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Godliness with Contentment is Great Gain

Godliness and contentment are matters very little known and still less practised in our day. Even in religious circles, where once they obtained a high place, they are now relegated into the background. An unspiritual religious world, such as is at present found in many religious circles, cannot but view the emphasis placed on godliness and contentment by a former more spiritual age as altogether misplaced and far too unworldly for present day needs. The question arises as to which of the two outlooks — the old or the new — does Scripture support. Let Scripture answer for itself — “Godliness”, it says, “with contentment is great gain.”

Godliness, though so little known today, is something that must come to the fore whenever and wherever true spiritual religion is revived. The godly man or woman is not the invention of a past age but the creation of the Spirit of the living God. Godliness is the fruit of the Spirit's work in the soul and of the soul's acquaintedness with God. The godly man is the man who has the awe and majesty of Jehovah impressed upon his mind and heart and who ever lives, not as before men, but as before the living God. Godliness is a stamp put upon the soul and includes also the practice that flows from it. Godliness is fostered in the soul, not by greater acquaintedness with the world or conformity to it, but by greater acquaintedness with God and by increased conformity to His image as that is revealed in Jesus Christ.

Godliness implies a devotion to God and to the ways of God. The godly man takes the law of God to be his rule, that is, the law of God both in the sense of the ten commandments and of the whole Word of God. Godliness and holiness are so intimately bound up together that you cannot have a godly man or woman who is not a holy man or woman, or

the other way round. The godly man is a holy man and a holy man is a godly man.

The godliness of the godly is a witness that cannot be denied. Men may do their utmost to repel its witness, but its witness is there. It speaks to the conscience. Nothing can erase it, as men will find out at the day of judgment, if not before. How necessary it is then that godliness should be revived in our day. It is a witness that restrains the ungodly — such is its compelling witness. Men, unknown even to themselves, are affected by it and cannot reject it. Its effects are felt, not only when the godly man is present, but long afterwards, yes, and even when that godly person is long dead.

Today the emphasis is on a religion which is on the lip, with little regard being given to religion in the heart and life in godliness. The effect of religion on the lip is transient and repelling. It lacks the reality of real religion. Not so true godliness. How necessary then is a return to godliness in our day when iniquity abounds on every hand, and is so little contradicted by the lives of those who profess an interest in the Lord Jesus Christ. No substitute for godliness will do. Shams, after all, are only shams and their true nature must ultimately be revealed. We are called to “follow after righteousness, godliness, faith, love, patience, meekness” and to perfect holiness in the fear of God. “Godliness”, we are told, “is profitable unto all things, having promise of the life that now is, and of that which is to come.” We are to bring forth the fruits of righteousness in our lives that we may manifestly be declared to be epistles of Christ known and read of all men. What will make this more manifest than godliness?

Allied to godliness is contentment. Where true godliness is, there we may expect to find contentment. This does not mean that the godly man will be contented with himself. Far from it. The more godly, the more dissatisfied he will be with himself. The Apostle was saying, “in me, that is, in my flesh dwelleth no good thing.” And such is the experience of every godly man or woman. It is elsewhere that the godly find true satisfaction and contentment, that is, in God Himself. So, too, will he be contented with his lot, whatever that lot may be, and contented with the crook in his lot as well. “I have learned,” the Apostle said, “in whatsoever state I am therewith to be content,” and in another place, “I will therefore glory in my infirmities that the power of Christ may rest upon me.”

By nature man is contented with himself but is discontented with God and with his lot in this world. A rebellious spirit finds him ever striving against God, and a covetous spirit makes him ever seek after more. The

whole world cannot satisfy the heart of man. This is the spirit of our age. Men are discontented today, ever striving after and never finding the satisfaction that they seek. The reason for this is that the objects on which they have set their heart can never satisfy the mind of man even if they were obtained. It is in spiritual things alone that the living soul can find contentment and rest. Only the revelation of the glory of God as made known in Christ can bring to the soul that satisfaction and peace which it needs. All else will fall short of this. Only here can the soul find rest, that is, in a God who is a reconciled God in Jesus Christ. And what is more fitted to reconcile such a person to his lot in this world than to know that this is a God who doeth all things well, and that He is our God and our Guide even unto death.

To find true peace and contentment of soul in God is a blessed thing. To have allied to this true godliness of mind and heart is an unspeakable blessing. Godliness with contentment is great gain. This is not the estimate of the world. To the world great gain means the possession of great earthly riches. But with the gracious soul real gain is the possession of those true riches and righteousness which are to be found in the Lord Jesus Christ. Godliness and contentment go well together. Holiness is essential to happiness. Between godliness and contentment there is true harmony and the soul in possession of them has gained immeasurably more than those who have multiplied the riches of this world seven fold, yes, or even seventy and seven fold. Truly godliness with contentment is great gain.

God Forgotten

by the Rev. William Jay, Bath.

"According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me" — Hosea xiii. 6.

In this and the former verse, God places Israel before us in two situations and conditions — The Wilderness, and Canaan. He reminds us of His knowledge of them in the former; and of their disregarding Him in the latter. He commended them in their low estate; but had to complain of them in their prosperity — "I did know thee in the wilderness in the land of great drought". But, delivered from the privations and hardships of the Desert, they entered the land of promise; the glory of all lands; a land of wheat and barley; a land of vineyards, and fig-trees, and pomegranates; a land flowing with milk and honey. And what was the consequence?

First. Selfish indulgence — “*According to their pasture, so were they filled*”. And was this sinful? We plead for no monkish austerities. “Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer”. He “giveth us richly all things to enjoy”. But the enjoyment of Christians differs from the excess of the sensual. We are not to feast ourselves without fear. We are not to make provision for the flesh, to fulfil the lusts thereof. We are not to throw the reins on the neck of appetite, and feed ourselves to the full. The mistake of many is, that they suppose everything is their own; whereas nothing is their own. They are only stewards of the manifold grace of God. They think they may sleep as much as they like; dress as much as they like; consume as much as they like: but the Scripture is our rule, and not our own inclination. There is the cause of God, and of the poor, to be thought of, as well as our own gratification. The first lesson in the school of Christ is self-denial — Where, in the lives of some, does this ever appear? Temperance is one of the graces of the Spirit — And does this consist only in avoiding the grossness of drunkenness and gluttony? No; but in not “*filling ourselves according to our pasture*”.

Secondly. Pride — “They were filled, and their *heart was exalted*”. This was even the case with Hezekiah: even *he* rendered not according to the benefits done him; for “his heart was lifted up”. And, by charging them that are rich in this world not to be “high-minded”, nor “to trust in uncertain riches”, the Apostle shows the tendency there always is in worldly success to gender vanity and false confidence. Hence it is said, “Pride compasseth them about as a chain; violence covereth them as a garment”. They even think more highly of their understanding — as if their wisdom grew with their wealth. They speak with authority; and answer roughly.

Thirdly. Unmindfulness of God — “Therefore have they forgotten me”. And how common is it for men, in the midst of their sufficiency, to lose the sense of their obligations to God, and dependence upon Him, and need of Him! Hence Agar prayed against being rich; “lest I should be full, and deny thee, and say, Who is the Lord?” Hence the caution to the Jews, at their taking possession of all the good things in Canaan: “Then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage”. The admonition was unavailing. “Jeshurun waxed fat, and kicked. Thou art waxed fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the rock of his salvation”.

