls, prize this opportunity** — I look on this ordination as a smile of Heaven upon you. God might have taken away ministers from this town instead of giving us more. I believe the Lord Jesus is saying, "I have much people in this city." The door is begun to be opened this day. The Spirit is beginning to shine. Oh that you would know the day of your visitation! This is the market-day of grace beginning in this end of the town, and you should all come to buy. Oh that you knew the day of your visitation! Some, I fear, will be the worse of this ministry, and not the better. The election will be saved, and the rest be blinded. Some will yet wish they had died before this church was opened. Be sure, dear souls, that you will either be saved, or more lost, by this ministry. Your pastor comes with the silver trumpet of mercy. Why will ye turn it into the trumpet of judgment? He comes with glad tidings of great joy. Why should you turn them into sad tidings of endless woe? He comes to preach the acceptable day of the Lord. Why will ye turn it into a day of vengeance of our God?

16th Dec. 1840

Christ is All

by Dean Henry Law

6. THE ACCEPTED-OFFERING

"There came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat." Lev. 9, v. 24.

A train of solemn rites preceded the priests' admission to their functions. The entrance-path was long and holy. None might draw near uncalled — uncleansed — without atonement made through blood — without the sprinklings of anointing oil. Lev. 8. v. 6, 24, 30.

Through a whole week the victims died, and consecrating services flowed on. During these days the sacred tent enclosed the devoted band. They might not pass its separating gate. The world was left. A barrier

parted them from common life. They dwelt shut out from man — shut in with God. Lev. 8. v. 33.

Here is a teaching voice for all, who boast, that they are Christ's. The priestly office shadows out their calling. They have a high employ. Their rank is "royal priesthood." I Peter ii. 9. They have new natures, and they do new work. All in God's household minister.

Reader, have you approached by rightful steps the servant's place? The path is here marked out. Is the blood used as your atoning plea? Is there the Spirit's inward witness of adoption to the family of grace? Is the world shunned, as mire? Is life regarded, as a dedicated walk? They, who are truly called, pass this admission-gate.

In heaven a perfect priesthood serves in perfect praise. But consecration here is prelude to that bliss. Say, have you more than empty name? God's service is reality. Is your heart really His? Perhaps you doubt. Oh! then awake and strive to enter by the only door. Space is yet yours. But it is on the wing. It may be almost sped. Alas the woe, if death shall find you not a priest of Christ! Are your signs clear? All, who serve Him, wear livery — washed in His blood — bright in world-shunning grace.

The seven days of dedication passed. The eighth dawn saw the services complete. Lev. 9. v. 1. There is no more delay. The holy office is assumed. The life is now one cloud of incense to the Lord. From morn to night the willing priests discharge foreshadowing forms.

Ministers of Christ, your work may differ, but should your zeal be less? Altars no more are raised. All vanished in the cross. Victims no longer die. No lights are lighted, and no incense burns. The Sun of Righteousness is risen. Twilight ordinances fled from its glorious orb. But still wide fields of labour open. Your life is to proclaim the Lamb of God — the blood once and for ever shed. Souls are undone, because they know not Christ — the true end of rites. Your voice must never cease the cry. Behold the truth; bathe in this stream; trust in this death; plead this atoning cross. Shame would it be, if legal priests relaxed not typifying work, and your hands wearied in uplifting the grand substance — Christ.

In this first day of priestly work, a striking circumstance occurs, When all the offerings had been duly made, Moses and Aaron seek the holy tent. Lev. 9. v. 23. For a short season they retire. They leave the busy scene. It is their wish in stillness to seek God's clearer face. He was before them in the public rite. But calm retreat would give more calm approach.

The true believer labours in the open day. In busy haunts of busy men he strains the toiling nerve. The world is the wide field. There are the precious souls, which need the wholesome warning and the faithful word. There sin abounds; and misery dwells; and ignorance spreads its blinding veil. There Satan rules with deathful sway. In this wild waste the good seed must be cast. In graceless crowds grace must be manfully displayed. But private hours gain strength for public zeal. When all is

still the opening heavens pour down their dew.

In quietude the soul draws nearer to Christ's arms. Then tender whispers testify of love. Then truth unfolds the wondrous page; and promises assume substantial form; and distant prospects brighten to the view. It is apart from men that grace takes deeper root; temptations wither; the world's false glitter fades; the inner man is strengthened to resist; and loins are girded for the battlefield. The soldier of the cross goes forth from solitude to fight his fight. He, who seeks God alone, has God in public by his side.

Moses and Aaron soon return. But they come not with empty hands — they are enriched with the best gifts. Here is sweet evidence of gainful commerce with the Lord. Laden with good, they haste to scatter good around. Their souls are redolent of heaven. "They blessed the people." Lev. 9. v. 23.

The blessed of the Lord bless earth. And they are the most blessed, who most throng the mercy seat. The wise, the rich, the learned, and the strong, are tools employed by God to move the world's machine. But it is piety, which strews real weal on men. They, who descend from Zion's heights, are, as the clouds, which drop refreshing rain.

And now a sudden marvel fills all minds with awe. While blessings fall from blessing saints, heaven brightens with resplendent signs. Glory shines round. Fire is sent forth. But wherefore? Is it to seize the guilty sons of men? Is it to hurl on them deserved wrath? Far otherwise. It comes with olive branch of peace. It seals with heaven's own seal the atoning rites. It settles on the altar. It feeds on the victim, as its feast. Thus it brings evidence of God's delight. Thus it fills hearts with tranquil peace. The flame with blazing tongue proclaims, here is the sacrifice, which God selects, approves, calls men to bring — and never will refuse.

Reader, this is the fact which now addresses you. The altar-victims were the shade of Christ. The attesting fire speaks God's acceptance of His dying Son. Faith, therefore, loves this scene. It is one of the wells, from which it gladly draws new joy. It is one of the meadows of its richest food.

But faith soon asks, what is the antitype of the descending flame? It opens the clear Gospel-page. There distinct testimonies answer to this approving sign. Let some now pass before delighted gaze.

The mighty God has scarcely taken human frame, when heralds speed from the high courts. An angel's shout announces tidings of transcendent joy — a Saviour given — a Saviour born — a Saviour in man's home. The host of heaven take up the wondrous strain. The echoing skies cast back the chorus: "Glory to God in the highest, and on earth peace, goodwill towards men." Luke 2. v. 14.

