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## A Momentous Year

As the year draws near to its end, it affords us opportunity to take stock and contemplate on what has transpired since the year opened. Without doubt it has been a momentous year in the history of the Free Presbyterian Church of Scotland. It may well be the most eventful one since the Church came into existence as a separate body.

At the beginning of the year it was evident that things had reached a critical stage and that the Synod due to meet in May would determine things one way or another with regard to the continued witness of the Church. It was not surprising then that when the Synod came a division ensued and a number left the Church. It was not something of recent origin, this disillusionment of many with the Free Presbyterian Church and its witness. Repeated efforts had been made to move the Church from its adherence to the old paths, and to introduce new methods of making known the Gospel which, it was thought, would have more effect on the minds of men and women in this modern age. Indeed some actually introduced such a wholly novel presentation of the Gospel that older Christians had difficulty in recognising the Gospel in it and began to wonder if they were still in the Free Presbyterian Church. Where this kind of preaching predominated, the godly were made to feel strangers in their own house, and in some instances the oppression became so great that it was obvious to any discerning mind that the Lord would not suffer such oppression to continue for long.

What was surprising in the separation that occurred was, that so many were swept along in it, some who formerly were as loud as any in their advocacy of orthodoxy. However, what is man! "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

Those who were once standard bearers may fall or turn aside. As we have indicated, no one could have foretold that so many would turn their back on the Free Presbyterian Church and refuse to have fellowship with those remaining in it who continued, and who shall continue to hold aloft, in the strength of divine grace, the banner for truth raised in 1893 by Rev. Donald MacFarlane and Rev. Donald MacDonald.

What was most gratifying was that though so many left our Church, others faithfully adhered to the testimony of the Church in the face of all the reproach heaped on the Church by the worldly media. There was little doubt on whose side the world was. It certainly was not on the side of the Free Presbyterian Church. In addition the ecumenical movement gave its voice of support to those who left us to form another body, and, of course, as we might well expect the Church of Rome was wholly on the side of those who seceded. It was left to those who remained in the Free Presbyterian Church to maintain the Church's unequivocal witness against the Church of Rome in all its many manifestations and practices. This uncompromising attitude to Rome, we trust, our Church will continue to maintain in the future as it has done in the past, and refuse to countenance it in any way, whatsoever.

Since the Synod our Church has received tokens for good in the Lord continuing to maintain us as a Church and in His countenancing of our assemblies and particularly our Communion seasons with His felt Presence. The Church has received many encouraging messages of goodwill from those who sympathised with the Church in the stand she took and in the obloquy to which she was exposed by so doing. The Church's name has become known far and wide causing some to enquire more closely as to her witness and teaching, and bringing some to be more closely identified with her in that witness. What others thought for ill, the Lord meant for good. To Him be the praise and glory for it.

What can we say at the end of such a year as this? Let us as a Church patiently wait on the Lord, looking to Him alone for the blessing which we stand so much in need of. We have need of the outpouring of the Spirit of God upon us as a Church, as well as a nation. Let us make this our plea before His footstool — that He would come and revive us and build up His Cause in our midst. Let us do as David did at Ziklag when "he encouraged himself in the Lord his God". May the words of Moses to Joshua sink down into our hearts: "Be strong and of a good courage . . . and the Lord, He it is that doth go before thee: He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed." In all things let God be glorified, and His Name praised.

# Sermon

by Rev. Charles J. Brown

(Continued from Page 346)

"I WILL STAND UPON MY WATCH, AND SET ME UPON THE TOWER, AND WILL WATCH TO SEE WHAT HE WILL SAY UNTO ME." — Hab. 2: 1

5. But this runs into a fifth great line of ministerial guilt. The four preceding, it will have been observed, belong rather to the habit, the frame and temper of the soul. From this state of soul, however, there springs a fifth iniquity, that might be branched out without end. I refer to *great and criminal perfunctoriness in every department of our work*. I believe that the more the matter is considered, it will be the more evident how a man may be diligent, comparatively, painstaking and conscientious in the ministry, and yet may discharge it, if its proper nature be regarded, in a very slight and perfunctory manner after all. Look at Paul's command to Timothy, "preach the word; be instant in season, out of season," connecting it with the distinction already so often drawn, between the hear of a Minister bent on the winning of souls, as the end of his work, and his seeking, substantially, the discharge of his duty, the satisfying of his conscience, by some due measure of laboriousness in his work. A man in this last state of mind will not be even able to understand that word, "*instant in season, out of season*". It evidently supposes a Minister bent on saving souls, any how, if it be at all possible. Such a man will take all sorts of times, and ways, and places, not forbidden by scripture, or by sound spiritual good sense, to attain his object. If, for example, he cannot get hearers to come to *him*, he will go to *them*, though it be to the streets and highways. Why not? If he can reach them "in season", well. But if not, yet "out of season" he must come at them. "I became all things to all men, that I might by all means save some." "They watch for your souls," says Paul, "as they that must give account". They *watch* for them. Look how it is with a man of this world, set on mercantile gains. He watches his opportunity. He is not content with going through a routine. Bent on realising profits, he observes the prices. He watches their rise and fall, and eagerly steps in at what he deems the most favourable time. It is otherwise, alas! with us. We have exonerated our conscience — we have done our duty. Have we? In reality we have done nothing like it, since we have lost unnumbered opportunities, just from not lying on the watch — not being bent intently on the great gain, the gaining of imperishable souls. Ah! "The children of this world are wiser in their generation than the children of light."

This perfunctoriness appears, to take an example or two, in the preaching of the word. In our preparations it comes out, in our not seeking, laboriously and prayerfully, for those things which might be the most fitted under God, to save and edify souls, but rather than being satisfied with things which will give ourselves less trouble, or may be pleasing, simply, and satisfying to the better part of our hearers. And then in the preaching itself it appears, in the absence, to a fearful extent, of that winning tenderness and affection, that simplicity, that chastened and loving zeal, for which noise and vehement gesticulation are but miserable substitutes. The same perfunctoriness appears in our dealing with young communicants, where we are too much satisfied with being just able conscientiously to admit or reject them, without longing after their souls, looking up to the Lord for them, seizing the golden opportunity, the most precious we can ever possess, of getting into close and earnest and personal dealing with them. In our discipline it appears, in that we are generally content, I fear, when we have given some due compliance with the letter of the Church's law, in place of sincerely "travailing with offenders," (to use the language of our ancient statutes,) to bring them, if the Lord will, to a repentance not to be repented of. In family visitation there is a miserable perfunctoriness. If we have got through the work of the day, comfortably and pleasantly, we are content, though we have neither wrestled before hand, nor much looked up, in the course of the work, for the Lord's special presence and blessing in it. In the public prayers the same spirit comes out, in our not "stirring up ourselves to take hold of God," — not throwing our whole souls into "fellowship with the Father and with his son Jesus Christ." As to the government of the Church, our Presbyteries, and other ecclesiastical courts, we have but to look, I think, at this present Assembly, to see how miserably we have, in a great measure, thrown these away, deeming their work very much over, just where the chief spiritual efficacy of it might have begun. Altogether, who can read the following words of Paul, without seeing, in the contrast of them, and seeing in every thing, a great and lamentable perfunctoriness, "therefore watch, and remember that, by the space of three years, I ceased not to warn *every one night and day with tears.*"

