

The Free Presbyterian Magazine

(Issued by a Synod Committee of the Free Presbyterian Church of Scotland)

*"Thou hast given a banner to them that fear Thee, that
it may be displayed because of the truth." — Ps. 60, 4.*

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Reformed in Doctrine, Worship and Practice

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MAY — First Sabbath, Grafton; Second, Broadford, Kinlochbervie, London and Shabani; Third, Edinburgh; Fifth, Daviot.

JUNE — First Sabbath, Auckland; Second, Dundee, Larne, Shieldaig and Sydney; Third, Glendale, Lochcarron and Uig; Fourth, Gairloch, Inverness and Bulawayo.

JULY — First Sabbath, Beaully and Raasay; Second, Staffin; Third, Flashadder; Fourth, Bracadale, Cameron and North Uist.

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OCTOBER — First Sabbath, Donsa, Grafton, Greenock, Lochcarron and North Tolsta; Second, Gairloch and Ness; Third, Chesley and London; Fourth, Dornoch, Gisborne, Lochinver and Uig. Fifth, Mbuma.

NOVEMBER — First Sabbath, Raasay; Second, Glasgow; Third, Edinburgh and Shabani.

DECEMBER — First Sabbath, Larne; Third Sabbath, Bulawayo.

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The Free Presbyterian Church Centenary

One hundred years ago this month, on 25th May, 1893, Rev Donald MacFarlane, minister at Raasay, rose in the Assembly of the Disruption Free Church and tabled his protest against the Declaratory Act which had been passed by that Assembly in 1893. By this action he separated himself from that Church in order to maintain inviolate the testimony of the Disruption Free Church of 1843, and of the Reformed Church in Scotland which had been handed down from Reformation times. It is proper that we should take note of what was done in 1893 as we owe what we now possess of the doctrine, worship, discipline and government of the true Church of God to the courage and strength given to those who, in a dark day, stood on the side of truth and against all error, whatever it might cost them.

We have reason to acknowledge, at such a time as this, what the Lord did for us then and what He has done for us until now. It is not to man that the glory is due, and men like Rev Donald MacFarlane and Rev Donald MacDonald would be the last to take any glory to themselves in it. They would acknowledge with all their heart that it was the Lord's doing, and that it was wondrous in their eyes. We have no doubt that these men marvelled that the Lord condescended to use such weak instruments, as they knew themselves to be, for the glory of His Name, and for the preservation of His Cause and Kingdom in a day of blasphemy and rebuke. They would say with the Psalmist —

Not unto us, Lord, not to us,
but do thou glory take
Unto thy name, ev'n for thy truth,
and for thy mercy's sake Psalm 115: 1

Knowing these things, it should humble us in the dust that the Lord was pleased to hand on to us what they, by divine grace, were enabled

to preserve for us. We ought to recognise our utter unworthiness of the least of the Lord's favours and blessings. Yet He has given to us, not only the least of His blessings, but has loaded us with His benefits. The doctrines of God's Word are still proclaimed in our midst — law and gospel, and this is no mean blessing in the light of the great apostasies which have taken place in the visible church in our day. We still have the worship of God in its purity in our midst, unadulterated with instrumental music and uninspired hymns, as are found in so many Churches in the land. We have the ordinances of God's house, the preaching of the Gospel, the singing of His praises, prayer and the sacraments of the New Testament preserved to us. We have the discipline and government of the Church of God still left with us, though largely neglected by most branches of the visible church in this and other lands. Taking into account all these things, we cannot but marvel at the Lord's goodness to us. Surely it is true of us as a people, as it was of Israel of old —

To any nation never he
such favour did afford;
For they his judgments have not known
O do ye praise the Lord. Psalm 147: 20

As we have reason to praise the name of the Lord for His goodness, so we have reason to acknowledge His longsuffering and forbearance with us as a people, notwithstanding our many sins and backslidings. We ought to be found in the dust confessing our sins to the Lord. How sadly have we requited Him for all the favours which He has bestowed upon us. Living in the midst of a godless age in which a spirit of ungodliness and worldliness prevails, how much of the prevailing spirit of the age we have contracted. How greatly has the witness of professing believers declined when compared with other days. How little of the spirit of Lot when he dwelt in Sodom is found in those living in the Sodom of the present day. Of him it was said that God "delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)." 2 Peter 2: 7,8. We have ever to keep before our mind that "to whomsoever much is given, of him shall much be required." Luke 12: 48. We have received much as a people in the kindness of the Lord. How will it fare with us if we do not value these benefits as we ought and do not profit from them!