Reader, the sealing fire here falls. Can evidence be more complete? Here is the assurance, that the infant lives, sent by the Father to save

souls. It must be so, or wherefore do those joyful wings expand? It must be so — that messenger cannot mislead. Then venture on the Incarnate God. Commit your soul to Him. You may appeal to God — I take Him, because Thy signet stamps Him, as Thy chosen Lamb.

The day arrives, when Christ must be distinctly shown. As surety of His flock, He must fulfil each righteous ordinance. Therefore He hastens to the baptismal stream. Let all eyes now behold. While He uplifts His soul in prayer, the heavens above cast back their gates. The Spirit, like a dove, flies to the lowly suppliant, and the Father's sovereign voice is heard: "This is my beloved Son, in whom I am well pleased." Luke 3. v. 21, 22. The fire again descends. Oh precious token! The Father and the Spirit join to seal and to anoint our Lord.

Rich in the mercy of this pledge. The thought will sometimes rise, Is Christ indeed sufficient? Sins are a mighty load. Can He sustain them? The claims of justice are a long roll. Can He pay all? The Father's voice decides. It leaves no spot, on which a tottering doubt can rest. He cries, "well-pleased."

Reader, and will not you respond, "well-pleased?" Receive Him with adoring love. Cling to Him with most holy rapture. In Him you cannot fail. In Him you must prevail. He is Salvation by the Father's will — the Father's word. Cleaving to Him, you cannot be cast out. He is the Father's chiefest joy. And seen in Him, the Father loves you, as He loves His Son."

As time rolls on, select disciples view a wondrous sight. Jesus withdraws the veil, which hides His glory. He stands before them in more than brightness of the mid-day sun. His visage and His robes outvie all light. Here is full proof, that Deity is His right — Jesus transfigured must be very God. But now a superadded testimony sounds. The fire again descends. The Father again speaks. The note is still the same, "This is my beloved Son."

My soul, here is another call to you. Take Christ as your beloved one. Haste to respond — Great Lord, each inmost fibre is pure love to Thee. Each pulse is an adoring throb — the voice adjoins, "Hear Him!" Heed the wise counsel. He, whom the Father thus attests, is worthy of all notice of all ears. Happy, thrice happy he, who can reply, I hear the good Shepherd's voice. I gladly follow. He leads me to His wounds: and I am clean. He calls me to His side, and whispers peace. He bids me climb a heavenward path. He soon will seat me by His side.

Reader, approach the bitter garden scene. Here all the waves of anguish beat on the Redeemer's soul. His very look and every cry make known, that He is wrestling with extremest pangs. Each pore weeps blood. But whence this overwhelming grief? The hour is still. The place is deep retreat. No hostile bands appear. None but His loved-ones are in view. It is an unseen arm, which now arrests Him. The sword of hidden

wrath now really pierces to the quick. The fire from God's right hand now truly falls, and fiercely deals with the self-offered Lamb. Each inward travail shows, that God is now exacting debts from Him, until the boundless price is paid. My soul intently gaze. You see wrath visibly outpoured on Christ. Then be content — the cup is drained. No drop remains for you.

Another scene is near. The death is died. The grave contains its precious captive. The stone is rolled. The seal is fixed. The guard is set. The hand of justice has borne Jesus off. The prison gates are closed. Where are our hopes?

Are claims all satisfied? Will God declare, that He demands no more? Will there be manifested proof, that all His people are redeemed? Draw near and witness. The grave restored the mighty dead. Jesus appears released — alive. Here the fire of satisfaction falls. The topstone of acceptance is brought forth. The pyramid of God's approval is complete. Christ is accredited, as the full Saviour of the fully saved.

When Israel's host beheld the fire from God, what was their feeling? "They shouted and fell on their faces." Lev. 9. v. 24. Sweet joy was theirs. Deep adoration warmed each heart. Exulting praise burst forth. Profoundest worship was their instant act.

Believer, do the like. God sends His Son to seek — to save. He lays on Him your every sin. He gives you every pledge, that He approves — attests, receives — delights in the accepted-offering. Witness after witness from His courts assures, that pardon, acquittal, release from every woe, admission to the home of heaven, are yours. Oh! then, let every breath praise God. Let every hour of every day be inward worship.

A Minister of God

The late Rev. D. N. Macleod, Ullapool

Although latterly Mr Macleod's bodily weakness was such that he was confined to his room, his mental faculties remained unimpaired and there were times when, sitting up in bed, he would become quite animated. When the fire would burn, he could not forbear speaking. At such times it was a rare privilege to be in his company. Often he would single out some point of interest in the chapter that had been just read at family worship and would then proceed to comment on it. Perhaps the portion read would bring back before his mind's eye scenes of long ago, or sermons heard in his youth would be recalled to memory. In his own inimitable way he could recount notes of old worthies and events in the past in a most interesting and edifying manner. For the prosperity of the Cause of Christ world-wide, among all nations, he to the last earnestly prayed. After a lifetime of

prayerful study of the word of God there was no doubt in his mind as to the scripturalness of the Post-millennial view of Christ's second advent, and his prayers for the coming of His kingdom and the glory of the latter days are, like David's, now ended but not yet answered. "Let the whole earth be filled with His glory." His love to the people of God crossed all denominational boundaries and embraced the small and great fearing God under the canopy of heaven. Yet he had a particular love for the Free Presbyterian Church of Scotland. We are sure he homologated what the Rev. Neil Cameron declared at the meeting of Synod in 1918: "We hold that we are united in heart to all the true people of God throughout the whole world, but we deny that we are bound to unite in outward church fellowship with them on that account. Our forefathers believed that there were many of the true children of God in the Episcopal Church of England in their day, but notwithstanding their love to them, they would not unite with them at the expense of giving away the Creed, principles and practice of the Presbyterian Church of Scotland." The ardency with which he, when necessary, could defend the Church's separate position against its detractors may be seen from the manner in which he on one occasion refuted the false and unwarranted assertion of a Free Church professor that the Free Presbyterian Church had "neither a past to refer to nor a future to look to." Fifty years after the separation we find him declaring it as his conviction that the Free Presbyterian Church had been from the very beginning a special target to Satan, the great enemy. The witness for God's word raised by the church had "hit the enemy sorely and therefore the enemy hit at the church again and again and would continue to do so as often and as bitterly as he possibly could." All this had caused much sorrow, Mr Macleod said, yet God had brought her through. Five years later in 1948, we find him expressing his mind thus: "There is no going back, my friends, for the Free Presbyterian Church of Scotland. So far as I understand things, it was not nearly so necessary in 1893 to make the stand she did as it is now. Things have gone from bad to worse every day. This age, yes, and this land is full of traitors to the Lord Jesus Christ . . . whose names, sad to say, are on many communion rolls, for there is a great forsaking of the true faith in this land as throughout the world in this sad day of ours. It is indeed a cloudy and dark day — so dark and cloudy that whoever will get through safely and be accounted worthy of the Lord will have reason to praise God throughout eternity."