6. I mark only one other line of our guilt, in the briefest manner, viz. *our very imperfectly living, holding forth, in our lives, the ministry we have received of the Lord Jesus.* I speak not, of course, of any outward immoralities — the Lord be praised we are kept from these. I speak of nothing that could indicate that we had entered the priest's office for a bit of bread. But what I point to is that high standard of living, which

the apostle marks in the words, "giving none offence in anything, that the ministry be not blamed," — the elevated ministerial character marked in the following divine words of Bunyan in his *Pilgrim*. Among other pictures which the Interpreter shewed Christian, furnishing him with certain great cardinal lessons for his journey, one is thus spoken of: "So he had him into a private room, and bid his man open a door, the which when he had done, Christian saw the picture of a very grave person hang up against the wall, and this was the fashion of it: — It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon its lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over his head." Ah, "the picture of a very grave person!" Austerity and gloom, assuredly, are not good. But alas! for the levity, the poor unsavoury talk, the frivolity, the foibles, as they are called, of us men set, for a few short years, ambassadors of Heaven, to stand between the living and the dead, till the plague be stayed! Are we such, indeed? Are we going to heaven, and longing to take our people thither along with us? I remember that once a meal was eaten on the banks of the Sea of Galilee, where Ministers were present, — where was present the chief Shepherd himself. But O the *conversation* at the meal! "so, when they had dined, Jesus saith to Simon Peter, &c &c., (see John 21: 15, 22). "It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon its lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over his head!" — How very faint a conception can we form of the infinite guilt and injury involved in all these heads of iniquity together! "Oh that my head were waters, and mine eyes a fountain of tears, that I could weep day and night!" "Mine iniquities have taken hold on me, so that I am not able to look up; they are more than the hairs of my head." "Against thee, thee only, have I sinned, and done evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest." "Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness."

II. The space to which I must limit myself precludes so entirely any adequate notice, separately, of the sins of the Eldership and of the People, that I must content myself with a single remark in regard to the former, the Eldership. I believe that the most faithful among our beloved brethren holding that office, are the most disposed, whether they look to the matter or to the spirit of their duties — such duties as the visiting of the sick, the holding of meetings for prayer in their several districts, looking after the spiritual state of the young, and specially young communicants, in

the congregation, generally looking after the fruits of the Minister's labours, and setting the example of a heavenly and devoted life before the flock — the most disposed to cry out, in reference to all of these, "My leanness! my leanness!" — the most disposed to bring out and acknowledge their many sins and shortcomings before the Lord and each other, and to welcome, with their whole hearts, whatever suggestions might be most fitted, under God, to lead to a more spiritual, and every way effective discharge of their important office.

III. With respect to the sins of the People, I shall pass by (though I trust and believe that this Church, in its future labours will be very far from passing by) the case of the unhappy multitudes among us, who "forsake the assembling of themselves together," neglect all ordinances together, despise God's Sabbaths, and bring on themselves, and on the land, that chiefest guilt of the contempt of the Gospel — of the offered Son of God. Let us seek to confess *their* guilt this day, who, alas! do not know, and cannot acknowledge it themselves. Among those, however, who attend the sanctuary of God, to how painful an extent are the following words of the prophet applicable, (Ezekiel, 33: 30-32,) "Also, thou son of man, the children of thy people still are talking of thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Too evident it is, that vast numbers attend the House of God from little more than mere curiosity, — to hear a man speak, not to meet with the Lord, — to *hear* the Word, without any honest purpose of *doing* it, and who go away approving, it may be admiring the sermon and the preacher, yet answering exactly to James's account of the "man beholding his natural face in a glass," their heart going after their covetousness, and their souls, alas! sunk only to a lower level of spiritual death than before. Let us endeavour to confess their guilt, also, before the Lord this day.

As for those of whom better things may be hoped, and things accompanying salvation, let me put it to you solemnly, dear Christian friends, whether there is not among you a very great failing to "keep the foot", to take heed to the frame and temper of your souls, in "going to the house

of God," — a miserable falling short of that language and spirit, in reference to all divine ordinances, "My soul thirsteth for *thee*, my flesh longeth for thee; to see thy power and thy glory, so as I have seen thee in the sanctuary." "I will go about the city, in the streets and in the broad ways, I will seek Him whom my soul loveth." "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Be assured that the want of a definite aim, and of the right aim, in going to the sanctuary, even to meet with the blessed God, lies near the foundation of all misimprovement of its services together. As we go, too much, to preach our sermon, and too little yearning over your souls, so you come too much to hear us, and too little to meet with God, in the prayers, in the praises, and in the preaching, together. And then, only call to mind the following names which are given to private members of the Church in scripture, — "the saints", "a royal priesthood", "witnesses for God", "living epistles of Christ", "lights in the world, holding forth the Word of life". Alas! alas! there needs no comment on these titles. Come and join with us in our confessions of sin this day. Mingle your tears and prayers with ours, beloved brethren. Assuredly we do not more weaken your hands by our shortcomings, than you do our hands, by yours. A praying people, is an old and true saying, makes a preaching minister. I would fain read here the close of a sermon on the ministry, by the excellent Traill of London, — a sermon well worthy of being reprinted separately, as all his sermons are of being much read. "And lastly," says he, "for people: it is not unfit that you should hear of Minister's work, and duty, and difficulties. You see that it is all of your concernment." "All things are for your sakes," as the apostle saith in another case. Then only I entreat you, 1. Pity us. We are not angels, but men of like passions with yourselves. Be fuller of charity than of censure. We have all that you have to do about the saving of our own souls; and a great work besides about the saving of yours. We have all your difficulties as Christians; and some that you are not acquainted with, that are only Minister's temptations and trials. 2. Help us in our work. If you can do anything, help us in the work of winning souls. What can we do, say you? O! a great deal. Be but won to Christ, and we are made. Make haste to heaven, that you and we may meet joyfully before the throne of God and the Lamb. 3. Pray for us. How often and how earnestly doth Paul beg the prayers of the Churches! And if he did so, much more should we beg them, and you grant them; for our necessities and weaknesses are greater than his." "I beseech you, brethren, for the Lord Jesus Christ's sake,

and for the love of the Spirit, that ye strive together with me in your prayers to God for me." (Romans 15: 30.)

And now I have done. I have but probed, a little way down, some of our wounds. Many have not been approached, as, for instance, the too easy admitting of persons to the sealing ordinances of the Church. And many aggravations of our sins I have not touched, — such as the attainments, the vows and sufferings of our forefathers. I believe, however, that if the wounds which have been approached were only in the course of thorough probing and healing, all others would follow, by the Lord's good hand upon us, in due time. As for the devotions of this day, everything we need may, I think, be summed up in these two passages of scripture: (Zechariah, 12: 10) "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is bitterness for his first born." — (Isaiah, 6: 1-8,) "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said. Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. \* \* \* Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

May the Lord give us understanding in all things; and to his name be glory in the Church by Christ Jesus, world without end. Amen.

## A Carnal or a Spiritual Ministry?

by Rev. Gavin Parker

Reasons why the unconverted do for the most part prefer a carnal ministry:

1. Because their sins are not much mentioned. In a very superficial manner sin is disposed of, as if it were all swallowed up by Divine mercy.

