

The Ordination and Induction of Rev Donald M Macleod

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Preacher: Rev Paul Murray

[0 : 00] Well, on behalf of the Presbytery of the Western Isles, can I extend a very warm welcome to you to the ordination and induction of Mr. Don McLeod to this congregation, the congregation of North Tolstair.

As you know, our ordinations and inductions take place in the context of worship, and we're going to begin our worship this evening by singing to God's praise in Psalm 122.

You have these in your orders of service. Pray that Jerusalem may have peace and felicity.

Let them that love thee and thy peace have still prosperity. Therefore I wish that peace may still within thy walls remain, and ever may thy palaces prosperity retain.

Now for my friends' and brethren's sakes, peace be in thee, I'll say, and for the house of God our Lord, I'll seek thy good always. We're going to sing the whole psalm.

[1 : 24] I believe that we stand to sing, I joyed when to the house of God go up, they said to me. I joyed when to the house of God go up, they said to me, Jerusalem, Jerusalem, within thy gates, are each of the people.

Jerusalem, our city, is, come, and we live together.

How to admit the times of love, the times of God for dinner.

To this mess, the ceremony there, to us in plans to be.

Our foes of judgment in the thrones of inesas perse.

[3 : 06] Without Jerusalem may have peace and felicity.

Let them but love thee at thy peace of still prosperity.

Therefore I wish that peace may still within thy walls remain.

And ever may thy policies prosperity retain.

And for my friends and brethren's saints, peace be in thee I'll stay.

[4 : 28] And for the hands of God our Lord, I'll seek thy good always.

Let us call upon the name of God in prayer. Our gracious and ever-blessed God, it is our pleasure to join with the saints of God gathered from each corner of our island and from even further afield.

In the praise of the God who is indeed worthy to be praised. To worship one who is holy, holy, holy. And the whole earth is filled with his glory.

And we come, Lord, this evening, seeking first and foremost to express our praise, our thanksgiving. To worship in the beauty of holiness.

Lord, we confess that we are a people of unclean lips. And even as we lift up our voices in sweet melody, singing the songs of scripture together, we are mindful that our sinfulness marsch our worship.

- [6 : 02] But Lord, we are thankful that our worship is not dependent upon ourselves, but that all that we offer ascends up into the most holy place through the golden censer.
- That is Christ himself. He who makes continual intercession for his people. And he who we trust is praying for his people here at this very moment.
- And it is a solemn thought to us, and yet a joyful thought, to know that where two or three are gathered together in the name of Christ, that he is there in their midst.
- We plead that promise this evening, Lord, when more than 200 people are gathered in the name of Christ. We pray that our worship would be in spirit and in truth, and that we might meet with the living God in his word and worship, or deal with us then, Lord, graciously.
- We come as a people utterly dependent upon thy grace and love towards us in Jesus Christ. We give thanks that we have a gospel that brings us together, that in the fullness of time, that the Son of God was made of a woman, that he was made under the law, that he might redeem those who were under the curse of the law.
- [7 : 40] We thank thee, Lord, that he was made sin for his people, he who knew no sin, that we might be made the righteousness of God in him. Lord, we thank thee that we have a gospel, that it enables us to say to men and to women, be reconciled to God.
- And we give thanks that ambassadors are being sent out, even in our own island here, a place in many ways insignificant in the eyes of men, and in the eyes of the world.
- And yet, for 200 years, the gospel has been preached here in its purity, and the word of truth has been rightly divided.
- And we pray that that might be true for another 200 years, even as we see great change in our midst, not only in our wider society and nation, but even in our own communities, where the love of many is waxing cold, and where fewer people are attending the means of grace, attending upon the preached word of God, hearing the good news of our crucified Christ declared, O Lord, we ask thee to have mercy upon us, and to come in power, to come in wrath to remember mercy, and to revive thy work in our midst.
- In the midst of these years, rend the heavens, Lord, we pray, and come down. We pray thy blessing to be upon this community of North Tulsa. Bless this congregation, and bless Mr. MacLeod, who this evening we expect to see ordained and inducted into the charge.
- [9 : 25] Lord, O that his ministry might be blessed among the people, that he might be faithful to the one who has called him, that he might be an under-shepherd, directing men and women to the great shepherd of the sheep.
- O Lord, keep him in body and mind. Bless the word preached as we hope to hear of it going out from this pulpit, week by week, undertake for him, uphold him, be with his fiancée, Emma, too.
- We commit her to the care and to the keeping of the God who is able to do for her, exceeding abundantly above all that we can ask or think.
- O Lord, we ask then, that as we continue in thy presence this evening, that we might know the blessing of God upon us, that we might know in our own hearts and minds that peace of God which passes all understanding.
- Do us good. Bless thy word read and sung, preached and heard, and forgive us graciously for sin. For Christ's sake. Amen. Let us now read God's word as we find it in the prophecy of Jeremiah, chapter 6.
- [10 : 51] Jeremiah, chapter 6. We're going to read from the beginning of the chapter. Flee for safety, O people of Benjamin, from the midst of Jerusalem.
- Blow the trumpet in Tekoa and raise a signal on Beth Hacherem for disaster looms out of the north and great destruction. The lovely and delicately bred I will destroy, the daughter of Sion, shepherds with their flocks shall come against her.

They shall put their tents around her. They shall pasture each in his place. Prepare war against her. Arise and let us attack at noon. Woe to us for the day declines, for the shadows of evening lengthen.

Arise and let us attack by night and destroy her palaces. For thus says the Lord of hosts, cut down her trees, cast up a siege mound against Jerusalem.

This is the city that must be punished. There is nothing but oppression within her. As a well keeps its water fresh, so she keeps fresh her evil. Violence and destruction are hurt within her.

[12 : 07] Sickness, her wounds, are ever before me. Be warned, O Jerusalem, lest I turn from you in disgust, lest I make you a desolation, an uninhabited land.

Thus says the Lord of hosts, they shall glean thoroughly as a vine the remnant of Israel. Like a great gatherer, pass your hand again over its branches. To whom shall I speak and give warning that they may hear?

Behold, their ears are uncircumcised. They cannot listen. Behold, the word of the Lord is to them an object of scorn. They take no pleasure in it. Therefore I am full of the wrath of the Lord.

I am waiting of holding it in. Pour it out upon the children in the street and upon the gatherings of young men also. Both husband and wife shall be taken, the elderly and the very aged.

Their houses shall be turned over to others, their fields and wives together. For I will stretch out my hand against the inhabitants of the land, declares the Lord. For from the least to the greatest of them, everyone is greedy for unjust gain.