Those with whom Mr Macleod was associated when the Church was in its infancy, and to whom he was deeply attached, were all away to "a better country, that is, an heavenly" before him. This accounts for the feeling of loneliness which he shared with Mr Cameron and which he

said was often with him, although he also did not lack friends in the world. Like Mr Cameron (Memoirs page 160) he could, no doubt, remember something of "the warmth and spiritual joy" that was felt by those who separated in 1893 in the means of salvation and also "the unity and the love which then existed between brothers and sisters in Christ, as also the seals set upon the word preached in the conversion of sinners to God" which made them absolutely sure that the Lord approved of the step they had taken. As a young man he personally knew, loved and respected that eminent Christian and true-hearted Free Presbyterian, Archibald Crawford of Tighnabruaich. To the end of his life he cherished memories of conversations he had had with him and it is no small indication of the regard which that godly man had for him that he should take him into his confidence as he did. Although as to age many years separated them, they had much in common and not least that they were both of that stock to whom the words of Jeremiah had a particular significance relative to their ecclesiastical position in Scotland before and after 1900, "Let them return unto thee; but return not unto them."

Mr Macleod, as was previously mentioned, was predeceased by his wife and also by all his brothers and sisters. His nearest surviving relatives now live in New Zealand — the descendants of his brother Malcolm. His niece, May, came over to this country to care for him during the last few years of his life and this she did lovingly and devotedly. Prior to her arrival from New Zealand Miss Isabella Bain of Gairloch served him dutifully and self-denyingly as a housekeeper and it is fitting that in any account of Mr Macleod's life her name should be mentioned. In a full age he came to his grave, "like as a shock of corn cometh in his season." His removal left a great blank in Ullapool and in the Free Presbyterian Church at a time when watchmen on the walls of Sion are so few, and darkness so great and the enemies of the cause so subtle and numerous. To those coming after him he left this on record: "I say this to the rising generation, that they have been left a goodly heritage — a heritage of which they have every reason to be proud, and it is their duty to value that heritage, and leave it to those who will come after them, unimpaired as others left it to them. Let them make conscience of that before God, to be faithful to what was left by those who went before them. It was not the work of men and women at all. It was the Lord's work. Well, they are duty bound to serve Him. If not, I pity them when they will meet the Lord on the last day. I pity them from the bottom of my heart who will be unfaithful and will not do their utmost to preserve that heritage for the generation coming after them." We who profess to follow after are called upon to pray as he so earnestly did that the Lord would send forth

labourers into His own harvest, and that our distinctive witness as a church would be maintained until the time to favour Sion shall come. When that blessed time arrives, as we are persuaded it will, he and those who were associated with him at the beginning of our separate existence shall be accorded a place in the ecclesiastical history of Scotland, denied them now by contemporary writers, and we may be sure that many books will then have to be revised, including one not so very recently published purporting to deal with the Puritan hope of the Lord's coming to revive His own work, and which passed over the Separation of 1893 in silence! He, having kept the faith, finished his course and departed to receive his crown. A prince and a great man fell in Israel — a servant and minister of God entered into the joy of his Lord to join the Church triumphant in heaven and the company of those of whom it is written: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel 12:3).

John Macleod.

Notes from letters

by Rev. Jonathan Ranken Anderson, Glasgow

(Taken from letters written to Mrs Anderson)

IX 21st July 1842. I felt as if I were totally forsaken, so much so that the bell began to ring in the afternoon before I had been able to find the Psalms we were to sing and, as for sermon, I had none; only the text and a trembling confidence in Him who has never forsaken me in time of need. But it has generally been His way with me to give me the plan, introduction, and heads of application before I left my study. Not so today. I walked down to the church in the dark, and would have been thrown into a ferment had I not looked to His inexhaustible stores. He accordingly proved Himself faithful: for I had introduction, heads, and particulars and application as clear and logically arranged as though I had written the whole. The subject of lecture in the forenoon was Jeremiah xxxi, 18-21, "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn thou me and I shall be turned: for Thou art the Lord my God. Surely after that I was turned I repented: and after that I was instructed I smote upon my thigh: I was ashamed, yes even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? Is he a pleasant child? for since I spake against him. I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith

the Lord. Set thee up way-marks, make thee high heaps: set thine heart toward the highway; even the way which thou wentest: turn again, O Virgin of Israel, turn again to these thy cities."

You may take one note from Verse 18, "Turn thou me and I shall be turned: for thou art the Lord my God." When the soul has no argument from character, state or frame of spirit, there is enough in the Lord Himself to fill the mouth with prevailing pleas. The text in the afternoon was Amos iii, 6, "Shall there be evil in a city and the Lord hath not done it?" The introduction paved the way for inquiring 1st. Into the evil; and 2nd into its Author. (I) The evil in a city or land may be: (1) *Temporal* — 1. poverty; 2. depression of trade; 3. deficiency in the productions of the soil; 4. war kindled or threatened, all which we see in our case. (2) The evil may be spiritual. And this we viewed as it affects the people of God in their leanness, the inefficiency to their souls of ordinances, or the want of the means altogether. And then as it affects those that are still without Christ in the work of conversion, not going on amongst sinners — in the want of a ministry such as the Lord usually employs in accomplishing this work — in the prevalence of an unfaithful and corrupt ministry — in the want of means altogether.

(II). The Author of the evil is the Lord. No other has the power to inflict it. No other has the will. He alone is so holy as to do it. To no other belongs the glory of doing it. But why this evil? — 1. The licentiousness of this country in drunkenness and sins not to be named. 2. The profanation of the Sabbath by all ranks from the Queen to the beggar. 3. The strife and divisions of the church, and the infidelity and ungodliness of the world. But 4th and last, because the crowning sin, that with which all are chargeable, most guilty, and exposed to deepest condemnation is the despising of Christ.