2. Because the character which is common to all the unconverted is not condemned; notorious sinners may be reviled and warned in some things, but decent, outward professors, who are unregenerated, and without Christ, and without salvation, are let alone, if not approved.

3. Because conscience is not disturbed. There is but little said to the people to bring the truth home to themselves; little to alarm those who live in sin; little to offend the carnal mind.

4. Because their discourses are chiefly about outward things; seldom about exercises of the heart: narratives of Scripture characters, circumstances in the life, character, death, resurrection, ascension, and second coming of Christ; events of providence, vicissitudes of life, death, heaven, etc. These, when well told, impress for the time and entertain the carnal mind. Even some of the peculiar doctrines of Christianity are so exhibited as to give information rather agreeable, and what is alarming is seldom alluded to.

5. Because much is said to soothe the unconverted, and to encourage them to hope that all shall be well, although they should not feel much nor do much, about salvation.

6. Because many things are said which savour of piety. High recommendations are occasionally given of piety and of persons pronounced pious; much is said about Christ, especially about His love, His compassion, His free grace: much about the love of God, His promises, His faithfulness; much about the pleasures of piety; much about the hopes and joys of the good, and about heaven.

7. Because there are scarcely any faithful statements made concerning the total inefficiency of the efforts and doings of the unconverted. The necessity of regeneration, as a great and complete change produced by the Holy Spirit, is seldom taught.

8. Because the unconverted are addressed as if they were Christians; and much is said to induce them to think themselves Christians; they are caused to think it easy to seek after God, to believe in Christ, to repent, and to please God.

9. Because some of the doctrines of Scripture, which make known the real character and condition of man as a sinner, are taught very sparingly and with reserve. The complete sinfulness and helplessness of man, salvation from beginning to end as the work of God, the sovereignty of Divine grace, election, and the operations of the Holy Spirit in the soul, are very

much neglected, or treated of as if it were prudent to keep them in the background.

10. Because there is little solemnity or reverence of manner; but a tendency rather to levity and fluency, as if the preacher were not much impressed with the truth. Frequent attempts also are made at a display of learning, eloquence, and superiority, calculated to please superficial hearers.

11. Because great charity is professed for the present and for the absent.

12. Because though occasional addresses are made to the unconverted, as at the end of discourses, they are so managed as to cause the people to think that only open transgressors, or persons very careless about religious ordinances, remain unconverted.

In the ministry of one spiritually enlightened:

1. The people are not addressed as if they were Christians.

2. Jesus Christ is not spoken of as a general Saviour.

3. Faith is regarded not as an attainment of man, but as a gift from God.

4. The sovereignty of God is frequently and intelligently stated.

5. The difference between believers and others is viewed as immense.

6. Great activity is held to be requisite in attending on the means of grace.

7. Also much humility and self-abasement are declared to be necessary.

8. Holiness is wrought in the soul, and preserved and perfected by Divine influence.

9. Sinners are shown to have in them no good thing.

10. The good in saints is shown not be from themselves, but from the Holy Spirit.

In preaching, it is necessary to declare:

1. That the hearers are either renewed or unrenewed.

2. That the unrenewed are in great danger.

3. That they are living in great wickedness.

4. That their religion is peculiarly abominable.

5. That they are not inclined to serve God, or to do good.

6. That their first duty is to believe on Christ.

7. That even believers are frequently inclined to neglect duty.

8. That it is difficult for them to do right.

9. That it is their duty and privilege to live near God.

(Rev. Gavin Parker (1780 — 1845). A noted Calvinistic preacher who was licensed in 1815. He became assistant minister at St. Andrew's Chapel, Dundee the following year. He was called to Union Terrace Chapel, Aberdeen (subsequently renamed Bon Accord Church), in 1828, and ministered there until his death. At the Disruption in 1843, the entire congregation left the Church of Scotland with Mr Parker to join the Free Church.)

## The World Rebuking the Church

*"So the shipmaster came to him, and said unto him — What meanest thou O sleeper? arise call upon thy God, if so be that God will think upon us, that we perish not." Jonah 1: 6.*

Here we may profitably consider in the first place the rebuke administered to Jonah by the pilot; and thereafter the proposal made to him. The shipmaster had a proposal to make to him; "Arise call upon thy God, if so be that God will think upon us, — that we perish not." But first he rebukes him sharply; "What meanest thou, O sleeper?"

It is a melancholy scene: a scene for a friend of God to sorrow over; for His enemies to rejoice in. A prophet of the Lord rebuked by a heathen pilot! The Church reproved by the world! And not in mere insolence and enmity; not as the fruit of an ingenious search for something to hold up to scorn; but in a matter that needed not the keen scent of malice to hunt out — a matter that could not possibly be overlooked.

Ah! there is an enmity in the carnal heart towards God, that shows itself in malignant dislike of those that are His — of those that bear in any measure of distinctness His image, and that maintain with any degree of decision His cause. How often do worldly men maliciously search out the faults of the godly, applying to them an altogether different measure, from what they mete out to their own worldly companions! The godliness of the godly provokes them. Conscience attests the superiority of the truly religious man, and that attestation rises in their souls. On that point however, as on many more they are at war with conscience and labouring to suppress its dictates and decisions. They have a kind of perverse interest in making out the godly with all their professions to be no better than themselves. They would fain minister to their own ease, and suppress their own misgivings, by concluding that after all, there is no reality — no permanent, effective, substantial reality in the piety of those who shun their ways, and testify against their wickedness. And in prosecution of this desire, how readily will they bring out to view, and harp upon failings, infirmities, inconsistencies such as occurring in their earthly minded companions, would never be mentioned.

If they watch for your halting and search out diligently your infirmity what shall be said, if without the need of their search at all, you put your infirmity in its worst form under their eye. What if in the very eye of the world you sleep as do others? What if Jonah falls asleep when even heathen pilots are awake?

What is to be expected then? Why should you look for anything but rebuke — for being put ignominiously to shame, for being covered with confusion. In such a case you cannot attribute that rebuke to pure malice, to special enmity, to an over-searching inquiry into evidence, or an over-??? verdict on your sin. In no case, are you entitled to palliate your infirmity or abate your remorse and grief in bringing dishonour on your name.

It was thus with Jonah, the servant of the Lord. It needed no malice, and it argued no enmity in the pilot to rebuke him. He could not have done otherwise. The pilot spoke sharply, but he spoke well — better than he himself knew. "What meanest thou O sleeper?"

*Extract from JONAH by HUGH MARTIN*

## The Letters of Samuel Rutherford

by Rev. Andrew A. Bonar, D.D.

These letters will ever be precious to —

1. *All who are sensible of their own, and the Church's decay and corruptions.* — The wound and the cure are therein so fully opened out: self is exposed, specially *spiritual self*. He will tell you, "There is as much need to watch over grace, as to watch over sin." He will show you God in Christ, to fill up the place usurped by self. The subtleties of sin, idols, snares, temptations, self-deceptions, are dragged into view from time to time. And what is better still, the cords of Christ are twined round the roots of these bitter plants, that they may be plucked up.