For the continuance of the blessings which the Lord has graciously bestowed upon us, it is to the Lord we must look. It is folly to think that

we can preserve these for ourselves and our posterity through our own power. Such pride and presumption on our part would be the quickest way to be deprived of them. We must be wholly dependent on the Lord for this, and all the more so as we see the day growing darker and the clouds of divine judgment threatening to overtake us as a nation, as we go on in the ways of sin and in rejection of God. Only the Lord can deliver us as a nation from the dangers which threaten us on every hand. Only the Lord can preserve us as a Church and preserve in our midst those blessings which have been handed down to us from those who went before. Only the Lord can enable us to pass on to the generation following the testimony which we have received. Let us put no trust in man. Man is fickle and may at any time abandon what he once professed to hold dear. Recent events in our history as a Church ought to have sealed conviction of this on our hearts and minds. Even men who were valiant on the side of truth in their day turned back in the day of testing. If, then, this witness which belongs to us at present, is to be carried on into the twenty-first century, let us look to the One who has done mighty things for us in the past, in order that He may do mighty things for us in the days that are to come.

Notes of a Sermon

by the Rev. Donald Macfarlane, Raasay.

(Preached at Shieldaig, Ross-shire, on Sabbath, 25th August, 1901.*

"I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."
— 2 Timothy 4: 7, 8.

The Apostle Paul, who was a prisoner at Rome when he wrote this Epistle, begins this chapter by giving a most solemn charge to Timothy concerning his work as an evangelist. There are two things in the exhortation he gives — (1) "Preach the word" (verse 2). The Word of God was to be the matter of his preaching, and not the word of man. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." (2) "Watch thou in all things, endure afflictions, do the work of an evangelist, and make full proof of the ministry" (verse 5).

The apostle enforces his exhortation by *three* strong arguments or reasons. The *first* reason is Timothy's accountability to God at the great

* This sermon was preached on the occasion of the lamented death of the Rev. Donald Macdonald, Shieldaig, which took place on Tuesday, the 20th August, 1901 — Ed.

day of judgment for the discharge of his duty in the office of the ministry of the Gospel. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." (verse 1). The consideration of their responsibility to God at the last day ought to make ministers faithful in the discharge of the duties of their office. The *second* reason is that Paul foresaw that heresies were to be introduced into the Church by false teachers. These teachers would preach *fables* instead of *the Word of God*, and when the people would be brought under the influence of their teaching they would not endure sound doctrine. There would be plenty of men in the office of the ministry, but the great majority of them would not be the ministers of Jesus Christ. Congregations, in electing pastors, would make choice of those who taught "fables" in place of the Word of the Lord. All congregations, therefore, that forsook the faith once delivered to the saints, would be supplied with heretical ministers — no vacant congregation among them — and so numerous would be the false teachers that a number of them might be got for each congregation. The people, having itching ears, would heap them up to themselves. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (verses 3, 4). For this reason it became Timothy to watch in all things, to endure afflictions, to do the work of an evangelist, to make full proof of his ministry. The *third* reason of the exhortation is that Paul was soon to be removed from the Church on earth. "I am now ready to be offered, and the time of my departure is at hand." Timothy was to be left behind; the burden of the Lord's cause was to lie the more on him. When some of the ministers of Christ, who were faithful in their day, are taken away from His work on earth, those still left ought the more to take the burden of the Lord's cause upon them, and to prove faithful to the trust committed to them.

In the words of the text the apostle, both for his own consolation and for the encouragement of Timothy, gives a review of his past life as an apostle and a minister of Jesus Christ, and his prospect of everlasting happiness after death.

In speaking from the text let us consider four things:-

I. — Paul's review of his past life — "I have fought a good fight, I have finished my course, I have kept the faith";

II. — His prospect in view of death — "Henceforth there is laid up for me a crown of righteousness";

III. — The time when he expected to receive the crown — “At that day”; and

IV. — That the crown is not peculiar to Paul, but is the common privilege of all believers — “And not to me only, but unto all them also that love his appearing.”

