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The Sabbath Day — An Unspeakable Blessing

The Lord has been pleased to bestow many privileges and blessings on the children of men, and not least the Sabbath day. It is a creation ordinance, given to man at the very outset of the world's history. It was given while man was still in innocence, so if it was indeed a blessing then, how much more so to man in a sinful, fallen and ruined state. If man in innocence needed such a day, free from the ordinary labour of his hands, to devote his whole mind to the service of God in connection with His worship, then how much more does poor, lost, fallen, undone man need one day in seven to be a Sabbath of rest from ordinary employments and recreations in order to devote his whole time to seek and to honour and worship that God whom by his sin, he has forsaken.

It has ever been the way with fallen man to abuse and misuse the privileges and blessings which God has given. It is not less so with regard to the blessing of the Sabbath day. Man, as a fallen creature, would rob God of His glory in whatever way he can. He would and does deny God that which is His due. Consequently, when God requires of men that they would devote one day in seven, the holy Sabbath, to be a Sabbath of rest to Him, for His worship and service, sinful man says in his heart and cries it out even louder by his actions that God asks too much of him. The Sabbath is trampled underfoot by men as though God had never said: "Remember the Sabbath day to keep it holy."

Foolish man would be wise and counts himself wiser than God. Though he will deny God what God has required, yet he will give to God what He has not required. How clear this is in connection with the obser-

vance of Christmas and Easter and such like festivals. Men are ready to observe such times faithfully while at the same time living in continuous contempt of the Sabbath which has been ordained by God. God will not have such will-worship as men shall find out at the end of the day. Left to ourselves, we will set up a way of worshipping God that is pleasing to the flesh but we will not honour God in the way appointed in His Word.

Because of man's waywardness in relation to the things of God, God has often had occasion to recall man to his duty. This was true in Isaiah's day when the message of the Lord through His servant was — "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isa. 58: 13, 14). Here the Lord recalls His erring people to their duty and holds out promise of much good if they fulfil it. This shows that failure to honour God in the way commanded by Him results in great loss for ourselves. We are indeed robbing ourselves when we seek to rob God of that which is His due.

The change in the Sabbath from the seventh day of the week to the first in no way lessens the obligation of men to honour God by a holy resting all that day from worldly duties: rather the duty is increased. The seventh day Sabbath commemorated the creative acts of God as the Creator of the ends of the earth and his resting from them; the first day of the week Sabbath commemorates the redemptive acts of the Divine Redeemer and His resting from them in His rising again from the dead on the first day of the week. Accordingly, the purchased redemption, purchased at infinite cost, and all the benefits bound up with it, render obedience to the law of the Sabbath all the more pressing and obligatory.

In the keeping of the commandments of God there is great delight — and this is so with regard to the law of the Sabbath. Yet it is not a mere outward keeping of the law that is required. Many may attain to a measure of outward honouring of the law of the Sabbath who derive little or no spiritual benefit from it. The Sabbath calls us to living, spiritual worship and this we cannot attain to apart from experiencing the new birth. A Nicodemus who no doubt outwardly observed the Jewish Sabbath day had need of being instructed by Christ as to His own need of being born again. Living, spiritual worship will never ascend

from the natural heart of sinful and fallen man to God. "Ye must be born again" is still the Saviour's message, even to those who might be, like Nicodemus, religious leaders in the land, if they are still strangers to the quickening power of God's Holy Spirit.

Let us ask ourselves then whether we have yet attained to this true Sabbath-keeping — that honouring of God on His holy day that flows from a heart spiritually enlightened and taught from above. Have we come to experience yet what it is to delight in a spiritual way in the Sabbath and to call the Sabbath a delight, the holy of the Lord, honourable? This is no light matter, no trivial question, but one fraught with the utmost consequences for our soul. That it is so should appear from what the Word of God makes plain about "the rest that remaineth for the people of God." It is evident that the enjoyment of heaven is to be the enjoyment of an eternal Sabbath keeping, and those who are to keep that eternal Sabbath are to be those who knew in their experience here in this world the spiritual enjoyment of the keeping of an earthly Sabbath. The Sabbath below is the forerunner of the Sabbath above. If we despise the Sabbath here, we thereby give evidence that we will never enjoy the Sabbath above; while, on the other hand, if we delight in the Sabbath now that is a token for good that we shall yet enter into the enjoyment of the eternal Sabbath above.

Prayer Meeting Address

by Rev. John Colquhoun, Glendale, Skye.

"Blessed is he that blesseth thee." Numbers 24: 9.

There are many places in the Scriptures where the Lord's people are pronounced blessed, and it is very interesting to note the various connections in which they are declared to be so. In the words before us there is a blessing pronounced on those who will call the Lord's people blessed, and this would indicate that there are some who might be afraid to class themselves among the Lord's people, and yet who have such a high estimation of them that they would pronounce them a blessed people indeed, and not only pronounce them blessed, but pronounce a blessing upon them if they would dare to think that they could bless anyone. This reveals something which is not found in the natural man, for men of the world pronounce the Lord's people a cursed people, and their considered view is that the sooner they are out of the world the better. In this connection it is worthy of note that it is a natural man, a false prophet, and

one who has loved the wages of iniquity, who speaks of those who bless the Lord's people as a blessed people. He did so, not for any love he had to them, but because the Lord constrained him to bless the Lord's people, when his own wicked heart wanted him to curse them and earn the reward which Balak promised him. Though a false prophet, yet, because it was a great truth which he uttered, the Holy Spirit honoured it with the seal of inspiration.

We may notice three things in connection with the words of our text.

I. That those who pronounce the Lord's people blessed realise something of the glory of Israel's God.

II. That they realise that His people are a blessed people.

III. That the people who bless them are blessed themselves.

I. They realise something of the glory of Israel's God.

They realise something of the glory of His power. They have seen something of that power in delivering His people. Often they are beset on every side by difficulties as Israel was at "Pihahiroth between Migdol and the sea, over against Baalzephon." The enemies from behind were ready to swallow them up, and to go forward they could not do. Many a day in the history of the Church of God the nations gathered about her, saying, "Let her be defiled, and let our eye look upon Zion." Plans are often laid to destroy the individual soul when Satan, the world, and the flesh, join in close confederacy, but the Lord has decreed otherwise, and when the plans are well-nigh completed, these plans and devices are brought to confusion, enabling the child of God to say, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth." Thus the Lord works out a deliverance which forces itself upon the attention of the beholder as something which bears the impress of the finger of God.

By this power the enemies of the gracious soul are discomfited. The Lord's people, in their distress, plead for a manifestation of that power which was exercised in days of old. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab and wounded the dragon?" and when deliverance comes they remember their triumphant song in days gone by:— "Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm." This power He manifests again and again to the wonder even of those who are afraid that they are not the children of God, and each time that His people have need of deliverance, they see the revealing of His powerful arm

to the utter confusion of their enemies so that "the stouthearted are spoiled, they have slept their sleep; and none of the men of might have found their hands." Thus those who would desire to be partakers of the blessings of God's people have to say, "There is none like the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky," and thus they call His people blessed.