Nor is it otherwise in regard to corruption in public, and in the Church. We do not mean merely the open corruption of error, but also the secret "grey hairs" of decay. Hear him cry. "There is universal deadness on all that fear God. O where are the sometime quickening breathings and influences from heaven that have refreshed His hidden ones!" And then he laments, in the name of the saints, "We are half satisfied with our witheredness; nor have we as much of his strain who doth eight times breathe out that suit (Psalm 119), Quicken me!" "We live far from the well, and complain but dryly of our dryness."

2. *All who delight in the Surety's imputed righteousness.* — If thoroughly aware of the body of sin in ourselves we cannot but feel that we need a *person* in our stead — the person of the God-man in the room of our guilty person. "To us a Son is given;" not salvation only, but a Saviour. "He gave *Himself* for us."

These letters are ever leading us to the Surety and His righteousness.

The eye never gets time to rest long on anything apart from Him and His righteousness. We are shown the deluge-waters undried up, in order to lead us into the ark again; "I had fainted, had not want and penury chased me to the storehouse of all."

3. *All who rejoice in the Gospel of free grace.* — Lord Kenmure having said to him, "Sin causeth me to be jealous of His love to such a man as I have been," he replied, "Be jealous of yourself, my Lord, but not of Jesus Christ." In his "Trial and Triumph of Faith" he remarks, "As holy walking is a duty coming from us, it is no ground of true peace. Believers often seek in themselves what they should seek in Christ." It is to the like effect he says in one of his letters, "Your heart is not the compass that Christ saileth by," — turning away his friend from looking inward, to look upon the heart of Jesus. And this is his meaning, when he thus lays the whole burden of salvation on the Lord, and leaves nothing for us but acceptance, "Take ease to thyself, and let Him bear all." (Letter 182). Then, pointing us to the risen Saviour as our pledge of complete redemption, "Faith may dance, because Christ singeth;" (Letter 183). "Faith *apprehendeth pardon*, but never payeth a penny for it." (Letter 182). On his death-bed he said to his friends, "I disclaim all that ever God made me will or do, and I look upon it as defiled and imperfect." And so in his Letters he will admit of no addition, or intermixture of other things, "The Gospel is like a small hair that hath no breadth, and will not cleave in two." (Letter 279). He exhorts to *Assurance* as being the way to be humbled very low before God: "Complaining is but a humble backbiting and traducing of Christ's new work in the soul." "Make meikle of assurance, for it keepeth your anchor fixed." (Letter 288). He warns us, in his "Trial and Triumph of Faith," "not to be too desirous of keen awakenings to chase us to Christ. Let Christ tutor me as he thinketh good. He has seven eyes: I have but one, and that too dim." In a similar strain he writes: — "The law shall never be my doomster, by Christ's grace; I shall find a sure enough doom in the Gospel to humble and cast me down. *There cannot be a more humble soul than a believer. It is no pride in a drowning man to catch hold of a rock.*" (Letter 230). How much truth there is here! Naaman never was humble in any degree, until he felt himself *completely healed* of his scaly leprosy; but truly he was humbled and humble then. And what one word is there that suggests so many humbling thoughts as that word "*grace*"?

4. *All who seek to grow in holiness.* — The Holy Ghost delights to show us the glorious Godhead, in the face of Jesus. And this is a very frequent theme in these Letters. "Take Christ for sanctification, as well as justifica-

tion," is often his theme. And in him we see a man who seems to have fought for *holiness* as unceasingly and as eagerly as other men seek for *pardon and peace*. In him "*Holiness to the Lord*" seems written on every affection of the heart, and on every fresh-springing thought.

Fellowship with the living God is a distinguishing feature in the holiness given by the Holy Ghost; we get "access by one Spirit to the Father through Him." (Eph. 2: 18). Rutherford could sometimes say, "I have been so near Him that I have said, 'I take instruments that this is the Lord'." (Letter 99). And he could from experience declare, "I dare avouch the saints know not the length and largeness of the sweet Earnest, and of the sweet green sheaves before the harvest, that might be had on this side of the water, *if we should take more pains*." (Letter 202). "I am every way in your case, as hard-hearted and dead as any man, but yet I speak to Christ through my sleep." (Letter 286). All this is from the pen of a man who was a metaphysician, a controversialist, a leader in the church, and learned in ancient and scholastic lore. Why are there not such gracious, as well as great men now?

5. *All afflicted persons*. — Here he had the very "tongue of the learned, to speak a word in season to him that was weary." And with what tender sympathy does he speak, leading the mourner so gently to the heart of Jesus! He knew the heart of a stranger, for he had been a stranger. "Let no man after me slander Christ for His cross." (Letter 107). Yes, says he, His most loved are often His most tried: "The lintel-stone and pillars of His New Jerusalem suffer more knocks of God's hammer and tools than the common side-wall stones." (Letter 102). Even as to reproach and calumny, he declares, "I love Christ's worst reproaches."

It was to Hugh M'Kail, uncle of the youthful martyr, that he penned the words, "Some have written me that I am possibly too joyful of the cross; but my joy overleapeth the cross — it is bounded and terminated on Christ." (Letter 206). And there it was he found a well of comfort never dry.

6. *All who love the Person of Christ*. — We have too often been satisfied with speculative truth and abstract doctrine. On the one hand, the orthodox have too often rested in the statements of our Catechisms and Confessions; and, on the other, the "Election-doubters" (as Bunyan would have called them) have pressed their favourite dogma, that Christ died for all men, as if mere assent to a proposition could save the soul. Rutherford places the truth before us in a more accurate, and also more savoury way, full of life and warmth. The Person of Him who gave himself for His church is held up in all its attractiveness. With him, it is ever the Per-

son as much as the work done; or rather, never the one apart from the other. Like Paul, he would fain know *Him*, as well as the power of His resurrection. (Phil. 3: 10).

Once, when Lord Kenmure asked him, "What will Christ be like when He cometh?" his reply was, "*All lovely*". And this is everywhere the favourite theme with him. At times he tells of His love. "His love surroundeth and surchargeth me." (Letter 104). "If His love was not in heaven, I should be unwilling to go thither." (Letter 104). Often he checks his pen to tell of *Christ Himself*, "Welcome, welcome, sweet, sweet cross of Christ;" — then correcting his language, "Welcome, fair, lovely, *royal King, with Thine own cross.*" (Letter 61). "O if I could doat as much upon *Himself* as I do upon His love." (Letter 160). "I fear I make more of His love than of *Himself.*" (Letter 179). How startling yet how true, is this remark, "I see that in communion with Christ we may make more gods than one," (Letter 168) — meaning that we may be tempted to make the enjoyment itself our god. It was his habitual aim to pass through privileges, joys, even fellowship, to God Himself: "I have casten this work upon Christ, to get me *Himself.*" (Letter 187). "I would be farther in upon Christ than at His joys; in, where love and mercy lodgeth, beside His heart." (Letter 286). "He who sitteth on the throne is His lone a sufficient heaven." (Letter 352). "Sure I am He is the far best half of heaven." (Letter 279).

In a word, such was his soul's view of the living Person, that he writes, "Holiness is not *Christ*, nor the blossoms and flowers of the tree of life, nor the tree itself." (Letter 336). He had found out the true fountain-head, and would direct all Zion's travellers thither. And let a man try this; let the Holy Spirit lead a man to this *Person*; — and surely his experience will be, "None ever came up dry from David's well."