But here I am, after travelling over all this ground without a single morsel, except in secret prayer this morning from one thought, viz., the part of the sin of the church, etc., which belongs to me. I thought of my share of the sin of individuals, husbands, parents, subjects, ministers, etc., etc. I could have hid my face in the dust, I am so ashamed. But that was all. I wonder when the Lord will be pleased to return, for I am in a poor case without Him.

Anloss, 19th May 1842. We have no reason to think we are Christians, if we have never heard from God, and received some communication from Him to our souls.

Matthew xx, The blind men received sight and followed Jesus. We are not Christ's followers if we have got no deliverances from Him.

Psalm cviii, I got some truth from the fountain. The Lord is exalted above the heavens, and therefore in our hearts He should be exalted above every earthly thing.

Deanside, 27th November 1841. Romans xi, 32, "For God hath concluded them all in unbelief that He might have mercy upon all." I think I was helped to some close and faithful dealing with the consciences of Gentiles, while endeavouring to interest them in the grand subject of the conversion of the Jews.

I do not know how it may fare with me tomorrow at the communion table, or in the pulpit. Of one thing I am quite certain, because I feel it, that if the Lord does not come near to my soul in His life-giving and light-giving power, I shall neither communicate nor preach with comfort. In His light we do indeed see light, but otherwise we are in darkness. I cannot see any ground for expecting His approach on the present occasion, but the glory of His Name; and yet I find it hard to get really to desire and expect that He should appear for this end. Oh, what mountain! He must come over in His visits even to His own people, even the mountains of their carnality, and unbelief, and hardness of heart!

15th April 1844. We had a calm solemn impressive forenoon in Knox's from Phil. ii, 5, Let this mind be in you, which was also in Christ Jesus.

I was sensibly helped in Free St. George's from John iii, 6, That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. But in the evening we had a torrent of truth such as I have not had for a good while. My poor frame was quivering under it, and at one time there was a shaking among the bones, as if they would be awakened, but it passed away, and my fear is that every sermon is leaving the people in a deeper sleep than before. Oh, how awful to preach in such circumstances! Dr F. was there and seemed to listen with deep attention, and if I mistake not, was at one passage overpowered. The Lord's Name be magnified!

Aberdeen, 4th June 1852. This should be our motto, Humble yourselves under the Lord's mighty hand, and in due time He will lift you up. We should, like David, have our sin ever before us, be habitually exercised in repentance, and in the acting of faith in the Saviour whose blood cleanseth from all sin. But to do this there must be a constant anointing by the Holy Ghost with the unction that abideth. For just as our life depends on the air we breathe, so does the life of the soul depend upon the Spirit of God. You know that were the air taken away, we would die; and were the Spirit of God taken from His people they would die spiritually. Those that live would die, and there would be no succession of people. Hence the need of prayer, "Take not Thy Holy Spirit from me."

I believe that the secrets of the Christian religion and the truths of His Holy Word are to be learned only by fire. "Through much tribulation we must enter the Kingdom." For as Jesus suffered in purchasing redemption, so must His people in obtaining redemption, "But if we suffer with Him, we will also reign with Him."

Wick, 16th September 1854. I John iii, 1, "The world knoweth us not because it knew Him not." The appeals to the conscience were numerous and fiery; yet, strange to say, after the roar of artillery, there was a rich opening up of the work of grace, by which the soul is separated from the world. I shewed that one is taught of God, that by nature he is in and of the world, is so dealt with, and has such views of the world, that he must make his escape — is brought to Christ, and joined to Him, so as to become one spirit with Him. In revealing His Son, I showed that the Father teaches inwardly, graciously, so as to enlighten, subdue, melt, conquer, draw, unite to Christ.

I dare not meddle with the sin of others, till I have put away my own: "I will wash my hands in innocency, so will I compass thine altar, O God." To compass His altar is in some way or other to be about His service, such as rebuking, warning, exhorting. Now, no one can safely do this unless he wash his hands in innocency.

Lybster, 19th September 1854. Sermon, John ii, 17, The zeal of Thine house hath eaten me up. Although I preached about an hour and a half I never got beyond the "house." Its foundation, found in the Father's bosom — and prepared for it by the Father — and the stones — poor sinners, found in His love, and prepared by Him too in the work of grace in their souls.

Wick, 20th September 1854. Sermon, John xi, 52, "And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad."

I intended to speak of three things respecting the people referred to; 1st. The title they bear — "the children of God": 2nd. The state they are in — "scattered abroad": 3rd. The work that is done for them — "gathered into one." But I did not get through the first.

Castlehill, 22nd September 1854. Note "He daily loadeth us with His benefits," and if only these are sweetened by His love, what more can we have? I feel as if I have now got very much above the noise and tumult of enemies; and just as a little star twinkles in the firmament while the winds bluster and the clouds drift along, so I try to sit with Himself in heavenly places, and do not heed the devices of wicked men, except to cherish compassion for them, and pray that they may be yet saved.

I was afraid I was to be left, but I think it exceeded all the nights I have yet had, and Mr M., who is very prudent and reserved, spoke of it as wonderfully melting and winning. I seemed to preach as in His presence and under His eye. What am I that He should thus visit us! The text was, John viii, 36, "If the Son therefore shall make you free, ye shall be free indeed," but I can give you no idea of what was opened to us. The stillness was very great, and a sigh was at times heard mingling with the wind.

Castlehill, 23rd September 1854. As it respects spiritual things what I pass through exceeds all description. I drove up to Newlands of Tain to see Alexander Oag. I found the dear old man in bed and somewhat flat. But I was not long beside him till he was all on fire, and I felt as if I were in a holy and elevated atmosphere. I think our hearts met, and embraced, and it truly was a love feast. I read the old Cameronian's letter, and this was oil to the flame; he embraced him too in his affections. He told me he had from the first been praying that I might have good weather, and was rejoiced when I told him I had not once been prevented by the weather from going on with my work. He compared the ministers to dogs that drove the people to hear me, and said, as to the big man in Wick he had prayed, "Lord, turn the counsel of Ahithophel to 'foolishness'." I have no doubt he will speak on your behalf to the King. I kneeled down and prayed; and when I rose and took him by the hand he uttered a short and precious prayer for me. He said, "Let me kiss your hand": for his beard being unshaven he said, "I am just like a rough shaggy goat." But I kissed him, beard and all, and at parting said with a full heart, "If I should get to heaven, I will look around to see you."