There is again the glory of His wisdom. Much of His wisdom is to be seen in foreordaining and devising whatsoever comes to pass in this world. All that is revealed is but the outcome of the purposes which He purposed from all eternity. His purposes, both in grace and in providence, as they are unfolded in this world, reveal Him to be a God of infinite wisdom, ruling all things in a most holy, most wise, and most powerful manner, manifesting that the "counsel of the Lord standeth for ever, the thoughts of His heart to all generations."

His wisdom is also seen in bringing to pass what He has purposed. This takes place in the face of the opposition of enemies, for who shall prevent when He purposes to bring to pass. Many have tried it. The most powerful empires that ever appeared in the world have used all their resources to frustrate the counsels of God and miserably failed, yea, by their very inventions and the exercise of their powers against Him, He has, in His adorable wisdom, brought to pass His own purposes, for "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." The heathen may rage and the kingdoms may be moved, but He that sits in heaven shall hold them in derision, and all their counsels and their rage will not keep Him from executing what He has decreed in connection with anointing His King in Zion.

Those who call the Lord's people blessed do so from a sense of the liberality of their Lord. With respect to the giving of wisdom we read that "He giveth liberally and upbraideth not," and so it is with all His other gifts, and all gifts come from Him, for "every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." He bestows natural talents on the individual, graces on the renewed soul, gifts upon His Church suitable for every age of its existence in this world, bestowing all these in rich abundance according to His own purpose and will, and saying to the recipients with respect to them all, "Occupy till I come." "He upbraideth not." He never casts up to them what He gives them, but commends them for their service to Him in using that which He gives them as they use it in accordance with the ability which He bestows upon them. He who received the two talents and traded with them was com-

mended as a good and faithful servant as well as he who received the five talents. Richly did he deserve condemnation and being upbraided who, through wickedness and sloth, hid his Lord's money in the earth and did not use it in the manner in which he might have done.

II. These people realise that the Lord's people are a blessed people.

They are blessed because they are the subjects of a saving change, wrought in them by the Holy Spirit. This change causes them to be always conscious of their need of grace, and costs them many an errand to a Throne of Grace. Where grace is truly sought grace is freely given, and the Lord blesses them with grace for every time of need. They are a people who are very much subject to temptations and trials which they can never overcome in their own strength, but the Lord supplies them out of the inexhaustible fulness that is in Christ Jesus with grace for every trial, and also with grace for every duty which they may have to perform in the world. In short He gives them grace to live and grace to die, and glory afterwards; "The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly."

The people who realise that the Lord's people are a blessed people see that the Lord reveals Himself to His own as the God of providence, for He blesses them in their basket and in their store. Their bread and their water is made sure, and the fulfilment of this caused the Psalmist to observe, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The temporal blessings of these prove the truth of what is written; "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing." Not only do they receive a competent portion of the good things of this life but they enjoy the blessing of God on that portion. A blessing on temporal blessings has been procured and purchased by the Lord Jesus as sure as spiritual blessings. They are all laid up for them in the Covenant of Grace, of which Covenant their Lord and Saviour is the Head, the Surety, and the Administrator through the Holy Spirit. Because of this it is a Covenant that is well-ordered in all things and sure.

When we speak of the blessings as being purchased it brings us face to face with the solemn fact that the price of the purchase was nothing else than the life-blood of the Lord of glory in our nature, for He "poured out His soul unto death: and He was numbered with the transgressors." In this price there was infinite efficacy to satisfy all the attributes of the Godhead, magnify the Law and make it honourable, and open the prison-house of Justice, as it is written, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is

no water." By the payment of this price a new and a living way was opened unto God, and He who opened this way proclaims in His Word, as He formerly proclaimed in His state of humiliation, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

In the estimation of those who bless the Lord's people there is none who can be compared to them. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." They consider them happy in their lot because of the wonderful Master whom they serve. The Queen of Sheba, when admiring the glory of Solomon, was constrained to say in the light of that glory, "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." But "behold a greater than Solomon is here." They are happy because all the blessings which follow trusting in the Lord are theirs. They have an eternal salvation, they have heavenly fellowship, and they have an Almighty Protector. No evil shall come their way, and if they have a large share of afflictions in the world, which men of the world call evil, these afflictions all work for their good.

They count them happy in their prospects. The Lord's people are facing a cold world which was never anything but hostile to true religion, they travel a waste and howling wilderness, full of dangers and uncertainties; they find themselves so weak, and unable to carry on a warfare against their enemies, that they look upon themselves as in a sad condition indeed, yet, those who bless them, though in certain respects weaker than themselves, for they are afraid to entertain the hope that they are themselves the Lord's people, still bless these people in view of their prospects for they see them to be a people who are not alone as they journey on, for they have the fellowship of the Saviour, experienced and promised, — experienced, as it was by Cleopas and his companion on the way to Emmaus, when they had to acknowledge, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" and promised when He said, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Further, they are happy in their prospects because it is in accordance with His will that they should be with Him. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." Who can overcome the will of

God? Men may rebel against the will of God but can never overcome that will, for has he not said, "I will work, and who shall let it?" "Who would set the briers and thorns against me in battle? I would go through them, I would burn them together."

III. The people who bless them are themselves blessed.

We have already seen some of the reasons why these people call the Lord's people blessed. It is because they have realised that God is in the midst of them. This shows that this people have found out that "it is better to trust in the Lord than to put confidence in princes," and that "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Such a knowledge will cause them to choose the company of the Lord's people in preference to that of the world. They follow their example as that which comes closest to the walk commended in the Word of God. They delight in their company, and in that company are more ready to hear than to speak. Dr. Kennedy used to say that there were three marks on a young man in whom the Spirit of God began to work savingly. He had a sharp ear to hear, a closed mouth, indicating that he was more ready to hear than to speak, and a warm eye towards the Lord's people. Such a young man would not be ready to say that he himself was a child of God, but he showed clearly what company he preferred. It is not a small thing that would separate such from the Lord's people, yea, rather, they would cleave to them in spite of inducements to the contrary. We have a notable example of this in the case of Ruth. While Orpah returned to the gods of Moab and to the men of Moab, Ruth said to Naomi, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." We do not believe that at this time Ruth would call herself a child of God, but on the contrary, spiritually at least, found herself far short of what the maidens of Israel were as may be understood from her speech, at a later date, to Boaz; "Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens."

They cleave close to the Lord's people even when it comes to the blasting of their earthly prospects. Moses had great prospects in Egypt, brought up as the son of Pharaoh's daughter, learned in all the wisdom of Egypt, having the riches and power of that great kingdom on his side, and lacking nothing which his high social standing could give him, yet we

see him "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." We read that he did it "by faith," "for he endured, as seeing him who is invisible." Whatever may be said of the religious attainments of Moses at this time, it is certain that there were others in the world, and while they could not dare even to hope that they had grace at the time, such was the bond of union between them and the Lord's people that they refused worldly preferment, as it meant that they would be put in circumstances where they would be separated from the Lord's people, and this caused some of them to occupy a very humble situation for the rest of their life in this world.