7. *All who love that blessed hope and the glorious appearing of the great God our Saviour.* — The more we love the Person of Christ, the more ought we to love His appearing; and the more we cherish both feelings, the holier shall we become. Rutherford abounds in aspirations for that day; he is one who "looks for and hastens unto the coming of the day of God!" While in exile at Aberdeen in 1637, he writes, "O when will we meet! O how long is it to the dawning of the marriage day! O sweet Jesus, take wide steps! O my Lord, come over mountains at one stride! O my Beloved, flee as a roe or young hare upon the mountains of separation." Now and then he utters the expression of an intense desire for the restoration of Israel to their Lord, and the fulness of the Gentiles; but far oftener his desires go forth to his Lord Himself. "O fairest among

the sons of men, why stayest Thou so long away? O heavens, move fast! O time, run, run, and hasten the marriage day!" To Lady Kenmure his words are, "The Lord hath told you what you should be doing till He come. 'Wait and hasten,' saith Peter, 'for the coming of the Lord.' Sigh and long for the dawning of that morning, and the breaking of that day, of the coming of the Son of Man, when the shadows shall flee away. Wait with the wearied night-watch for the breaking of the eastern sky." Those saints who feel most keenly the world's enmity, and the Church's imperfection, are those who will most fervently love their Lord's appearing. It was thus with Daniel on the banks of Ulai, and with John in Patmos; and Samuel Rutherford's most intense aspirations for that day are breathed out in Aberdeen.

His description of himself on one occasion is, "A man often borne down and hungry, and waiting for the marriage supper of the Lamb." (Letter 63). He is now gone to the "mountain of myrrh and the hill of frankincense;" and there he no doubt still wonders at the unopened, unsearchable treasures of Christ. But O for his insatiable desires Christward! O for ten such men in Scotland to stand in the gap! — men who all day long find nothing but Christ to rest in, whose very sleep is a pursuing after Christ in dreams, and who intensely desire to "awake with His likeness."

## Mbuma Zending Meeting

The annual meeting of the Mbuma Zending was held this year in Zwolle on Saturday, 29th April. I had accepted the invitation of this Mbuma Zending Committee to attend and to give a short address. On Friday 28th April, I arrived in Holland and was met at the airport by Ds Peters, Mr Hilbrand and Mr D. Vermeulen and driven to the home of Mr and Mrs Hilbrand where I spent that night. Next morning we proceeded to Zwolle where several thousands of persons had gathered from various parts of Holland for the occasion. This was sufficient evidence in itself to indicate the continuing zeal of this people but their generous donations left no room for doubt.

When the meeting commenced, the venerable Ds Malan took the Chair and under his guidance the proceedings of the day were carried on with that high degree of dignity and reverence becoming the affairs of the Lord Jesus Christ in whose Name we met. Addresses were given by Ds Malan and other members of the Mbuma Zending Committee, as well as by Rev.

P. Mzamo of Zimbabwe and myself. I was not able to follow the addresses given in Dutch but Mr van Vliet my interpreter, wrote down for me the leading parts. He also interpreted in full the addresses given by Mr Mzamo and myself. Mr Cecil Sobantu whom I knew as a member of the Church when I was serving on the Mission Field, over thirty years ago, was present on the platform.

There can be no doubt that the members of the Mbuma Zending Committee and that vast number of people so assembled were not only concerned for the future of the Mission of the Free Presbyterian Church in Africa but also for the Church in the crisis which she was facing at the time, and I think it fair to relate that they manifested their desire and expectation that the Church would take the stand which she ultimately did on the issue.

We have reason to be thankful for the enormous effort put forth by our Dutch friends in connection with the activities of our Church Mission in Africa and our prayers should be that the Lord would bless.

After the meeting dispersed I proceeded to the home of Mr and Mrs Freeke in The Hague where I was to spend the weekend. Thus a long-desired hope was fulfilled when Mr Freeke and his son took me on the Saturday evening to visit one who had been much engaged in work for the Mbuma Zending Committee over a period of many years, by way of translation, and who had shown a great interest in the Free Presbyterian Church of Scotland by paying many visits to Scotland, namely Mr van Waveren. Due to old age and failing health, Mr van Waveren, for some time, had been unable to attend the annual meetings. In his apartment which he temporarily occupied in a Home of Rest in The Hague we had the privilege of conversing with him and engaging in worship. Those who remember Mr van Waveren and who were acquainted with him spiritually will remember that he was a man greatly harassed with temptations and much exercised as to his state for eternity. It was therefore remarkable to find him composed and at ease spiritually and able to speak of the goodness of the Lord to him. However, only a few months after this Mr van Waveren passed away, we believe, to be with the Lord. I regret very much that I was not at his funeral. In his passing away the Church has lost one of its loyal supporters and one who took great interest in the Mission work.

I conclude by saying how indebted I am to the Mbuma Zending Committee for inviting me to attend the Meeting and for the attention I received.

(Rev.) A. E. W. Macdonald

## Quotations

“Let me read His precious Word; it is the glass by which I am to examine my heart, speech, and behaviour; it is my guide in the way to glory; it is my armour to defend myself, and slay my spiritual foes; it is the food, the sincere milk, on which my soul liveth. Thrice sweet promise! how exactly suited to my case; how richly stored; how pregnant with the goodness of God; how ravishing to my heart! Where wast thou during the late circumstances of my soul? Often have I read thee, but never felt thy power as now. Sweet mystery! doctrine of God in my nature, loving, undertaking, obeying, dying, rising again, and interceding for me! it is like honey to my mouth; it penetrates to the bottom of my heart; it is “like new wine going down sweetly.” Just commandment of Heaven, how pleasantly dost thou awe my conscience, reprove my sin, direct my path, and sway my will! Say, could ten thousand years’ perusal of plays and romances, afford such pleasure to a soul, as these few lines of inspiration have done to mine? Can souls immortal feed on fancies? Surely not; except to future woe. Ye sons and daughters of pleasure, retire and read your Bibles, to by gay.” — **John Brown.**

“The Church is Thine, fence it, water it, defend it, keep the wild boar out of it. Therefore the enemies thereof shall one day know what it is to make a breach in God’s vineyard.” — **Richard Sibbs.**

“There are some who will have ten desires for death, when they will not have one for the death of the body of death.” — **Andrew Gray.**

### **Be ye Holy**

“God is universally holy in all his ways; so Psalm 145: 17. “His works are all holy,” whatever He doeth, it is done as becomes a holy God: He is not only holy in all things, but at all times unchangeably holy. Be ye therefore holy in all things, and at all times, too, if ever you expect the benefit of Christ’s sanctifying Himself to die for you. O brethren, let not the feet of your conversation be as the feet of a lame man, which are unequal. Be not sometimes hot and sometimes cold; at one time careful, at another time careless; one day in spiritual rapture, and the next in a fleshly frolic; but be ye holy “in all manner of conversation,” in every creek and turning of your lives; and let your holiness hold out to the end. “Let him that is holy be holy still.” Not like the hypocrite’s paint, but as a true, natural complexion.” — **Flavel.**

### **David Brainerd’s View of Eternity**

“Let me tell you, my brother, eternity is another thing than we ordinarily

take it to be in a healthful state. O how vast and boundless; how fixed and unalterable. Of what infinite importance is, that we be prepared for eternity! I have been just a-dying now for more than a week, and all around me have thought me so; but in this time I have had clear views of eternity. I have seen the blessedness of the godly in some measure, and longed to share their happy state. I have also been comfortably satisfied that through grace I shall do so; but O what anguish is raised in my mind to think of an eternity for those who are Christless, for those who are mistaken, and who bring their false hopes to the grave with them! the sight was so dreadful that I could by no means bear it. My thoughts recoiled and I said (but under a more affecting sense than ever before), Who can dwell with everlasting burnings?"