This gives us a very humbling view of human nature. Is it possible for us

to consider it as so innocent, so amiable, so noble, as some would represent it to be? View it, not as it appears in the dregs of society, but as it is seen in common and reputable life. See men able to bear nothing without abuse — evil, because God is good — drawn from Him, by the very things which should lead to Him — ungrateful, in proportion as they should love and praise Him — and even converting His gifts into weapons of rebellion against Him! Lord what is man?

Let the fact arouse us to caution and circumspection, if Providence smiles upon us, and we are placed in easy and agreeable circumstances. Yea, let us not only watch, but pray, lest we enter into temptation. Let us seek that grace which can alone enable us to manage a full estate properly, so as to elude its snares, and discharge its duties. *Then* we shall see that what is impossible to men, is possible to God. It was said of Vespasian, that he was even the better man for being an emperor. So there are some, whose prosperity, instead of destroying them, displays and increases their excellency; and they are not only rich in temporal things, but rich in faith, and rich in good works. These instances, however, are rare.

The perils of the condition should check our eagerness after worldly affluence and ease. Why do we envy those that rise? Because we attach an undue value and importance to their acquisitions. Yet these possessions are not only transient, but unsatisfying, and vexatious, and corrupting. Yet, regardless of the testimony of Scripture, and all history and experience, how many, and even professors of religion, crave and pursue them as if they were the supreme good! But seekest thou great things unto thyself? seek them not. Bring your mind to your condition; for you never will be able to bring your condition to your mind. Your desires will enlarge with your indulgence; as fuel adds to the fierceness of the flame — Therefore let your conversation be without covetousness, and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee.

Learn also resignation under afflictive dispensations, either in crossing your schemes, or in reducing your resources. "Because they have no changes, therefore they fear not God". It was said of Moab, "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed". The Prodigal was more favoured — a famine drove him home. Manasseh was mercifully ruined — in his affliction he sought the Lord God of his father, and he was found of Him. And He gives you the valley of Achor for a door

of hope. Do not think hardly of Him, under whose discipline you now are. He knew your danger; and interposed to prevent it. He has hedged up your way with thorns; but it is to keep you from following lying vanities, and forsaking your own mercies. He tries you; but it is for your profit. He sees what you can bear. And He who loved you, so as to give His own Son for you, will suffer you to want no good thing.

Letters

by Lord Roden

(The following letters were written to Sir George Sinclair of Ulbster in Caithness).

My Dear Sinclair,

Many thanks for your kind enquiry. It would afford me at all times very great pleasure to meet you again; but I fear the report you hear is not correct, and that we shall not be able to go to Edinburgh. Our next destination, I believe, will be London, if we leave home. I feel so interested in this Roman Catholic question, which is likely to come on early next session, that I should be very sorry not to be at my post in the House of Lords when it is brought forward; and there is no place in which I am better fed than in London. There are one or two dear servants of the Master who give us the sweet cream of gospel truth, which I find so needful to uphold and strengthen my soul. I see no peace or comfort but, as it were, at the top of the ladder; and though we are very often at the bottom, it is a precious earnest of that to which we shall ultimately attain, to be struggling to get up. It is, too, a blessed thing to be sustained and cheered by the promises of an unchangeable Jehovah, who, while we are often driven about like a weathercock, is always the same. "Christ is all", has for some years been my motto and comfort; and I can say, the older I grow the more I see of His suitableness for me, an unworthy, but saved, sinner. Our Lord is displaying his love to me in temporals and spirituals; and while we are surrounded with a cloud of Popish idolatry, and the Monster of Infidelity is stalking amongst us in the garb of Christianity, it is my comfort to know that the Lord has in *His own Church* many of His own people among all denominations, who are leaning on His arm, and who are privileged in ascribing to Him and to the Father and the Holy Ghost all power and glory.

That you and I may be found among this blessed number,^{*} to His honour, may He, in His infinite mercy, grant.

Believe me, very sincerely,

Yours in the best bonds,

Roden.

(The following letter was written to Sir George Sinclair soon after he had sustained three near bereavements in three weeks).

Tullemore Park,
23rd Sept. 1847.

My very dear friend and old schoolfellow,

I have just received your sad letter, which has sunk deep into my heart. When I heard of your sad affliction, as regards the flesh, I felt, though you were so severely and mercifully chastened of the Lord, that you would, after a little, see the importance of manifesting *complete submission* to the will of that glorious Lord who "doeth all things well", and who has connected Himself with every minute circumstance referring to the affairs of His children. I was in hopes that I should have heard of you before this, that you could have said, or that you could have forced yourself to say, "It is the Lord: let Him do what seemeth Him good". But my very dear old friend will forgive me for being faithful to him, and saying that he is sinning *grievously* against a God of mercy and love by finding fault with any of His dispensations, which I can't but think is awfully expressed by you when you say, with a discontented mind at the time, "Great is the mystery of godliness", but you add to it, shall I say? — yes, as one who loves you, I must say — you impiously add, "Greater is the mystery of Providence". The indulgence you have given to this discontented frame of mind is surely sinful, by not exerting yourself as a *man*, and coming out to your duties*, in spite of all personal feelings engendered and encouraged by the course of seclusion which you have adopted — feeding the sin by it, and throwing away from you "the sovereign balm for every wound, the cordial for every fear", — the *certain, sure, unchangeable* love of the Lord Jesus Christ to the vilest and greatest sinner that turns to Him in faith, falls down at His feet and acknowledges, *whatever* may be the calamity, it is *right*, it is *well*, when it is the *evident act* of my God.

My dear, kind, valued friend, let me implore of you to rouse yourself to remember your former profession, to fly now to Jesus, and to show Him your desire and determination in His strength, not to continue in this

*His sudden bereavements occasioned a seven year withdrawal from public duties.



awful sin of discontent — brooding over His unexplained acts, and contending against God on account of them — but show to Him and to the Church that, whatever it may cost you, you will arise and go to your Father, and will say, "Father, I have sinned against Thee in this unchristian and rebellious grief in which I have indulged; and I desire to be raised up again as an active servant, or rather, *Son*, in Thy house, to acknowledge, '*Though He slay me, yet will I trust in Him*'; nor shall my mind be polluted with this discontent and enmity against such a Master's will and act, the reason of which I don't see now, but shall see hereafter". I have told your case to our dear friend Somerset Maxwell, whom you knew in Parliament, who is a dear servant of Jesus, and who longs to hear of your deliverance from the sad state in which you suffer yourself to be involved. But I would hope to see you here, my dear friend, when we could have some communion together, and where the Lord would bless our communion, and give you that peace which you have been rejecting. Do come, my dear Sinclair, the distance is very short from Belfast here — only twenty five miles — and I would send half-way to meet you; and from Glasgow to Belfast steamers sail daily. We propose remaining here till the 14th of next month. We then come back until the 25th to remain till the 6th or 7th of November; when I purpose taking my family to the south of England for the winter. We shall go from here via Glasgow and Edinburgh, which I want to show to Lady Roden.

