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Follow Thou Me

Three times the Saviour put the question to Peter "Lovest thou Me", and three times Peter from the very depth of his heart answered "Thou knowest that I love Thee." Peter's three fold denial of his Saviour on that dark night in which his Master had been betrayed required a three fold avowal of his love to Christ. Peter had learned a sore and bitter lesson from his sad experience. The look of Christ had broken his heart and he went out and wept bitterly. If such an ardent follower of the Saviour as Simon Peter failed in that most critical hour, which was the hour and power of darkness, is it any wonder that other lesser disciples would be found failing their Master in the time of trial? Certain it is that they will never stand in their own strength and must be wholly dependent on divine grace to uphold them in the time of testing. Peter had to learn this by bitter experience, and so will we if we do not learn from what is recorded of Peter in the Word of God.

Having received from Peter the three fold assurance of his love, the Saviour, after warning him of trying events which were before him, went on to direct him further when He said: "Follow Me." What the Saviour said to Peter is the only safe course for the true children of God in every age of time, that is, to follow Jesus in the way. He is the One who is to lead His people in the way that they should go. He goes before them to direct them in every step of their path. They are to keep their eye upon Him as He goes before them. He is the Good Shepherd who knows His sheep and who gave His life for them. They are precious in His eyes as His redeemed ones. He has redeemed them from eternal death. He brought them out of Satan's dark kingdom to be living followers of Himself and He will never leave them nor forsake them. He will lead them beside the still waters and make them to lie down in green pastures. He says of His

sheep: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." Peter walked on the sea to go to Jesus but taking his eye off the Saviour he began to sink. So it is with His people when they take their eye off Him who is their Saviour and deliverer. They see the storm and the wind and the waves and begin to sink. Yet even then the Lord does not leave them to sink but stretches out His hand to uphold them. They are called to follow Him at all times and never, never take their eye off Him. This is their safety.

But Peter has a question to put to the Saviour. He sees John and asks the Saviour: "Lord, and what shall this man do?" Immediately the Lord replies: "If I will that he tarry till I come, what is that to thee? follow thou me." Peter was not to concern himself with the path laid out by the Saviour for John. It was enough for him to be concerned with his own path and the duty that Christ required of him. "What is that to thee? follow thou me." This would occupy him fully — seeking to follow Jesus in the way. Other things would distract him from it. Let him be deeply concerned with his own following of the Lamb of God. So it is for us. This is the message that the Saviour has for all His people in their wilderness journey — "Follow thou me." They are called to follow Him through good and through evil report. They are not to look to see what others are doing before they follow Christ or they may never follow Him. They are to be like Joshua who said: "Choose ye this day whom ye will serve but as for me and my house we will serve the Lord." Each of His people must be obedient to this call: "Follow thou Me," and not be distracted from it in any way. They are to go on in strength of God the Lord, recording His righteousness and His only. The end will be glorious for He is leading them on to the city which He has prepared for them in everlasting glory. In following Him constantly and fearlessly He will at last bring them in by the door into the mansions He has prepared for them. There He will lead them into living fountains of water and God shall wipe away all tears from their eyes.

But how may we know if we are indeed true followers of the Lord Jesus Christ? Those who follow Him walk in the ways of uprightness and truth. They have been delivered from the ways of sin and death and are now walking in the way that leads to eternal life. They have been taken out of the broad way and are now on the narrow way. The way in which the followers of Christ walk is the way of obedience to His revealed will. Saul of Tarsus asked the Saviour: "What wilt Thou have me to do?" His people seek guidance and direction from the Lord as to the way in which they shall go. He is their Leader and Guide. His people have come to under-

stand that "wisdom's ways are ways of pleasantness and all her paths are peace." They seek to honour Him by a life of holy obedience to His laws. They know that "without holiness no man shall see the Lord." The Lord has directed them: "Be ye holy, for I am holy." Consequently they seek daily to die unto sin and live unto righteousness and put on holiness. They do so in the strength of divine grace. They take Christ to be their all, "who of God is made unto them wisdom, righteousness, sanctification and redemption." They are therefore in the right way which will lead them ultimately to a city of habitation.

Sermon

by Rev. Lachlan MacLeod

God Remembered Abraham

The substance of a sermon preached in Auckland on Sabbath, 13th July 1986, following the passing of a Homosexual Reform Bill in the New Zealand Parliament.

"And Abraham got up early in the morning to the place where he stood before the LORD: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." (Genesis 19: 27 and 28).

Our text tells us that Abraham went "to the place where he stood before the Lord." As we see from the preceding chapter, that place was where he "stood yet before the Lord" to intercede for Sodom, and where God had given him the promise, "I will not destroy it for ten's sake. But as we know, there were not even ten righteous persons in the city.

From that place Abraham could see the terrible catastrophe that had overtaken the cities. "And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace." Then we read, "And it came to pass, when God destroyed the cities of the plain, that *God remembered Abraham*, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." I would like to dwell just now on this fact of *God remembering Abraham*.

First, we will consider *the time when God remembered Abraham*, namely when He "destroyed the cities of the plain."

Secondly, *what is meant by God remembering Abraham?* It is obvious that He remembered Abraham mainly by answering his prayer for Lot.

The third matter is *that Lot benefited from the fact that God remembered Abraham*. "God remembered Abraham, and sent Lot out of the midst of the overthrow."

First, we will consider **the time when God remembered Abraham**, namely, when He "destroyed the cities of the plain." It was a time of fearful judgment upon cities that had been given over to terrible wickedness. In chapter 13 it is recorded that "the men of Sodom were wicked and sinners before the Lord exceedingly." Chapter 18 tells us that the sin of Sodom and Gomorrah was "very grievous;" and chapter 19 shows how evil the inhabitants of those cities were.

When we are told that the men of Sodom were "sinners before the Lord exceedingly," it means that their wickedness was extraordinary in God's sight. In one sense, we are all sinners before the Lord, inasmuch as the eye of the Lord is upon every one of us; but when it is stated that people are sinners "*before the Lord*," it means that they are sinners in a very bold and evil manner. It is recorded also of the antediluvian world that it "was corrupt *before God*, and the earth was filled with violence." So the people of these cities were sinners in an outstanding way and were exceedingly evil. Chapter 18, tells us that the cry of the cities came up to God. "And the Lord said, Behold the cry of Sodom and Gomorrah is great because their sin is very grievous." These words, "the cry," indicate the enormity of the sin.

Notice also that it is "sin" (and not "sins") that is spoken of; meaning that a particular sin was rife in the cities. It was that sin which provoked God's wrath and cried out, as it were, for judgment. What was the sin of Sodom and Gomorrah? Well, without mincing words, it was gross uncleanness in the form of sodomy. It is difficult, especially for a minister of the gospel, to speak of these things. One is ashamed to mention them, but they have to be dealt with.

This sin is a judgment in itself. This is something we must remember, that when a generation is given over to the sin of sodomy, it is a judgment in itself. In Romans, chapter 1, we read about the sins that were prevalent among the Gentile nations in the time of the apostle. He says that because they left God and turned to idols, "God gave them up to uncleanness through the lusts of their own heart, to dishonour their own bodies between themselves. . . ." That chapter shows clearly the vileness of this sin; but the point I wish to stress is that God, in judgment, *gave them up* to this sin. They dishonoured God by turning away from Him

to idols; and God, in judgment, gave them up to dishonour themselves. This was a judicial act on the part of Jehovah. Let us seriously consider this scriptural aspect of this vile sin: that it is a judgment of God that a generation should be given over to it.

It is also to be feared that where this sin is prominent, further judgment cannot be far away. When this sin is in a nation, it ought to make us tremble when we look at it in the light of God's word. It is a sin that is thought little of today. You meet with it in many parts of the world, including Canada, the United States of America, Britain, Australia, and here in New Zealand; and everywhere it is lightly regarded and frequently condoned.

What should especially concern us today is that this sin is now "lawful" (and I put "lawful" in inverted commas because it is not lawful as far as the law of God is concerned). Here in New Zealand, your legislature made this sin legal last Wednesday. This means that a majority of the Members of Parliament in Wellington consider themselves wiser than God. That is what it amounts to. In several press reports it is clear that anyone who backed up an argument with Scripture (and very few took the Word of God into account) was mocked and ridiculed for being so backward as to take Scripture for a standard. Well, that speaks volumes and is a sad situation indeed.

Some hope that the Bill will be repealed soon by another government, but I doubt it. When such laws are made, it is very difficult to get them repealed because — and we must remember this — when people go as far as this, God gives them over and leaves them to their sin, as He did in the days of the apostle. I fear that there will be terrible judgments upon this nation before these laws are repealed. The moral outlook for New Zealand is bleak. Sodomists and perverts should be restrained, according to the law of God. Never mind what the psychiatrists say in support of sodomy, for many of them are ungodly and have no respect for the Word of God.

Along with the sin of sodomy in Sodom there was the sin of pride. Scripture says, "Behold this was the iniquity of thy sister Sodom *pride*, fulness of bread and abundance of idleness was found in her," Ezekiel 16: 49. Where there is this vile uncleanness of perversion and sodomy there is pride along with it. You could see that even in some newspaper pictures last Thursday morning. Pride is condemned by God and denounced in the Scriptures. It is a sin that God hates; and "those that walk in pride he is able to abase." Pride goes before destruction, and this was certainly true regarding the cities of the plain.