"Sinners can do nothing but make wounds that Christ may heal them, and make debts that He may pay them, and make falls that He may raise them, and make deaths that He may quicken them, and spin out and dig hells to themselves that He may ransom them. Now, I will bless the Lord that ever there was such a thing as the free grace of God, and a free ransom given for sold souls; only, alas, guiltiness maketh me ashamed to apply Christ, and to think it pride in me to put out my unclean and withered hand to such a Saviour! But it is neither shame nor pride for a drowning man to swim to a rock, nor for a ship-broken soul to run himself ashore upon Christ." — **Samuel Rutherford.**

### **Bible Reading**

President Woodrow Wilson, a former President of the United States, said: "I am sorry for men who do not read the Bible every day; I wonder why they deprive themselves of the strength and the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times, suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyse, has suddenly thrown its light upon that page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit so intimately to the very spirit that is seeking its guidance. And so, when we teach our children, we do not teach them, I hope, dogmatically. We must not try to make them read the Scriptures as we read it, but merely try to bring them into such contact with the Scripture that it will yield its meaning to their hearts and to their minds. Make it their companion, make it their familiar textbook, and the rest will take care of itself."

## The Character of a Pilgrim

The most tumbling and desponding pilgrim Zionward has in him that blessed hope of eternal life, which however unconsciously, will continue to animate till it be lost in fruition; a hope, the necessary attendant of holy faith, and having for its object deliverance from the body of sin, perfect restoration to the likeness of God, and His full and everlasting communion; founded not on any internal experience, but on the promises of a faithful God in Christ Jesus. He who has but just entered on his pilgrimage, he in whose heart the spark of grace glows most feebly, has yet desires wrought in him, which nothing less than the holy blessedness and communion of heaven can satisfy. It is not indeed at once that the barrenness of this world in all that can worthily fill the mind or the heart is fully perceived by the pilgrim. Christ was the only perfect pilgrim. He alone was truly unspotted from the world. The faith that gives substance to hoped for blessedness is encountered by unbelief, which represents it as shadowy and unsubstantial; the hope that incites to press forward to its enjoyment is met by chilling despondency and fear; and the holy desire that pants for its full gratification by deadening withering carnality. But wherever the spirit of pilgrimage is implanted, there it never wholly dies away. And therefore it is that the Christian is never permitted to settle down in this world as if it were his home; despite of the suggestions of unbelief and carnal reason, despite the proneness of his heart to go after its covetousness, and despite the ensnaring example and practices of the world, he still feels that he is here in a wilderness condition. It is a part and not the least precious part, of his great Leader's conduct and management to correct him when he goes astray, and to remind him painfully and practically that this is not his rest, and that he must not view it as such. It is his privilege to have his heart's dearest idols thrown down, to have his fairest worldly hopes blasted, to have the emptiness of the creature discovered to him. It is his privilege to feel an aching void in his heart which the world can never fill, to be kept deeply sensible of wants that created good cannot supply, and to be led by a hard and rugged path as often as his treacherous, idolatrous heart would have him take his ease. He is thus enabled to go out of the wilderness with his face towards the heavenly Canaan.

# Notes and Comments

## **Trinitarian Bible Society Projects**

The Trinitarian Bible Society helps to prepare and distribute faithful translations of the Bible in many languages and many countries throughout the world. Earlier this year the Society undertook the printing of new translations of the New Testament in two tribal languages for the Chad Republic, in Africa, producing 10,000 copies in the language of Sara Kaba Naa and 2,000 copies in Tumag. It can now be reported that, after a lengthy journey, these Scriptures have safely reached the Chad, to the great joy of these two tribal communities who have never before had the Word of God available in their own tongue. Another African language project is the reprinting of 5,000 copies of the Gio New Testament for Liberia, to meet the needs of the growing number of newly literate believers. In Europe, the Society has recently printed a new translation of the Gospel of John in the Catalan language, which is spoken by about seven million people in Spain.

The large-scale project to supply Russian Bibles to the Soviet Union continues to expand, as more and more requests for Russian Bibles are received. More than 200,000 Russian Bibles have been printed for despatch to the Soviet Union, and many thousands of Russian New Testaments. One current need is for a large-print edition of the Russian New Testament, and this is expected to be printed within the next few weeks. The October issue of the Society's "Quarterly Record" reproduces many extracts from letters received from contacts in Russia, showing the great eagerness of many people in that country, both believers and unbelievers, to obtain and read a copy of the Russian Bible. The Society is thankful for all financial support which has been received for these projects, and also lays emphasis on the need for prayer that many may be brought to a knowledge of the Lord Jesus Christ as their Saviour, through the reading of the Word of God.

## **Earthquakes in Divers Places**

In Northern California many perished and many more were injured in the earthquake which struck that area. More than a mile of the two-tier Interstate highway in Oakland collapsed crushing the cars beneath. Earthquakes also struck Northern China, rendering 50,000 people homeless. The casualty figures were lower than in Northern California. These sad events in which many died are reminders of our exposure to sudden death at any time. Such events were to be signs of the calamity which was to

overtake the Jewish nation after the Saviour left this world, and no doubt are signs also of the last days. "Be ye also ready," is the warning of Scripture, "for in such a time as ye think not the Son of Man cometh."

### **Recovery of Lord Tonypandy**

Lord Tonypandy, a former Speaker of the House of Commons, has wonderfully recovered after being treated for stomach cancer. It was gratifying to hear him publicly acknowledge the Lord's hand in His recovery and giving thanks to God for it. He acknowledged also the prayers of thousands which strengthened him in his illness. He went on to say of Britain: "When I think of tomorrow's world in Britain, I cannot help believe that unless we bring our Christian faith back to the centre stage, we shall pay a heavy price." These are wise words from an elder statesman.

### **Another Version of the Bible**

Still another version of the Bible has come off the presses of the land. This time it is the Revised English Bible, a successor to the New English Bible. It is reputed to be backed by all the mainline churches. In advertising it is dubbed — "One Bible for All". The fact that it is represented as the first fully ecumenical Bible in English immediately casts doubt on its faithfulness as a translation. We are told from press reports that the joint committee who have overseen the production include Professors Robin Barbour and N. W. Porteous of the Church of Scotland, Revs. James Foley and Thomas Hanlon of the R.C. Church and Rev. Fergus MacDonald, a Free Church of Scotland minister, and General Secretary of the National Bible Society of Scotland. At the service at Dunblane to mark its publication, the R.C. Bishop Mario Conti was the preacher.