[13 : 14] And from the prophet to the priest, everyone deals falsely. They have healed the wound of my people lightly, saying, Peace, peace, when there is no peace. Were they ashamed when they committed abomination?

No, they were not at all ashamed. They did not know how to blush. Therefore they shall fall among those who fall. At the time that I punish them, they shall be overthrown, says the Lord.

Thus says the Lord, Stand by the roads and look, and ask for the ancient paths where the good way is, and walk in it, and find rest for your souls.

But they said, We will not walk in it. I said, Watch men over you, saying, Pay attention to the sound of the trumpet. But they said, We will not pay attention.

Therefore hear, O nations, and know, O congregation, what will happen to them. Hear, O earth, behold, I am bringing disaster upon this people, the fruit of their devices, because they have not paid attention to my words.

[14 : 16] As for my law, they have rejected it. What use to me is frankincense that comes from Sheba, or sweet cane from a distant land? Your burnt offerings are not acceptable, nor your sacrifice is pleasing to me.

Therefore, thus says the Lord, Behold, I will lay before this people stumbling blocks, against which they shall stumble. Fathers and sons together, neighbor and friend shall perish.

Thus says the Lord, Behold, a people is coming from the north country, a great nation is stirring from the farthest parts of the earth. They they hold on bow and javelin, they are cruel and have no marshy.

The sound of them is like the roaring sea. They ride on horses, set in array as a man for battle, against you, O daughter of Zion. We have heard the report of it, our hands fall helpless, anguish has taken hold of us, pain as of a woman in labor.

Go not out into the field, nor walk on the road, for the enemy has a sword, terror is on every side. O daughter of my people, put on sackcloth, and roll in ashes.

[15 : 28] Take mourning as for an only son, most bitter lamentation, for suddenly the destroyer will come upon us. I have made you a tester of metals among my people, that you may know and test their ways.

They are all stubbornly rebellious, going about with slanders. They are bronze and iron, all of them act corruptly. The bellows blow fiercely, the lead is consumed by the fire.

In vain the refining goes on, for the wicked are not removed. Rejected silver they are called, for the Lord has rejected them.

Amen. And we pray that the Lord would bless his own word to us, and to his name be all the praise, and all the glory. Let us sing together. Now from Psalm 87, the Sing Sam's version of the Psalm, on Jerusalem's holy mountain, he has founded his abode.

More than all of Jacob's dwellings, Sion's gates are dear to God. Glorious things of you are spoken, Sion, city of the Lord. Many drawn from all the nations, as your people I record.

[16 : 38] I will name as those who know me, Egypt, Tyre, and Babylon. Philistine, along with Cushite, I will count as Sion born. Yes, it will be said of Sion, this and that one here belong, and on her the highest blessing will descend and make her strong.

Born in Sion, God will enter in the people's register. They will sing as they make music. All my fountains are in her. The whole Psalm, again, to God's praise, On Jerusalem's holy mountain, he has founded his abode.

On Jerusalem's holy mountain, he has founded his abode.

Born and all of Jacob's dwellings, Sion's gates are dear to God.

Lord, yes, it will be said of you are spoken, Sion, city of the Lord.

[17 : 49] Many drawn from all the nations, As your people I record.

Sion's gates are dear to God. I will name as those who know me, Egypt, Tyre, and Babylon.

This time, along with Cushite, I will count as Sion born.

Yes, it will be said of Sion, This and that one here belong, And on earth the highest blessing Will descend and make her strong.

Born in Sion, God will enter, With the people's register, They will sing as they make music, All my fountains are in her.

[19 : 17] And I will have you to God's blessing. If you turn with me to the portion of Scripture, Which we read together in Jeremiah chapter 6, And we can take our text this evening From the beginning of verse 17.

I set watchmen over you, Saying, Pay attention to the sound of the trumpet.

Well, friends, Well, may the Lord say to Lewis and Harris this evening, I have set watchmen over you. With the induction this evening, We find not every congregation in our presbytery, But every congregation of the free church in Lewis and Harris With a minister, With a watchman, And as many of you know, There are great areas of Scotland today Who don't have one gospel minister.

Some of them have churches, But some of these churches have very little gospel in them. And yet we look at our own denomination in Lewis and Harris, And we can look at other denominations as well.

And God, as we trust, Set faithful watchmen over the people. I want us this evening to consider this watchman.

[20 : 55] Jeremiah is himself the watchman, And there were other watchmen in his day as well. But I want us to consider the context of the watchman, The duty of the watchman, And then, briefly, The message of the watchman.

Firstly, then, The watchman's context. Jeremiah is mostly addressing in his prophecy, Judah, In the south of Israel.

The ten northern tribes have, By this point, Been taken into captivity. They have been destroyed. They have been exiled, Never to return to the position that they had, And the blessing that they enjoyed.

Now, Jeremiah is addressing Judah, Just before his own people, Are going to be taken into the Babylonian captivity. In fact, He's going to see it happen.

Now, He's doing this in the context of the north already, Having been destroyed. And that's a solemn thing. And we should remember that. This is the people of God, Who had the promises of God, Who had the guardianship of God, And they have been destroyed by their enemies.

[22 : 11] Why? Well, because they rebelled against the Lord himself. They forsook the covenant. And so God forsook them. And you would think, That when we see that happening to another people, That it would sober us.

And we would think, That as Judah saw that happening, To their northern cousins, That it would have sobered them. But it didn't. We read of them, That God says in verse 6, This is the city that must be punished.

There is nothing but oppression within her. He says in verse 10, To whom shall I speak, And give warning that they may hear? Behold, their ears are uncircumcised, That they cannot listen.

Behold, the word of God is to them an object of scorn. They take no pleasure in it. The chapter describes, The people of Judah in many different ways.

We read there that they despised the word of God. They wouldn't have said that, But literally, What it means, The word despise, Means to think little of. They thought little of the word of God.

[23 : 21] They didn't take it at face value. Oftentimes their own word, Was more important to them. They were a people, Who had fallen into idolatry. Yes, they worshipped their own God still, But they worshipped other gods as well.

They were a people who were materialistic, Obsessed with wealth and possessions. And in order to gain that and to keep that, They were full of oppression, And injustice, And pride as well.

God's issue with Judah summed up in chapter 2, When he says that, My people have committed two evils.

This is his indictment against them. Firstly, They have forsaken me, The fountain of living waters. And secondly, They have hewn out for themselves cisterns, Broken cisterns, That can hold no water.