Sodom also had "fulness of bread and abundance of idleness," that is they were well off as a people. How does fulness of bread become sin? It is not wrong in itself to have fulness of bread, but they made it sin by misusing it. They had a high standard of living and comparative ease. Their land was one of the most fertile spots on earth, "well watered everywhere . . . even as the garden of the Lord," an earthly paradise of beauty and plenty; but instead of being thankful to the Lord for His goodness they forgot Him, rebelled against Him, and sinned grievously.

Do you know that it is written in the Bible, "The prosperity of fools shall destroy them"? When people are prospering in the world they should be on their guard. We need prayer at all times but in prosperity we need more prayer than ever. If we are not kept, prosperity will destroy us because there is folly in our hearts. In New Zealand you have a wonderful land; a beautiful land of plenty; a land that in many respects is like the garden of the Lord. You cannot deny that; but the question is, Has the goodness of the Lord led you to repentance? and, Has the goodness of the Lord led the inhabitants of New Zealand to humility before Him? It is to be feared not. The apostle asks, "Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" How often we misuse His goodness! When we get much of the goodness of God in providence, unless the Lord in His mercy will prevent it, we will lose sight of God and forget the Giver of all good.

What did the people of New Zealand do last Wednesday through their representatives in Parliament? Did they honour God? No, they did not! They forgot God; they despised God. Well, God is not mocked! Remember this, friend: God is not mocked. The people of Sodom and Gomorrah forgot God, but that did not mean that God forgot them and that their sin went unnoticed by Him. God said He would go down to "see", (the Lord is here speaking after the manner of men). The Lord saw their vile sin, and the result was that He sent His angels to destroy the place. The angels said to Lot, "For we will destroy this place, because the cry of them has waxen great before the face of the Lord; and the Lord has sent us to destroy it." And the cities were destroyed by fire and brimstone raining down on them from heaven.

What a *fearful judgment* was that rain of brimstone and fire! Before this it was ordinary rain that God sent as they needed it. Their plain was "well watered". God gave them rain, not too much, not too little, but just what was necessary to make it "as the garden of the Lord." But they abused it, rebelled against God, and committed sin that was "very

grievous"; and now judgment came. "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven." Sodom and Gomorrah were turned into a furnace.

This fearful judgment came *suddenly*. The morning of that awful day was a good morning. We are told, "The sun was risen upon the earth when Lot entered into Zoar." It was just like any other morning to the people of Sodom as they went about their work. Scripture tells us that they "did eat, they drank, they bought, they sold, they planted, they built." Suddenly, destruction came! "It rained fire and brimstone from heaven, and destroyed them all," Luke 17: 28, 29. Never a thought of God did they have — never a thought of asking God to prepare them for their latter end.

Do you ever think of your latter end yourself? Do you ever think that here you have no continuing city, that you need preparation for death, and that there is no preparation for death but the grace of God? Do you ever think of the grace of God? Do you ever think of your need of being changed, and your need of the gospel of the grace of God being blessed to your soul? Well, in Sodom they had no thought of that; and the city was turned into a furnace.

That was the awful sight that Abraham saw early in the morning when he looked towards Sodom. What were his thoughts as he saw that "the smoke of the country went up as the smoke of a furnace"? He may have concluded that his prayer had not been answered — that his prayer had been ignored by the Lord. He had prayed, but now he was seeing this fearful sight, and he probably thought "The Lord did not hear my prayer." But that was not the case. Just then, as the Lord was raining fire and brimstone upon Sodom and Gomorrah, He was remembering Abraham. "It came to pass, *when God destroyed the cities of the plain*, that God remembered Abraham." God, in the midst of wrath, was remembering mercy.

Again and again the Lord has done this. He remembered mercy in the midst of the terrible judgment of the Flood by remembering Noah in mercy. He remembered the Children of Israel in the midst of the destruction of Egypt. Habbukuk was praying in his own day, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." This is a prayer that you and I should have for New Zealand at this time in its history: "O Lord revive thy work, . . . in wrath remember mercy." If there is anything New Zealand needs it is a revival of true religion — a revival from heaven, and that the Lord would "in wrath remember mercy."

Well, all that Abraham could see was destruction and he was probably concluding that his prayer was not answered. Maybe someone here is praying much over some matter, and perhaps, because of what you see happening in providence, you are concluding that your prayer is not answered. Abraham could see only utter destruction and God as a consuming fire, but yet, at that very time, "God remembered Abraham."

Now, **secondly**, let us consider **how the Lord remembered Abraham**. On the whole, the Lord remembered Abraham for good. More particularly, He remembered Abraham by *remembering Abraham's intercession* for the righteous in Sodom. Had ten righteous persons been in Sodom, it would have been saved in answer to Abraham's prayer, but they were not there. However, Lot was there, and Lot was a righteous man. We say that on the authority of the Word of God which describes him as "that righteous man". Lot with all his faults was a righteous man and therefore he was in the intercession of Abraham. That meant that nothing could happen to Sodom until Lot was out of it. "Haste ye, escape thither," said the angel to Lot, "for I cannot do anything till thou be come thither." God remembered Abraham's intercession.

The Lord also remembered Abraham by *remembering His promise* to him that He would make him a blessing. "And I will make of thee a great nation, and I will bless thee, and make thy name great: *and thou shalt be a blessing.*" It is amazing grace for any sinner to be blessed by God. It is more amazing still to be made a blessing — to be used by the Lord for the blessing of others. At this time God remembered Abraham by making him a blessing to Lot. Abraham prayed for Lot and God answered that prayer by remembering His promise, "Thou shalt be a blessing."

Now this, in a measure, is true of every one of the Lord's people — of all who are the spiritual seed of Abraham, that as well as being blessed themselves they are made a blessing to others by being made the salt of the earth and the light of the world. Not only are they made a blessing in this general sense but also in particular cases. When Andrew himself was blessed he went to find Peter to bring him to Christ. What a blessing Andrew was to Peter! Peter, being blessed by the Lord, was then made a blessing to thousands on the day of Pentecost. Paul was blessed by the Lord and then made a blessing to thousands in the cities of the Gentiles. Down through history this has been the case thousands and thousands of times.

The Lord's people are also made a blessing by their prayers for certain people. Many a godly mother or father is a blessing to their family in this way. It is reasonable to think that the father of the prodigal was praying

for his son as he left home; and that he continued praying for him, expecting him to come back (for he was looking out for him). You may be tempted to say, because of certain happenings, that your prayers are not being heard. Abraham probably thought so that morning, but that was the very time God was remembering Abraham to make him a blessing to others; and it could easily be the same in your case. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Lastly, we shall consider how Lot benefited because of God remembering Abraham. Lot did not perish. God "sent Lot out of the midst of the overthrow" because He remembered Abraham. I was wondering if Abraham ever knew that Lot was saved. There is no word in the Bible that Lot and Abraham ever met again in this world; and there is no indication that Lot ever knew that Abraham prayed for him. How many blessings we receive that very likely are answers to prayers that we never knew about. Well, Lot certainly benefited from the fact that the Lord remembered Abraham. The fact that God remembered Abraham was the real reason why Lot was delivered. Here we have a case of "the effectual fervent prayer of a righteous man" availing much. As I said, we are not told if Abraham ever knew if Lot was saved. Indeed, the next thing we read about Abraham is that he journeyed "towards the south . . . and sojourned in Gerar." As far as I can see, that was a long way from Zoar; but what a blessing it was for Lot that he had this godly man taking an interest in him and praying for him.

Eternity alone will reveal what blessings have been the result of the prayers of others: of the prayers of godly fathers and godly mothers for their children; of the prayers of godly men and godly women for others for whom they were burdened and who did not know of these prayers.

Even in this world itself these things come to light. There was a certain Royal Navy ship in the Mediterranean during the last war and there was a young lieutenant from Canada on the bridge. Suddenly he saw ahead of them a mine floating in the water, and the ship was making straight for it. There was no time to be lost. Although he was not the officer in charge, he immediately took charge and gave an order to alter course; and in that way the ship was saved. The officer in charge saw what happened and realised that the young man had saved the ship and all the lives aboard; and when the emergency was over he asked him, "How did you notice that mine?" The answer the young man gave was, "I believe it was in answer to my mother's prayers." He knew his mother back in Canada was praying for him. When that danger was ahead of the ship, the Lord remembered the mother and they were saved.

That was how Lot was saved — because Abraham's prayer on his behalf was remembered by the Lord. We know from 2nd Peter that Lot was a righteous man, and he was therefore safe as to his soul; but, as far as I can see, he would have perished with the rest, were it not that "God remembered Abraham."

So there is encouragement here for praying men and women in New Zealand, and elsewhere, to look to the Lord, and to continue looking to the Lord. He is encouraging them to be casting their burden upon Himself, and to faint not, however discouraging things may be. I'm sure that Abraham's hope went down when he saw the place burning. He thought that Lot was gone; but, No! he was not gone. "God remembered Abraham."

May the Lord add His blessing.

The Real Presence: What is it?

by Rev. J. C. Ryle

(Continued from page 39)

III. The last point which I propose to consider, is the *real bodily presence of our Lord Jesus Christ*. Where is it? What ought we to think about it? What ought we to reject, and what ought we to hold fast?