Why another version? Are there not plenty of versions already? Satan, by his subtle strategy in promoting a multiplicity of versions, has thereby instilled confusion into the minds of people as to what is indeed the true Word of God. We have reason to be thankful that in the Authorised Version in the English language we have a version which is faithful and trustworthy. This should only confirm our support for the Trinitarian Bible Society. For a critique of this version see the Trinitarian Quarterly Record.

### **The Archbishop of Canterbury and the Pope**

In an article in *The Times*, commenting on the recent visit by the Archbishop of Canterbury to the Pope, Canon Cruise O'Brien speaks of the visit as a doomed enterprise. He points out that when Dr. Runcie and the Pope talk about unity, they are not talking about the same thing. While

the Archbishop is thinking of some kind of compromise, he says that the Pope is thinking of nothing less than the return of the Church of England to the Church of Rome. He further points out that even Dr. Runcie's acceptance of the universal primacy of the Pope is not enough for the R.C. Church. The Pope requires that Dr. Runcie also accepts papal infallibility if there is to be unity between the two Churches. The Queen also will have to go as Head of the Anglican Church. Without these and other requirements being fulfilled there can be no union between the two Churches. Canon Cruise O'Brien does not view such a union attainable. For our own part we are not so sure that the Church of England will never enter the fold of the Church of Rome.

### **Sabbath Collection of Mail**

Although the threat of industrial action prevented the Post Office from reintroducing mail collections on Sabbath in October the Post Office warned the Union that they remained determined to begin Sabbath collections within the next two months. The enemies of the Sabbath and of the Lord of the Sabbath are many but He is stronger than they, and is able to defeat all their counsels, if He will.

### **American T.V. Evangelist Jailed**

The American T.V. Evangelist, Jim Bakker, was sentenced to 45 years in jail. It would appear that he had defrauded his devoted followers out of millions of pounds. He received more than 100 million dollars in donations and had kept at least three million for himself, according to press reports. The judge also fined him half a million dollars. His "Praise the Lord" T.V. ministry is now defunct. It is a sad reflection on the American religious scene that a man professing to be a preacher of the Gospel can so impose on people in this way for so long a time.

### **Guildford Four Freed**

The Court of Appeal quashed sentences passed on four persons convicted in 1974 of murder and other terrorist offences. It was stated that misleading evidence had been given by police officers at the time and this undermined the reliability of the convictions. A judicial inquiry is to be held into the case. The four persons spent 14 years in jail.

It no doubt happens from time to time that persons are found guilty of crimes they have not committed but it must be comparatively rare. If, however, misleading evidence was deliberately given it would be a serious reflection on the police. No doubt the inquiry will bring this out.

Already people are using this case to try to ensure that the death penalty is not restored. A newspaper headline reads: "Hanging is laid to rest once and for all, says M.P.'s." It is not at all certain, had the death penalty been in operation at the time, that any of the four would have been executed. But apart from this, the argument for or against the death penalty does not stand or fall on the question of whether innocent persons may be wrongfully convicted of capital crimes, but on the question of whether or not the Word of God requires it. Against that there is no appeal.

## Church Notes

### **Day of Humiliation and Prayer**

In view of the frightening and revealing statistics relating to the increasing momentum of evil and the varieties of iniquities manifested in this our day, together with the continuing moral and religious decadence, overspreading the Church and Nation, the Synod agreed that Wednesday 13th December, 1989, be held as a Day of Prayer and Humiliation before the Lord against whom we have all sinned most grievously.

### **Theological Conference**

The Theological Conference will be held this year in the Hall of St. Jude's Church, Glasgow on Tuesday, 5th December and Wednesday, 6th December (D.V.). For further details see the notice in the November issue of the F.P. Magazine.

### **Foreign Mission Staff**

Mr Dick Vermeulen who has been working in Kenya and Malawi for over a year in connection with our Mission there returned to New Zealand in November but hopes to return (D.V.) next year for a further period of work. Mr Vermeulen has supervised the building of a hospital clinic at Sengera in the Kisii District of Kenya. Services are carried on week by week both in Kenya and Malawi by the men who were in Zimbabwe in 1987. An appeal for workers to go out to these countries appeared in the November issue of the Magazine and is renewed in this issue. It is to be hoped that the Lord will direct persons suitably qualified for this work, to offer themselves to go out there to help in the work of establishing Missions in both countries. Miss Margaret MacAskill returned to Mbuma in October after a period of furlough at home.

**Centenary Committee**

The Centenary Commemoration Committee appeal to anyone who may have original letters or photographs pertaining to the history of our Church to send them to the Church Librarian, Dr. Duncan MacSween, 133 Woodlands Road, Glasgow.

All items sent in will be carefully preserved and in due course returned to their owners. Such items will be of use to the Committee in its preparation of a Church Centenary Volume.

**Overseas Deputies**

During November Rev. J. MacLeod, Stornoway, was able to pay a visit to Auckland, New Zealand to encourage the people of our church there, as a breakaway group has been formed in that part also. Rev. D. B. Macleod visited Chesley in Canada for a similar period. We trust that the Lord may own the visits of the Church Deputies to the building up of His Cause in those parts of the world.

**Foreign Mission Appeal for Staff**

The Foreign Mission Committee would be pleased to hear from anyone willing to work:-

- (a) as a doctor or nurse in a recently built hospital in Kenya.
- or (b) as a mathematics teacher in Ingwenya Secondary School, Zimbabwe.

Please contact the Clerk, Rev. J. R. Tallach, Free Presbyterian Manse, Raasay, Kyle IV40 8PB.

**Presbytery Meetings (D.V.)**

**Skye:** At Portree on 6th February, 1990 at 11 a.m.

**Outer Isles:** At Stornoway on 13th February, 1990 at 12 noon.

**Zimbabwe:** At Bulawayo on 13th March, 1990 at 2 p.m.

**Broadford Communion**

The Kirk Session of Broadford Congregation have decided to hold only one Communion a year, in October, Third Sabbath.

**James Tallach, Interim Moderator**

**List of Communions**

The list of Communions on the inside front page of the Magazine has been corrected for 1990. The Editor would be glad to receive any further corrections which are necessary.

### **Aberdeen Services**

Services have recommenced in Aberdeen and those affected should look for advertisements in the *Aberdeen Evening Express* for the times of services. Rev. D. M. Boyd would be grateful to receive the names and addresses of students studying in Aberdeen.

### **Free Distribution Fund**

We would remind readers that many Magazines are sent out free every month, some to libraries, some to readers overseas who could not afford to buy them. We trust that the Free Distribution Fund will continue to be supported as in the past. Deacons' Courts may see their way at the end of the year to give a contribution to this useful fund.