They have replaced, They have forsaken the good water, The pure water, The living water, For tepid waters, For poisonous waters. They have forsaken God, For the idols, The dead idols of the world.

[24 : 27] That's what they've done. And all the while, The temple is operating as normal. Religion is very much alive. Nationalism is alive. The priests are sacrificing. The prophets are prophesying.

And yet God is not mocked. He says in verse 11, And therefore I am full. This is Jeremiah. Therefore I am full of the wrath of the Lord. I am weary of holding it in.

Pour it out upon the children in the street, And upon the gatherings of young men also,
And so on. The wrath. God is angry with them. And because he is angry with his people
For forsaking him, He is going to, He is preparing judgment for them.

He says in verse 19, You can find this throughout the chapter. Hear, O earth. Behold, I am
bringing disaster upon this people, The fruit of their devices, Because they've not paid
attention to my words, And as for my law, They have rejected it.

And at this time, Babylon's army, Which was God's means of judgment, Was almost at the
gates.

[25 : 40] I think it's in chapter 8, That he says, Jeremiah is saying, You can hear their horses
outside. You can hear their war horses neighing.

You can hear the noise of them. You can hear the enemy there. And you're here, Inside of
Jerusalem, With its thick walls. And you say, Well, God will deliver us. We'll be okay, Even
though the city is surrounded.

And the towns and the villages are in smoke. And what are the prophets saying? Well, we
read that in verse 14, Most of the prophets, They have healed the wound Of the daughter
of my people, Slightly, Saying, Peace, peace.

There is no peace. The enemy is at the gates. And that's the message. Peace, peace. It'll
be okay. Don't worry. God won't forsake us. God has made promises to us.

He won't leave us. He won't allow us to be destroyed. It'll work out. Incurable optimists.
Such was Jeremiah's context. And friends, Seems foreign to us in many ways.

[26 : 43] It is foreign. This happened 2,600 years ago, Almost 2,600 miles away. But our own
context isn't too different, Is it? As iniquity was abounding in that society, Iniquity is
abounding in our society.

What is good is called evil. What is evil is called good. What is bitter is called sweet. And
what is sweet is called bitter. If you want evidence of that, Turn on your television. Open
your newspaper.

Listen to Radio Scotland. You'll see it there. You have that in society. In much of the
visible church today, Throughout Scotland, Throughout England, There is apathy.

There is worldliness. In many places, There is godlessness. Almost across the board, In
different parts of the country, There is a rejection of the word of God, As the inspired,
Inerrant truth of God.

There is a rejection of the morality of God. It is dated. We know better. There is in the
church. There is a rejection of the gospel of God. The great truths of salvation.

[27 : 49] And almost everywhere, There is complacency. There is this message, Of peace, Peace,
Because as Hosea says, Like people, Like priests, The people get the minister, That most
represents themselves.

And I hope, And I trust here, That we have a godly people, Electing and calling, A godly
minister. But it isn't always so. It wasn't always so, In the history of the church, In the
scriptures, The history of the church, Post the scriptures.

It's not always so, In our day. In too many of the pulpits, Of our land, While the enemy is at
the gate, The message is, There's peace, Peace. Don't upset anybody, Don't offend
anybody, Don't say anything, That might put people off.

And again, This is in the church. And we think, Well, What a day we're living in. It's always
been like this. This has always been in the church. What does the apostle Paul say to
Timothy?

He says to him, To Timothy 4, Verse 3, The time will come, When they will not endure sound doctrine. He says, But after their own lusts, They shall heap to themselves, Teachers having itching ears, And they shall turn away, Their ears from the truth, And shall be turned unto fables.

[29 : 08] So it is today, Friends, The people won't endure sound doctrine. So in many places, The minister is the entertainer, He's a comedian. The church is the social club.

It's a place where old people go, To have tea together, After they've heard something, That might cheer themselves up, Soon as it's mentioned. Judgment is a bad word.

Hell, Well, What is hell? These things aren't, Part of the vocabulary, In all too many churches. You know, There's only one thing worse, Than hearing of areas of Scotland today, Where there is no church, Where there is no gospel being preached, And that is, Churches that are open, And godless ministers, Gospel-less ministers, Standing in pulpits, And preaching nonsense week by week.

Friends, Whether we accept it or not, In this island, And that is our context. We live in a context, Where the truth is unpopular, In society, And where the truth is unpopular, In much of the church, The visible church of Christ, In our day as well.

The watchman's context, Secondly, The watchman's burden, Or rather, His duty. What was a watchman to do? I said watchman over you, Saying, Pay attention, To the sound, Of the trumpet.

[30 : 34] Well, The watchman's job was normally, To sit on the city wall, And when he saw danger near, When he saw the enemy approaching, His job was to alert people. His job was literally, To pick up a trumpet, And to blow it.

And the only time, That you would hear that particular trumpet, Was at a time, Of war, A time, Of danger. And you know the solemn thing was, Because Jerusalem was surrounded at this time, The trumpet had been sounded.

He's speaking about, He's using this as a metaphor, Yes, But literally speaking, The watchman had sounded the trumpet, They'd seen the enemy, They'd seen Babylon. Well, The prophetic watchman was to do the same, In the case of, Spiritual danger.

He was to be the spiritual eyes, And the ears of the people. He was to read the signs of the times, In light of God's word. And he was to hear God speaking to him, And he was to speak God's word, To the people.

And, When that was a word for good, When it was a word for gospel, When it was comfort, Ye comfort, Ye my people, Saith the Lord, Then that was what he was to do. But when it was a message like this, A message of imminent danger, Of impending judgment, He was to do that as well.

[31 : 55] He was to announce it. The watchman was to warn the people of their danger, And he was to call them to repentance, Call them back to the Lord, That the danger, That the judgment might be averted.

That was his work. And friends, That's the work of the preacher today. Fair enough. It's not the whole work of the preacher, But it is a great part of the preacher's work, Of the minister's calling.

A great part of my work, Mr. MacLeod's work, The work of these other ministers, That you see here around you today, Is to warn you. To warn you to flee from the wrath that is to come.

To warn you to flee from that sin, Which is so beguiling, So destructive, So polluting, So corrupting. The duty of the preacher is to tell you, Friends, That there is a hell, Which is a real place, And that it is to be shunned.

The duty of the preacher is to call the church, To call the nation, To repentance. The duty of the minister, Is to sound the trumpet. To sound the trumpet of danger.