This is a branch of my subject on which it is most important to have clear and well-defined views. There are rocks around it on which many are making shipwreck. No doubt there are deep things and difficulties connected with it. But this must not prevent our examining it as far as possible by the light of Scripture. Whatever the Bible teaches plainly about Christ's bodily presence, it is our duty to hold and believe. To shrink from holding it because we cannot reconcile it with some human tradition, some minister's teaching, or some early prejudice imbibed in youth, is presumption, and not humility. To the law and to the testimony! What says the Scripture about Christ's bodily presence? Let us examine the matter step by step.

(a) There was a bodily presence of our Lord Jesus Christ during the time that He was upon earth at His first advent. For thirty-three years, at least, between His birth and His ascension, He was present in a body in this world. In infinite mercy to our souls, the eternal Son of God was pleased to take our nature on Him, and to be miraculously born of a woman, with a body just like our own. He was made like unto us in all things, sin only excepted. Like us He grew from infancy to boyhood, and

from boyhood to youth, and from youth to manhood. Like us He ate, and drank, and slept, and hungered and thirsted, and wept and felt fatigue and pain. He had a body which was subject to all the conditions of a material body. While, as God, He was in heaven and earth at the same time; as man, His body was only in one place at one time. When He was in Galilee He was not in Judea, and when He was in Capernaum he was not in Jerusalem. In a real, true human body He lived; in a real, true human body He kept the law, and fulfilled all righteousness; and in a real, true human body He bore our sins on the cross, and made satisfaction for us by his atoning blood. He that died for us on Calvary was perfect man, while at the same time He was perfect God. This was the first real bodily presence of Jesus Christ.

The truth before us is full of unspeakable comfort to all who have an awakened conscience, and know the value of their souls. It is a heart-cheering thought that the "one Mediator between God and man is the man Jesus Christ;" real Man, and so able to be touched with the feeling of our infirmities; Almighty God, and so able to save to the uttermost all who come to the Father by Him. The Saviour in whom the labouring and heavy-laden are invited to trust, is One who had a real body when He was working out our redemption on earth. It was no angel, nor spirit, nor ghost, that stood in our place and became our Substitute, that finished the work of redemption, and did what Adam failed to do. No: it was one who was real man! "By man came death, by man came also the resurrection of the dead" (1 Cor. 15: 21). The battle was fought for us, and the victory was won by the eternal Word made flesh, — by the real bodily presence among us of Jesus Christ. For ever let us praise God that Christ did not remain in heaven, but came into the world and was made flesh to save sinners; that in the body, He was born for us, lived for us, died for us, and rose again. Whether men know it or not, our whole hope of eternal life hinges on the simple fact, that nineteen hundred years ago there was a real bodily presence of the Son of God for us on the earth.

(b) Let us now go a step further. There is a real bodily presence of Jesus Christ in heaven at the right hand of God. This is a deep and mysterious subject, beyond question. What God the Father is, and where he dwells, what the nature of His dwelling-place who is a Spirit, — these are high things which we have no minds to take in. But where the Bible speaks plainly it is our duty and our wisdom to believe. When our Lord rose again from the dead, He rose with a real human body, — a body which could not be in two places at once — a body of which the angels said, "He is not here, but is risen" (Luke 24: 6). In that body, having finished His

redeeming work on earth, He ascended visibly into heaven. He took His body with Him, and did not leave it behind, like Elijah's mantle. It was not laid in the grave at last, and did not become dust and ashes in some Syrian village, like the bodies of saints and martyrs. The same body which walked in the streets of Capernaum, and sat in the house of Mary and Martha, and was crucified on Golgotha, and was laid in Joseph's tomb, — that same body, — after the resurrection glorified undoubtedly, but still real and material, — was taken up into heaven, and is there at this very moment. To use the inspired words of the Acts, "While they beheld, He was taken up; and a cloud received Him out of their sight" (Acts 1: 9). To use the words of St. Luke's Gospel, "While He blessed them, He was parted from them, and carried up into heaven" (Luke 24: 51). To use the words of St. Mark, "After the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God" (Mark 16: 19). The fourth Article of the Church of England states the whole matter fully and accurately: "Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature: wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the last day." And thus, to come round to the point with which we started, there is in heaven a real bodily presence of Jesus Christ.

The doctrine before us is singularly rich in comfort and consolation to all true Christians. That Divine Saviour in heaven, on whom the Gospel tells us to cast the burden of our sinful souls, is not a Being who is Spirit only, but a Being who is man as well as God. He is one who has taken up to heaven a body like our own; and in that body sits at the right hand of God, to be our Priest and our Advocate, our Representative and our Friend. He can be touched with the feeling of our infirmities, because He has suffered Himself in the body being tempted. He knows by experience all that the body is liable to from pain, and weariness, and hunger, and thirst, and work; and has taken to heaven that very body which endured the contradiction of sinners and was nailed to the tree. Who can doubt that the body in heaven is a continual plea for believers, and renders them ever acceptable in the Father's sight? It is a perpetual remembrance of the perfect propitiation made for us upon the cross. God will not forget that our debts are paid for, so long as the body which paid for them with life-blood is in heaven before His eyes. Who can doubt that when we pour out our petitions and prayers before the throne of grace, we put them in the hand of One whose sympathy passes knowledge? None can feel for poor believers wrestling here in the body like Him who in the body sits

pleading for them in heaven. For ever let us bless God that there is a real bodily presence of Christ in heaven.

(c) Let us now go a step further. There is no real bodily presence of Christ in the sacrament of the Lord's Supper, or in the consecrated elements of bread and wine.

This is a point which it is peculiarly painful to discuss, because it has long divided Christians into two parties, and defiled a very solemn subject with sharp controversy. Nevertheless, it is one which cannot possibly be avoided in handling the question we are considering. Moreover, it is a point of vast importance, and demands very plain speaking. Those amiable and well-meaning persons who imagine that it signifies little what opinion people hold about Christ's presence in the Lord's Supper — that it is a matter of indifference — and that it all comes to the same thing at last, are totally and entirely mistaken. They have yet to learn that an unscriptural view of the subject may land them at length in a very dangerous heresy. Let us search and see.

My reason for saying that there is no bodily presence of Christ in the Lord's Supper or in the consecrated bread and wine, is simply this: there is no such presence taught anywhere in Holy Scripture. It is a presence that can never be honestly and fairly got out of the Bible. Let the three accounts of the institution of the Lord's Supper, in the Gospels of St. Matthew, St. Mark, and St. Luke, and the one given by St. Paul to the Corinthians, be weighed and examined impartially, and I have no doubt as to the result. They teach that the Lord Jesus, in the same night that He was betrayed, took bread, and gave it to His disciples, saying, "Take, eat: this is My body;" and also took the cup of wine, and gave it to them, saying, "Drink ye all of this: this is My blood." But there is nothing in the simple narrative, or in the verses which follow it, which shows that the disciples thought their Master's body and blood were really *present in the bread and wine* which they received. — There is not a word in the epistles to show that after our Lord's ascension into heaven the Christians believed that His body and blood were present in an ordinance celebrated on earth, or that the bread in the Lord's Supper, after consecration, was not truly and literally bread, and the wine truly and literally wine.

Some persons, I am aware, suppose that such texts as "This is My body," and "This is My blood," are proofs that Christ's body and blood, in some mysterious manner, are locally present in the bread and wine at the Lord's Supper, after their consecration. But a man must be easily satisfied if such texts content him. The quotation of a single isolated phrase

is a mode of arguing which would establish Arianism or Socinianism. The context of these famous expressions shows clearly that those who heard the words used, and were accustomed to our Lord's mode of speaking, understood them to mean "This *represents* My body," and "This *represents* My blood."

The comparison of other places proves that there is nothing unfair in this interpretation. It is certain that the words "is" and "are" frequently mean "represent" in Scripture. The disciples, no doubt, remembered their Master saying such things as "The field *is* the world: the good seed *are* the children of the kingdom" (Matt. 13: 38). St. Paul, in writing on the Sacrament, confirms this interpretation by expressly calling the consecrated bread, "bread," and not the body of Christ, no less than three times (1 Cor. 11: 26-28).

Some persons, again regard the sixth chapter of St. John, where our Lord speaks of "eating His flesh and drinking His blood," as a proof that there is a literal bodily presence of Christ in the bread and wine at the Lord's Supper. But there is an utter absence of conclusive proof that this chapter refers to the Lord's Supper at all! The Lord's Supper had not been instituted, and did not exist, till at least a year after these words were spoken. Enough to say that the great majority of Protestant commentators altogether deny that the chapter refers to the Lord's Supper, and that even some Romish commentators on this point agree with them. The eating and drinking here spoken of are the eating and drinking of faith, and not a bodily action.

Some people fancy that St. Paul's words to the Corinthians, "The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10: 16), are enough to prove a bodily presence of Christ in the Lord's Supper. But unfortunately for their argument, St. Paul does not say, "The bread is the body," but the "communion of the body." And the obvious sense of the words is this, — "The bread that a worthy communicant eats in the Lord's Supper is a means whereby his soul holds communion with the body of Christ." Nor do I believe that more than this can be got out of the words.

Above all, there remains the unanswerable argument that if our Lord was actually holding His own body in His hands, when He said of the bread, "This is My body," His body must have been a different body to that of ordinary men. Of course if His body was not a body like ours, His real and proper "humanity" is at an end. At this rate the blessed and comfortable doctrine of Christ's entire sympathy with His people, arising from the fact that He is really and truly man, would be completely

overthrown and fall to the ground.