I need not say you will be the subject of my poor prayers, that the Lord would, in His mercy, send His Spirit upon you to deliver you from the snare of Satan, and enable you to come forth still to praise Him, and say from the bottom of your heart, "My Jesus doeth all things well". If we were together I could speak to you from experience. I have had trials which nearly drove me mad at first — lacerated the very *core of my heart* — which I thought nothing could heal; but, dear friend, "Nothing is too hard for the Lord"; and this very trial, which made *heart* and *flesh wince* for many a year, still was the greatest blessing to my soul — and 'tis of others — so that I could lie down in the dark at my Saviour's feet, and say, with Job, "Wherefore I abhor myself, and repent in dust and ashes". Then the Lord's oil of peace was poured into my soul, and I could say, "Bless the Lord, O my soul! and all that is within me bless His holy name". I have only again, my dear old friend, to implore of you, in the name of our precious Lord and Saviour Jesus Christ, to escape from your indulged sin of discontent and murmuring. The door is open to get out; *Jesus is the Way*; and "Whosoever cometh to Him He will in no wise cast out". I hope I have not written too strongly. I have asked the Lord to

guide my pen in answering your letter, and I cannot rest satisfied in knowing you to be in such a state of wilful sin as your letter depicts without giving you the word of a friend who loves you for your own sake, but far more for Christ's sake, our adorable Lord.

Always your affectionate friend in Christ,

Roden.

Passages from Letters of Samuel Rutherford

by Rev. Angus MacKay, Tarbert

Oh that He and we were together! Oh when Christ and you shall meet about the utmost mark and borders of time, and the entry into eternity, you shall see heaven in His face at the first look, and salvation and glory sitting in His countenance, and betwixt His eyes. Faint not, the miles to heaven are but few and short. He is making a green bed (as the word speaketh Cant 1:16) of love for Himself and you. There are many heads lying in Christ's bosom, but there is room for yours among the rest; and therefore go on, and let hope go before you. Sin not in your trials, and the victory is yours. Pray, wrestle and believe, and you shall overcome and prevail with God, as Jesus did. No windlestraws, no bits of clay, no temptations, which are of no longer life than an hour, will then be able to withstand you, when once you have prevailed with God.

Suppose that I see not the other side of my cross, or what my Lord will bring out of it, yet I believe that the vision shall not tarry, and that Christ is on His journey for my deliverance. He goeth not slowly, but passeth over ten mountains at one stride. In the meantime I am pained with His love, because I want real possession. When Christ cometh He stays not long; but certainly, the blowing of His breath upon a poor soul is heaven upon earth; and when the wind turneth into the north, and He goeth away, I die, till the wind change into the west, and He visit his poor prisoner. But He holdeth me not often at His door. Alas that time and days lie betwixt Him and me, and adjourn our meeting! It is my part to cry, 'Oh when will the night be past, and the day dawn, that we shall see one another'.

Providence is not rolled upon unequal and crooked wheels; all things work together for the good of those who love God, and are called according to His purpose. Ere it will be long we shall see the white side of God's providence.

I have many a grieved heart daily in my calling, I would be undone, if I had not access to the King's chamber of presence, to show Him all the business. The devil rages, and is mad to see the water drawn from his own mill; but would to God we could be the Lord's instruments to build the Son of God's house.

When ye are come to the other side of the water, and have set down your foot on the shore of a glorious eternity, and look back again to the waters and to your wearisome journey, and shall see in that clear glass of endless glory, nearer to the bottom of God's wisdom, ye shall then be forced to say, "If God had done otherwise with me than He hath done I had never come to enjoy this crown of glory". It is your part now to believe, and suffer, and hope, and wait on. Nay, whether God comes to His children with a rod or a crown, if He come Himself with it, it is well. Welcome, welcome Jesus, what way sooner Thou come, if we can get a sight of Thee! And sure I am, it is better to be sick, providing Christ come to the bedside and draw by the curtains, and say, "Courage, I am thy salvation" than to enjoy health, being lusty and strong, and never to be visited of God.

If I knew that the Beloved were only gone away for trial, and further humiliation, and not smoked out of the house with new provocations, I would forgive desertions and hold my peace at His absence. But Christ's bought absence (that I bought with my sin) is two recurring boils at once, one upon each side, and what side then can I lie on?

I beseech you in the bowels of Jesus, welcome every rod of God, for I find not in the whole book of God a greater note of the child of God, than to fall down and kiss the feet of an angry God. And when He seems to put you away from Him, and loose your hands that grip Him, to look up in faith, and say, "I shall not, I will not, be put away from Thee. Howbeit Thy Majesty draw to free Thyself of me, yet, Lord, give me leave to hold, and cleave unto Thyself".

Keep God's covenant in your trials. Hold you by His blessed word, and sin not. Flee anger, wrath, grudging, envying, fretting. Forgive an hundred pence to your fellow servant, because your Lord hath forgiven you ten thousand talents. For I assure you by the Lord, your adversaries shall get no advantage against you, except you sin and offend your Lord in your sufferings. But the way to overcome is by patience, forgiving and praying for your enemies, in doing whereof you heap coals of fire upon their heads, and your Lord shall open a door to you in your troubles. Wait upon Him, as the night watch wait for the morning. He will not tarry.

Be patient, Christ went to heaven with many a wrong. His visage and

countenance was all marred more than the sons of men. You may not be above your Master; many a black stroke received innocent Jesus, and He received no mends, but referred them all to the great court day, when all things shall be righted.

Read the place yourself (Isaiah 26:20) and keep you within your house while the storm be passed. If you can learn a ditty against C., try, and come try that ye may see the Lord's righteous judgment upon the devil's instruments. We are not much obliged to his kindness. I wish all such wicked doers were cut off.

Strokes with the sweet Mediator's hand are very sweet. He was always sweet to my soul; but since I suffered for Him, His breath hath a sweeter smell than before.

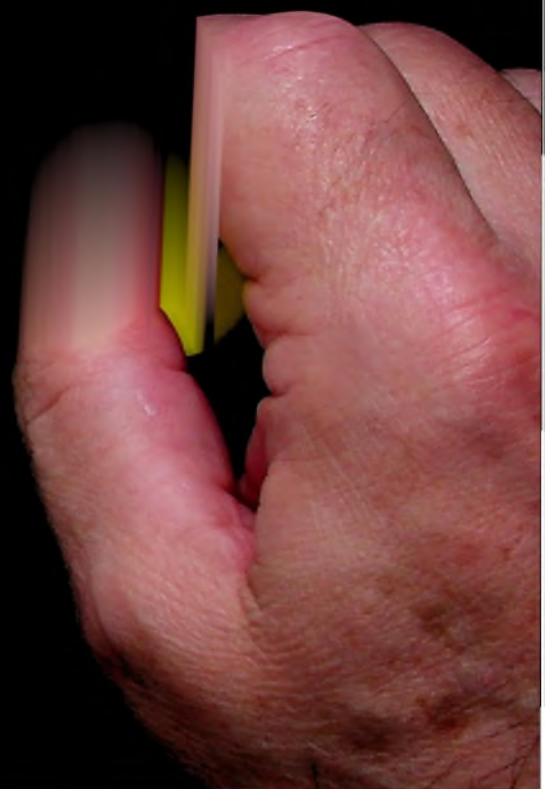
Others are kind according to their fashion. Many think me a strange man, and my cause not good; but I care not much for man's thoughts or approbation. I think no shame of the cross. If it were to come to exchanging crosses, I would not exchange my cross with any. I am well pleased with Christ, and He with me; I hope none shall hear us. It is true for all this, I get my meat with many strokes, and am seven times a day up and down.

The times would make any that love the Lord sick and faint, to consider how iniquity aboundeth, and how dull we are in observing sins in ourselves, and how quicksighted to find them out of others, and what bondage we are in. I have been holding out to some others (oh, if I could to myself!) some more of this, to read and study God well, and make the serious thoughts of a Godhead, and a Godhead in Christ, the work, and the only work, all the day.