What is the secret of their high estimation of the Lord's people, their strong attachment to them, and their calling them a blessed people? The Lord has been working secretly and mysteriously in their souls, inclining their hearts to the revelation which He gives of Himself in His word, and causing them to see that revelation as it is reflected in the walk and conversation of His people in the world. When they get this revelation they secretly love the written Word and the people in whom that revelation is reflected. Unknown to themselves, they become one with them in all respects except, perhaps, in open profession of religion. From this step they hold back from a sense of unfitness and the fear of unworthy communicating, and their whole life is spent, seeking that for which they call the Lord's people "blessed," — a saving interest in Christ. Let such remember that it is not merely those who have found Christ who are blessed, but also those who seek him. "And your heart shall live that seek God." Psalm 69: 32.

Letter

by Samuel Rutherford

(The following letter, so full of tender Christian sympathy, was written by Samuel Rutherford from St Andrews, 22nd November 1639, to the Lord's suffering witness, Alexander Leighton.

Dr Alexander Leighton was descended of an ancient family in Forfarshire, whose chief seat was Ulyshaven, or Usen, near Montrose. Besides studying for the Christian ministry, he qualified himself as a physician, and, during the reign of James I., and the commencement of that of Charles I., practised medicine in London, as well as exercised his ministry there; but whether he had any fixed charge we are not

informed. In his zeal for Presbyterian principles, and against the innovations of Laud, he published a work entitled "An Appeal to the Parliament, or Zion's Plea Against Prelacy." For this work he was arrested in 1629, and thrown into an abominable cell in Newgate. After lying there sixteen weeks in great misery, he was served with an information of the crimes of which he was accused, and charged to appear before the Star Chamber. He was then unable to attend, being under severe distress that had brought skin and hair almost wholly off his body; but the Star Chamber condemned the afflicted and aged divine to be degraded as a minister, to have one of his ears cut off, and one side of his nose slit, to be branded on the face with a red-hot iron, to stand in the pillory, to be whipped at a post, to pay a fine of £1000, and to suffer imprisonment till the fine was paid. When this inhuman sentence was pronounced, Laud took off his hat, and holding up his hands, gave thanks to God, who had given the Church victory over her enemies. The sentence was executed without mercy; and Leighton lay in prison until the meeting of the Long Parliament, that is, upwards of ten years. When liberated, he could hardly walk, see, or hear. He died in 1649. He was the father of the celebrated Robert Leighton, Archbishop of Glasgow. When this letter was written to him by Rutherford, he had languished many years in prison.)

Reverend and Much Honoured Prisoner of Hope, — Grace, mercy, and peace be to you. It was not my part (whom our Lord hath enlarged) to forget you His prisoner.

When I consider how long your night hath been, I think Christ hath a mind to put you in free grace's debt so much the deeper, as your sufferings have been of so long continuance. But what if Christ mind you no joy but public joy, with enlarged and triumphing Zion. I think, Sir, that ye would love best to share and divide your song of joy with Zion, and to have mystical Christ in Britain halfer and copartner with your enlargement.

I am sure that your joy, bordering and neighbouring with the joy of Christ's bride, would be so much the sweeter that it were public.

I thought if Christ had halved my mercies, and delivered His bride and not me, that His praises should have been double to what they are; but now two rich mercies conjoined in one have stolen from our Lord more than half-praises. Oh that mercy should so beguile us, and steal away our counts and acknowledgments!

Worthy Sir, I hope that I need not exhort you to go on in hoping for the salvation of God. There hath not been so much taken from your time of

ease and created joys, as eternity shall add to your heaven. Ye know when one day in heaven hath paid you (yea, and overpaid your blood, bonds, sorrow, and sufferings), that it would trouble angels' understanding to lay the count of that surplus of glory which eternity can and will give you. Oh but your sand-glass of sufferings and losses cometh to little, when it shall be counted and compared with the glory that abideth you on the other side of the water. Ye have no leisure to rejoice and sing here, while time goeth about you, and where your psalms will be short; therefore, ye will think eternity, and the long day of heaven that shall be measured with no other sun, nor horologs, than the long life of the Ancient of Days, to measure your praises, little enough for you. If your span-length of time be cloudy, ye cannot but think that your Lord can no more take your blood and your bonds without the income and recompense of free grace, than He would take the sufferings of Paul and His other dear servants that were well paid home beyond all counting (Rom. 8: 18). If the wisdom of Christ hath made you Antichrist's eyesore and his envy, ye are to thank God that such a piece of clay, as ye are, is made the field of glory to work upon. It was the Potter's aim that the clay should praise Him, and I hope it satisfieth you that your clay is for His glory. Oh, who can suffer enough for such a Lord! and who can lay out in bank, enough of pain, shame, losses, and tortures to receive in again the free interest of eternal glory! (2 Cor. 4: 17). Oh, how advantageous a bargaining is it with such a rich Lord! If your hand and pen had been at leisure to gain glory on paper, it had been but paper glory; but the bearing of a public cross so long, for the now controverted privileges of the crown and sceptre of free King Jesus, the Prince of the Kings of the earth, is glory booked in heaven. Worthy and dear brother, if ye go to weigh Jesus, His sweetness, excellency, glory, and beauty, and lay foregainst Him your ounces or drachms of suffering for Him, ye shall be straitened two ways.

1. It will be a pain to make the comparison, the disproportion being by no understanding imaginable: nay, if heaven's arithmetic and angels were set to work, they should never number the degrees of difference.
2. It would straiten you to find a scale for the balance to lay that high and lofty One (that over-transcending Prince of excellency) in. If your mind could fancy as many created heavens as time hath had minutes, trees have had leaves, and clouds have had raindrops, since the first stone of the creation was laid, they should not make half a scale in which to bear and weigh boundless excellency. And, therefore, the King whose marks ye are bearing, and whose dying ye carry about with you in your body, is, out of all cry and consideration, beyond and above all our thoughts.

For myself, I am content to feed upon wondering, sometimes at the beholding but of the borders and skirts of the incomparable glory which is in that exalted Prince. And I think ye could wish for more ears to give than ye have, since ye hope these ears ye now have given him shall be passages to take in the music of His glorious voice. I would fain both believe and pray for a new bride of Jews and Gentiles to our Lord Jesus, after the land of graven images shall be laid waste; and that our Lord Jesus is on horseback, hunting and pursuing the Beast: and that England and Ireland shall be well-swept chambers for Christ and His righteousness to dwell in; for He hath opened our graves in Scotland, and the two dead and buried witnesses are risen again, and are prophesying. Oh that princes would glory and boast themselves in carrying the train of Christ's robe royal in their arms! Let me die within half-an-hour after I have seen the temple of the Son of God enlarged, and the cords of Jerusalem's tent lengthened, to take in a more numerous company for a bride to the Son of God! Oh, if the corner or foundationstone of that house, that new house, were laid above my grave.