[33 : 00] And that's not an easy thing to do. And sometimes friends, And I speak to, The congregation of North Tolstair here, Your new minister, Who you will, If you do not love him already, I trust, Begin to love very soon.

But sometimes he'll say hard things to you. Things that would have been far easier for him to leave unsaid. He would have had far less hassle, If he wouldn't have opened his mouth at all, And you'll wonder, Well, why does he have to say these things?

Why does he have to be so hard? Friends, it isn't without reason, That many of the prophets spoke about their message, As the burden of the Lord. Because it is a burden.

And this evening, Mr. MacLeod takes that burden, Upon his own back. I'm sure he has had burdens before, But particularly, He takes the burden of this people, This congregation, This community.

And sometimes you'll see him, And you'll wonder, Well, why is he so burdened, A young man like him? What's bothering him? Why does he always look so serious?

[34 : 12] Why does he always look so troubled? Why is it that sometimes, When he's in the pulpit, He shouts at us? Why is it that sometimes, His emotions get the better of him? Why is it that sometimes, He's like Jeremiah himself, The weeping prophet?

Why is that? Because he's bearing a burden. A heavy burden. A burden that no man bears, But, A minister of the gospel.

What is that burden? Well, Let me turn just for a moment, To read from Ezekiel 33, Where we hear of the watchmen, Spoken of again.

Ezekiel 33, From the beginning, Again the word of the Lord, Came to me saying, Son of man, Speak to the children, Of your people, And say to them, When I bring the sword, Upon a land, If the people of the land, Take a man of their coasts, And set him for their watchman, If when he sees the sword, Come upon the land, He blow the trumpet, And warn the people, Then whoever hears the sound, Of the trumpet, And takes not warning, If the sword come, And take him away, His blood shall be upon his own head.

Then, He heard the sound of the trumpet, And took not warning, His blood shall be upon him, But he that takes warning, Shall deliver his soul.

[35 : 37] But listen to this, But if the watchman see the sword come, And blow not the trumpet, And the people be not warned, If the sword come, And take any person from among them, He is taken away in his iniquity, But his blood will I require, At the watchman's hand.

But I thought, That the sword will come, The sword of God's justice, Will descend, Upon those who die out of Christ, The sword will come, Upon those who take not warning, And don't flee, To Christ.

And you know, Friends, If an ungodly minister, Ever came to North Tolstair, Or to any of our congregations, Having the responsibility for our people, And if he withheld that warning, And refused to preach the true gospel to them, The blood would be on his hands.

He'll give account for that. C.H. Spurgeon, The famous Baptist minister in London, In the 19th century, Often said, The gospel, Preaching the gospel is a burden, And if it's not a burden to you today, He would say to his students, It will be one day.

It will be. What a burden it is to know, What a burden it is for Mr. MacLeod to know, For myself, For other ministers here to know, That one day we will be held to account, Not just as men and women, But as watchmen.

[37 : 06] Will there be blood on our hands? What a duty. What a burden. But finally, Let us consider the watchman's message, As we have it here, In verse 16, Thus says the Lord, Stand by the roads and look, And ask for the ancient paths, Where the good way is, And walk in it, And find rest for your souls.

That was his message. Notice that it was, Thus says the Lord. It wasn't his own ideas, His own truths, His own concepts.

It was, Thus says the Lord. And he says to them this, He says, Stand in the ways and look. He pictures them as being at a crossroads. And he says, Judah, You are at a crossroads.

Stand, And look about you, As if you're a man on a journey, And you've come to a fork in the way, Or you've thought to yourself, Has the advice that I have been given, Has it been wise?

Has the way that I have been walking, Has it been the right way? Stop, Stand, And look, And make sure you're on the right road, And make sure that you're heading in the right direction.

[38 : 19] Because you see, As we've seen, This is a people who had sold their soul. Sold their soul for new things. For things that they saw their next door neighbors doing. For the gods that they saw them worshipping.

Anything that was new. Anything that was foreign. Anything that was different. Anything that appeared to work. That's what will take. And so they took the wives, Of their heathen neighbors.

They took their idols, And they worshipped them. They took their ways, Their morality, And they gave themselves to it. And friends, It's a temptation for ourselves as well, Is it not?

That the natural man, Is always looking for something new. We are always looking for something new. Something different. A bit of a change. To get out of the usual routine.

New job might be. New house. New extension. New car. New place to go on holiday. For many today, A new wife. A new husband. Whatever it is. Something new.

[39 : 20] It will sort out all the problems. Of course it never does. But what's in society, Is in the church as well. Something new. Something different. New minister.

New style. New worship. New teaching. New sermons. Anything new. Something different. Something that will bring in a bit of a spark. And Jeremiah is essentially saying to this people in their own context.

Forget about that. You ask for the old paths. Look and ask for the ancient paths. The paths of antiquity.

Where the good way is. He's saying to them. You return to the covenant of your father Abraham. And to the law of Moses.

You return to that. You return to the God of your fathers. He who is the ancient of days. He who is the creator of heaven and earth. Search his scriptures.

[40 : 21] Worship him only. Seek his help. His defense. In his way. Because how shall you escape. O people of Judah. If you neglect so great salvation.

And that's what he's saying. That's what sorry. The apostle Paul is saying to Timothy. The people of itching ears. Some of them. They don't want to hear you. And they don't want to hear what you've got to say.

But see what he says. He says. If we take it back a bit. To chapter 13. Do you continue in the things. Which you have learned. And have been assured of. Knowing of whom you have learned them.

And that from a child. You have known the holy scriptures. He's talking there about the Old Testament. Which was already old fashioned. And out of date. Which are able to make you wise.

Unto salvation. Through faith. Which is in Christ Jesus. All scripture is given. By inspiration of God. And is profitable for doctrine. For reproof. For correction. For instruction.

[41 : 18] For righteousness. People think you're crazy tonight. Coming here. And listening to a message. For half an hour. On something that was written. Two thousand six hundred. Years ago.

Think you're mad. And yet. The apostle Paul. Is saying to you. That it is profitable. For doctrine. For reproof. For correction. For instruction. And righteousness. That the man of God.

May be perfect. Thoroughly furnished. Unto all good works. And notice then. What he says. There's a chapter break. But he says. I charge thee therefore. Before God.

And the Lord Jesus Christ. Who shall judge. The living and the dead. And the dead. At his appearing. And his kingdom. Preach the word. He says. Preach the word.

Be instant. In season. And out of season. Reprove. Rebuke. Exhort. With all longsuffering. And doctrine. And so on. You take this word. You take this old word. You preach it.