Finally, if the body with which our blessed Lord ascended up into heaven can be in heaven, and on earth, and on ten thousand communion-tables at one and the same time, it cannot be a real human body at all. Yet that He did ascend with a real human body, although a glorified body, is one of the prime articles of the Christian faith, and one that we ought never to let go! Once admit that a body can be present in two places at once, and you cannot prove that it is a body at all. Once admit that Christ's body can be present at God's right hand and on the communion-table at the same moment, and it cannot be the body which was born of the Virgin Mary and crucified upon the cross. From such a conclusion we may well draw back with horror and dismay. Well says the Prayer-book of the Church of England: "The sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians); and the natural body and blood of our Saviour Christ are in heaven, and *not here*; it being against the truth of Christ's natural body to be at one time in more places than one." This is sound speech that cannot be condemned. Well would it be for the Church of England if all Churchmen would read, mark, learn, and inwardly digest what the Prayer-book teaches about Christ's presence in the Lord's Supper.

If we love our souls and desire their prosperity, let us be very jealous over our doctrine about the Lord's Supper. Let us stand fast on the simple teaching of the Scripture, and let no one drive us from it under the pretence of increased reverence for the ordinance of Christ. Let us take heed, lest under confused and mystical notions of some inexplicable presence of Christ's body and blood under the form of bread and wine, we find ourselves unawares heretics about Christ's human nature. Next to the doctrine that Christ is not God, but only man, there is nothing more dangerous than the doctrine that Christ is not man, but only God. If we would not fall into that pit, we must hold firmly that there can be no literal presence of Christ's body in the Lord's Supper; because His body is in heaven, and not on earth, though as God He is everywhere.*

(d) Let us now go one step further, and bring our whole subject to a conclusion. There will be a real bodily presence of Christ when He comes

*The following sentence from Hooker, on the subject of Christ's body, deserves special attention:—

"It behoveth us to take great heed, lest while we go about to maintain the glorious deity of Him which is man, we leave Him not the true bodily substance of a man. According to Augustine's opinion, that majestic body which we make to be everywhere present, doth thereby cease to have the substance of a true body." — *Hooker, Eccles. Polity, book 5, chapter 55.*

again the second time to judge the world. This is a point about which the Bible speaks so plainly that there is no room left for dispute or doubt. When our Lord had ascended up before the eyes of His disciples, the angels said to them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1: 11). There can be no mistake about the meaning of these words. Visibly and bodily our Lord left the world, and visibly and bodily He will return in the day which is emphatically called the day of "His appearing" (1 Peter 1: 7).

The world has not yet done with Christ. Myriads talk and think of Him as of One who did His work in the world and passed on to His own place, like some statesman or philosopher, leaving nothing but His memory behind Him. The world will be fearfully undeceived one day. That same Jesus who came nineteen centuries ago in lowliness and poverty, to be despised and crucified, shall come again one day in power and glory, to raise the dead and change the living, and to reward every man according to his works. The wicked shall see that Saviour whom they despised, but too late, and shall call on the rocks to fall on them and hide them from the face of the Lamb. Those solemn words which Jesus addressed to the High Priest the night before His crucifixion shall at length be fulfilled: "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26: 64). The godly shall see the Saviour whom they have read of, heard of, and believed, and find, like the Queen of Sheba, that the half of His goodness had not been known. They shall find that sight is far better than faith, and that in Christ's actual presence is fulness of joy.

(to be continued)

Letter

by **Samuel Rutherford**

to **Robert Stuart**

(This Robert Stuart was probably the son of Provost Stuart of Ayr, to whom several letters are addressed. Allusion is made to his early conversion.)

My very dear brother, — grace, mercy and peace be to you. Ye are heartily welcome to my world of suffering, and heartily welcome to my Master's house. God give you much joy of your new Master. If I have been in the house before you, I were not faithful to give the house an ill name, or to speak evil of the Lord of the family; I rather wish God's Holy Spirit (O Lord, breathe upon me with that Spirit!), to tell you the fashions of the house (Ezek. 43: 11). One thing I can say, by on-waiting ye will grow

a great man with the Lord of the house. Hang on till ye get some good from Christ. Lay all your loads and your weights by faith upon Christ; take ease to yourself, and let Him bear all. He can, He dow,¹ He will bear you, howbeit hell were upon your back. I rejoice that He is come, and hath chosen you in the furnace; it was even there where ye and He set tryst. That is an old gate of Christ's: He keepeth the good old fashion with you, that was in Hosea's days: "Therefore, behold I will allure her, and bring her into the wilderness, and speak to her heart" (Hos. 2: 14 margin). There was no talking to her heart, while he and she were in the fair and flourishing city, and at ease; but out in the cold, hungry, waste wilderness, He allured her, He whispered news into her ear there, and said, "Thou art Mine". What would ye think of such a bode? Ye may soon do worse than say, "Lord, hold all; Lord Jesus, a bargain be it, it shall not go back on my side."

Ye have gotten a great advantage in the way of heaven, that ye have started to the gate in the morning. Like a fool, as I was, I suffered my sun to be high in the heaven, and near afternoon, before ever I took the gate by the end. I pray you now keep the advantage ye have. My heart, be not lazy; set quickly up the brae on hands and feet, as if the last pickle of sand were running out of your glass, and death were coming to turn the glass. And be very careful to take heed to your feet, in that slippery and dangerous way of youth that ye are walking in. The devil and temptations now have the advantage of the brae of you, and are upon your wand-hand, and your working-hand. Dry timber will soon take fire. Be covetous and greedy of the grace of God, and beware that it be not a holiness which cometh only from the cross; for too many are that way disposed. "When He slew them, then they sought Him, and they returned and inquired early after God." "Nevertheless, they did flatter Him with their mouth, and they lied unto Him with their tongues" (Ps. 78: 34, 36). It is part of our hypocrisy, to give God fair, white words², when he hath us in His grips (if I may speak so), and to flatter Him till He win to the fair fields again. Try well green godliness, and examine what is that ye love in Christ. If ye love but Christ's sunny side, and would have only summer weather and a land-gate, not a sea-way to heaven, your profession will play you a slip, and the winter-well will go dry again in summer.

Make no sport nor bairn's play of Christ; but labour for a sound and lively sight of sin, that ye may judge yourself an undone man, a damned slave of hell and of sin, one dying in your own blood, except Christ come and rue upon you, and take you up. And therefore, make sure and fast work of conversion. Cast the earth deep; and down, down with the old

work, the building of confusion, that was there before; and let Christ lay new work, and make a new creation within you. Look if Christ's rain goeth down to the root of your withered plants, and if His love wound your heart whill it bleed with sorrow for sin, and if ye can pant and fall as-woon, and be like to die for that lovely one, Jesus. I know that Christ will not be hid where He is; grace will ever speak for itself, and be fruitful in well-doing. The sanctified cross is a fruitful tree; it bringeth forth many apples.

If I should tell you by some weak experience, what I have found in Christ, ye or others could hardly believe me. I thought not the hundredth part of Christ long since, that I do now, though, alas! my thoughts are still infinitely below His worth. I have a dwining, sickly, and pained life, for a real possession of Him; and am troubled with love-brashes and love-fevers; but it is a sweet pain. I would refuse no conditions, not hell excepted (reserving always God's hatred), to buy possession of Jesus. But, alas! I am not a merchant, who have any money to give for Him: I must either come to a good-cheap market, where wares are had for nothing, else I go home empty. But I have casten this work upon Christ to get me Himself. I have His faith, and truth, and promise, as a pawn of His, all engaged that I shall obtain that which my hungry desires would be at; and I esteem that the choice of my happiness. And for Christ's cross, especially the garland and flower of all crosses, to suffer for His name, I esteem it more than I can write or speak to you. And I write it under mine own hand to you, that it is one of the steps of the ladder up to our country; and Christ (whoever be one) is still at the heavy end of this black tree, and so it is but as a feather to me. I need not run at leisure, because of a burden on my back; my back never bare the like of it; the more heavily crossed for Christ, the soul is still the lighter for the journey.

Now, would to God that all cold-blooded, faint-hearted soldiers of Christ would look again to Jesus, and to His love, and when they look, I would have them to look again and again, and fill themselves with beholding of Christ's beauty; and I dare say then that Christ would come into great court and request with many. The virgins would flock fast about the Bridegroom; they would embrace and take hold of Him, and not let Him go. But when I have spoken of Him, till my head rive, I have said just nothing. I may begin again. A Godhead, a Godhead is a world's wonder. Set ten thousand thousand new-made worlds of angles and elect men, and double them in number, ten thousand, thousand, thousand times; let their heart and tongues be ten thousand thousand times more agile and large, than the heart and tongues of the seraphim that stand with

six wings before Him (Isa. 6: 2), when they have said all for the glorifying and praising of the Lord Jesus, they have but spoken little or nothing; His love will abide all possible creatures praise. Oh, if I could wear this tongue to the stump, in extolling His highness! But it is my daily-growing sorrow, that I am confounded with His incomparable love, and that He doeth so great things for my soul, and hath got never yet anything of me worth the speaking of. Sir, I charge you, help me to praise Him; it is a shame to speak of what He hath done for me, and what I do to Him again. I am sure that Christ hath many drowned dyvours³ in heaven beside Him; and when we are convened, man and angel, at the great day, in that fair last meeting, we are all but His drowned dyvours: it is hard to say who oweth Him most. If men could do no more, I would have them to wonder: if ye cannot be filled with Christ's love, we may be filled with wondering.