Oh! who can add to Him who is that great All! If He could create suns and moons, new heavens, thousand and thousand degrees more perfect than these now are; and again, make a new creation ten thousand thousand degrees in perfection beyond that new creation; and again, still for eternity multiply new heavens, they should never be a perfect resemblance of that infinite excellency, order, weight, measure, beauty, and sweetness that is in Him. Oh, how little of Him do we see! Oh, how shallow are our thoughts of Him! Oh, if I had pain for Him, and shame and losses for Him, and more clay and spirits for Him! and that I could go upon earth without love, desire, hope, because Christ hath taken away my love, desire, and hope to heaven with Him!

I know, worthy Sir, your sufferings for Him are your glory; and, therefore, weary not. His salvation is near at hand, and shall not tarry. Pray for me. His grace be with you. Yours, in his sweet Lord Jesus. — S. R.

St Andrews, Nov. 22, 1639.

Conversion of John Munro (Caird) Kiltearn

(The following extract, giving an account of John Munro's conversion, is taken from the "Memoirs of the Life of Mr Thomas Hog." It is alike interesting as illustrating God's wonderful ways of dealing, and the

extraordinary change that can be produced by divine grace. John Munro, who afterwards became one of the most eminent Christians of Ross-shire, was an ancestor of Rev. John Munro, Halkirk.)

There was in this parish a bold young fellow, John Munro, or Caird, so called from his occupation, being a tinker by trade, to distinguish him from the other Munros with whom that country abounds. This man, who loved to give and take his bottle, and was accounted witty and facetious, happened to have a child to baptise; but accounting Mr Hog too rigid in his examination, he had no will to go to him; but go he must, for the discipline of the church in those days permitted no man to go without the bounds of his own parish for baptism, without a licence from his minister, which did mightily strengthen the authority of ministers. So John Caird being shut up in this dilemma, either to want baptism to his child, or go to his minister, at length resolves upon the latter. Mr Hog received him courteously, and knowing his errand, took him apart and examined him, but finding him unqualified to receive the seal of the covenant, he told him so much in plain language, and gave him his best advice to agree with God. "while he was in the way" of life; and recommended to him to get the Assembly's Shorter Catechism by heart, and to come next week to give account of his success. John goes home, being as yet insensible of his mercy, he was in no haste to comply with the advice given him, nor to return to his minister at the time appointed. However, the case straitened him, and therefore return he must once more, and he was resolved it should be but once. So he comes again to his minister, and in an insulting manner asks him how long he would be so cruel as to keep his child from baptism. Mr Hog answered him with meekness, that the cruelty was on his own side, who was at no pains for his salvation and the salvation of his child; and added, "If I should administer baptism to your child without warning you of your hazard, I should be more cruel than you, for you would perish in your iniquity, and God would require your blood at my hands." To enforce the reproof, Mr Hog asked some questions concerning the nature of sin and wrath; but John, fretted therewith, said, in a peremptory manner, "Well, minister, will you give me baptism to my child or not?" and Mr Hog answering, "The Lord's time is the best time; when you are fitter to receive that privilege, I shall be more willing to grant it." John was angry, and said, "Well, sir, keep it to yourself; you'll give me baptism when I ask it again; farewell." And so he went off in a huff.

But by the time John Caird reached his own house, he found great uneasiness in his mind. The thoughts of what Mr Hog represented to him

did pursue him, and particularly what he said concerning sin, wrath to come, and the necessity of being reconciled to God. When night came he went to bed as usual, but could not sleep; his thoughts troubled him; so up he arose, and set about prayer, a duty to which he was a very great stranger, and finding his distress to grow, he goes next day to the minister. Mr Hog, knowing the haughtiness of the man's spirit, was surprised to see him come so soon back, yet he received him kindly, and asked what brought him to-day. The other answered that he had had no rest in his mind since he was with him; that he was followed, as with a familiar spirit, with the thoughts of God's wrath against him for sin; and was so full of ignorance of God, and of sin and duty, heaven and hell, that he could form no right judgement concerning them. Upon this information, Mr Hog instructed him at great length concerning the important subjects above named, and then prayed with him; and finding remarkable assistance vouchsafed to him in both these duties, and having otherwise an excellent discerning of the gracious operations of the Spirit of grace, he gave the man such directions as he judged proper for a person in his condition, and desired him to bring forward his child for baptism with the first opportunity, for now (said he) I hope God hath begun to convince you of sin and misery, and will, in His own good time, discover the remedy to you. But John refused to do this as peremptorily as before he had requested for the benefit of it; and being filled with a sense of his rebellion against God, he added, "No, no, no baptism for me, I have no right to it; nothing is due to me but hell and damnation." Mr Hog still urged him to bring forward his child, but he would not be prevailed on to do so, and away he went in tears, requesting the minister to continue his prayers, if peradventure God would have mercy on him. A work of conviction continued with this man, which was found to be real, clear, and permanent. Mr Hog, whose concern for him was very great, found the work of grace advancing most sweetly in his soul; yet all this time his mind was not calmed; his disquiet continued for several months after, when to his sweet experience and exceeding joy, the hand which wounded him did also heal him, which happened as follows:—

Upon a certain Lord's Day, John Caird arose early, and his cries unto God vied with the dawning of the morning. In his prayer he got such a sight of sin, as filled him with great abasement; and he was made to cry to God for mercy, with all the arguments he could form; and gave not over until he obtained a glimpse of hope, that God would have mercy upon him. Yet in a little the former load on his spirit recoiled upon him. When he came to church, he found more uneasiness than he expected.

Atheism and heart plagues did fiercely assault him, and he was afraid lest he should perish by them; but to his great surprise, the hour came when his dead soul was made to hear words of eternal life. The minister was directed to preach Christ so clearly to his very soul, that he found it a time of love and a day of salvation, so that he was in a very transport of joy; and after the first sermon, he comes to the minister's closet door, which, contrary to his custom at other times, he had forgotten to bolt at that time. So in the man comes, and though he found worthy Mr Hog on his knees, such was honest John's transport, for now I may call him honest, that he cried, "Mr Thomas, O Mr Thomas, turn your prayers to praises on my account, for this day salvation is come to my soul." Mr Hog was amazed to find any giving him disturbance in time of secret prayer; but cut short, as if he had been at a close; and being wise and composed, he did conceal his surprise, and examine the other gravely and composedly, and found a most comfortable and satisfying account of the impressions made by that sermon upon his mind, will, and affections. viz., upon his mind, while the minister was representing the glory of Christ, and how wonderfully well fitted he is for the salvation of sinners. "God, who commanded the light to shine out of darkness, shined on his soul, giving him the knowledge of the glory of God in the face of Jesus Christ," which turned his will to the acceptation of the Saviour, and to resign himself to Him on His own terms; upon which he found his soul filled with wonder, joy, and peace unspeakable. Of the truth and ingenuousness of this account, Mr Hog was very well satisfied, and according to John Caird's request, he turned his prayers into praises on his account; and good reason he had got doing so, for this man proved one of the most remarkable converts in this country, or perhaps in the kingdom, and continued to adorn the doctrine of God his Saviour to the end of his life, which was not for many years after this. And it was observable in him, that he carried a great resemblance of Mr Hog ever after, in a solid discerning of persons and spirits in matters of religion, as it was in several other worthy persons, who acknowledged Mr Hog as their spiritual father in Christ Jesus. "I had," says Mr James Hog, "the happiness to see him twice or thrice, and to converse a considerable while with him, by the means of the Rev. Mr William Stuart, minister of Inverness, who interpreted for us both; and I must say that, except the great Mr Thomas Hog, no person ever tried me, and went so much to the very bottom of my heart, as he was directed to do, both as to the groundwork and the most important concerns of a Christian life. He was then of a great age, not many years under a hundred, and though very frail in