[42 : 12] You take this old gospel. This old path. And you declare it to people. That's what you do. Paul is calling Timothy. To the old paths. To the good way.

He's saying. You forget about the philosophy. That the people are after. You forget about their rhetoric. You forget about their strategy. We came not to you.

With excellency of speech. Nor with the enticing words. Of man's wisdom. But in the demonstration. Of the spirit. And of power.

He's saying. You preach the word. You know friends. When the gospel came to Scotland. At the reformation. Almost 500 years ago. They hadn't heard the likes.

Most of them. When revival came to our own island. Around 200 years ago. Again. They'd heard nothing like it. It was new to them. Entirely new. But it wasn't new.

[43 : 12] It was the same old story. Wasn't it? The same old story. That set the country alight. That set our island alight. It was this ancient word.

It was a declaration of this historic. Old fashioned. As some people might call it. Truth. Of a crucified and risen Christ. 2000 years ago.

2000 years ago. That's what was preached. That's what's been preached. Friends. You have a new minister. You have a young minister.

And I hope none of you will despise his youth. He's a man called of God. He's a man called to be a watchman. To preach the unsearchable riches of Christ.

He's a new minister. But expect nothing new from him. Nothing new. It was Princeton Theological Seminary College.

[44 : 12] In America. That prided itself. Having some of the best theologians. Of the day in the 19th century. Of never having taught anything new. And I hope you hear nothing new here either.

Nothing but the gospel. And the doctrine of Mr. Campbell before him. That's what honors God. And that's what God will bless. Not the inventions of men. Not new things. But his way of salvation.

I can't leave the text without highlighting an important part of it. That in light of this calling. We read at the end of verse 16.

But they said. We will not walk in it. I said watch men over you saying. Pay attention to the sound of the trumpet. But they said. We will not pay attention. You know it's one thing to have preachers.

Who will be true to the word of God. It's one thing to have men in your pulpit. Who will sound the trumpet. And call you to pay attention. But what good will it be to you. If you hear this message week by week.

[45 : 19] And you don't respond to it. What good will it be to you. If you hear the old path set before you. If you hear the good way. I'm sitting in this pulpit.

And yet you say. Well it sounds like a good road. I enjoy hearing about it. But it's not one for me to walk in. The truth friends is always there.

Not just to be listened to. Not just to be enjoyed. As an intellectual exercise. Or an emotional exercise. It's there to put in practice. We're called on every page of scripture.

To walk the walk. To fight the good fight of faith. To be obedient to God's word. To be faithful to our savior. And only then.

Only when you walk in the way. Will you find rest. Walk in it. And find rest. For your souls. Only then. Will you find rest.

[46 : 16] For your soul. Only then. Will we find rest. In our churches. Our communities. And in our nation. When this way. Is walked in. To the dismay of Jeremiah.

They said. We won't walk in it. And in 586 BC. Finally. The defenses. Gave way. And Jerusalem.

Was sacked. And the horses. That for so long. They had been hearing. Neighing outside. Of the city walls. Came in. And Jerusalem. Was destroyed.

The temple. Was ransacked. And the people. Were exiled. Out. 2,609 years later. The same trumpet.

Is being sounded here. In our island. What a blessing. For us. That it is. What a privilege. For you. That you have a minister. Here. Being inducted. Into your congregation.

[47 : 13] Who believes. In these. Timeless truths. Of scripture. Who believes. That only through. Believing in the Lord. Jesus Christ.

Can any man. Can any woman. Boy or girl. Find rest. Let us. Pray. That. The response.

Won't be the same. As the response. In Judah. All these years ago. Friends. Some of you are here. And you've been Christians. A long time.

And you've heard this. For a long time. And you've enjoyed it. For a long time. There are some of you. Here though. And you're not Christians. And you know. That you're not Christians. And you know.

That the Lord God. Is speaking to you. And you've heard. About this way. You've heard. About this word of God. You've heard. About this gospel. You've heard. About this Christ. And yet.

[48 : 10] Although the way. Is clear to you. You haven't walked. In it yet. Friends. The trumpet. Is being sounded. And you're being. Called to stand. On God's side.

You've been called. But all of your hope. And all of your trust. In Jesus Christ. While it is yet day. Because the night comes. When no man can work.

The day is coming. When mercy's ground. Shall be no more. And when the gospel. Even in this pulpit. Shall fall silent. Because the Lord. Will have come. Again.

See friend. See friend. That you trust yourself. To this God. To this Savior. To this way. While there is yet time.

Amen. Let us pray. Gracious God. We pray. That the gospel. The great message.

[49 : 06] Of salvation. Might continue. To be preached. In this pulpit. In all of its purity. And beauty. And glory. For many years.

And generations. To come. So that. Our children. And even. Our children's children. Might yet praise. And magnify. The Lord.

Be with us then. As we continue. In thy presence. And forgive us. For sin. For Christ's sake. Amen. Let us sing. Now to God's praise.

In Psalm 95. And from verse 6. O come. And let us worship him. Let us bow down with all.

And on our knees. Before the Lord. Our maker. Let us fall. For he's our God. The people. We of his own pasture are. And off his hand. The sheep today. If you his voice will hear.

[50 : 01] Then harden not your hearts. As in the day. As in the provocation. As in the desert. On the day of the temptation. When me. Your fathers.

Tempt and proved. And did my working see. Even for the space of 40 years. This race. Grieved me. I said. This people. Urge in heart.

My ways. They do not know. To whom I swear. In wrath. That too. My rest. They should not go. These verses of Psalm 95. Or 6. To the end of the Psalm.

To God's praise. O come and let us worship him. Let us bow down. With all. O come and let us worship him.

Let us bow down. With all. And all. And all. And all.

[51 : 00] Our peace. Before the Lord. Our favor. Let us fall.

Everything. Before the Lord. On God.

If he his voice will hear Then pardon all dear hearts As in the provocation As in the desert On the day of the temptation When he, your Father, Stamped and grew And did my working see

Before the space of forty years This grace hath heath Heath heath I said this keep The letters in heart My ways they do not know To whom I say In love and due My rest they should not go I'm going to ask Presbytery Clark, the Reverend Hugh Ferrier, to read out the narrative of the steps that has led us to this induction this evening.

Well friends, these are the steps that the Presbytery and congregation have taken toward filling the vacancy here in North Tolstah.