Wick, 21st September 1854. The more furiously enemies attack, the less I mind them, and the more intent I am on prosecuting my proper work. I desire to drink into the spirit of the Apostle: "being reviled, we bless; being defamed, we entreat." Who is a God like unto him? I don't think I have had a night like it: the weight of His presence and majesty was as much as I could bear: I brought away a sweet savour, and yet a burden, so that I was happy, and also grave and serious. What hath God wrought? I feel as if this time is the beginning of months to me: the Christian life is opening to my soul with new beauties. I plead hard with Him that the partner of my lot may also taste and see that He is good, and that we may together rejoice in His salvation.

Give me a text and let its contents be opened to me, and I am happy. The devil would like nothing better than that I should enter the lists with enemies, and carry on a paper war: but I desire to be enabled to go on blowing the ram's horn trumpet till the walls of Jericho fall flat to the

earth. I find it hard to get hold of spiritual things in a spiritual way, and that so as to be habitually affected by them in one's temper, and walk. We need the unction that abideth, both as to its source and its object — in the one case over-flowing, and in the other ever received and manifested.

Gathan Gloir na Diadhachd

Leis an Urr. Eldeard Pearce

(Air a leanntuinn bho t.d. 343)

4. Tha mionnan Dhé an aghaidh tearnadh pheacach neo-iompaichte Chaidh mionnan Dhé a mach as a bheul, nach bì aon neo-chreidmheach, neo-atharraichte, gu bràth a dol a stigh do shuaimhneas. "Innus gu'n d'thug mì mo mhionnan a'm'fheirg, Nach teid iad a steach do'm shuaimhneas." Eabh.111.11. Mar sin thà focal Dhé, a nàdur, a chomhairle, a mhionnan, uile an aghaidh sonas agus slàinte peacach neo-iompaichte, agus feumaidh Dia atharrachadh anns na h-uile ma bhios iad gu bràth air an saoradh, na gu'n atharrachadh. Ach cha'n urrain ann an aon diubh, feumaidh an t-atharrachadh a bhi annta-san. Air bhi do Dhia neo-chaochlaidheach, feumaidh iadsan caochladh na bàsachadh, atharrachadh na dhol as, agus feumaidh atharrachadh dùbailte tighinn orra, ar neo cha'n urrain iad a bhi air an tearnadh, atharrachadh na'n staid ann am fireanachadh tre fhuil Chrìosd, agus atharrachadh 'n an iomhaidh anns an ath-ghinmhuinne agus ann 'n an naomhachadh le Spiorad Chrìosd, agus as eugmhais an dà nì sin tha iad dheth gu sìorruidh.

1. Feumaidh atharrachadh a bhi na'n staid ann am fireannachadh tre fhuil Chrìosd ma bhios iad gu bràth air an tearnadh. 'N uair a bhios anam bochd air fhilreanachadh gu saor tre ghràs tre'n t-saorsa tha ann an Iosa, mar a tha'n T-Abstol dha chur ann Rom.111.24, 'n uair a thà pheacaidhean aon uair a maitheadh agus a phearsa air gabhail ris le Dia, le bhi co-chur fireantachd iomlan Chrìosd, tre chreidimh, an sin thà staid air atharrachadh, agus feumaidh an t-atharrachadh staid sin gu'n teid peacaich a dhol troimhe, ar neo air do Dhia a bhi neo-chaochlaidheach, cha'n urrain iad a bhi air an tearnadh, feumaidh iad tre fhuil agus fireantachd Chrìosd a bhi air a chàradh riutha agus a bhi air a ghabhail leo ann an rathad creidimh am peacaidhean a bhi air a maitheadh, agus am pearsachan a bhi air gabhail riutha. Feumaidh iad an cionta uile a bhi air atharrachadh 'uatha agus am fiachan uile a bhi air am paigheadh, ar neo cha'n urrain iad a bhi air an saoradh. Tha so bitheanta air ainmeachadh anns na Sgrìobtur, "Uime sin air dhuinn a bhi air ar fireanachadh tre chreidimh." Rom.v.1. Agus a ris ann an rann 9. "Is

motha gu mòr uime sin air dhuinn a nis a bhi air ar fireanachadh tre fhuil, a shaorar trid-san o fheirg sinn." Agus a ris ann an rann 17, 18, 19, "Oir ma's e tre chionta aon duine, etc. Fathasd chì sibh gu'm bheil fireanachadh tre fhuil agus fireantachd Chrìosd do-sheachainte feumail air son beatha agus slàinte. Mar sin, mar an ceudna," Chùm cliu glòir a ghràis, tre an d'rinn e sinn taitneach ann a Mhac gràdhach: anns a bheil againn saorsa tre fhuil-san, maitheanas nam peacadh, a reir saoihbheas a ghràis. Ephes.i.6,7. Tha nì ceudna air a chur fa'r comhair ann an I.Cor.vi.10, Rom.viii.30. Oh! gu'n mhaitheanas agus fireantachd tre fhuil Chrìosd, cha'n urrain beatha na tearnadh, suil a bhì ris air son pheacach. Peacadh gun a bhi air a mhaitheadh gu cinnteach damanaidh, agus cha'n eil maitheanas ri bhì air fhaotainn air son pheacach ach ann, agus tre, Chrìosd, agus aonadh ri Crìosd, tre chreidimh. Aon uair agus gu'm bì anam air a mhaitheadh agus air fhìreanachadh le Crìosd, tre chreidimh, an sin tha e "dol thairis bho bhàs go beatha" mar a tha e agaibh ann an Eoin v.24, ach gus a sin tha e fantuinn anns a bhàs, agus fodh na bhàs agus fodh dhìteadh.