### **Our Edinburgh Congregation**

When a Free Presbyterian Church took up its separate position from the Free Church in 1893, on account of the passing of the notorious Declaratory Act, a Free Presbyterian Congregation was formed in our capital city. At first, this congregation met in a hall. In 1903 Rev. A. Stewart, the Free Presbyterian minister in Oban, was inducted as Pastor of this Congregation. Shortly after his settlement a church was purchased. In 1905 Rev. A. Stewart defected to the present Free Church. He took the Free Presbyterian property with him. Those who remained steadfast to the Free Presbyterian testimony had now to endeavour to find a place of worship, and they began once more to meet in a hall. It may be said that the Rev. A. Stewart had occasion to join another Free Church congregation in Edinburgh at a later date. The Free Presbyterian Church building was sold to be used as a motor garage. In 1921, however, the congregation did obtain a suitable church in Gilmore Place, and although they were small in numbers, with the help of friends throughout the Church, the purchase price was soon paid off. Their happiness in settling down to worship God in their new church was considerably increased, when in 1923, the Rev. Neil MacIntyre became their minister. Mr MacIntyre was a clear, unctious preacher of the everlasting Gospel, and a loyal, warm-hearted, Free Presbyterian, being one of the band of divinity students who stood by the Rev. Donald MacFarlane in his historic stand in 1893. He was competent not only to instruct his congregation in the doctrines of God's Word, but also ensured that they understood the position of the Church to which they belonged, and the necessity for its separate and distinct witness. During his ministry drops from heaven fell on the souls gathered to worship in our congregation, and there are still some alive who remember refreshing Communion Seasons there. The present

writer, who attended his First Communion in Edinburgh in 1935, can testify to this. He remembers very well the godly elders who upheld the hands of Mr MacIntyre then — Peter Anderson, James MacKay, the father of the present Lord MacKay of Clashfern, John MacLeod and Andrew Pottinger, were precious men of God, whose love to Christ in the everlasting Gospel, and being faithful to the principles and practice of the Church in which he had taken his ordination vows. Communion Seasons continued to be solemn and joyful occasions.

On the lamented death of Rev. D. Campbell, the vacancy was filled by Rev. Angus Morrison, Oban. This minister defected to the organisation known as the Associated Presbyterian Churches, by signing a deed of separation in which he separated from the Free Presbyterian Church of Scotland. He continues to sit in the Free Presbyterian Manse. He and those who left with him have taken possession of the church, which had been purchased with such delight by the Free Presbyterian Congregation in 1921. As a result of this conduct, those who have remained steadfast to the Free Presbyterian testimony, once more find themselves worshipping in a hall. This is grievous enough to our loyal people, but what is really painful to them, as to godly people everywhere, is the use to which their beloved church is being put. The *Tolcross Times* of October 1989 informs us that in the place where God was once worshiped in spirit and truth the following pseudo-religious activity is advertised — “The Six O’Clock Club” for children of primary school age recommences Wednesday, 25th October. Time: 6-7 p.m. each Wednesday of school term. Venue: Gilmore Place Church Hall (junction of Gilmore Place and Upper Gilmore Place). Send your children along for a happy hour of games, singing, Bible stories etc.”

It is sad, and indeed solemn when young, immature children, are given the impression that this kind of carnal conduct has anything to do with the holy religion inaugurated by the Son of God. I am sure that there are still alive, those who remember refreshing Communion Seasons in Gilmore Place, and that they would prefer to hear that Gilmore Place Church has been sold as a motor garage, than that its precincts should be put to such a use.

But what can be expected of a professed Protestant clergyman who sees nothing wrong with an elder in his Kirk Session being present at a Requiem Mass, although it is a demonstrable fact, in the light of Holy Scripture, that the Requiem Mass is the most Christ-dishonouring form of false worship performed on the face of God’s broad earth.

(Rev.) D. MacL. (Glasgow)

## Lochinver and Stoer Communions

The Kirk Session of the Assynt Congregation has decided, regretfully to reduce the number of Communions to two annually: Stoer on the 1st Sabbath of April and Lochinver on 4th Sabbath of October.

## Inverness Induction

The Induction of the Rev. D. Boyd, Farr, as Pastor to the Inverness Congregation will take place on Friday, 8th December at 7 p.m. (D.V.).

# Acknowledgment of Donations

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

**Broadford:** Anon., £30; Anon., £5; Anon., £5.50; Psalm 60: 4 £10.

**Edinburgh:** Anon., £80 for Sust. Fund; Anon., £20 for Home Mission Fund.

**Fort William:** Anon., Friends of Fort William Cause £10 for Congr. Fund; Friend, Caol £10 for Sust. Fund.

**Glendale:** Glendale Friend £10; where most needed per Rev. D. Nicolson; C.M.P. £5 (envelope in plate) for Sustentation Fund.

**Greenock:** Friend, Achavack £50; D.R. MacS. £25; Miss J. M. £20; J. C. £20; Friend, Lochcarron £20; Anon., £20 for Sustentation Fund.

**Laide:** Dutch Friends £3 for Church Door Collection, £5 where most needed, £5 for Bibles for Communist Countries; P. J. £50 for Jewish and Foreign Missions; Inverness Friend £40 per K. MacKenzie; Tolsta Friend £10 per Rev. D. Ross, both for Church Door Coll.; Edinburgh Friend £10, for the Cause at Laide; L. M. for windows for Manse £130; Shildaig Deacon's Court £50 for use of Laide car; Applecross Deacon's Court £60 for use of Laide car; Mrs J. S. and Daughter, Wick £100 for stand taken at the Synod.

**Larne:** Envelope in plate £25 for Ingwenya Mission and £25 for Congr. Funds.

**Loch Broom:** Mrs M. MacG., £200 in memory of her beloved husband.

**Oban:** Anon., Glasgow £10; Anon., £150, both for Congregational Purposes.

**North Harris:** M. M. Tarbert £10 (in plate); Friend, Stockinish £10 per R. M. C.; M. A. M. L., Tarbert £10 (in plate); S. M. L. & M. M. Cluer £20 per J. McL.; Anon., Tarbert £5 (in plate), all for the Communion Expenses; Anon., Tarbert £5 (in plate), for Welfare of Youth; P. A. & D. M. L., Grosebay £10 for Comm. Exps. per J. McL.; S. £10, for the plate.

**Staffin:** Friend, Portree, £50 where most needed; Friend, Inverness £25 per Rev. A. M. C., for Recording System for Church; Friend, Staffin £20 for upkeep of Minister's car.

**Stornoway:** C. & M. £100 for Sust. Fd. per Rev. J. MacLeod.

**Uig, Lewis:** C. M. £20; Anon., £5, £5, £5, £2 (all by envelope in plate) all for Induction; Friend, North Tolsta £10 for Induction per Rev. D. J. McD., Friend, North Tolsta £10 where most needed per Rev. D. J. McD.; C. S. £10 where most needed (by envelope in plate); Stornoway Friend £20 (envelope in plate) for Congr. Fund.

**Portree:** Anon., £20 for Braes Bus (envelope in plate); Friend £20 for Church Bus; Friend £20 in appreciation of Church Bus; Friend £20; Friend £7; Friend £20 all for Sust. Fund; Two Friends £30 for Church Door Collection, last six per F. M.; Mrs A. M. £20 for Congr. Purposes per S. Y. M.

**Raasay:** Inverarish couple £20 per M. D. MacKay; Raasay Friend £300, both for Sust. Fund; Envelope in plate £15 for Famine Relief in Zimbabwe; Envelope in plate £15 for Tapes; Inverarish couple £20 for Congr. Fund per M. D. MacKay; Envelope in plate £10; Envelope in plate £20; Raasay Friend £100 all for Car Fund.

**Correction:** In the November F.P. Magazine at page 361, in the Review on Jude by Thomas Manton, the third last line should read — "first rise and spring of mercy was at election."