Sir, I would that I could persuade you to grow sick for Christ, and to long after Him, and be pained with love for Himself. But His tongue is in heaven who can do it. To Him and His rich grace I recommend you.

I pray you, pray for me, and forget not to praise.

Yours, in his sweet Lord Jesus,

Aberdeen, June 17, 1637

S.R.

1. Should we not read "doth"?

2. Plausible speeches.

3. Drowned over head and ears in His debt.

Babylon's Fall

William Bridge, the Puritan divine and author of the discourse on the fall of Babylon from which the following excerpts are taken, was a member of the Westminster Assembly. The full discourse was preached, in 1641, "before sundry of the Honourable House of Commons" and is to be found in Volume 4 of his works which have been recently reprinted by Soli Deo Gloria Publications. "As the fall of Babylon is much expected," he tells us in his preface, "so the rising of the churches is much desired. Thy prayers and our pains may help forward both. Wherefore, that I might not be wanting to this great service, I am willing that these notes should walk abroad, which I thought should never see more light than what crept in at my study's windows." We, as a Church, sincerely own and believe the whole doctrine contained in the Westminster Confession of Faith and accordingly hold, as is now very widely known, that the Pope of Rome is "that man of sin, and son of perdition" and that the Church of Rome has so degenerated that it is pre-eminent among those that have "become

no churches of Christ, but synagogues of Satan." The proof text cited in support of this latter statement is none other than the words of William Bridge's text. It is therefore entirely appropriate that his notes on the fall of antichristian Babylon should walk abroad again in the pages of our Magazine. Samuel Rutherford who also was a member of the Westminster Assembly would entirely approve: 'As you love the glory of God, pray instantly (yea, engage all your acquaintance, and take their faithful promise to do the like) for everyone that Zion's King armeth, to execute the written vengeance on Babylon. Our Lord has begun to loose some of Babylon's corner stones. Pray to Him to hold on, for that city must fall, and the birds of the air and the beasts of the earth must make a banquet of Babylon; for He hath invited them to eat the flesh of that whore, and to drink her blood. And the cup of the Lord's right hand shall be turned unto her, and shameful spewing shall be upon her glory. He whose word must stand hath said, "Take this cup at the hand of the Lord, and drink and be drunken, and spew, and fall, and rise no more." (Jer. 25: 27). Our Jesus is setting up Himself, as His Father's ensign (Isa. 11: 10), as God's fair white colours, that His soldiers may all flock about Him. Long, long may these colours stand. It is long since He displayed a banner against Babylon in the fight of men and angels. Let us rejoice and triumph in our God. The victory is certain; for when Christ and Babel wrestle, then angels and saints may prepare themselves to sing, "Babylon the great is fallen, is fallen."

J. McL.

"Babylon is fallen, is fallen, that great city," &c. Rev. 14: 8.

This text hath connection with the present times, and the preceding words; for the Holy Ghost having made a description of the state and condition of the church of Christ, in verses 1-5, comes in verse 6 to make mention of another vision which St. John saw, and that is of an angel flying in the midst of heaven with the everlasting gospel; which is said to be everlasting, in opposition to those innovations and traditions of men, under which the churches of Christ had laboured a long time. This vision being past, as a right consequent of the former vision, he sees another angel, crying, "Babylon is fallen, is fallen," verse 8. And no wonder, for where the everlasting gospel is preached in the midst of heaven, that is openly, there Babylon falls, and falls immediately.

The words themselves are a short, and sweet prophecy of Rome's ruin and destruction. Wherein we have:

The description of Rome itself.

The description of her destruction.

She is described in two ways:

1. From her *greatness*, called the great city. Indeed she hath been great in large possessions, and great revenues, so she is fallen already in a great measure, yet she is too great. Great in her opinion with kings and princes, and thus she is fallen already in a great measure, yet still too great. Great in her authority and power over the saints, and churches of Christ, and from this greatness she is much fallen already, and yet too great.

2. From her *sins* that she is guilty of, under that word Babylon. For if we consult with this book of the Revelation, we shall find that the church of Rome, and that party is called Egypt, Sodom and Babylon as if the wickednesses of them all were concentrated in her.

Egypt was exceeding harsh and cruel to the church, and Israel of God: so are they.

Sodom was exceeding base and filthy in corporal uncleanness; and so are they.

Babylon full of sorceries and idolatry, so are they. She is called Babylon.

Her destruction is described, and that two ways.

1. From the fulness and greatness thereof, therefore she is said to *fall*, and not once, but again *fallen, fallen*. As it is God's way to reward those that are good with the good which they most desire; so it is his way to punish the wicked with that punishment which is most contrariant to their dispositions, and their own humours. Babylon, and the Babylonish company most affect rising, and great preferment; contrary their punishment shall be that it may be most vexatious to them, they shall *fall*, their destruction is call a *fall*.

2. From the certainty thereof. It is put in the present tense, as if it were already done. The words are repeated, "It is fallen, it is fallen."

Hardly a word but it affords its several observation. Yet because I would not cut out more bread than we shall eat at one meal, I will fall, and close with these especially.

Antichristian and Romish Babylon is truly Babylon.

Though this Babylon be never so great, yet it shall fall. It will fall assuredly.

It is the duty of the saints, and people of God to speak of this fall as if it were done already.

Antichristian Romish Babylon, is truly Babylon. Herein I shall parallel the old and our late Babylon. I shall prove that by this Babylon is meant Rome. In the Old Testament we read of a Babylon wherein Israel was once captivated, that was heathenish Babylon. In the New Testament we

read here and in divers other places of another Babylon, antichristian Babylon. Give me leave to parallel them a little.

Heathenish Babylon was the metropolitan, or the chief city of the Chaldees, full of trade and merchandise, insomuch as she calls herself the queen of the world, "who sat upon many waters," Jer. 51: 13. So it is with our late Babylon, who calls herself the queen sitting upon many waters, which is also interpreted by St. John, to be "peoples, multitudes, and nations," Rev. 17: 15.

Babylon of old was a proud people, and very confident, exceeding delicate, and very wanton, calling herself a "lady for ever," Isa. 47: 7, 8. Thus antichristian Babylon sits also. Rev. 18: 7, "She hath glorified herself, and lived deliciously: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

This wanton and delicate place of old was full of sorcerers and soothsayers. Isa. 47: 12, 13, "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth," &c. Therefore we read that in Daniel's time they came before the king to tell him the meaning of his dream, but could not. So it is with our late Babylon, wherein are many sorceries and sorcerers. Rev. 9: 21; 18: 23.

Heathenish Babylon was exceeding full of idols and vile idolaters, and mother of them, and therefore we read, that the three children were commanded to worship the king's idol, Dan. 3. Answerably it is said of our late Babylon, that she doth "make all nations drunk with the wine of her fornication," Rev. 17: 2.

As ancient Babylon was full of idols, and gross idolaters, so also it was exceeding cruel to the church and people of God. Ps. 137: 1, "By the rivers of Babylon there we sat down, yea we wept, when we remembered Sion," & c. Who hath not read of the Babylonish captivity, the fiery furnace, and their den of lions. Answerably in this late Babylon is "found the blood of prophets, and of saints, and of all that were slain upon the earth," Rev. 18: 24.

The destruction of ancient Babylon was great, and very dreadful. For, It was universal. Isa. 47: 14, "There shall not be a coal to warm at, nor fire to sit before." And Isa. 14: 22, "For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord."

It was very sudden. Is. 47: 9, "In a moment, in one day: the loss of children, and widowhood: they shall come upon thee in perfection."

It was irrevocable. Jer. 51: 63, 64, "And it shall be when thou hast made

an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates. And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

Answerably the destruction of our late Babylon is very dreadful. For, It shall be universal, Rev. 18: 23, "The light of a candle shall shine no more at all in thee."

It shall be sudden. Rev. 18: 8, "Therefore shall her plagues come in one day, in one hour."

It shall be irrevocable. Rev. 18: 21, "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Because of all these things, great sins, and great destructions, the people of God were commanded to depart and go out of old Babylon. Jer. 51: 6, "Flee out of the midst of Babylon, and deliver every man his soul." And verse 45, "My people, go ye out of the midst of her, and deliver ye every man his soul," &c. In like manner we find that the Holy Ghost having given warning to the world concerning the fall of this late Babylon, he exhorteth his people to go out from the midst of her, Rev. 18: 4, "Come out of her my people," &c.

Thus are these two Babylons paralleled, certainly they are, and shall be exceeding like one to another in these particulars. But the question now is, who is here meant in the Revelation by this late Babylon; indeed this is a question of much concernment, because she is to fall, the princes of the earth are to be provoked to eat her flesh, and drink her blood, and we are all to depart from her, lest we partake with her in her plagues.

By this late Babylon therefore, we understand the church of Rome; not as confined within her walls, but as by her merchants she tradeth with, and putteth off her commodities to other kingdoms. Rome in her latitude, with all her merchants, and those that symbolise with her, is here to be understood. And that Rome and no other is here meant, I prove by these reasons.