2. Feumaidh atharrachadh a bhi'n an iomhaigh anns an ath-bhreith agus na naomhachadh le Spiorad Chrìosd. 'N uair a tha peacach air ath-bhreith, air a bhreith bho uisge agus bho'n Spiorad, mar a tha Crìosd ag ràdh, 'n uair a tha e air a dheanamh na chreutair nuadh, tha na seann nithean a dol seachad, agus na h-uile nì air a dheanamh nuadh, mar a tha'n t-Abstol dha chur, II. Cor.v.17. 'N uair a tha air a chruthachadh ann an Iosa Crìosd agus a tha obair fhallain gràis air a dheanamh agus air a ghiullain air adhart ann le Spiorad Chrìosd, an sin tha iomhaigh, agus feumaidh a leithid sin de dh'atharrachadh iomhaigh àite a ghabhail a thaobh peacach, ar neo cha'n urrain e bhi air a thearnadh. Cha do thearn Dia riamh, agus cha tearn, anam nach eil air ath-nuadhachadh, cha cheadaich a neo-chaochlaidheachd slàinte a leithid sin do neach. Agus gu dearbh tha na Sgrìobturan làn dheth. "Gu deimhin, deimhin (a deir Crìosd ri Nicodemus)" thà mì ag ràdh riut, mar beirear duine a ris, nach urrain e rioghachd Dhé fhaicinn. Eoin iii.3, agus a ris, rann 5, Gu deimhin deimhin tha mì ag ràdh riut, mar a bith duine air a bhreith o uisge, agus o 'n Spiorad cha'n urrain e dol a steach do rioghachd Dhé." Chì sibá gu'r e so tha Crìosd ag ràdh, agus sin thairis agus thairis, agus leis a chainnte is treise is urrainear a smuainteachadh. Mar sin mar an ceudna tha e air a ràdh gu'r e neamh oighreachd na'n naomh, Col.i, agus a mhuinntir a tha air a' naomhachadh, Gnìomh.xxvi.18. Mar sin tha e air a ràdh thaobh na'n Corintianach gu'm bheil iad air a' naomhachadh, cho maith ri bhi air am fireanachadh, agus mar sin air an deanamh comasach a bhì sealbhachadh rioghachd Dhé.ICor.vi. 10, 11, agus Titus iii.5. Tha e air a ràdh thaobh Dhé gun do shaor E sinn a thaobh a thròcair le ionnlaid na h-ath-ghinmhuinn agus ath-nuadhachadh an Spioraid Naomh. Mar sin feumaidh atharrachadh

iomhaigh tighinn oirne cho maith ri atharrachadh staid, ar neo cha'n urrain sinn a bhi air ar tearnadh, agus sin do bhrìgh gu'm bheil Dia neo-chaohlaidheach. Oh! cia mar a bu chòr dhuinn uile amharc an deigh an atharrachaidh so? Anam, bi cìnnteach a so, cha'n e do shuairceas agus do mhodhalachd, ge be air bith cho àrd agus cho taitneach; cha'n e t-atharraidhean bho'n leth a muigh, cha'n e bhì dha'd cho-chur fein ri riaghailtean agus laghanan agus dleasdanas bho'n leth a muigh agus an leithidean sin a thearnas thù, na choisneas dhuit nì air bith a thaobh na beatha mhaireanaich, mar a tig thu fodh'n atharrachadh dhùbailte so mu'n cualadh thù.

(R'a leanntuinn.)

Book Reviews

God Made Them Great by John Tallach. Banner of Truth Trust, 135pp. Price £1.25.

The above book, which consists of short accounts of the lives of George Muller, Isobel Kuhn, Billy Bray, David Brainard and Robert Annan, was written by our minister in Kinlochbervie and Scourie. Mr Tallach has done his work very well in an area of writing which is far from easy — that of producing books for young people. In the preface he makes it clear that it is the young he has primarily in mind. He hopes however, that older readers, too, may find the book profitable. The book is very readable and should prove a useful introduction for young people to the lives recorded.

Where exception is likely to be taken is in the author's choice of lives to record, and particularly that of Isobel Kuhn. It is hard to understand how Mr Tallach passed by so many notable saintly Christian women in deciding to use Isobel Kuhn as the sole woman representative of those whom God made great. This appears to us an inexcusable error of judgment.

One other criticism. Assuming that the author relied heavily on secondary sources, some acknowledgment of help received would not have been inappropriate. Such a list might also have encouraged readers to go on to larger biographies later.

As with other Banner of Truth Trust titles the volume is attractively produced. D.B.M.

The Schofield Bible, Dispensationalism and the Conversion of the Jews by Ergatees. Westminster Standard, P.O. Box 740, Gisborne, New Zealand. Price 20c.

This booklet deals with fairly widespread, though erroneous views of

many who profess to be evangelical. Dispensationalism is held by some Pre-millennialists and the whole system, as set forth in the Schofield Bible, is intricate. Therefore a handbook of 26 pages outlining the most important aspects of the system is very much appreciated. What makes the booklet so useful, especially for reference, is the way each aspect is given a clear heading, e.g. "Dispensationalism and the Rapture," or "Dispensationalism and the Church." Those who have had to confront the dispensationalist will no doubt find the information dealing with the subject of the first and second resurrection of Revelation 20 helpful.

The booklet is compiled from quotations by various writers on the subject, particularly Loraine Boettner. Though the booklet is compiled in this way, the quotations are noted for their relevance to the subject in hand. It gives useful information and is commended as a brief guide and useful reference on this subject.

E.R.

Notes and Comments

Government Re-elected

Following upon the election in October, Mr Harold Wilson and his Labour Government continue in office, this time with a small over-all majority. The Government faces a serious situation of almost unprecedented proportions. The resolving of Britain's present difficulties is a task requiring courage and firmness from its leaders. One step in the right direction would be if the Government recognised that our present economic difficulties stem primarily from our religious and moral declension as a nation and only secondarily from the oil crisis, rising world prices etc. A nation that will not turn to the Lord in prayer can hardly expect the Lord's blessing. May the day speedily come when the leaders in state will set an example to the people and be ready to call the nation to a Throne of Grace.

We are commanded to plead for all who are in authority. Let us pray for those who have the burdens of state upon their shoulders, and let us seek for them the wisdom that is from above so that they may guide the affairs of our nation in the fear of the Lord.

The Queen and the Sabbath

We understand from reports that Her Majesty the Queen travelled to and from the Continent on a Sabbath to watch her horse run in a race. We are sure that this instance of flagrant Sabbath desecration by the

Queen will sadden the hearts of all true Christians. While it may be true that the Queen lacks God-fearing advisers who would warn her of her sin in this matter, yet this does not excuse her so long as she has an open Bible to guide her in the way of truth. We trust that the protests which will reach Her Majesty from those who love the Sabbath may be instrumental, through the Lord's blessing, in making Her Majesty see her error in acting in this way. That Her Majesty the Queen might be a partaker of the rich grace that is in Christ Jesus, and a witness in her high station on the Lord's side, is the desire of all who truly love the Lord.