I. — Paul’s review of his past life. He was now on the brink of eternity, and he looks back on his Christian course in the world. When men come to the end of their days in the world, it well becomes them to review their past life; for they are soon to render an account of the things done in the body, whether these be good or evil. Many shrink from this task because they have spent their whole life in sin, and in forgetfulness of God and of the things that belong to their everlasting peace. But the apostle could look back on much of his past life with pleasure and a great measure of satisfaction. He was not yet perfect, but he was faithful to the end in the work to which he was divinely called. Of course, his only ground of hope for salvation was the finished work of Christ — His atoning sacrifice — but his own work, the fruit of the Spirit, as a Christian and an apostle of Jesus Christ, was to be taken into account, as he was responsible to God at the day of judgment for the trust committed to him. As to this he could speak with great satisfaction, his conscience bearing witness with him. He could say, “I have fought a good fight, I have finished my course, I have kept the faith.” In the review the apostle makes, he mentions three things which comprise the whole work of his past life from the time of his conversion to Christianity to the close of his course, to which he now draws near.

1. “I have fought a good fight.” The apostle was a good soldier of Jesus Christ. His life was a spiritual warfare. He began that warfare as soon as he was made a new creature and believed in Christ. He spent all his time before his conversion in the service of Satan, although he thought he was serving God. Many who are diligent and zealous in religion are serving the devil as much as those who live in open transgression of the law of God. But when it pleased God to reveal His Son in Paul, he forsook his old master, and enlisted in the service of Christ — the Captain of salvation. He was hitherto a faithful servant of Satan; he is now a faithful servant of Christ. What a great change grace can make! He is now preaching the faith which once he tried to destroy. Paul is now on Christ’s side, and has to fight. Before his conversion he fought *against* Christ, His people, and cause in the world; but now he begins to fight *for* Christ and His kingdom. In this warfare he has to contend with three formidable adversaries — “the world, the devil, and the flesh.” These

three works in combination, the devil acting as the commanding general of the world and the flesh. But we may speak of them separately.

(1) The world. The world here signifies the men of the world, or worldly men. Christ speaking of His own people, says, "Ye are not of the world; I have chosen you out of the world." No sooner was Paul converted than the world turned against him — the world in the Church and the world outside the Church. The Jews were on friendly terms with him till he became a Christian and an apostle of Jesus Christ, but now they become his bitterest enemies. But the cause of the apostle's contention with the men of the world, whether Jews or Gentiles, was not their attacks upon himself personally, but their attacks on Christ and His cause in the Church. He pitied them, prayed for them, preached the Gospel to them, and earnestly desired their salvation. But so long as they fight against Christ and His kingdom he must, as a faithful servant of Christ, fight against them. They are the aggressors; he is on the defence. He is defending the cause of his Lord and Master. If he is on the offensive side it is only for the purpose of overthrowing the strongholds of sin and Satan in the hearts of men. He was sent by Christ "to turn sinners from darkness unto light, and the power of Satan unto God." The fight in which the apostle is engaged against the world is "a good fight".

(2) He has to fight against "the devil". There are some men who do not believe in the existence of the devil, but this is because they are spiritually dead. When sinners are quickened by the Spirit of God they soon discover that this evil spirit exists. When they leave his camp and service he makes himself known. He wakens up with renewed energy, and uses every means in his power to make them return to their natural allegiance to him. And when he finds that his efforts in this respect are in vain, he adopts another method of dealing with them — he persecutes them. He uses the men of the world as his willing instruments, and very often men who profess to be the people of God. Paul suffered more from the Jews than from the heathen. So it is still. The people of God suffer more from graceless men in the church than from those who make no profession of the religion of Christ. These are the best servants of the old serpent to do his work. And what men cannot do he employs his host of fallen angels to accomplish. The apostle felt this. He says, "We are not ignorant of his devices." "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All God's people who are left long in the world suffer from the devil, and have to fight against him, but the ministers of Christ suffer more from him than others.

As in times of war between earthly kingdoms, the enemies aim more at the generals, captains, and other prominent officers in the army for the purpose of killing them than they do at the common soldiers, so Satan assails ministers more than others. As they are set up as watchmen upon the walls of Jerusalem, they are more exposed to his assaults, and he hits more at them. They are ruinous to his kingdom, and the evil one hates them with perfect hatred. There are however, some men in the office of the ministry whom he does not annoy, for the simple reason that they serve him better in that capacity than in any other. But such shall suffer from him in eternity.