body, yet fully ripe in understanding, memory, and other soul faculties, and advanced in saving grace to a prodigy. While conversing with him I thought I was, as it were, at the feet of one of the old prophets, for besides a wonderful penetrating reach, his aspect was full of majesty and gravity."

Book Reviews

The Christian View of Man. J. G. Machen, Banner of Truth £2.95.

The Banner of Truth have re-published this volume of radio addresses by Dr Machen which first became available in written form in 1937. Dr Machen held an appointment in Princeton Seminary, U.S.A. in the New Testament Department, but left there in 1929 because of the liberal theology which had invaded some departments and founded the Westminster Seminary in the same year. He held the orthodox views of the Inerrancy, Infallibility, and Divine Inspiration of Scripture, along with the unity of the Old and New Testaments.

This book, which is a companion volume to "THE CHRISTIAN FAITH IN THE MODERN WORLD," is an exposition of doctrine, and as would be expected, is intended for the general public. He begins with the Decrees of God and goes on to speak of Predestination, Creation, The Fall of Man, Sin, and Salvation by Grace.

The addresses are set out with clarity and while the subjects chosen are in themselves profound, Dr Machen's literary style makes the topics easy to understand and suitable for the general reader. Perhaps less easy for some will be chapter 11 where he deals with the mind and the brain in creation.

He quotes freely from the Shorter Catechism to support his arguments, and this should appeal to our readers. He does not evade difficulties in Scripture (Ch. 3), but having stated the problem submits to the sovereign will of the Most High.

There is a message relevant to us today when in chapter 9 he speaks of what then was fiction but now a reality — atomic energy, but more pointedly and more importantly in chapter 16 — the Majesty of the Law of God. This, and the closing address where he deals with Salvation by Grace and refutes the Pelagian heresy, will to many be the best chapters of the book.

There are two points of adverse criticism we would make. Firstly his use of the word "Sunday" for the Lord's Day. Secondly in speaking of

Creation in chapter 10 he supports the view that the days of Genesis were not periods of twenty-four hours but very long periods of time. Among other things this view undermines the Lord's Day.

With the above reservations we recommend this book to readers of the Magazine. It is in paperback form, the standard of production is in keeping with the other Banner publications, and is good value for money at present day prices.

We think that the cover picture is perhaps not the most appropriate for a book of this nature. R. M.

Simon Peter by Hugh Martin. Banner of Truth Trust. Price £2.45.

There are some writers whose works one delights to read and re-read. Dr Hugh Martin's are such. The present volume — a series of articles on Simon Peter published initially in the Family Treasury in 1869 — was first issued in hard back by the Banner of Truth in 1967 and is now re-issued in soft back form.

The addresses are based on the well known incidents in Peter's life.

There are lessons in this book for every believer as he goes on in life's journey — the necessity of confession of sin, of self-examination, instruction, warning, and consolation.

The issues discussed are brought to bear on the reader by raising pointed questions throughout the chapters. He highlights the love and compassion of the Saviour for His people, bringing out the claims of Christ, and demonstrates the necessity of His sufferings and death. Doctrine and experience are woven closely together throughout the book. Theological truths are conveyed in simple language and a dignified style.

Some chapters will have more appeal to the reader than others, but the whole volume merits the closest study. In this regard the saying "Hasten slowly" is applicable. This volume takes its place with the rest of Dr Martin's works as exhibiting "unexcelled warmth and fervour" and is to be commended without reservation. R. M.

I Shall Arise — The life and ministry of Donald A. Macfarlane. Edited by John Tallach. Price £3.95.

The Editor informs us that most of the fragments of Mr Macfarlane's sermons which are to be found in this sturdy and attractively-produced paperback were gathered from notes taken down by his mother when, towards the close of his ministry, she enjoyed the privilege of sitting under his preaching. There is here on record what will no doubt revive affectionate memories of a man who had a rare cast of mind and an in-

imitable manner of preaching. We hope many who did not know Mr Macfarlane will find in the gathered fragments what will be edifying and refreshing to their souls. Lord MacKay of Clashfern has written a Foreword and this is followed by a Preface by Mr Tallach, a Biographical Sketch from the same pen, a Personal Appreciation by his brother-in-law, Cameron Fraser, followed by a Personal Appreciation by the Editor himself. These take up about one third of the book. It is available in our Church Bookroom.

Right to the end Mr Macfarlane's mind remained razor-sharp and his memory likewise unimpaired. At the age of ninety he could draw at will from the vast stores of knowledge and learning which he had acquired over the years. He also, one discovered in his company, retained a very lively interest in contemporary events and trends of thought. As to the evil of abortion, for example, he was in no doubt. It was his view that the soul was there from the moment of conception and he supported that by referring to the Saviour's conception and Smeaton's views on that subject as set forth in his book on the Holy Spirit.

Mr Macfarlane served the Church well as a member of its Courts. In the light of the book's sub-title we feel that this might have been given greater prominence than appears to be the case. His loving, peaceable disposition contributed much towards the preservation of unity when it was much under strain. When it came to defending the Church's separate position he was rock firm. Exploration of Synod records would have proved very rewarding to the Editor, we feel, and the material to be found there, if included, would have shed much light on this particular aspect of Mr Macfarlane's ministry.

We hope, with Lord MacKay, that readers will find in this little book "a sweet savour of Christ which will encourage them to follow Mr Macfarlane's Master in the same spirit of meekness which Mr Macfarlane himself so obviously exhibited."