Oh, we are little with God! and do all without God! We sleep and wake without Him; we eat, we speak, we journey, we go about worldly business and our calling without God; and, considering what deadness is upon the hearts of many, it were good that some did not pray without God, and preach and praise, and read and confer of God without God! It is universally complained of that there is a strange deadness upon the land, and in the hearts of His people. Oh, if we could help it! But he that watereth every moment His garden of red vine must help it, I believe that He will burn the briers and the thorns that come up against Him.

How will the heavens echo for joy, when the bride, the lamb's wife, shall come to dwell with her husband for ever!

John Bunyan



Obituary

Mr Thomas MacLeod, Elder, Gairloch Congregation

Thomas MacLeod was born in 1896 in Glasgow. The providence of God showed itself early to be surrounding him with a special concern, for, when his mother returned to her native Gairloch with her young family, Tommy was put under the care of an aunt, a Miss Mary MacIntosh, who was a woman of great piety. That Tommy set a high value on this privilege is to be concluded from the fact, that the threat of not being allowed to continue with her, was sufficient to make him obedient to her rule.

Tommy was a soldier in the First War. At one time he was stationed where Mr John MacKenzie of North Tolsta, a student of divinity in the Free Presbyterian Church, was. When it was known that the student was to hold a service in the camp, Tommy and his friend made their way to the service. Upon arrival at the hut, they found a service going on. Surprised at the method in which the service was being conducted, Tommy said that if this is what the Free Presbyterian Church had come to, he was finished with it. It so happened, however, that the service was that of the Roman Catholic Church and upon its conclusion Mr John MacKenzie came in and preached much to the satisfaction of Tommy. Of Mr John MacKenzie he would often say that he never saw a man he so envied for eternity and in whose shoes he would desire to be. He was present, too, one day when Mr John MacKenzie — a corporal in the regiment — was addressing a group of officers and men on the use of the grenade. He never forgot the impression made when the corporal, after telling the men that this grenade was their best friend in the trenches, paused, corrected himself and said, "No, this is not your best friend, but Jesus Christ is your best friend". On one occasion when Tommy was to enter into action with the enemy, his aunt, knowing of it, continued in prayer for him until she received the Word of God to the effect that he would be safe.

It would appear that upon our friend's return home he was still in a state of nature. Soon however, under the ministry of the late Rev. Roderick R. MacKenzie, he was brought under concern for his soul's salvation when he had experience of the arrow of God being shot at him and in him was fulfilled what is written, "But I will sharply thee reprove, and I will order right Thy sins and thy transgressions in presence of thy sight". Psalm 50 verse 21 — metrical version.

At this time he felt so unwell that he went to the doctor who gave him a medicine. On the following Sabbath, the minister in the course of his

sermon stated that there was one present who had been to the doctor for relief, but that his trouble was not of the nature that could be cured in this way. Tommy went home and threw the medicine away. While continuing to seek Christ and salvation he was greatly tempted by Satan. He had vowed as David did in Psalm 132 verse 3, "I will not come within my house nor rest to bed at all; Nor shall mine eyes take any sleep, nor eyelids slumber shall; Till for the Lord a place I find". He was not long in bed when Satan came to him and tempted him with this that here was the one who was not going to rest until he found salvation. About this time it was suggested to him by Satan that if he would go to a certain ledge on a rock near to the sea he would find salvation by praying there. He realised that this was Satan's attempt to take away his life for if he had gone there he would almost certainly have been drowned. From the preaching of his minister he was finding relief, however, when the words were directed to him from Psalm 113 verse 7 — "He from the dust doth raise the poor, that very low doth lie; and from the dunghill lifts the man oppressed with poverty; That he may highly him advance and with the princes set", his response was, "How can it ever be?" But it was to be. Several passages of truth were used to give him relief, if we may judge from his constant references to these in his prayers. These were — Ezekiel 16 verse 6 "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea I said unto thee when thou wast in thy blood, Live". Job 33 verses 24 and 27 "Deliver him from going down to the pit; I have found a ransom". "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light".

It was in 1927 that he made public profession of his faith and was received as a member in full communion. At his baptism the minister preached from the words, "As many as have been baptised into Christ have put on Christ", and he carried away from that service the advice of the minister, 'You have put on a garment; see and keep it clean'. About this time he had the following experience. He saw a man on horse back and he knew by all the medals which the man was wearing that the man had won every battle ever he was in. The man had a sword in his hand and Tommy said, "That is a great sword if only one knew how to use it". Upon this, the man let the sword fall upon a great stone and upon the sword touching it the stone broke into three pieces. Thereupon the sword was handed to Tommy and he was told to use it to fight against his enemies — the world and the flesh and the devil. And from now on indeed this was to

be Tommy's life for he was one who conflicted much with his spiritual foes within and without. He often had to walk in darkness spiritually and have no light. Like another he would compare himself to the piece of iron standing outside the blacksmith's place which, if it could speak, would ask, "What is the meaning of all this? You hammered me and put me in the fire and so on and now I am left outside here summer and winter". To which the reply would be given, "I have put a shape on you that will never come off".

In 1930 Tommy was elected a deacon of the Gairloch congregation and in 1934 was appointed to the eldership of the same congregation. He was a man of tender spirit. On the Sabbath when he first came to the Lord's Table, he was met at the door of the church by an acquaintance who asked him if he had gathered in all his corn. To avoid unnecessary worldly conversation his reply was, 'I do not know'. Throughout the service this reply harassed him that he had told a lie. When the minister (the late Rev. D.M. MacLeod, Ullapool) rose to invite him to the table of the Lord, he invited those who had told a lie as they entered into the church that day!

In his public exercises it was evident that he thought very little of his own abilities. Indeed the impression given by him at all times was that he was the greatest sinner in the place and should be ashamed to be speaking to others. He was bright and brisk in performing his duties and made no effort to impress his fellow men. Brevity marked his prayers and his speaking to the question. His whole life was characterised by a cheerfulness of spirit and a determination to carry on in the ways of the Lord. His loyalty to the Free Presbyterian Church was unwavering, although sorely put to the test. It grieved him much to see the declensions and to see the stand made by Revs. D. McFarlane and D. MacDonald belittled. Rarely did he speak to the question without referring to this. In leading the praises of the Lord in public, he sang with grace in his heart and melody in his voice. With great determination he attended the public worship of God, pressing on in spite of failing health, old age, weakness and other disadvantages. In this connection he has left a witness against the sluggishness of many.

As a member of the Kirk Session he manifested the utmost humility. Christ and His glory had precedence over all considerations. His judgment was discerning. He was no partner to the easy profession of many—and often referred to the two wheels of the mill—the large wheel as it went round saying "We're all going to heaven", and the small wheel saying "I doubt it! I doubt it!" He was a most peace loving man. In this connection he sought to put into practice the story he so often told of the

two godly friends in a certain village. One of them had killed a sheep. In an effort to put between the men, several persons took the sheep and transferred it to the barn of the godly man's companion. The policeman issued a warrant to search every house together with the man who had killed the sheep. When they both came to the house of the companion the man said that there was no need to go in there, but the policeman insisted that they would have to go. There they discovered the sheep. Upon this discovery the man said the policeman, "Since we found it here, let us bury it here".

Although subjected to many trials, he had the help of the Lord in them all. Before entering upon one of the severest of these trials the word of the Lord in psalm 66 verse 12 spoke to him — "Thou hast caused men to ride over our heads, we went through fire and water; but thou broughtest us out into a wealthy place". He suffered much discomfort during the last few months of his life, but was never heard to murmur although he did express a longing to be away. His answer to any enquiry as to how he was, invariably was, 'I should be thankful'. Hardly able to speak he would say to those visiting him, 'Pray'.