Northern Ireland

The situation in Northern Ireland shows no sign of improving, rather the reverse with cold-blooded murders becoming common-place. The restrained policy of successive British Governments has borne little or no fruit. One wonders if even the transfer of bombing attacks to targets in London, Birmingham and elsewhere in England will arouse the Government to resolute action in dealing with I.R.A. terrorism. Having regard to the fact that I.R.A. terrorism has already cost many army and civilian lives and has provoked counter terrorist attacks from the other side, is it not time that the Army was given the opportunity to do its task unfettered by unreasonable restraints placed on it by the Government? Would this not go further to settling the Irish problem than ill-conceived conciliatory gestures to the I.R.A. such as the release of detainees and the proposed transfer of the Price sisters to a Northern Ireland jail? We fear, however, that the new government has neither the inclination or the will to act resolutely with regard to the situation in Northern Ireland. It is our firm belief that there are too many Roman Catholics in places of influence to allow such a policy to be embarked on.

Let us continue to remember the people of Northern Ireland in their trying circumstances, and let us plead with the Lord for the overthrow of the powers of the kingdom of darkness so active in that Province.

Christian Schools in N.S.W., Australia

From Springwood, N.S.W., Mr John L. Clugston writes about the establishment of parent-controlled Christian schools in that part of the world. He says: "Here on the Blue Mountains to the west of Sydney, the John Wycliffe Christian Education Association has recently been formed to promote education on a scriptural Calvinistic basis. It is hoped (D.V.) to commence a school at Emu Plains at the beginning of 1975." Any reader of the Magazine in the general area of Sydney who would like

further information about the newly-formed association should write to Mr Clugston at "Coille nan calltuinn," 321 Macquarie Road, Springwood, N.S.W., 2777.

Church Notes

Concerted Prayer

Some topics for concerted prayer readily spring to mind such as the Royal Family, the Government and Northern Ireland. So, too, should we remember the young of our day and generation at a Throne of Grace when we consider how active Satan is in seeking their destruction. Let us be concerned also for our own Church in a day of much apostasy and backsliding. Only the Lord can preserve our witness at such a time as this. What need there is not only for importunate but also for believing prayer. However dark the day is — and the day is dark indeed — we are not to forget that the Lord is able to turn the darkness of night into the brightness of noonday in answer to the prayers of His believing people.

List of Communions

The list of Communions on the inside front cover of the Magazine has been corrected for 1975. Would ministers please intimate any further corrections or alterations which may be necessary.

Presbytery Meetings (D.V.)

Northern — At Lairg on 3rd December at 2.30 p.m.

Western — At Sheildaig on 13th December at 6.30 p.m. to moderate in call.

Australia and New Zealand — At Auckland on 24th January 1975 at 2.30 p.m.

Skye — At Portree on 28th January 1975 at 11 a.m.

Church Retirement and Death Benefit Plan

The Church has always been conscious of the importance of providing for the needs of Ministers and others in retirement who have given many years, and indeed in some cases, a lifetime of devoted service to the Church. Our people have always contributed generously to the Aged and Infirm Ministers' Widows and Orphans' Fund which was set up for the specific purpose of meeting this need. Until now the Fund has been able to meet its obligations reasonably if not adequately, and bearing in mind that over the years an ever increasing burden could fall on that Fund, the Finance Committee have for some time been giving earnest consideration

to the options open to us to meet our future commitments. These options may be simply stated as (1) leaving the matter as at present, or (2) taking positive steps to ensure that a fund is set up which would be adequate to meet our responsibilities to those not able to continue in the full-time employment of the Church.

The second alternative commended itself to the Committee and after consultation with experts in the field of Pensions and Retirement Benefits, a Scheme was proposed which was put to the Synod in May, 1974, when it was unanimously agreed that the Church should set up the Scheme. This has now been done and detailed particulars have been sent to all persons known to be qualifying. The Retirement Benefits to be obtained from the new Scheme are broadly equivalent to the Pensions payable to retired Ministers at present, and I would like to emphasise that Ministers not now eligible for the new Scheme on account of their being over the age of sixty years at the date of inception of the Scheme, will receive pensions under the existing Church fund set up for this purpose.

The new Scheme has been set up with the Standard Life Assurance Company which will be responsible for its administration on behalf of the Church, and in due course also for the actual payment of pensions, etc.

It will be appreciated that the new Scheme will involve the Church in a considerable annual outlay, particularly in the early years when the fund is being built up as it is anticipated that the first payments out of the fund in the form of benefits to qualifying persons will not be made until at least five years from now.

The first payment by the Church will have been made into the Fund before 31st December, 1974 and I would therefore ask all Deacons' Courts, to allocate a substantial sum to be sent to the General Treasurer for this purpose. I would hope also that the people of the Church individually will endeavour to raise their contributions to the Sustentation Fund, out of which Fund the annual outlay for the Scheme will be paid. The first annual payment will amount to £6,000 approx.

Donald MacLean, Convener.
Finance Committee.

End of Financial Year

Deacons' Courts and Congregational Treasurers are reminded that the current Financial year ends on 31st December, 1974. All congregational contributions to the Funds in respect of 1974 should be sent to the General Treasurer to arrive not later than 8th January, 1975, D.V., after which date any contributions received will be credited to 1975.

INGWENYA, MBUMA & ZENKA MISSIONS' ACCOUNT

The Jewish and Foreign Missions Committee regret that the Mission Accounts for 1973 came too late for inclusion in the Synod Proceedings and authorised the following synopsis to be placed in the *Free Presbyterian Magazine* for the information of our people.