(Typographical errors are to be found on pp. 45, 107, 130 and 140)

J. McL.

Synod Address

by **Rev. D. A. MacFarlane**

(Given May 1949 in seconding adoption of Financial Statement)

There are perhaps three things to which I may briefly refer. the first is from time to time brought before you in the pages of the Magazine and

by the brethren in the pulpit, that we as a Church seek in the holy fear of the Lord and the gracious help of the Holy Spirit to keep constantly before our people that we assert, maintain and defend the whole counsel of the infallible Word of God. And while I would not give undue prominence to one passage of Scripture or fundamental doctrine more than another, I would say that the Free Presbyterian Church seeks in an outstanding way to lay special emphasis upon the solemn and sanctifying doctrines, which are being emphasised among us and are so greatly required in this age — the properly based doctrine of the Fatherhood of God, the properly based doctrine of the Eternal Person of Christ together with His Mediatorial Glory in His Humiliation and Death and physical Resurrection and His Ascension to be the Head of His Church and Head over all things for His body the Church until the last member of the Holy flock is gathered in. We also emphasise the Person and Work of the Holy Spirit and the distinction between the common work of the Holy Spirit and His Saving Work. I have mentioned these three outstanding doctrines which embrace generally the others.

This again implies — and may we do so with no self-righteous spirit but in the fear of the Lord and as we must give account at a higher bar than that of any mere human tribunal for these doctrines and our position regarding them — that we must bear witness against other bodies in Scotland, especially the Church of Scotland. We witness by all means against the Papacy and this is often brought to your notice, but what I mean now — and it is regrettable that I must do so when it would be so beautiful if we were one flock in Scotland — is to refer to Modernism. There is a strong and deplorable current running today in the direction of Rationalism. Rationalism in short compass is the wisdom of man . . .

Form Criticism is a word you need not be greatly troubled with, but it has made a great noise of late in the so-called world of learning. There is far more attention paid to what has been called of late this Form Criticism, expounded by men like Duncan and Baillie of St. Andrews and by Oesterley and Robinson, two of the ringleaders in this rationalistic school, than to brokenness, penitence, wonder and lowliness and to be allowed to kiss the hem of the Redeemer's garment in the Gospel and to get a transforming and sanctifying view of the Redeemer through the glass of God's Word as the apostle said: 'We see through a glass darkly.' If we got some glimpse of the glory of the Redeemer's Person, then such a view would change our souls 'from glory to glory by the Spirit of the Lord.' It is for these things and purposes that our people are

being asked to give as in the love of God they are able.

There is a third idea connected with this and there I must stop. It comes up, I think, with other matters bearing on Boston's 'Four-fold State,' that is, we are witnessing not only against what we may call a left-hand Liberalism,' the extraordinary Rationalism of the present day and all this false religiosity under the name of the Fatherhood of God and such like. We have carefully, tenderly and — this is a far more delicate matter — with discrimination to witness on the side of the 'Free Offer of the Gospel.' We have dear and worthy friends down in England from whom you often hear references to this matter particularly in letters, etc., how these ministers in Scotland and the Puritans give what they call 'a Free Offer of the Gospel.' I would sometimes really like to ascertain from some of themselves what they really mean by the word 'Offer.' I think they are reading into the term 'Offer' as it used by us the meaning 'If I am offered a thing therefore I have the power to take or leave it.' We do not mean this at all by the Offer of the Gospel. I think this has occasioned regrettable confusion. I may conclude by saying that from our point of view, and I qualify it by adding that as far as we or I personally understand the matter, I regard their point of view as objective to the whole offer of the Gospel, of the call, of the command indeed, to believe on the divine name of the Son of God, because His commandment is life everlasting. 'We know that His commandment is life everlasting' — 'and this is His commandment, that we should believe on the name of His Son Jesus Christ.' If we do not believe it is because we are evil and unholy and depraved in our poor precious souls. As far as I understand their point of view, I conclude that it is in its own way a form of Rationalism. I do not say that it is discerned or deliberate, but if a man leans to his own understanding and reads into the Gospel what is not there, it is quite clear that it is a form of undiscerned, perhaps undetected, Rationalism. Peter pressed upon his hearers on certain occasions who gathered in thousands to hear him, 'Repent ye, therefore, and be converted.' They were unconverted at the time, yet he told them to repent and be converted. There was their duty. Yet it was through the blessed overshadowing and divine dealings of the Holy Spirit that as with Lydia their hearts were to be opened to espouse the Lord Jesus Christ and be brought into the land of liberty. We must guard against Rationalism on whatever side it be, whether it be what I may call the glaring, unabashed, noontday Rationalism so common in the Training Colleges and pulpits today, or these more refined and delicate forms; it is, after all, a leaning to one's own understanding."

Tribute to Rev. D Campbell, Edinburgh

The Presbytery wish to place on permanent record their profound sense of loss in the removal from time to eternity of our friend and brother the Rev. D. Campbell, Edinburgh, a loved and respected member of this Court and at the time of his death, Moderator of Presbytery.

After ministries in Raasay and Stornoway where he is still fondly remembered by the gracious of the land, Mr Campbell accepted a call to the Edinburgh congregation in 1951, and there he laboured in word and doctrine until the end of his earthly pilgrimage which came with solemn suddenness on Sabbath, 20th November, 1983. He is now we believe "inheriting the promises," and this Court is left to mourn his loss.

As a preacher Mr Campbell was "mighty in the Scriptures" and his sermons on Communion Sabbaths especially will linger long and fragrantly in the memories of those privileged to hear him speak with unction and power. Aware of the solemn responsibilities of his calling, Mr Campbell was one who rightly divided the Word of God. His solemn warnings to the unrepentant will leave them without excuse in the day of account. His preaching of "Christ crucified" was to the Lord's people a source of strengthening and feeding, and his astute and Scriptural dissemination of Christian experience was a source of comfort to the weak of the flock, of help to the tempted, and of warning to the erring.

Throughout his ministry in Edinburgh he was a tower of strength in the Presbytery, until indifferent health took its toll. In the many difficult cases which the Presbytery had to handle, Mr Campbell was to the fore in defending the testimony of Scripture, and the distinctive witness of the Free Presbyterian Church of Scotland. Though a man of peace Mr Campbell was not slow to speak in defence of right, and when he did speak he was listened to with respect. His advice, guidance and wisdom were much appreciated, and will consequently be much missed from our midst.

Beyond the bounds of the Presbytery he served the Church on several standing committees and on two occasions he was elected Moderator of Synod, and to the duties of this office he brought impressive authority and dignity. In the wider sphere of Church activities, his abiding interest was in the Dominions and Overseas Committee, of which he was convener for many years. He served the Church as a deputy in Canada, Australia and New Zealand, and it gave him no small joy to see a Presbytery formed in Australia and New Zealand. He took a leading part

in the negotiations which led to the congregations at Chesley and Toronto joining the Free Presbyterian Church of Scotland in 1974, and he greatly rejoiced to see these outposts of the Church having ministers settled over them. In paying this tribute we are only too aware of our inadequacy to record the contribution Mr Campbell made to the Church at home and abroad.

The Presbytery desire to convey their heart-felt sympathy to all the family, especially to his sorrowing widow, Mrs Campbell. We pray that their father's God would be their God, for Mr Campbell manifested by his life, walk and conversation that for him to live was Christ, and therefore to die was gain.

To the Edinburgh congregation who lost a pastor, whose first concern was their spiritual welfare, who prayed for their salvation, and who lovingly entreated them to "Behold the Lamb of God," we all extend our sympathy. May the One Who has the seven stars in His right hand, and Who walks among the golden candlesticks, raise up for them a pastor of His choosing.