On Sabbath 26th July, 1981, he entered the "wealthy place".

For his family we would desire the fulfilment of the promise, Isaiah 43 verse 6 "I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth".

To his widow and other sorrowing relatives we would express the desire that they may be able to say "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord".

A.E.W.M.

Romanism Self-Condemed (7)

John Knox, it is well-known, feared one mass more "than if ten thousand armed enemies were landed . . ." Were he alive in 1981 what would he have to say when it is proposed that not only a mass be celebrated but that this particularly abominable relic of Babylonian paganism be celebrated on Scottish soil by none other than the *Pontifex Maximus* himself. If Popish plans come to fruition Bellahouston Park is to be the particular part of our beloved land desecrated by this event. Cardinal Beaton's successor at St. Andrews, newly back from Rome, has been boasting that around 300,000 will be expected to attend. In Dublin, it is claimed, that over one million attended the mass which was publicly



celebrated by the same person and the same number is confidently expected to be present at Richmond Park, West London, when this priest of Baal arrives by helicopter to preside over what the martyr John Bradford described as "the horriblemst and most detestable device that ever the devil brought out by man". Unutterably sad is the thought that in arriving at this venue the Pope will have flown over the sleeping dust and ashes of hundreds who like John Bradford died bearing witness against Popish doctrines in general but against that of the real presence of the body and blood of Christ in the so-called sacrifice of the Mass in particular. "On that doctrine, in almost every case, hinged their life or death. If they admitted it, they might live; if they refused it, they must die". (J.C. Ryle).

This "television spectacular" — the celebration of a "national" public mass — has become the central event of every Papal visit to countries visited so far. Since the mass is the most outstanding rite of the Popish system and a belief in all that it embodies being taught by mother Church as necessary to salvation, this is not to be wondered at. Rome's anathema is pronounced in no uncertain terms upon all who dare differ with her on the matter. The Council of Trent's declaration sums up her blasphemous and unscriptural view — a view which the Westminster Divines repudiated as "most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect". It is as follows: "The sacrifice (in the Mass) is identical with the Sacrifice of the Cross, inasmuch as Jesus Christ is a priest and victim both. The only difference lies in the manner of the offering, which is bloody upon the cross and bloodless on our altars". Much has been written over the centuries to show how blasphemous, contradictory and inconsistent Rome's view is, but Satan with unwearied diligence has also meantime been active, through his agents, doing his utmost to suppress the truth. After all, the "Man of Sin", the "wicked" to be revealed, was to come "after the working of Satan", and the lie is still believed rather than the truth as the result of the same activity.

The way in which John Bradford, already mentioned, was wont to condemn Rome's "blasphemous fable and dangerous deceit" may be seen from the following extract from his writings: 'First, the mass is a most subtle and pernicious enemy against Christ, and that double, namely, against his priesthood and against his sacrifice. His priesthood is an everlasting priesthood, and such an one as cannot go to another. But the mass utterly puts him out of place, as though he were dead for ever; and so God is forsworn which said Christ should be "a priest for ever", and Paul

lieth which affirmeth Christ to live, and to be "on the right hand" of the Father for us, that by him "we may come to the throne of grace to find mercy to help us in our need": for, if these be true as they be most true, the mass priests are to be put down: for, if they be "of the order of Aaron", then resume they that which Christ hath abolished; if they be "of the order of Melchisedec", then be they Christ's. Other orders of priests I read none, save that which all Christians be, to offer up themselves to God and other spiritual sacrifices by Christ, and the order of "priests of Baal", whose successors indeed the massers be: for else if they were, as they would be taken, of the order of the apostles, then should they be ministers and not massers, preachers and not traitors, as they be both to God and his church: God amend them.

Christ's sacrifice once made by himself on the tree, on the mount of Calvary, is the full and perfect propitiatory sacrifice, to the sanctification of all them that are and shall be saved, never more to be reiterated and done again, for that signifieth an imperfection. But the mass is called and had for a sacrifice propitiatory, and that such a one as fetcheth pardon *a poena et a culpa* ("from punishment and from guilt") for the quick and dead, and for whom Sir John will. In words or syllables the papists will deny this, but in every deed they do no otherwise, and in the latter end of their canon plainly they call it a propitiatory sacrifice. So that the mass, we see, is altogether against Christ alive, that is, against his priesthood, and against his death, that is, his sacrifice, and therefore a detestable evil I trow'.

As might be expected, Alexander Hislop in his "Two Babylons" traces much of what is connected with the sacrifice of the Mass back to where it belongs, that is, to the paganism of ancient Babylon and other nations. It was an unbloody sacrifice that the Babylonian "Queen of Heaven" required also and when the chosen people, in defiance of God, learned the way of the heathen we accordingly find the women of Judah "offering cakes" to her. 'In the fourth century', says Hislop, 'when the queen of heaven under the name of Mary, was beginning to be worshipped in the Christian Church, this "unbloody sacrifice" also was brought in. Epiphanius states that the practice of offering and eating it began among the women of Arabia: and at that time it was well known to have been adopted from the Pagans. The very shape of the unbloody sacrifice of Rome may indicate whence it came. It is a small thin, *round* wafer; and on its roundness the Church of Rome lays so much stress, to use the pithy language of John Knox in regard to the wafer-god, "If, in making the *roundness* the ring be broken, then must another of his fellow-cakes

receive that honour to be made a god, and the crazed or cracked miserable cake, that one was in hope of being made a God, must be given to a baby his play withal". What could have induced the Papacy to insist so much on the "*roundness*" of its "unbloody sacrifice"? Clearly not any reference to the Divine institution of the Supper of our Lord; for in all the accounts that are given of it, no reference whatsoever is made to the *form* of the bread which our Lord took, when He blessed and brake it, and gave it to His disciples saying, "Take, eat; this is my body: this do in remembrance of Me". As little can it be taken from any regard to injunctions about the form of the Jewish Paschal bread; for no injunctions on that subject are given in the books of Moses. The importance, however, which Rome attaches to the *roundness* of the wafer, must have a reason; and that reason will be found, if we look at the altars of Egypt. "The thin *round* cake", says Wilkinson, "occurs on all altars". Almost every jot or tittle in the Egyptian worship had a symbolic meaning. The *round disk*, so frequent in the sacred emblems of Egypt, symbolised the *sun*. Now, when Osiris, the sun-divinity, became incarnate, and was born, it was not merely that he should give his life as a *sacrifice* for men, but that he might also be the life and *nourishment* of the souls of men. It is universally admitted that Isis was the original of the Greek and Roman Ceres'.

Hislop goes on to show that this incarnate divinity was symbolised as the "bread of God" under the representation of a "*round wafer*" to identify him with the Sun. He then quotes the following description of the embellishments of the Romish altar as given by a certain observer: "A plate of silver, in the form of a SUN, is fixed opposite to the SACRAMENT on the altar; which with the light of the tapers, makes a most brilliant appearance". 'What', asks Hislop, 'has that "brilliant" "*sun*" to do there, on the altar, over against the "*sacrament*" or *round wafer*? . . . It is manifest that the image of the sun above, or on the altar, was one of the recognised symbols of those who worshipped Baal or the Sun. And here, in a so-called Christian Church, a brilliant plate of silver, "in the form of a SUN", is so placed on the altar that every one who adores at that altar must bow down in lowly reverence before that image of the "*sun*". Whence, I ask, could that have come, but from the ancient sun-worship, or the worship of Baal? And when the wafer is so placed that the silver "SUN" is fronting the "*round*" wafer, whose "*roundness*" is so important an element in the Romish Mystery, what can be the meaning of it, but just to show to those who have eyes to see, that the "Wafer" itself is only another symbol of Baal, or the Sun.