Babylon is here in my text called "the great city", and in St. John's time, what was the great city but Rome itself? for suppose a man were in France, and should hear another say, that such and such a work were to be done in the great city, who would not know that he meant Paris? or suppose a man in England should hear another say, that some great work were to be done in the great city, who would not know that he meant London? In St. John's time the Roman empire prevailing, the great city was Rome itself; and therefore the Holy Ghost saying, that Babylon was

the great city, saith expressly, that by Babylon is meant Rome.

This city and whore of Babylon, is said to sit upon a beast, Rev. 17: 7. Now if we look into the book of Daniel, whereby much of the Revelation is to be interpreted, we shall find mention of four beasts to succeed one another, which is there interpreted to be four kingdoms or monarchies. The first of the Chaldees. The second of the Medes and Persians. The third of the Grecians. And the fourth of the Romans. Now before John's time, the three first beasts were dead, and gone; the fourth and last only remained, the Roman empire. And what city or people hath so ridden the Roman empire, as Rome hath done?

St. John tells us, that this beast that carried the woman, this city was to have "seven heads, and ten horns," Rev. 17: 7, which the Holy Ghost interpreted in the same chapter, saying, "These seven heads are seven mountains," verse 9, or "seven kings" that is, several sorts of government, verse 10. And the ten horns are ten kings or kingdoms, verse 12, which this empire did break into. Now though some think, whilst they look through false perspectives, that they see some other city sitting upon seven hills, yet let any man shew us these three met together in any other city. Who knows any other city whose building hath been laid on seven hills, so famous that the city itself is called *Septiros*, and whose government hath been of seven sorts, and whose empire hath been broken asunder into ten kingdoms, or thereabouts? This we know is agreeable to Rome itself, and therefore Rome and no other people is here meant by Babylon.

The Scripture is most express, telling us *totidem verbis*, that that city which in St. John's time reigned over the kings of the earth, was Babylon, Rev. 17: 18, "And the woman which thou sawest, is that great city which reigneth over the kings of the earth." But in St. John's time no other city than Rome reigned over the kings of the earth, and therefore that, and that alone is truly Babylon, that is, our late Babylon. Whereupon Cornelius a Lapide, considering also how Irenaeus, Lactantius, Jerome, and other ancients, speak fully to our purpose, professes that he will not *tergiversari*, but granteth, that by Babylon is meant Rome.

If so, what ill office have they done to the church and people of God, that obtrude this position upon us, that the church of Rome is a true church. But was Babylon a true church? was Sodom a true church? was Egypt a true church? Rome is Sodom, Egypt, and truly Babylon. Oh, what abundance of hurt and mischief hath this dangerous position done, that the church of Rome is a true church! I myself have known some that had relinquished the church of Rome, and written against her, who staggered in their faith, I wish I might not say they were revolted, when they saw

this opinion countenanced, and published by great authority. And what say the papists? Your own men, say they, hold that the church of Rome is a true church, and that salvation is to be had in her; as for the church of England it is a schismatical, heretical church, wherein no salvation is to be had. The safest way therefore is to join with us, where, according to all men, both ours and yours, you may be sure of your salvation. And indeed the argument were very strong, and home, if the premises were true. But when it shall appear by Scripture, that Sion is called Babylon, and Babylon called Sion, then, and not till then will I believe that Rome is a true church. I know what some urge, namely, that antichrist, that man of sin, is to sit in the house of God, and therefore that the church of Rome is the house, and church of God. But if we consult with the original, we shall find that the words are not *en to nao* in the house, but *eis ton naon* upon, or against the house of God; so Austin, and others turn it. *Upon*; noting his tyranny and usurped government, so the coherent words also give it, "He shall sit exalting himself above all that is called God." The whole words being nothing else, but a description of his proud government and vile tyranny.

Book Reviews

THINKING SPIRITUALLY, by John Owen, Grace Publications.

A classic in any sphere is generally regarded as something well worth possessing. If properly read, it saves the reader from dissipating precious time in perusing inferior works on the same subject. H. J. Appleby, would have this generation of spiritual dwarfs, enjoy the spoils, or should I say, the gleanings of one of the greatest theologians and thinkers of all times. With that end in view, he presents the public with this abridged and simplified version of Owen's classic, on 'the grace and duty of being spiritually minded.' The title itself will ring strangely in the ears of present day Christians. That it should be so, casts no reflection on the importance of the subject, but rather on those who react to it in that way. It is to be hoped that the reading of this small paperback will do something to reverse the trend in favour of the classics. The depth of devotion, the Scripturalness of Owen's thoughts, the thoroughness and freshness with which he expounds the Word of God all come to the surface in these pages.

We are indebted to the Editor, Mr Appleby, for his labour of love and pray that his efforts may be owned of God, the Holy Spirit, to whet our appetites for the pure doctrines of the Word.

In fine, this is a precious little book, laden with heavenly treasure. The best of us would be well advised to read this classic again. For those who have never read it, they should do so immediately for their eternal benefit. Just two quotes to justify our appreciation. "It is by good preaching that believers are most helped to be spiritually minded . . . believers benefit from it in three ways: Their faith in God (not merely their knowledge of Him) is stimulated: their spiritual needs are satisfied, and their spiritual understanding grows." "There can be no greater evidence for spiritual mindedness than a complete change in the continuing stream of their thoughts."

F. M.

THE GRACE OF CHRIST, by W. S. Plumer, Odom Press, £8.50.*

Dr W. S. Plumer, who was a minister of the Southern Presbyterian Church of America in the latter half of the nineteenth century, is probably best known as the author of an outstanding commentary on the Book of Psalms. All who prize this work will not be disappointed in the volume presently under review. Those who are saddened by the superficial view of the doctrine which seems to prevail in some present day professed evangelical circles, will find in "The Grace of Christ" a thoroughly scriptural treatment of the nature of sin. In fact the first nine chapters of the book are devoted to it. The third chapter opens with the striking words, "Tell me what you think of sin, and I will tell you what you think of God, of Christ, of the Spirit, of the divine law, of the blessed Gospel, and of all necessary truth." In subsequent chapters Dr Plumer deals in a very satisfactory way, both theologically and experientially, with the properties of grace, God's purpose of grace, the person of Christ, the atonement, regeneration, justification, sanctification, the believer's victory over death, the happy state of the people of God and the resurrection. An affectingly solemn chapter entitled "The Danger of Rejecting Salvation," contains the words, "If you love not salvation, you love not the Lord Jesus Christ and will be accursed when He cometh. He that hates salvation loves death."

All things considered, the book gives a clear and balanced presentation of the doctrines of grace and will prove rewarding reading to all who prize the wonders of the redeeming love of God in Christ.

D. McS.

* Available from the Free Presbyterian Church of Scotland Bookroom at the special price of £8.50.

Notes and Comments

Church Unity Commitment

The Archbishop of Canterbury — Dr Runcie, the R.C. Cardinal Hume, and the Moderator of the Free Church Federal Council — Dr Newton, took part in an ecumenical service at the R.C. Westminster Cathedral. Dr Runcie in his address said that no ecumenical initiative could fully succeed today without Roman Catholic participation. He went on to praise the influence of three Roman Catholics on the Church Unity movement, particularly Cardinal Newman, the convert to Rome, Pope John XXIII and Pope Paul VI. Dr Newton, a Methodist spoke of the growing interest in the Virgin Mary among Protestants through membership of the Ecumenical Society of the Blessed Virgin Mary.

It must be obvious to all but the wilfully blind that the ecumenical movement is no real attempt at Church unity on some agreed basis, but an attempt by the Roman Catholic Church to win over the Protestant Churches into its fold. From the statements of Protestant leaders it would seem that Rome is making great strides in its attempt to do so. It is good that there are those in England and elsewhere who oppose these efforts, as witnessed by the Resolution adopted recently by the Protestant Truth Society.

Protestant Truth Society Resolution on New Inter-Church Process

At the Annual Ordinary General Meeting of the above Society held on 8th January 1990 the following resolution was approved unanimously; "THAT this Annual Ordinary General Meeting of the Protestant Truth Society draws attention to the grave threat posed to our Reformation heritage by the inauguration later this year of the new Inter Church Process. Despite the fact that the Roman Catholic Church still maintains all its unscriptural claims and dogmas the main Protestant churches in this country have committed themselves to closer unity with that Church in the re-structured Ecumenical instrument. This move will inevitably cause the Protestant denominations to drift further away from the teaching of Holy Scripture in order to compromise with the errors of Rome. The decision by leaders of the Church of England and of the Free Churches to support a Service at Westminster Roman Catholic Cathedral on January 22nd next provides clear evidence that this drift has already begun. We admire the courageous stand which has been taken by smaller Protestant denominations and by some local churches in the larger bodies in opposing the new Inter Church Process, and we call upon Evangelicals

throughout the land to unite in upholding Reformation principles, showing their determination to 'stand fast in the liberty wherewith Christ hath made us free'." (Galations 5: 1).

A. J. Roberts,
Secretary,
11th January 1990

Sabbath Football in Dingwall

It is sad to relate that in the Highland town of Dingwall a soccer match took place on the Lord's Day. The local team played a team from the south of Scotland in a Cup match. Hundreds of fans attended the game on the Sabbath afternoon. The desecration of the Lord's Day in such a blatant way bodes ill for the town and for the Highlands. The divine commandment, Remember the Sabbath Day to keep it holy, is binding on all men everywhere whether men recognise this or not, and, if such do not repent of their sin, the day is coming when the Lord will require it of them. It is gratifying to know that one player refused to take part in the match because it was played on the Sabbath. Sabbath desecration has become widespread throughout the nation by the opening of shops on the Lord's Day and in many other ways. However a day of reckoning is coming for all who flout this or any other of the commandments of God.