Letter from New Zealand

by Rev. D. A. Ross

Dear Mr Macleod,

It is now a few weeks since I arrived in Sydney and it is wonderful to meet our Church people, and gratifying to see so many at the services in Sydney and Grafton. Rev. E. A. Rayner has made an excellent recovery and is back preaching again.

It is quite an experience after 20 years to be back among the Gisborne people. The children I knew then, are young men and young women, some of them married with families of their own. The services were well attended over the Gisborne Communion season and it was good to be here. Everybody was most relieved at the good report in connection with Rev. J. A. T. Van Dorp's illness, and if all is well he should be back at work in a few weeks (D.V.). I proceed to Auckland a week today and will visit Wellington and other places where the Church has occasional services.

When one looks back to the early days of the Church in Australia and New Zealand, the underlying factor in beginning the Church was the desire for purity of doctrine, worship and practice. This is still the underlying factor in the continuance of the Church and in Church extension work. When so many descend to an impure message of salvation, and in some cases to a social gospel, obviously with no desire for purity

of doctrine, worship or practice, it is cause for much thankfulness that our Church in Australia and New Zealand has a correct approach to the command: "Go ye therefore, and teach all nations . . .", namely, "teaching them to observe ALL THINGS whatsoever I have commanded you." No doubt some will leave the Church for this very reason and seek out the carnal worship that suits the flesh. Nevertheless the promise "... lo, I am with you always, even unto the end of the world, Amen," is attached to the command: "Teaching them to observe all things whatsoever I have commanded you." Should we fail in the duty, the promise will no longer apply. I trust that we as a branch of the visible Church will always be kept within the bounds of the Word of God, "teaching them to observe all things," and the promise is ours and for such to the end of time.

Wishing you every blessing.

Yours sincerely,

Donald A. Ross.

Notes and Comments

Famine in Ethiopia

World-wide attention has been drawn to the plight of the thousands of starving and dying people in Ethiopia. In different parts of the world from time to time through failure of crops or for other reasons many millions of our fellow-men have been exposed to starvation. It is something that people in our land have known little about in our present prosperous state, yet the Lord could bring this judgment, as well as other judgments upon us for our sins.

The tragedy of Ethiopia, as has been true in other instances also, is not the lack of food in the world to meet the needs of the population but the difficulty of getting the food to where it is needed. The highlighting of the need was through television programmes showing the state of the starving people. This brought an almost immediate response from the public and from governments of different countries. The fact that Ethiopia is under a Communist regime has not made matters easier and no doubt is one of the procuring causes of the present situation, as well as the strife between the communist government in the land and anti-communist forces. It is to be hoped that the food now flowing into that country will reach those most in need of it, though for some it will have arrived too late and they will have succumbed to the famine. It is good to know that the plight of the needy can bring forth such a compassionate

response from men — this is one of the effects of the restraining grace of God — common grace, as it is called. May common grace be many times multiplied in this era of violence and hatred and may men be brought to experience that saving grace which delivers from the lowest hell. We trust that the eyes of men will be opened by the tragedy in Ethiopia to see in it the fruits of communistic rule.

Death of the Indian Prime Minister

Mrs Indira Gandhi, the woman who ruled India's millions is no more. She has been called to her account at the assassin's hand. She was acknowledged as a leader of world-wide fame and no doubt attempted to do for her country — a nation whose problems are innumerable — what she believed was for the best. The storming of the Sikh holy place — the Golden Temple of Amritsar — by the Indian Army in June, raised the anger of the Sikhs and brought about the Indian Prime Minister's assassination.

Mrs Gandhi was a Hindu and her body was burned to ashes on the funeral pyre according to Hindu custom while Hindu priests chanted their funeral dirges. India's main plight is the multiplicity of her religions but especially that it is heathen religion that holds sway in the minds of the people. Only a small proportion of the people is Christian after more than two centuries of missionary activity. India's greatest need is to know the God of salvation. It is a saving knowledge of that God who is making Himself known in and through His beloved Son and by the power of His Holy Spirit that would make India's future look bright. May the day be hastened when India will cast her idols and false religion to the moles and to the bats and serve the One Living and True God.

Sabbath Opening of Shops

Before our entry into the European Common Market warning was given that one of the effects of it would be the adoption by the people of the land of the Continental Sabbath. What was foretold has taken place. The Sabbath is fast disappearing from our cities and towns and even country places as secular influences gain power. The pressure to open shops and other businesses on the Sabbath is one of these. Sometimes opposition is expressed by bodies seeking to safeguard the Sabbath and attempts made to secure laws that would forbid Sabbath trading. How sad it is on the other hand to see the Church of Scotland magazine *Life and Work* suggesting that "shopping and banking on 'Sundays' are pro-

bably no more sinful than watching TV," and that the Church should look again at the place of 'Sunday' in the life of both the individual Christian and of the community. If the blind lead the blind, surely both are going to fall into the ditch.

Church Notes

Induction to Dumbarton

On the evening of Friday, 26th October, 1984, the Southern Presbytery met in St. Jude's Church, Glasgow, for the Ordination and Induction of the Rev. George I. MacAskill to the pastoral charge of the Dumbarton congregation. A large congregation representing many parts of the Church were present as well as a number from other denominations.

Associated with the Presbytery were Revs. A. F. MacKay, Inverness; J. Ross, Tain; I. MacKinnon, Strath (Skye) and D. M. Boyd (Daviot).

After the usual preliminaries the Moderator (pro-tem), Rev. D. MacLean, Glasgow, conducted public worship preaching from the words, "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," Ephesians 4: 11, 12. In his discourse the Moderator referred to three matters in particular, (1) The One who gave these gifts to the Church. (2) The gifts He is spoken of as having given and (3) The purpose of these gifts, "For the perfecting of the saints etc; laying particular emphasis on the work of the ministry and necessity of preaching a full-orbed Gospel.

Public worship being ended, the Clerk read the Narrative of the Proceedings leading to this Call. The Moderator then put to Mr MacAskill the stated Questions which he answered satisfactorily before signing the Formula which had been previously read. Thereafter with solemn prayer and the laying on of the hands of the ministerial members of the Presbytery, Mr MacAskill was set apart to the work of the holy ministry. The Moderator then, in the name of the Great Head of the Church and by authority of the Presbytery formally inducted Mr MacAskill to the Dumbarton congregation and the brethren in the Presbytery gave him the right hand of fellowship. Rev. A. Morrison, Oban, addressed the new minister reminding him of some of the designations given to ministers in the Scriptures, 'ambassadors,' 'labourers,' 'stewards.' Rev. L. MacLeod, Greenock, addressed the congregation stressing their tem-

poral and spiritual responsibilities as those over whom the Lord had set a pastor. Mr MacLeod who had been Interim-Moderator of the Dumbarton congregation during the vacancy publicly thanked those who had helped with pulpit supply. Rev. A. F. MacKay, Inverness, Clerk of the Northern Presbytery was called to speak and expressed his prayerful good wishes to Mr MacAskill in his work in the Dumbarton congregation. Mr Mackay expressed the hope that the Lord would raise up many young men to the ministry of the Free Presbyterian Church.