There are various ways by which the prince of darkness inflicts sufferings on the people of God — by manifold temptations, persecutions, heresies in the church, &c., &c., but they are not left to contend against him in their own strength. Christ is with them in the conflict. They are weak and helpless in themselves, but He says, “Fear not, worm Jacob, I will help thee.” “My grace is sufficient for thee; my strength is made perfect in weakness.” He provides them with an armour whereby they are to fight. They are commanded to put on that armour — the whole armour. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” “Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.” This is the armour whereby Paul fought the good fight of faith; it is the armour by which all the ministers of Christ fight; it is the armour by which all the people of God fight. It is of God’s making; it is therefore complete. It is stored up in the Bible that the soldiers of Christ in every age and place in the world may put it on, and fight the good fight of faith under the banner of the glorious Captain of their salvation — Jesus Christ. The devil has an armour for his own soldiers, and, alas! many in this age who profess to be the servants of Christ have put on that armour. They fight Christ while they profess to be for Him; they are fed and clothed

in body by King Jesus, but they serve the devil! They are in the office of the ministry, like some of old, for a piece of bread.

(3) The flesh. Flesh here means sinful nature. Believers are not in the flesh — they are not in a state of nature — but as long as they are in this world the flesh is in them. The Spirit of God wrought in them a new nature, but a sinful nature is in them also. Although they are perfectly justified, yet they are not perfectly sanctified. There are thus in them two principles — the Spirit and the flesh, or, in other words, grace and sin. Hence the conflict between these two opposite principles. “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would.” The Lord might, if He willed, make His people perfect in their sanctification in the day of their justification; but for wise ends He leaves them to struggle with indwelling sin till death, when they shall be made perfect in holiness, and shall immediately pass into glory. The image of God was lost entirely and at once when man sinned, but its restoration is by a gradual process. Believers “are changed into the same image, from glory to glory, by the Spirit of the Lord.” “He that hath begun a good work in you will perform it until the day of Jesus Christ.” But during their sojourn in the wilderness of this world the Lord’s people have the flesh to contend with. The flesh warreth against them; and they must war against the flesh. The apostle Paul found the flesh his worst enemy; it made him groan, bleed, and cry bitterly, “Oh, wretched man that I am! who shall deliver me from the body of this death?” The world and the devil could not injure him were it not for the flesh. His contest with the flesh, however, had a higher end than this. He loved God, he earnestly desired to be delivered from sin, which God hates, and to be perfectly conformed to His holy image. He had a hard struggle with these three enemies, but now at the end he shouts the shout of victory, “I have fought a good fight.”

2. “I have finished my course.” Believers have to run a race, as well as to fight a fight. The apostle here calls it a *course*. It is the journey of the Lord’s people from the date of their new birth to the day of their departure out of this world. The course of some is long; the course of others is short. As the Lord has fixed the bounds of our habitation, so He has fixed the space of time we are to live in this world. Paul’s course, like that of other Christians, was from the time of his conversion to the time of his death. It was within that space he did all his fighting as a good soldier of Jesus Christ; performed all his labours as an apostle and minister of the Gospel, and endured all his sufferings. He has now come to the end of his course, and says, “I have finished my course.” He was at that time

a prisoner, and he knew that his end was near. The Lord made this known to him. His work on earth was done, or his enemies could not put him to death. He was now ready to be offered, and the time of his departure from the church militant to the church triumphant was at hand.

3. "I have kept the faith." What is meant by the word *faith*? In some parts of Scripture this word means the grace of faith — the faith whereby we receive Christ in the offer of the Gospel, and rest on Him alone for salvation; in other parts it means the word of faith, which is our warrant to believe in Christ, or the doctrine of the Gospel — including all the counsel of God revealed in His Word. It is in the latter sense we are to understand faith here. This is the faith which was once delivered to the saints. The word of reconciliation was committed to the apostles, and they kept it.