[53 : 59] The congregation of North Tolstah was declared vacant on Sunday the 1st August 2021 following the retirement of the Reverend Roderick John Campbell. At a duly call congregational meeting on Monday the 28th November 2022 it was resolved to request the Presbytery to meet with the congregation to moderate in a close call to the Reverend Donald M McLeod probationer to fill the vacancy.

On Tuesday the 29th November 2022 the Presbytery considered and acceded to the congregation's request, after which it was resolved to meet with the congregation of North Tolstah on Thursday the 15th December 2022 at 7pm to moderate in a close call to the Reverend Donald M McLeod.

The Presbytery met on the appointed date and the call to the Reverend Donald M McLeod was duly signed and sustained. Mr McLeod being present on the premises was called into the meeting, the moderator placed the call in Mr McLeod's hands upon which he formally accepted the call.

On Tuesday the 20th December 2022 the Presbytery proceeded to make arrangements to take Reverend Donald M McLeod on trials for ordination. It was agreed that a subcommittee of the Presbytery would meet with Mr McLeod on Tuesday the 17th January 2023 to examine him and that following this Mr McLeod would be asked to appear before the Presbytery at its ordinary meeting due to take place on Tuesday the 24th January 2023 to answer any additional questions the Presbytery may have.

On Tuesday the 17th January 2023 the committee met with Reverend Donald M McLeod in Stornway and examined him on the work assigned to him by the Presbytery for his ordination trials. The committee was in agreement that the answers provided by Mr McLeod were all satisfactory.

[55 : 39] The Presbytery met at Stornway on Tuesday the 24th January 2023 and received the report of the committee. After asking the Reverend McLeod for some further questions the Presbytery agreed that his trials for ordination be sustained.

The Presbytery proceeded to set a date for the ordination and induction and it was resolved that the Presbytery meet in Hunkey Fectum at North Tulsa Free Church on Friday 10th February 2023 at 6.30pm to ordain the Reverend Donald M McLeod to the Holy Ministry and to induct him as Minister of the Pastoral Charge of North Tulsa Free Church of Scotland.

The Presbytery subsequently appointed the Reverend Paul Murray, Minister at Kenloch Free Church to preach and preside. The due edictal process has been followed and no objections have been received and the Presbytery is therefore ready to proceed to the ordination and the induction of the Reverend Donald M McLeod.

Well, we now come to the vows that must be taken by Mr McLeod before he is ordained and inducted to the charge here in North Tulsa.

So I'm going to ask Mr McLeod if you would please stand in order to answer these vows. Do you believe the scriptures of the Old and New Testaments to be the word of God and the only rule of faith and manners?

[57 : 18] Do you sincerely own and believe the whole doctrine contained in the confession of faith, approved by former General Assemblies of this Church, to be founded upon the word of God and do you acknowledge the same as the confession of your faith?

And will you firmly and constantly adhere thereto, and to the utmost of your power, assert, maintain and defend the same, and the purity of worship as presently practiced in this Church?

Do you disown all Popish, Aryan, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions, whatsoever contrary to and inconsistent with the foresaid confession of faith?

Are you persuaded that the Presbyterian government and discipline of this Church are founded upon the word of God and agreeable thereto? And do you promise to submit to the said government and discipline, and to concur with the same, and not to endeavour directly or indirectly the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by your accessions, Presbyteries, Provincial Synods, and General Assemblies?

Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church?

[59 : 01] And do you approve of the general principles embodied in the claim, declaration, and protest, adopted by the General Assembly of the Church of Scotland in 1842, and in the protest of ministers and elders, commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner on 18th May 1843, as declaring the views which are sanctioned by the word of God, and the standards of this Church, with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only head, and to His word as her only standard?

Do you promise to submit yourself willingly and humbly, in the spirit of meekness unto the admonitions of the brethren of this Presbytery, and to be subject to them and all other Presbyteries and superior judicities of this Church, where God and His province shall cast your lot, and that according to your power you shall maintain the unity and peace of this Church against error and schism, notwithstanding if whatsoever trouble or persecution may arise, and that you shall follow no divisive course from the doctrine, worship, discipline, and government of this Church.

Are not sealed for the honour of God, love to Jesus Christ, and desire of saving souls your great motives and chief inducements to enter into the function of the Holy Ministry, and not worldly designs and interests?

Have you used any undue methods, either by yourself or others, in procuring this call? Do you engage in the strength and grace of Jesus Christ, our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully, to discharge all the parts of the ministerial work to the edification of the Body of Christ?

Do you accept of and close with the call to be pastor of this congregation, and promise through grace to perform all the duties of a faithful minister of the Gospel among this people?

[61 : 20] Thank you. And I'll ask you under the supervision of the clerk to sign the formula. Oh, an victory. Let's see.

Oh, my God. Oh, look, because of Jesus cards is home. Thank you.

Thank you.

Thank you. Thank you.

And it is our great privilege as a people to see such willing to give their lives to preach the gospel of Christ, to deny themselves and to take up their cross and to follow after Jesus.

[63 : 37] And as we now by the laying on of hands set Donald MacLeod as a presentary aside for the holy ministry, we ask thee, Lord, to set him apart.

Give him to be holy, even as thou art holy. Give him to be faithful, even as Jesus Christ was faithful even to the end.

Give him to be a comforter of souls, even as the Holy Spirit is our great comforter. Do him good, we pray thee, as we set him aside in ordination.

We pray that he might be set aside not only among men, but that he might be set aside from the courts of heaven itself. Do him good, then, we ask.

Bless us, together we pray, and forgive for sin, for Christ's sake. Amen. Amen. Well, in the name of this presbytery, and by the authority of the divine head of the church, I now declare you to be ordained into the office of the holy ministry, with all the privileges and duties thereof, and I induct you to the pastoral charge of North Tolstoy Free Church, and grant you a seat on this presbytery.

[65 : 36] And in token thereof, you will now receive the right hand of fellowship from the brethren, and if, before we do that, I can ask any other ministers who are in our midst here, you are most welcome to come forward as well, and to give Mr Macquell the right hand of fellowship.

Thank you. dieses i Amen.

I'm now going to ask the Reverend Malcolm MacDonald of Calderonish Free Church to address the newly inducted minister. Thank you.

I would like to think that it is because of my wisdom and intellectual prowess that the presbytery have appointed me to this task.

I would like to think, but that doesn't mean that there's any grain of truth in it. But we go back a long way.

[68 : 07] You'd inducted to your first charge. My first charge was South Lochs. You were a near neighbour just across the road.

You were slightly smaller then than you are now. But the presbytery have given me this task.