The Clerk then read messages of goodwill from Rev. M. MacInnes, Toronto; Rev. A. MacPherson, London; Rev. N. Ross, Clerk of the Western Presbytery; Rev. F. MacDonald, Clerk of the Skye Presbytery; Rev. J. Tallach, Aberdeen, and Rev. S. F. Tallach. The meeting was closed with the singing of Psalm 72, verses 17 to the end and the benediction after which Mr MacAskill shook hands with the congregation at the Church door.

It is our sincere and prayerful desire that the ministry now begun at Dumbarton will be fruitful in the ingathering of souls to Christ and to the edifying and establishing of these who are already His people.

D. J. MacDonald,
Clerk of Presbytery.

Minister's Illness

As many of our readers will know, Rev. Fraser Tallach underwent a heart operation in October. We are glad to know that he is making good progress and trust that, in the Lord's good providence, he will soon be restored to a measure of health and of usefulness in the Lord's vineyard.

Matron for Ballifeary Home of Rest

Applications are invited from persons with nursing qualifications for appointment as Matron of Ballifeary Home of Rest. Anyone interested in this post should apply with names of two referees to the Convener of the Home of Rest Committee, Rev. D MacLean, F.P. Manse, Borge, Isle of Harris.

Theological Conference

The annual Theological Conference will be held in Inverness Church on Tuesday, December 4th and Wednesday, December 5th (D.V.). For details see November issue.

Presbytery Meetings (D.V.)

Outer Isles: At Stornoway on 11th December, at 12 noon.

Southern: At Glasgow on 18th December, at 2 p.m.

Western: At Shildaig on 8th January, 1985, at 11 a.m.

Northern: At Dingwall on 22nd January, at 2 p.m.

Australia and New Zealand: At Auckland on Friday, 25th January, at 2.30 p.m.

Skye: At Portree on 5th February, 1985, at 11 a.m.

STAFF FOR ZIMBABWE MISSION**Post of Doctor at Mbumba Mission Hospital**

The Committee feel concerned that no applications have been received for this important work on the Mission field, and with nursing staff at the hospital since May the work is being considerably curtailed in the absence of a doctor. The whole of the Nkai District with a population of 100,000 is presently without the services of any medical practitioner. In Mbumba itself there are some 22,000 persons so deprived.

Post of Teacher of Bible Knowledge at John Tallach Secondary School

A need continues for a teacher qualified at least to university level in some other subject to take up these important duties at Ingwenya. Enquiries to Rev. A. Murray, F.P. Manse, Lairg, Sutherland, IV27 4EH. Tel: Lairg (0549) 2176.

Which Church?

The 4-page pamphlet *Which Church?* used for Church Extension work has just been reprinted. Kirk Sessions requiring supplies of this pamphlet should contact the Church Bookroom.

Correction

In last issue of the Magazine the letter to the Prime Minister should have appeared on p.367 and the material on p.367 should have appeared on p.366.

List of Communions

The list of Communions has been corrected for 1985. The Editor would be grateful for any further corrections that are required.

Acknowledgment of Donations

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

Foreign Mission Fund: Anon., Canada, \$100.00 (twice), for famine relief in Zimbabwe.

Home of Rest: Anon., £30.

Lord's Day Observance Society: D. W. MacL., £5.

T.E.A.R. Fund: D. W. MacL., £10.

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

Applecross: Friends, Ardersier, £10 for Sust. Fund, per Mr R. MacLean; Mr W. MacB., Lonbain, £200 for Cuaig Mission Hall Fund.

Barnoldswick: Anon., £20 for Foreign Mission Fund (per collection plate); Anon., £8.50 for Aged and Infirm Ministers and Widows Fund (per collection plate); Anon., £100 for Sust. Fund; Anon., £25 for Congr. Funds; Anon., £10 for Comm. Expense; Tolsta Friend, £10; Inverness Friend, £5.

Daviot: A. G., £20 (envelope in plate) for Manse Bdg. Fund.

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Dumbarton: I. C., £5 for Induction Collection and £5 for Manse Repairs; Banacharaid, £15 for Manse Repairs.

Fort William: Mrs Mack., Ps. 15: 12, £10 per D. MacN.; Oban Friend, £10; Mrs S. £20; Anon., £2 (last three by envelope in plate); D. MacD., Claggan, £10; A. MacG., £10 (last two per Rev. J. A. MacDonald); Anon., £2 (envelope in plate).

Glasgow: In Memory of the late Mrs Flora MacSween — a beloved mother and grandmother, £1000 for Congregational Funds; Mrs M., £5 for Congregational Funds; Anon., £250 for General Funds as directed; N. H., £2 per Rev. D. M.; D. J. M., £5 (4 times); D. J. M., £1 for Jewish and Foreign Mission; Anon., £10 for Foreign Mission Lecture, per Rev. D. M.; Anon., £5 for Home Missions; Anon., £10 (twice) for bus Fund; Anon., £2 for Publications Fund; For Trinitarian Bible Society as follows: T. McL., £5; M. T., £10; Mrs M., £10; Anon., £10; Anon., £5; Anon., £3; Anon., £1.

Greenock: Banacharaid, £20 for Church Door Collection; In memory of dear parents, £100 for Church Funds, both per Rev. L. MacLeod; A Friend, £10 for Church Funds; A Friend, Tobermory, Isle of Mull, £10 for Comm. Collection (envelope in collection).

Kames: Friends, Gourrock, £25 for Sust. Fund; A. M. C., Tighnabruaich, £60 for Church and Manse Upkeep.

Laide: In Collection Plate, £6 for Manse Fund; In Collection Plate, £15 for Laide F.P. Church; Friend, Fort William, £20; In memory of loved ones, £10; Fernbank, £100; Friend at Communion, £20; In Collection Plate, £20; J. C., Shildaig, £1 per Rev. D. A. Ross, last six for Church Building Fund; Anon., £20 for Congr. Fund, per A. N. M.; Friend, Fort William, £100; Mrs MacR., £5 per Rev. D. A. Ross; P. V. R., Holland, £25 per Mrs C. Ross, last three for Church Car Fund.

Lairg: Harris Friend, £5 for Lairg Funds where most needed, per Rev. A. Murray.

North Uist: Mrs MacD., Clarkston, £100 per Rev. A. Morrison; A. J. M., £40 (envelope in plate), both for Church Repair; From the Estate of late Angus MacDougall, Pier House, Locheport, £100 for Congr. Purposes; Friend, Tarbert, £5 where most needed; Friend, North Harris, £10 for Church and Manse, last two per Rev. A. Morrison.

Stornoway: Anonymous Friend, £20 for Petrol per Rev. J. MacLeod.