In regard to the Pagan character of the "unbloody sacrifice" of the mass, we have seen not little already. But there is something yet to be considered, in which the working of the mystery of iniquity will still further appear. There are letters on the wafer that are worth reading. These letters are **I.H.S.** What mean these mystical letters? To a Christian these letters are represented as signifying, "*Iesus Hominum Salvator*", "Jesus the Saviour of men". But let a Roman worshipper of Isis (for in the age of the emperors there were innumerable worshippers of Isis in Rome) cast his eyes upon them, and how will he read them? He will read them, of course, according to his own well-known system of idolatry: "*Isis, Horus, Seb*", that is, "The Mother, the Child, and the Father of the gods" — in other words, "The Egyptian Trinity". Can the reader imagine that this double sense is accidental? Surely not. The very same spirit that converted the festival of the Pagan Oannes into the feast of the Christian Joannes, retaining at the same time all its ancient Paganism, has skilfully planned the initials **I.H.S.** to pay the *semblance* of a tribute to Christianity, while Paganism in reality has all the *substance* of the homage bestowed upon it.

When the women of Arabia began to adopt this wafer and offer the "unbloody sacrifice", all genuine Christians saw at once the real character of their sacrifice. They were treated as heretics, and branded with the name of Collyridians, from the Greek name for the cake which they employed. But Rome saw that the heresy might be turned to account; and therefore, though condemned by the sound portion of the Church, the practice of offering and eating this "unbloody sacrifice" was patronised by the Papacy; and now, throughout the whole bounds of the Romish communion, it has superseded the simple but most precious sacrament of the Supper instituted by our Lord Himself.

We have confirmation of the foregoing under Rome's own hand and seal! The Revocation of the Edict of Nantes in 1685 was an event too gratifying in Papal eyes to be allowed to pass without a medal being struck at Rome to commemorate it. This action not only showed that Rome approved of the French King's action (The Pope, Innocent XI, made a **TE DEUM** be sung at Rome for the conversion of the Huguenots, and sent a special brief to Louis XIV, in which he promised him the eternal praises of the Church, and a special recompense from God for the act of devotion by which he had made his name and reign glorious. — *Wylie*) but depicts for all time coming the manner in which she gloried in the paganism which the Huguenots, at the time, and all true Christians, before and since, have consistently abhorred. All the embellishments are there.

The illustration was taken from the first volume of "The Bulwark" and

part of the accompanying information is as followz: 'On the obverse side there is a likeness of the French King with the inscription LUD. MAGN. FRAN. ET NAV. REX. PAT. PATR. REST. PIET., that is, "*Louis the Great, King of France and Navarre, Father of his Country, Restorer of Piety*". On the obverse there is the representation of an altar prepared for the Eucharist, and sustaining the Pope's tiara, beside which stands Louis, in his royal robes, commanding a female, intended to represent France, to bow down to adore the sacrament, and submit to the tiara; with the legend SACR. ROMANA RESTITUTA, that is, "*The Roman rites restored*". This medal proves at least two things; *First*, that by Rome's own confession France would have been lost to her had she been left to maintain her hold on it by argument and moral influence alone; and *Second*, that for a king to break his word with his subjects, and compel them by dragoonades and all sorts of persecutions, to bow down to the Papal tiara, is to merit the highest honours Rome can confer, and to be pronounced by the so-called Vicar of Christ "The Father of his Country and the Restorer of Piety"'.

Rome's designs are ever the same. As already noted high on her priority list is the subjugation of Britain to the Papal tiara. For the present she is prevented from making use of the sword and faggot to this end so our national Protestant constitution and character must be destroyed by more insidious but, if the Lord in just judgment permit, none less effective means. From our Jesuit-influenced Foreign Office; the Mass-Media, including national and local radio stations; the Press — from Fleet Street to Broadford — the message is clear: the Pope is to be welcomed to our land and all who oppose his coming are to be regarded as having no more standing than a "lunatic fringe". They are profoundly mistaken! Pontifex Maximus and his Babylon however exalted by the Mass-Media in our day are to surely fall.

As sure as the Papacy has had its glory so surely shall its doom come. Paul before closing his prophecy pauses, and in solemn and awful words foretells the night of horrors in which its career is to end. **"That Wicked — whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming"**.

Paul despatches it in a single sentence; John expands it into a whole chapter. And in what other chapter of the Bible or of human history is there such another spectacle of judgment — such picture of blended horrors, of awestruck consternation, of loud and bitter wailings, and cries of woe, as in the eighteenth chapter of the Apocalypse? **"The kings of the earth shall bewail her and lament for her, when they shall see the smoke of**

her burning: standing afar off for the fear of her torment, saying, Alas! Alas! That great city of Babylon, that mighty city, for in one hour is Thy judgment come. And they cast dust on their heads, and cried weeping and wailing, saying, alas! alas! that great city for in one hour is she made desolate". (Rev. XVIII: 9-19). But this dark scene has one relieving feature. It is a scene that will not need to be repeated, for it will close earth's evil days, and begin the hallelujahs of the nations. "And a mighty angel took up a stone like a great millstone, and cast it into the sea saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all". "Rejoice over her, thou heavens, and holy apostles and prophets; for God hath avenged you on her . . . and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. XVIII: 20, 21, 24)'. (Wylie).

Book Review

Revival Sermons by William C. Burns. Price £1.75.

William Chalmers Burns was born in Duns, Scotland, in 1815; he departed this life at the port of New Chwang, China, in 1868. He was licensed to preach the Gospel by the Church of Scotland in 1839. We are told that his life was characterised by a deeply-felt devotion to Jesus Christ. He was one of a group of young men whom God raised up in the days of the eminent, holy MacCheyne.

When he left for China in 1847 there was a true revival of religion in the south of Scotland. In China he laboured incessantly until on the 4th April 1868 he breathed his last words: "Thine is the kingdom, the power and the glory, for ever and ever".

Burns' sermons preached at a time of revival in Scotland are very precious and suited for these present times. In reading these sermons one feels that there was earnestness, unction and power with the young minister in his twenties. Let us pray that God would give us times of revival such as those when Burns said, "And, ah! what a sweet change has taken place on many! The high looks of the proud have been brought low; dead formalists have become living Christians; worshippers of Mammon have been changed into lovers of God; the blasphemous tongues of the profane have been made to sing God's praise; drunkards have cast from them the cup of devils, and have taken the cup of salvation; unclean persons, who used to be the slaves of lust, the dredges of the devil, the

very dregs of human kind are now sitting at the feet of Jesus; and some, who were ringleaders in every form of sin, are now bold and open, and unflinching in the service of Christ, even as they were shameless, brazen-faced, and steel-hearted in the service of the Wicked One. Many, who were formerly dead in sin, are now living in the grace of Jesus, in the love of God, in the communion of the Spirit, and in the hope of heaven".

We are indebted to the Banner of Truth for these sermons — most appropriate for the present times of apathy and ungodliness in Scotland.