And I was trying to think of something sensible to say. It's not always easy for me to do that. But I was trying to think of you're in a congregation that's not all too different to my own in many respects.

It's a recent congregation in time. My congregation, Calderonish, was part of the congregation of Carleway until the late 60s, early 70s.

This congregation, slightly older, was part of the back congregation. The former minister is present with us this evening, Mr. Campbell.

[69 : 26] He was Anishoch. Mr. McLean was a good man. Mr. McLean, like myself, a man from Shawbust. Couldn't get better than that.

And I think prior to that, there was a lochi. Mr. Angus, Reverend Angus Furnessson. And he was here for a good number of years.

And these ministries that came before you will no doubt encourage the people that you will serve to expect much from you.

And you have preached to them in recent times that has encouraged them to call you as their minister. And no doubt, even before now, and certainly after now, they'll tell you that you're the best thing that they've heard for a long time.

That you're the bee's knees, the greatest things and sliced bread. They'll tell you that. Not because the congregation of North Tolstair are not telling the truth.

[70 : 45] They probably think that. But the truth of the matter is, every minister here has at some point been told that by members and adherents in their own congregations.

Some of them rather foolishly believed what they were told. But they very soon came to know that those who were telling them that weren't necessarily telling the truth.

But, you know, that might affect you. You might think, when you're a young minister especially, you might think, well, these people who were so enthusiastic at the beginning of my ministry have certainly lost their enthusiasm.

Or are like it's not as warm as they once were. But that's the way it is. For all of us who are in ministry, we might cut across some paths.

We might tread toes. If you are to be a faithful minister, as we heard you being encouraged this evening, to be the watchman on the tower, sitting on the city walls, then inevitably this is part and parcel of what you will have to encounter.

[72 : 16] But how do you overcome disappointment? How do you overcome perhaps feeling that the people who have called you or those people who were so friendly to you are no longer as friendly as they once suggested they were?

How do you cope with that? And every minister has to cope with it. Because that's part and parcel of the ministry. Part and parcel of the human experience, I suppose.

But you have to remember that the God who has called you has called you to a particular task. There are many ways in which that task is described.

It is spoken of as ministry at times, spoken of a pastorate, spoken of as being an under-shepherd of the flock of God.

But one word stood out when I was thinking of what to say. And that is the word that we find mentioned by Paul a couple of times.

[73 : 28] He speaks of the minister of God as an ambassador. An ambassador. Now, an ambassador is nothing if he is not someone who is speaking on behalf of somebody else.

And that somebody is no less than the king. Usually, they represent a government or the power of that government.

But more often than not, a king. And in 2 Corinthians chapter 5, Paul is there speaking of himself.

He's saying, we are ambassadors for Christ. God making his appeal through us. God making his appeal through us. We implore you on behalf of Christ.

Be reconciled to God. And that's where your focus has to lie. That whatever else you are, and you have many things in the sight of men and women, but you are a representative of God.

[74 : 38] You are here at the request of a sovereign. You have the authority to speak in his name. And you also have his word to speak.

In some comments contained in one of John Stott's writing, he quotes another writer. I don't know if he mentions who that writer is.

But he just states a fact which Paul is intensely aware of. You are duly accredited to represent your sovereign.

And that can go either one way or the other. You might think these people must listen to me.

Because what I have to say, they have to hear it. Which is true. But how you handle that word, it can be something that's very humbling.

[75 : 43] That you have been entrusted with such a word. And that you have the duty and the burden to deliver that word.

Writing in his epistle to the Ephesians, Paul describes himself again as an ambassador. In the authorized version, he's an ambassador in bonds.

I think in the ESV, it's an ambassador in chains. And I think it is John Stott that refers to another writer at that point.

He says that there might be a play on these words. Because the ambassador and the wife of the ambassador, when they were met at some official function, they would of course get dressed up.

And the chains of office perhaps, or the chains that celebrated the wealth of the party that they represented, would be on display.

[77 : 00] And there Paul was speaking of his own chains, which were not glittering, and were not of the type that were made of gold and jewels.

And yet, Paul's chains were such that they had the glory of the office. That was his.

And that's something that should encourage you in your disappointments. I hope there won't be many of them. In the challenges, inevitably there will be challenges, that you are there, not simply to represent Donald MacLeod, to make a reputation for yourself.

I hope you will have a good reputation, and people will hear of your preaching abilities, and preaching successes, and that converts will fill the church, which is what we all want to hear.

But that you will remember, that your role here in this congregation is to speak of the peace of God that passes all understanding.

[78 : 14] That your role is to direct people to experience the reconciliation that Christ has to offer. and that it is not only your privilege, but you are constrained to do that.

That's your burning ambition, that you would fill the office of minister with all the accreditation accreditation that comes with doing it to the best of your ability.

Oh, it's me, Paul says, if I preach not the gospel. And that's why we are here. You have been ordained. Some people here might think, well, what we've seen is old hat.

It's history. There's no place for it. But the Bible speaks of ordination as something that God has required of us.

The church have put a seal upon a ministry newly begun in the presbytery. And we pray that we might, together as a presbytery, see the fruits of your labor.

[79 : 29] Not only tonight, but in the nights and the days and the years that beckon. I was reminded as I was thinking of these words, this is your first charge.

Later, Hugh Cartwright used to say he would be quite annoyed when people spoke of first charges, as if, by implication, there was going to be a second or a third or a fourth.

Maybe there is. But maybe it's, your first is your last. But you have to remember, as God's ambassador, you represent him where he calls you to serve.

And whether that is for a year, 10, a lifetime, as long as you are doing his bidding, you can't expect anything but the greatest of blessings.

Thank you for listening. I'm now going to call upon the Reverend Young Thompson to address the congregation of North Tulsa.

[80 : 43] I want to read a verse from the letter to the Hebrews in chapter 13. At verse 17, Obey your leaders and submit to them, for they are keeping watch over your souls as those who will have to give an account.

Let them do this with joy and not with groaning, for that would be of no advantage to you. Well, we've just had a young minister inducted to the congregation here and I'm sure that you're all very pleased that that's come about.

But there might be the temptation inadvertently of not giving him the same respect as we might to an older man.

But that would be a great mistake for us to do. because God uses young men just as surely as he uses older men.

And we have a record in the Bible of young men that God has used. He prepared Joseph as a young man to prepare the needs of the Israelites in their time of need.

[82 : 16] David was merely a teenager when he slew Goliath and began to release the people of God from the hold of the Philistines.