BALANCE SHEET

Fixed Assets (including Buildings, Furniture & Fittings, Motor Vehicles etc.) ...	£90701
Special Fund Investments	4717
Current Assets:	
Stock on hand	£4214
Loans and Debtors	6661
Deposits	123
Cash:	
At Bank — Current Account	£17703
Savings Account	272
On hand	405
	<u>18380</u>
Less: Proportion attributable to special funds	195
	<u>18185</u>
	<u>29183</u>
	124601
Deduct: Creditors	2324
	<u>£122277</u>
Income & Expenditure Account	
Income:	
Government Grants — salaries	£77863
Boarding Receipts	8512
Home Grants	5250
Donations: Holland	
Donations: Holland	£34329
U.S.A. & Canada	2145
Other	167
	<u>36641</u>
Interest on Savings Account	240
Other Income	446
	<u>128952</u>
Deduct Expenditure:	
Salaries and Allowances	£77199
Boarding expenses	7425
Motor Vehicle expenses	8036
Wages	7736
Electricity	328
Repairs and Maintenance	2034
Travelling expenses	1540
Other expenses	2122
Depreciation and loss on sales	7177
	<u>113597</u>
Excess of Income over Expenditure for the year	<u>£15355</u>

MBUMA MISSION HOSPITAL ACCOUNTS

BALANCE SHEET

Fixed Assets (including Buildings, Furniture, & Fittings, Motor Vehicles etc.) . . .		£70334
Current Assets:		
Stock	£2189	
Debtors and Expenses prepaid	3115	
Cash:		
At Bank — Current Account	£ 287	
Savings Account	2441	
On hand	207	2935
		<u>8239</u>
Deduct: Current Liabilities — Creditors	2305	5934
		<u>£76268</u>

Income & Expenditure Account

Income:

Donations: Holland	£22777	
Other	453	
		<u>£23230</u>
Government Grants		5213
Receipts from Patients		1823
Interest		83
		<u>£30349</u>

Expenditure:

Running Expenses: Salaries	£5367	
Wages	5108	
Medicines, etc.	1948	
X-ray supplies	43	
Food for staff and patients	2091	
General Hospital supplies	2940	
Repairs and Maintenance: Buildings	3133	
do. do. Furniture, etc.	1193	
Motor Vehicle expenses	6882	
		<u>£28705</u>
Administration expenses	946	

£29651Excess of Income over Expenditure for the year £698

Note:

Dutch Donations for 1973: Ingwenya Missions, etc.	£34329
Mbuma Hospital	22777
	<u>£57106</u>

Congregational Financial Statements

In accordance with a Synod Motion, copies of Congregational Financial Statements are to be sent to the Finance Committee. It is requested that copies in respect of the year to 31st December 1974 be sent to the General Treasurer, Clerk to the Finance Committee, by 28th February 1975, D.V.

Acknowledgement 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:—

Sustentation Fund: M.R. MacK., Bettyhill, £3.

Jewish and Foreign Mission Fund: Anon., Gisborne, £110; Anon., Gisborne, £11.88; Stornoway Friend, £10; J. Haarsma, California, U.S.A., per A. MacI., £8.36; Ontario Friends, \$20.

China Mission Fund: Friend, Golspie, £3; Interested, Lairg, £7; Anon., Glasgow postmark, £10.70.

Trinitarian Bible Society: Wellwisher, St. Jude's Plate, £1.50.

Home of Rest Fund: Mrs J. McL. and Miss A. McA., per A. McK., £30; Anon., £10; Raigmore Patient, £5; Kyle Friend, £5; Friend of the Home, £5 (last four per Rev. A.F.M.).

The Publications Treasurer, Mr R.W.M. MacKenzie, C.A., Hilton of Cadboll, Fearn, acknowledges with sincere thanks the following donations:—

Free Distribution Fund: London Congregation, £2.47; M.G., £1; "In memory of my dear mother," Delhi, Ontario, postmark, £8; A.M., Inverness, £6.68; A Friend, Lochbroom, £10.

Publications Fund: London Congregation, £2.47; A.M., Inverness, £6.66.

Welfare of Youth Fund: A.M., Inverness, £6.66.

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

Aberdeen: I. McA. (Dunoon), £5, per Rev. E.A. Rayner; A.F. Falkirk, £25, per W.H.M.M., both for Manse Fund; Mrs MacD., £1 per W.H.M.M., for Sustentation Fund; J. MacP., Aviemore, £1, for Communion Expenses.

Applecross: Anon., Two Friends, £5, per C. Gillies for Sustentation Fund; M.G. Arrina, £10, for Sustentation Fund, and £2 for Motor Cycle Fund; K. MacK., late of Arrina, £5 for Sustentation Fund, last three per Rev. A. Murray.

Laide: Two Friends, Leverburgh, £5; Friend, Geocrab, £5; Ullapool Postmark, £4.50; Friend, Conon, £2; Friends, Muir of Ord, £25; Two Friends, Dingwall, £5; Friend, Fort William, £5; Anon, Lochcarron, £3; Friend, Ardersier, £5; Friend, Ardersier £1; Friend, Gairloch, £7; Friend, Inverness, £5; Friend, Halkirk, £5; Anon., £3.50; M.G., £5; Anon., £2; Friend, Lochcarron, £2; all for Laide Manse Building Fund.

Lairg: Anon., N. Tolsta, £2; Anon., Edinburgh, £1, both for Lairg Sustentation Fund.

London: Friend, Beauy, £20; Friend, Inverness, £100, per Gen. Treasurer, both for London Church and Manse Fund.

North Harris: Friend, Tarbert, £5, for Congregational Purposes.

North Uist: Mrs Edwards in Memory of her parents, Mr and Mrs John MacIsaac, and brothers Donald and Neil £100; Wellwisher, £10; Anon., £15, all for Congregational Purposes; Friend, Greenock, £10, for Communion Expenses, all per Rev. A. Morrison; Mrs C. Rothesay, £5, for Sustentation Fund, per D.E. Maclellan.

Plockton/Kyle: Friend, £5, per Mr K. Gillies; Kyle Adherent, £5, both for Building Fund.

Portree: A Fearn Friend, £5, per W.B. for Communion Expenses; Portree Friend, £5; North Tolsta Friends, £1; both per F.M.; Anon., £10; Anon., for Sept. Collection, £5, last four for Church Renovation; Anon., £5; Anon., Braes, £5, for Church Bus, last four in Church Plate.

Rassay: Anon., £3, per J.M. Macleod; Friend, Inverarnish, £5, both for Manse Extension; A Friend, £3 for Congregational Fund; Two Friends, £3, for Church Door Collection.

Staffin: Envelope in Plate, £50; A Staunch F.P., £5, per M.M.I.; Mrs M.N., £5, all for Sustentation Fund.

Stornoway: Two Friends, Inverness, £20 for Congregational Funds, per Rev. J. Macleod.

Grafton N.S.W.: "In Affectionate remembrance of two brothers, Sgt. Finlay MacDonald and Murdo John MacDonald" from their two sisters, Vancouver, per Rev. Wm. MacLean \$600.