A.P.C. Development

In June 1989, the Synod issued a Statement regarding the Secession which, among other things, said, "The Synod considers that the people who have left the Church will soon come to see that those whom they have followed differ both in spirit and in practice from the Church in which they have been nurtured through the years." (Statement of Synod Regarding the Secession, June 1989, qv *The Free Presbyterian Magazine*, Vol. 94 p269). While individuals in the Associated Presbyterian Churches may discover this for themselves, we believe that this Statement involves the Free Presbyterian Church in the sad duty of pointing out to its own people the truth of such a difference in spirit and practice. It can give no real pleasure to Free Presbyterians to have this confirmed, except so far as it substantiates our claim and vindicates our stand; it is solemn to have it confirmed so soon.

There has not only been exchange of letters between the A.P.C. and various heterogeneous church bodies (qv *The Free Presbyterian Magazine* Vol. 94 p333), but a new development is the exchange of pulpits. It is one thing to invite a minister of another denomination to preach within the

confines of scriptural forms of worship, but in order to go down the path of official exchange pulpits, there will usually need to be some compromise. The extent of such compromises is variable, but it is sad to reflect on the lengths to which the A.P.C. ministers will go. For example, an A.P.C. minister recently attended a Conference at Kilravock Castle, outside Inverness, at which he was the guest speaker and at which were a considerable proportion of A.P.C. young people. The format of these sessions was a brief time of praise (choruses and guitars) before the meeting proper. The chairman announced a hymn: there followed prayer by a conference member, then the A.P.C. minister, Rev. John Tallach, Aberdeen, read a portion of scripture, invariably from the New International Version. The chairman then announced another hymn, then the minister gave his address, following which he concluded with prayer, addressing the Most High as "You". On Sabbath night, he addressed an afterchurch rally at the Inverness Y.M.C.A. (chaired by someone else) at which Psalms were sung without instrumental music, and Mr Tallach used the N.I.V. and mixed "Thee" and "You" in his prayers to the Most High.

Some people may have noticed an attempt to reply to a Note that appeared in *The Free Presbyterian Magazine* in October 1989. That note pointed out the compromise of the A.P.C. with respect to other versions of the Bible, seen in their willingness to allow congregations to support whatever Bible Society they wish. An A.P.C. attempt to reply to this missed the point altogether, which is not an uncommon A.P.C. failing. The point that was being made was that the Free Presbyterian Church of Scotland has supported only the distribution of the Authorised Version in the English language, (because of textual and translational reasons which all our students for the ministry have been taught). It is not good enough to reply that the A.P.C. still supports the distribution of the Authorised Version; the point they need to explain is why the A.P.C. are supporting the use and distribution of corrupted versions of the Bible.

(Rev.) D. M. Boyd

Church Notes

Notice re Synod Agenda

Clerks of Presbyteries, Conveners/Clerks of Committees, and all interested parties should note that all items of business intended to be placed on the Synod Agenda must be in the hands of the Clerk of Synod by Tuesday, 27th March, 1990 (D.V.).

(Rev.) Donald MacLean,
Clerk of Synod.

Notice to Conveners/Clerks of Standing Committees.

The Conveners/Clerks of all Standing Committees should note that all Committee Reports must be in the hands of the Clerk of Synod by Thursday, 22nd March, 1990, for printing purposes (DV). These Reports should contain information of the work of the Committees during the year. Recommendations and proposals should be sent up as separate items for the Synod Agenda.

(Rev.) Donald Maclean,
Clerk of Synod.

Presbytery Meetings D.V.

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

Western: At Laide on 13th March at 6 p.m.

Committee Meetings

The following Committees will meet at Inverness Church:

Tuesday, 20th March

9.00 a.m. - 10.00	Church Centenary Committee
10.00 a.m. - 11.00 a.m.	Training of Ministry
11.00 a.m. - 12 noon	Church Magazines
12 noon - 1.00 p.m.	Publications
2.00 p.m. - 3.00 p.m.	Welfare of Youth
2.00 p.m. - 4.30 p.m.	Finance
3.00 p.m. - 4.00 p.m.	Sabbath Observance
4.30 p.m. - 5.30 p.m.	Dominions and Overseas
4.30 p.m. - 5.30 p.m.	Religion and Morals
7.00 p.m. - 9.00 p.m.	Foreign Mission

Sydney Communion

The Grafton Kirk Session decided that the Communion ordinarily held in Grafton in May will be held instead in Sydney this year on the 1st Sabbath of May. It is expected to have an ordination of elders in Sydney immediately before the Communion.

Request for Magazines

A reader requests whether anyone could supply three volumes of the F.P. Magazine which he requires to make up a complete set. These are Volumes 8, 10 and 41. Anyone wishing to dispose of any of these volumes can get in touch with the Editor.

Kenya and Malawi Mission

Mr Dick Vermeulen, New Zealand, was due to return to Kenya and Malawi in February for a further period of six months. In his absence, the work has been carried on in both countries by the men who were received as members of the Free Presbyterian Church by the Zimbabwean ministers and elder who visited both countries last year. The Zimbabwe Presbytery hope to send another delegation this month to visit both countries. It is to be hoped that the Lord in His kindness will raise up some from this country or other parts of the Church to supervise the work and to carry on Mission Work in both countries. There is need also that men might be raised up in both countries for the work of the Ministry. The Lord is able to do this in His kind providence. Meanwhile let the praying people of the Church bring the needs of the Mission Field in Zimbabwe, Kenya and Malawi before the Lord at a Throne of Grace.

Urgent Appeal for Foreign Mission Staff**John Tallach Secondary School at Ingwenya, Zimbabwe**

Miss M. Graham, the Headmistress of the School at Ingwenya, has indicated the urgent need for teachers there as they will be losing three teachers in April. Persons having Mathematics or Science or other school subject at degree level, though not having teacher training, will be acceptable. The appeal for a mathematics teacher has already appeared in the December Magazine and it is hoped that there will be a response to this renewed appeal, and that persons suitably qualified will be guided to apply for a period of overseas service in a Mission School environment.

Hospital Clinic at Sengeru, Kisii, Kenya

A hospital Clinic has recently been built at Sengeru, in the Kisii province in S.W. Kenya. An appeal appeared in the December Magazine for a doctor or nurse to supervise the setting up and running of this clinic. It is hoped that the clinic, if successful, will prove the first step in the establishment of a hospital in the area under the auspices of the Free Presbyterian Church of Scotland, with a view to the furtherance of Mission work in the area.

We trust that persons suitably qualified will give prayerful consideration to the above appeal. Those willing to respond to this call should contact the Clerk to the Foreign Missions Committee, Rev. Dr. J. R. Tallach, Free Presbyterian Manse, Raasay, Kyle, IV40 8PB.

Acknowledgement of Donations

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

Breasclete: Anon., £65 for Sust. Fund and £30 for Church Door Coll.; Anon., £5 for Door Coll.; R.D. £50 for Congr. Fund.

Dingwall: Mrs C. & Miss T. £40; Mrs M., Strathpeffer £10, both for Church Funds and both per Rev. D.B.M. Mrs G. £20 per I.M.

Gairloch: Mr R., Dornoch £100; Friend, Gairloch £200, both for Congr. Fund and both per Rev. A. MacDonald; Anon., £50 for Sust. Fund (envelope in plate).

Glasgow: G.S.S.M. £100 for Congr. Fund; G.S.S.M. £40; A.A. £10; Anon., £10; £10; £6; £5; £5; £5; P.M. £2, last nine for Bus. Fund; Anon., £10 for Sust. Fund; Anon., £30 for Dominions and Overseas Fund. (In December Magazine Bibles for Russia should read £38, not £35).

Greenock: Anon., Portree Postmark £100 for Church Funds; Mrs and Miss S., Wick £100 for stand taken at the Synod; Anon., £50 for Congr. Funds. **Correction:** In December Magazine Friend, Arkavack £50 should read: Friend, Lochaline £50 for Church Funds (All per Rev. L. MacLeod).

Laide: Anon., £40 for Church Bdg. Fund (envelope in plate); Mrs M. M. £10 for Church Funds (envelope in plate); Anon., in memory of loved ones £300 for Congr. Funds per Rev. D. A. Ross; Friends, Tain £50 for Bibles to Romania per D.A.R.

Lairg: Mr and Miss Mack. £90 for Church Funds.

Lochcarron: Friend, Skye £10.

North Harris: Stockinish Friend £5 per D. McD.; Anon., Stockinish £5 (in plate); K. M., Harris House £3 (in plate); Friend, Stockinish £10 per R. McC. (twice), all for Door Coll.

North Uist: Two Friends for Car Upkeep £45; Anon., £10 for Manse Repairs; K.A.W. £30, where most needed; Friend, North Tolsta £5 per Rev. A.M.; D. A. MacD. £50 for Church Vestry; Anon., £200 for Church Vestry; Friend, Inverness £25 for Sust. Fund per Rev. A. M.; Mrs S., Avonbridge £25 for Sust. Fund.

Portree: Two Friends £40; Friend £11; Tolsta Friend £10; all "where most needed"; A. C. £100; Friend £20, both for Sust. Fund, all per F.M.