A. McK.

Notes and Comments

Free Church Editor and the Confession

We had occasion to comment some time ago on a statement of the Free Church Editor which appeared in *Life and Work* which said that "Our Confession is far from final and any new alignment of denominations in Scotland will require the formulation of a new doctrinal symbol". Our contention was that the Westminster Confession was sufficient for this purpose. The Editor in reply acknowledges the Westminster Confession to be the greatest extant confession and says that he sincerely believes its every doctrine. He then goes on to state what he regards as some of its inadequacies to meet the needs of the present day. For our part, we do not entertain the same doubt as to the Confession's ability to cope even with present day heresies, which are, after all, only old heresies in a new dress. Also we are not so sanguine about the ability of present-day Churchmen to produce a more satisfactory document than the Westminster Confession. If the Westminster Confession was in such need of revision we cannot but think that the galaxy of stars who graced the Disruption Free Church in its early days would have engaged in this task. Instead we find one of the most noted of them looking on the 17th century divines as those "eminent men who had exhausted and settled almost every really important point in Christian theology". Seeing that we have in the Westminster Confession such a valuable document let us prize it and cease talking about a new doctrinal symbol, which anyway in the context of a discussion with the Church of Scotland on Church Union can only be taken by them to mean a willingness on our part to depart from the doctrines contained in the Confession.

The Massacre of St Bartholomew — a Jesuit View

The "Parish Gazette" of the Stornoway Roman Catholic Church dated

23rd August, 1981, includes the following illuminating paragraph which presumably is to be accepted by the 'faithful' as absolutely setting the record straight in regard to the massacre of St Bartholomew and Papal involvement in it:

'ST BARTHOLOMEW'S DAY falls tomorrow. For the unsuspecting Catholic it is the Feast Day of one of the Apostles. For the unscrupulous historian or the ill-informed non-Catholic, or even Catholic, it is one more stick to break over the long-suffering head of the Catholic Church. It marks in fact the corresponding day, August 24, in 1572 when Charles IX of France gave his consent to a plot to take action against the Huguenot or Calvinistic section of his people. The result was the Massacre of St Bartholomew's Day when between 8,000 and 30,000 Huguenots — historians cannot agree on the exact number involved — were hunted down and killed in various towns and villages of France. The Catholic Church has ever since been blamed for the massacre although the Church had nothing to do with it — as a matter of fact the Catholics of several cities protected the Huguenots. It is true that Gregory XIII, the Pope at the time, offered up a special Mass in thanksgiving for the "rout of the Huguenots", but he did so only because he had been deliberately misled into believing there had been an armed uprising by the Huguenots against the French King. One should not forget there were no such things as phones or radio or tv in those days, and that the postal deliveries were even worse than they are now!'

How amazing is the effrontery of the Romanist Church! The Roman Catholic Church had nothing to do with the Massacre of St Bartholomew! Poor Pope Gregory was misled and the offering up of his special Mass is to be regretted! Even the faithful must find all this somewhat difficult to swallow! Fully documented historical accounts show that Romanist conspirators were heavily and actively involved and that Pope Gregory was well aware of what had actually taken place. The distortion of history for Romanist propaganda purposes is an activity that Jesuits have long practiced and have now reduced to a fine art. J.M.

Indecent Displays (Control) Act

Amidst declining moral standards it is gratifying to learn that, through a private Member's Bill brought before Parliament, it is now an offence to display publicly any indecent matter or to cause or permit such a display to be made. Whatever the shortcomings of this Bill it is to be welcomed as a step in the right direction and Mr Timothy Sainsbury MP is to be congratulated on bringing the measure forward. The sellers of pornog-

raphical material have had their own way for too long to the detriment of the nation, and it is a token for good that even this measure of restraint is being exercised. Many people have been seriously alarmed by the deteriorating moral situation and it is to be hoped that this is a straw the wind pointing to better things to come, and that in many areas of morals a general tightening up of standards will prevail. The restoration of the Sabbath itself in the nation would be a factor conducive to greater respect for the other Commandments and would revitalise the nation in all aspects of its life. May the Lord be pleased to pour forth His Holy Spirit to this end.

Church Notes

Deputy to Australia and New Zealand

Rev. Angus MacKay, Tarbert, Harris, left this country early in November for a three month visit to Australia and New Zealand as Church Deputy. We pray that his labours in the gospel in those countries may be blessed to the good of many souls. Mr MacKay is expected to return on 8th February (D.V.)

List of Communions

The list of communions on the inside front page of the Magazine has been corrected for 1982. The Editor would be grateful if ministers would let him know of any other corrections required in the list.

Church Book Room Appointment of new Manager

The Committee has pleasure in announcing that Mr John Golby, a communicant in the Church, has been appointed the Manager of the Church's Book Room in Glasgow from 1st January 1982 (D.V.).

While the committee greatly appreciate the services of previous helpers and, especially in recent times, of Mrs Harvey and Mr Gillies, they feel it very necessary that there should be a permanent person in charge to provide the necessary continuity in running the book room.

As well as providing sound literature for a discerning public, the Book Room has proved to be a place where interesting discussions on spiritual and religious points of view take place. This is a particularly useful function and needs someone in charge of the Book Room who will become well-known to customers and prove helpful, by the blessing of God, in such discussions. The Committee believe that Mr Golby will suit admirably in this, as well as in other, respects. The Committee wish him

the Lord's blessing in his work.

All contributions to assist in the work of the Book Room, which is not run as a profit-making enterprise, should be addressed to the Free Presbyterian Book Room, 133 Woodlands Road, Glasgow G3. Such contributions will be acknowledged in the *Free Presbyterian Magazine*.

(Rev) Donald MacLean, Convenor.

Dr. Duncan R. MacSween, Clerk.

Church Book Room Committee.

Meetings of Presbytery (D.V.)

Western: At Laide on 15th December at 12 noon.

Northern: At Dingwall on 26th January 1982 at 2 p.m.

Australia and New Zealand: At Auckland on 29th January 1982 at 2.30 p.m.

Skye: At Portree on 9th February 1982 at 11 a.m.

Outer Isles: At Stornoway on 16th February 1982 at 2 p.m.

Death of Two Mission Friends

Mr Barth of 's-Gravendeel, Holland, who organised the parcels of clothing for the mission in Zimbabwe, passed away on 2nd November and Ds Dorsman of Staphorst, who was a member of the Mbumba Zending Committee passed away on 10th November. We extend our sincere sympathy to their relatives.

Alex Murray, Clerk,
Foreign Missions Committee

Church Magazines

The price of the F.P. Magazine will rise by 5p to 45p per copy from January (D.V.). This is equivalent of about 10p per week, which is not a large sum compared with the cost of daily newspapers. The Y.P. Magazine remains at 20p per copy. We would urge our readers to do what they can to extend the circulation of the Church Magazines.

Rev R.R. Sinclair's 50 Years Ministry

On the evening of Wednesday August 19th the Wick congregation together with a representation from Strathy and a few local friends gathered in the Wick church to remember with gratitude and in a tangible form the golden jubilee of Mr Sinclair's ministry in Wick.

Following an able discourse from Mr Sinclair based on the words: 'Let us not be weary in well doing, for in due season we shall reap if we faint

not.' (Gal, 6, 9), the presentation proceedings were introduced by Mr Ian Mackenzie, Elder, who was one of a very few in the congregation present on Mr Sinclair's induction on 19th August 1931 and on the same date 50 years later.

In his remarks Mr MacKenzie made special mention of the fact, "that our minister was not only a devoted and faithful pastor rightly dividing the Word of God; he was also active in visiting our local hospitals, praying with the sick wherever access was available. It could be said of him, 'I am made all things to all men, that I might by all means save some'" (1 Cor. 9, 22).