And God used Josiah to restore Judah to the true worship of God. He was only eight when he came to the throne. we read of him at the age of 16 that he sought to serve God.

At the age of 20 he instituted religious reforms throughout Judah. And at the age of 26 he restored the temple and the Passover.

Passover. So let us never underestimate the fact that God can use young men as surely as old men. We heard earlier on in the evening as to how God used Jeremiah who was also a young man and Daniel and the scripture is full of examples of young men that God used in his own cause.

Now someday God will rule the earth through his son Jesus Christ. But in the meantime he rules his church in this world through elders and Donald has been recognized by the church as a teaching elder and we've just set him aside to that office.

[83 : 54] His authority comes from God as we've heard and should be respected. He's obviously a man to be respected for himself but his office is to be respected and submission to that office is something that falls upon all who are God's people people because as we've just heard people who hold the office of teaching elders are ambassadors for Christ.

They are his representatives. They're not tyrants that will rule for their own benefits and they will not proclaim their own message.

As we've already heard they're to preach the word, they're to reprove, rebuke and to exhort. They are to shepherd God's flock because that's the metaphor that's often used in scripture for those who have been set aside for that function.

We heard of the metaphor of the watchman but we're told that the watchmen were also shepherds and they are to exercise the authority that God has placed upon them as his under shepherds because we know that the Lord Jesus Christ is the good shepherd but he has committed that authority to his under shepherds to feed the flock of God and in order to feed the flock of God he has to preach to rebuke and to exhort and reprove and we're to submit to the teaching that we receive from God's appointed servants.

Now the reason that the apostle gives in that verse that I read out for submitting to them is that they are keeping watch over your souls as those who will give an account.

[86 : 22] The role of the minister is a protective one. They're like shepherds watching over the sheep to protect them. As shepherds protected the sheep from wild animals the shepherds of God's people are to protect them from false prophets.

Jesus himself warned his followers to beware of false prophets who come to you in sheep's clothing but inwardly they are ravenous wolves.

Paul warned the Ephesian elders I know that after my departure fish wolves will come in among you not sparing the flock.

The church is always in danger of receiving bad doctrine and bad doctrine will lead God's people astray as we heard earlier on in the service and that will have devastating consequences.

Now your minister is to protect you as a shepherd protects its flock to protect you from the wolves that will come in and seek to lead you astray.

[87 : 42] They are to watch over your souls. Now sheep ought to submit to the direction that the shepherd gives them because the shepherd has the best interest of his sheep at heart.

Now under shepherds are aware that the chief shepherd is watching over them and that they will have to give an account to the chief shepherd one day and that encourages them to do his job faithfully and to the best of his ability knowing that he will have to give an account for his stewardship.

Now the apostle says concerning that account let them do so with joy and not with groaning. How can they give this account with joy?

Well John tells us in one of his letters I have no greater joy than to hear that my children are walking in the truth and there is nothing that gives a minister greater delight and joy than to see that the flock are walking in obedience to the truth which he has proclaimed on behalf of Christ.

What would give a parent greater joy when he sees his children? Is it when they're giving obedience to what their parents expect them to do or is it when they rebel?

[89 : 26] Well obviously parents are far more pleased when their children give obedience rather than when they're being rebellious and it's the same with the minister.

He wants to give an account that will be joyful for him to give because if he has to give his account with groaning that he preached the gospel faithfully but they didn't listen as they didn't in Jeremiah's day then he would have to do that groaning and the apostle tells us here that that would be of no advantage to you if that's the account that he would have to give.

Now there are difficulties in the ministry there are heavy responsibilities to be born as we've already heard many challenges and difficult situations to be ministered into but what would make it more enjoyable for your minister than to know that you as the people that he's ministering to have sought to give obedience to the message that he's proclaimed.

Naturally when a person enjoys his work he does a better job of it and if Donald is going to see that the people that he's ministering to are obedient to the message that he gives then it will only make him a better minister because those who enjoy their work do it to the best of their ability but those who have no joy in the work that they're doing will do it grudgingly and you won't get the best of his ministry shepherds are called to be shepherds regardless of how the sheep behave they are still to shepherd them but it makes it far more enjoyable and many of you who are familiar with sheep enjoy working with sheep as long as the sheep do what you expect them to do they can be very trying at times when they're not acting the way that you want them to act and the same is true spiritually when Donald sees that you're following in the message that he gives and that he's not having to chase after you as a shepherd would have to chase after disobedient sheep it would give him greater joy to see as

John said to hear that his children are walking in the truth so be attentive to his ministry be attentive at both services on Sunday and in the midweek meeting because after all that's only three or four hours out of your week what's three or four hours out of your week if it's going to reap eternal benefits that would be profitable for your souls the final thought that I want to bring before you is to pray for him the apostles in many of their letters ask the churches to pray for them even Jesus in the garden of Gethsemane asked his disciples to pray with him and if

[93 : 45] Jesus and the apostles desired the prayers of the church how much more does your minister need to be prayed for if Donald is going to give the rest of his life to be an under shepherd to Jesus Christ and to tend the flock of God to protect them from the wolves and to lead them to green pastures and to still water then he needs your prayer so pray regularly and fervorantly for your minister and you will reap the rewards for that may God grant that he would bless these thoughts to you well before we conclude there's just a couple of things to be intimated firstly that the name of the reverend Donald

M. McLeod will be added to the role of the Western Isles Presbytery and then secondly there will be a reception after the service here tonight at North Tolstair Community Hall and each and every one of you are cordially invited to go along to that if you're at all able we're going to begin to bring our evening worship to a conclusion by singing again in Psalm 126 this time if after the Psalm you could remain standing for the benediction and then after that there will be just two brief presentations when Sion's bondage God turned back as men that dreamed were we then filled with laughter was our mouth our tongue with melody they among the heathen said the Lord great things for them a thought the Lord hath done great things for us whence joy to us is brought as streams of water in the south our bondage

Lord recall who sow in tears are reaping time of joy and joy they shall that man who bearing precious seed and going forth doth mourn he doubtless bringing back his sheaves rejoicing shall return the whole psalm to God's praise when Zion's bondage God turned back as men that dreamed were we when Zion's bondage God turned back as men that dreamed were we then filled with laughter was our heart and with melody they among the even said the Lord great things for them have grown the

Lord hath done great things for us when joy to us is grown as streams of water in the sun
are bonded or recall who saw in tears star reaping time of joy and joy they shall that man
who hid in precious sea and going forth water dat adopt d ch or