Raasay: Envelope in plate £10 for Car Fund; Anon., £50 for Congr. Fund; J. N., Inverarish £10 for Church Door Coll.; MacLeod Family £15; Envelope in plate £10, both for Manse Central Heating.

Stirling: Anon., £10 for Congr. Fund, per Mrs. M. Miller.

Stornoway: Anon., £10 (in Church plate) for Church Car; M. & C. £70 for Sust. Fund; "C" £100 for Sust. Fund; Anon. Friend £1000 for Church Funds; M. & C. £30 for Door Coll.; Anon., in appreciation of the December Gaelic Supplement £50 for Church Funds, last three per Rev. J. MacLeod; Anon., £10 where most needed; Anon., £20 for Bibles for Russia, both in Church plate.

Tain: Friend £5; Glasgow Friend £5; Caithness Friend £50.

Note: The article in the February issue on Presbyterian Horizons in New Zealand was by Rev. J. A. T. van Dorp, Gisborne.

FREE PRESBYTERIAN PLACES OF WORSHIP

- ABERDEEN — Church and Manse. Services as advertised. For information contact Rev. D. Boyd, Farr. Tel: 08083 357.
- APPLECROSS — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Wednesday 7 pm. CUAIG — Sabbath 1 pm.
- BREASCLETE — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- BROADFORD — Sabbath 11 am and 6.30 pm; Wednesday 7 pm; ELGOL — Sabbath 3 pm — Manse: Tel. Broadford (047 12) 353.
- DINGWALL — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. BEAULY (Balblair) — Sabbath 12 noon and 6.30 pm; Thursday 7.30 pm — Rev D. B. Macleod, M.A., 10 Achany Road, IV15 9JB. Tel. 0349-64351.
- DUMBARTON — Milburn Crescent. Sabbath 11.15 am and 6.30 pm; Wednesday 7.30 pm. Manse: 30 Barloan Crescent.
- DUNDEE — Baxter Park F.P. Church, 70 Arbroath Road and Manse. Sabbath 11 am and 6.30 pm; Thursday 7.30 pm. Enquiries to A. N. MacRae. Tel: 0382-77875.
- DUNOON — Church. No F.P. Church services at present.
- EDINBURGH — Church and Manse. F.P. Church Services held at present in the Lecture Theatre of the Boroughmuir High School, Viewforth. Sabbath 11 am and 6.30 pm. Prayer Meeting Thursday 7.30 pm. Contact Mr Murdo Nicolson, 38 Forbes Road. Tel: 031 228 1061.
- FARR, or, CARROT — Sabbath 12 noon; Thursday 7.30 pm (fortnightly); STRATHERRICK — Sabbath 5.30 pm; Thursday 7.30 pm (fortnightly); TOMATIN — Sabbath 5.30 pm. F.P. Manse, Farr. Tel: (08083) 357.
- FOOT, WILLIAM — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GARROCH (Rosa) — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; OPINAN — Sabbath 3.30 pm and Wednesday 7 pm; MELVAIG — Sabbath 11 am and 3.30 pm and INVERASDALE — Sabbath 3.30 pm. Rev. A. F. W. MacDonald, M.A. Tel. Gairloch 2247.
- GLASGOW — St. John's Church, 137 Woodlands Road, G3 6GL. Sabbath 11 am and 6.30 pm; Wednesday, English 7.30 pm; Latin, Wednesday of month, Gaelic 7.30 pm — Rev. Donald MacLean, 13 Kingsborough Gardens G12 5RH. Tel. 0437 0553.
- GLENDAL — Sabbath 12 noon and 6 pm; Thursday 7 pm; VATTEN — Sabbath 12 noon and 5 pm; Wednesday 7 pm. WATERBUSH — Services as intimated locally — Rev. Donald Nicholson. Tel: Glendale 205.
- GREENOCK — West Shaw Street. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — Rev. Lachlan MacLeod, 43 Davidson Street, PA16 8RH. Tel: Greenock 22310.
- HALIBURTON — Church and Manse. Sabbath 11.30 am and 5 pm. THURSO — Church and STRATHY — Church. No F.P. Church services at present. Contact Rev. D. B. Macleod, Dingwall. Tel: 0349 64351.
- HARRIS (North) — TARBERT — Sabbath 12 noon and 6 pm; Thursday 7 pm; STOCKINISH — Sabbath 12 noon; Tuesday 7 pm; KYLES SCALPAY — Sabbath 12 noon; Wednesday 7 pm — Manse: Tel. Harris 2253.
- HARRIS (South) LEVERBURGH — Sabbath 12 noon (first Sabbath of month only) and 6 pm. SHEILEBOST, NORTHTON, STROND, FINSBAY, GEOCRAB — Sabbath 12 noon (except first Sabbath). Prayer Meetings SHEILEBOST, Wednesday 7 pm; NORTHTON, Wednesday 7 pm (fortnightly); LEVERBURGH, STROND, Thursday 7 pm (fortnightly); GEOCRAB, Thursday 7 pm (as intimated). Rev. K. D. Macleod, B.Sc., F.P. Manse, Leverburgh, PA63 3AY. Tel: (0859 82) 271.
- INVERNESS — Chapel Street, Sabbath 11 am and 6.30 pm; Monday, English 7.30 pm; Wednesday, Gaelic 7.30 pm — Rev. D. Boyd, 11 Auldcastle Road, Tel: 0463 712872.
- KAMES, Tighnabruaich — Sabbath 11.30 am and 6.30 pm; Tuesday 7.30 pm. Tel: 0700 811308.
- KINLOCHBERVIE — Church and Manse. Sabbath 11.30 am; Tuesday 7.30 pm; SCOURIE — Sabbath 6 pm.
- KYLE OF LOCHALSH — Sabbath 6.30 pm. PLOCKTON — No F.P. Church services at present. Contact Rev. A. E. W. MacDonald. Tel: 0445 2247.
- LAIDE (Ross-shire) — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Rev. Donald A. Ross. Tel: 044 582 340.
- LAIRG — Church and Manse. Sabbath 11.30 am; BONAR or DORNOCH — Sabbath 6 pm (as intimated). ROGART — No F.P. Church services at present. Prayer Meeting, Tuesday 7 pm (Place, as intimated). Contact Mr Andrew Sutherland. Tel: 04084 319. (Lairg services held at Muirness, Station Road).
- LOCHCARRON — Church and Manse. Sabbath 11 am and 6 pm; Wednesday 7 pm; KISHORN — 1st and 4th Sabbaths of month 3 pm, 3rd Monday of month 7 pm; ARDENEASKAN — 2nd Monday of month 7 pm.
- LOCHINVER — Church and Manse. Sabbath 11 am and 6 pm; STOER — 12.30 pm; DRUMBEG — 11 am. Weekly Meeting. STOER 1st and 3rd Tuesdays; DRUMBEG 2nd Tuesday; LOCHINVER 4th Tuesday (all 7 pm).
- NESS — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Manse: Tel. Port of Ness 228.
- NORTH TOLSTA — Sabbath, Gaelic 12 noon and English 6 pm; Thursday 7 pm, 1st Monday of month 7 pm — Rev. John MacDonald. Tel: (085-189) 286.
- NORTH UIST — BAYHEAD. Sabbath 12 noon and 6 pm; Thursday 7.30 pm (fortnightly); SOLAS — Sabbath 12 noon; Tuesday 7.30 pm; CLADDACH — Wednesday 7.30 pm (fortnightly) — Rev. Alex. Morrison. Tel: Bayhead 233.
- OBAN — Church and Manse. F.P. Church services held at present in Argyll Square Church Hall. Services as intimated. Contact Mr Archie MacPhee. Tel: 0631 62905.
- PERTH — Forteviot Hall, Pomarium, off Leonard Street, Sabbath 11 am. Manse: 167 Glasgow Road, Perth, PH2 0LY. Tel: 0738 25540.
- PORTNALONG — Sabbath, Gaelic 12 noon and English 5 pm; Wednesday, Gaelic 7 pm; BRACADALE — Struan. Sabbath 12 noon and 5 pm; Thursday 7 pm — Manse. Tel: Carboist 214.
- PORTREE — Sabbath 12 noon and 6.30 pm; Wednesday 7 pm (Church Hall); KENSALYRE — 1st Tuesday of month 7 pm — Rev. Fraser MacDonald, M.A. Tel: Portree 2668.
- RAASAY — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Rev. Dr. James R. Tallach, Post Code IV40 8PB. Tel: (047 862) 216.
- SHIELDAIG — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Manse. Tel: Shildaig 259.
- STAFFIN — Sabbath, Gaelic 12 noon and English 5 pm; Wednesday 7 pm — Rev. A. M. Cattanach M.A. Tel: 047 062 243.
- STIRLING — Cambusbarron Community Centre, Cambusbarron, Stirling. Sabbath 6 pm. Contact Mr John MacKinnon. Tel: 0786 64973.
- STORNOWAY — Sabbath, Gaelic 11 am and English (in Hall) 11 am; English 7 pm; Tuesday 7.15 pm (Sandwick); Thursday 7 pm (Stornoway); ACHMORE — Sabbath 12 noon and 6 pm; Tuesday 7 pm; SWORDALE — Wednesday 7.30 pm (as intimated) — Rev. John MacLeod, M.A., Tel: Stornoway 2755 (STD Code 0851).