Before handing over gifts to Mr Sinclair and his daughter Jessie a tribute was read and then handed to Mr Sinclair. As this is a very true expression of the thoughts of our Wick people and others the whole tribute is given at the end of this article. The gifts handed over to Mr Sinclair consisted of a mahogany sofa table, an inscribed silver salver and a cheque. In addition his daughter received a gold wristlet watch, for which she thanked the congregation and friends.

Mr Sinclair then rose to thank the congregation for their wonderful expression of kindness which took him by surprise. He said, 'it is very difficult for me to know where to begin or end. I belong so much to the congregation, it has been quite a family experience for 50 years. I must thank you for what you have said about my endeavours to serve the Lord'.

'It was in the island of Colonsay as a young man after the first World War that the Lord called me to serve Him by these words of Paul, 'To me who am the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ'. The Lord has, I hope, stood by me all these years, and I have had indications that it wasn't without fruit'.

'We should be exercised in praising the Lord for his goodness to us as a congregation. We have had quite an experience of gospel fellowship and friendship. My prayer is that we would all pray that the Holy Spirit would come amongst us and speak to all of us and especially to convert sinners and bring them into the Kingdom, and also it would be a divine blessing that others would be brought into the Church'.

'I did not know this was going to happen tonight. I wish to thank you all for these beautiful gifts. You have been very kind to me over the years. I have a heart full of affection for you all. My last word: After I have done all, say I am an unprofitable servant'.

With the singing of the last four verses of Psalm 72 the evening proceedings closed.

W.T.

Tribute to Rev. R.R. Sinclair
Minister of the Free Presbyterian Church, Wick.

August 19, 1981

Dear Mr Sinclair

On behalf of the Wick Congregation of the Free Presbyterian Church we remember with gratitude that you were inducted as minister of this congregation on August 19, 1931.

In so doing we take this opportunity of expressing to you our sincere good wishes on your attaining the golden jubilee of your ministerial service in this congregation in the vineyard of the Lord. By His kindness and good pleasure you have been enabled during those 50 years to witness for the Lord and for the glorious gospel of His sovereign grace both by your preaching and your walk and conversation in the world. You, too, were enabled by God's grace, to assert, maintain and defend the whole counsel of God for the ingathering of souls and for the upbuilding of God's people.

Beyond the sphere of your own congregation we remember with thankful gratitude the loyal service you were enabled to give to the various Courts of our Church and the Committees to which you have given, and do so yet, most invaluable leadership and assistance. In the connection you had the onerous responsibility of being Clerk to our Church Synod for the long period of 42 years, and at the same time you were also Editor of our Church magazine for 25 of those years. In addition to that you visited our mission in Rhodesia 26 years ago and again as recent as 1979.

Truly, a tremendous amount of work for one man for which we have cause to render thanks to you and to the Lord who has been your Stay and support for the past 50 years, and our prayer is that henceforward He will be to you an exceeding great reward.

J.G. Mackenzie
W.A. Bruce
Wm. Taylor
Elders.

Acknowledgement of Donations

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

Sustentation Fund: Alex Chaplin, Portree, £50.

Jewish & Foreign Mission Fund: R. Kershaw, £20.

Home of Rest Fund: Friend, Inverness, £5 for petrol; Dr W.J. MacKenzie, Idaho, USA, £20.

Underground Evangelism: R. Kershaw, £20.

Reformation Translation Fellowship: R. Kershaw, £20.

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

Aberdeen: Anon, Kinlochbervie £50 for Congr. Fund; Anon, Kinlochbervie, £10; Anon, Kinlochbervie £5 for Building Fund, all per Rev. J.T.; From Friend of the Cause (Stornoway Postmark) £20; A Friend, Skye £20, both for Property Fund; Anon (Church plate) £5 for B.T.S. for Bible Distribution in Garioch Arcade; Anon (Church plate) £10; Friend, Harris £10 per D.K.L., both for Property Fund; "SY" £15 for Congr. Fund; "SY" £15 for Fide Viva; Anon (Church plate) £5 for Car Fund; Finsbay Church plate £10; Huttons £10 both for Congr. Fund and both per Rev. J.T.; Anon (Church plate) £9; Anon (Church plate) £3 both for Property Fund.

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Fort William: J&C, Inverness for Sust. Fund; Skye Friend £10, both per Rev. J.A. MacDonald.

Gairloch: Two Lewis Friends £15; A.M. Edinburgh £2; Anon, Gairloch £10, all for new Meeting House (Strath), Gairloch.

Glasgow: Mrs G. £10; Anon £3; A.C., Drumoyne £5; Anon (Edinburgh Communion) £1; Mrs M.M. £5, all for Bus Expenses; Edinburgh Friend £1 per Rev. D.M.; Psalm 42:4 £20 per W.D.F.; Anon, for God's work £117, all per Congr. Fund; Anon £15 for B.T.S.; Anon, Harris £2 for Publications Fund per R.A.C.; Anon £50 China Mission Fund (for Dr. C. Tallach); A Friend £100 for Bus Purchase Fund per Rev. D.M.; Anon, £1; A Friend £10; Anon £2; Anon £1; Anon £10, all for Sust. Fund.

Greenock: Friend, Glasgow £10; D.R.M., Glasgow £15, both for Congr. Purposes and both per Rev. L. MacLeod; In memory of a dear sister £50 for Sust. Fund.

Inverness: M.G. Glasgow £5 for Ballifeary Home of Rest, Inverness.

Laide: Wellwisher £200; Two Friends, Dingwall £5, both for Manse Fund; Friend, Newcastle-on-Tyne £1 for Church Funds per Rev. D.A.R.; Friend, Strathburn £6 for Sust. Fund, £2 for Home Mission, £2 for Foreign Mission; In collection plate £5 for B.T.S.

Lochcarron: Anon £3 for Foreign Missions Fund; In Memory £3 for Car Fund, £3 for Sust. Fund; C. MacD., Clisham £1 towards Magazine Fund; Anon £3 for Home Mission Fund; Anon (in Church plate) £10; Anon. for Communion Expenses £5; Anon. for Communion Expenses £1.

North Harris: A Friend, Harris House £2 for Church Door Collection per R. MacCuish; A Friend, Leacklee £40 (£25 for Sust. and £15 for Home Miss.) per Wm. D. Fraser; A Friend, Tarbert £5; A Friend, Harris House £10; A Friend, Tarbert £5, all for Communion Expenses and per Rev. A. MacKay; A Friend, Meavag South £10 for Manse and Church Repairs; A Friend, Harris House £2 for door collection; A Friend, Meavag South £20 (£10 for door collection; £10 for Comm. Exps); A Friend, Meavag South £2 for Car Fund; Anon £100 for Manse & Church Repairs.

South Harris: Friend, South Harris £200 for Congr. Fund per N. MacKay; Glasgow Friend £10 for Comm. Expenses per Rev. D. MacL.; Psalm 51:1 £10 for Manse Repairs per Rev. D. MacL.; Friend, Northton £10 for Sust. Fund, £10 for Home Miss., per J. MacL.; Friend, Stockinish £10 for Car Fund per Rev. D. MacL.

Stornoway: Miss C.M., Dun Eisdan £10 for Sust. Fd per Mr Neil Murray; Anon £10; Tolsta Friend £5, both for Comm. Expenses; Mr A.N. Stornoway £5 for Home Miss; £5 for Comm. Expenses; £15 for Sus. Fund; £2 for Door Coll. per Mr Neil Murray; Friend, Inverness £25 for Congr. Purposes per Rev. J. MacLeod.

Waternish: In loving memory of son and brother £10 for Property Fund.