Paul says, "I have kept the faith." He not only preached the faith, but he also kept it. This was a great comfort to him at the close of his ministry. Others threw away the Gospel, and began to preach fables in its place, but Paul kept it, so that it came down to us pure and entire. In keeping the faith he had to contend for it; for there were many trying to take it from him and from the church. But he kept it, although he lost his life at last for his faithfulness. He does not grudge that loss because he kept the faith. So pleased he is to lay down his life for the sake of the Gospel that he says, "I am now ready to be offered," for "I have kept the faith," which is to overcome the world. It is the duty of ministers, not only to preach the Word of God, but also to defend and keep it for coming generations. We cannot keep any word but that which we received. God gave us His Word, which is able to make us wise unto salvation. Those that will be faithful in keeping the faith may face death and eternity with joy as the apostle did, but on the other hand, those that will not keep it, after solemnly vowing to do so, may expect terrible accusations of conscience at their dying hour. I would not wish to be present at their death bed.

II. — Paul's prospect in view of death — "Henceforth there is laid up for me a crown of righteousness."

He told us what he did during his past life as a Christian and an apostle: he fought a good fight, he finished his course, he kept the faith. He now tells us what are his prospects in the eternal world to which he is going. He expects a crown. He has not yet received it, but it is laid up for him. He is still on earth; he shall not receive it until he cross Jordan; when he arrives in the kingdom of glory he will get it. He is on his way to that kingdom; he is on the very borders of it. Another step forward and he

is within the kingdom. He will receive the crown then. He is sure of it. God's word is his warrant; Christ's merit is the ground of his hope, and his sonship is his title.

What are we to understand by the crown the apostle hoped to receive? It is spoken of in Scripture as "an exceeding weight of glory." The Lord will give grace and glory." He will give grace to His people on earth; He will give them glory in heaven. Grace prepares them, and makes them meet for heaven. Glory is grace ripened to maturity; grace is the seed sown; glory is grace made perfect. Christians are imperfect in grace during their time in this world. They are therefore exhorted to grow in grace. In heaven they are perfect — "without spot, or wrinkle, or any such thing; but holy and without blemish." The perfection of their nature in the holy image of God is included in the crown. Again, in heaven they shall be made kings, and as kings are crowned, so they shall be crowned. Their exalted state with Christ in heaven is their crown. They are in the most glorious condition which rational creatures are capable of. They are nearer Christ than angels that never sinned! No wonder that the apostle desired to depart, and be with Christ, which is far better. Oh, to die is gain to those who are in Christ! It may therefore be designated "a crown". The apostle calls it "a crown of righteousness." In Rev. 2: 10, it is called "a crown of life". "Be thou faithful unto death, and I will give thee a crown of life." In 1 Peter 5: 4, it is called "a crown of Glory." "And when the chief shepherd shall appear ye shall receive a crown of glory that fadeth not away." And in our text it is called "a crown of righteousness."

Now, although these three different descriptions are given of it, it is the same crown described in different ways, according to the circumstances of those to whom it is held forth for their comfort and encouragement, as may be gathered from the passages of Scripture referred to.

It may be called "a crown of righteousness" for at least two reasons. (1) Because it is secured by, and given to the redeemed on the ground of the righteousness of Christ. Salvation from first to last — grace and glory — is given to sinners for the sake of Christ, who secured that blessing for His people by His atoning death. (2) Because it is a just thing that they should receive this crown. Christ, the giver of the crown, is called the righteous Judge. When He punishes the wicked in hell and crowns the righteous with glory in heaven, He acts justly in doing so. "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven," etc. — (2 Thes. 1: 6, 7). At the day of judgment it will be as clear as noon-day, when the sun shines in his full

brightness, that the punishment of the wicked and the glory of the righteous are according to justice. However unworthy in themselves God's people are, it is a righteous thing that they should be crowned with glory. "Worthy is the Lamb," who was slain for them. "God is just in all his ways, and holy in all his works."

III. — The time when the apostle expected to receive the crown — "At that day". There are two days when the crown shall be given.

1. The day when the soul shall enter heaven, immediately after death. Going through the shadow of the valley of death it is still night, except as it is made bright by the presence of Christ. He comes to meet the soul, to convey it safely to the Father's house, where there are many mansions. When He introduces the soul into that house then there will be a day, an everlasting day, whose sun shall never go down. That is the first day on which the believer shall receive the crown, with respect to his soul. Christ Himself shall put the crown on his head.

2. The second day is the day of the resurrection of the body. The body shall then be raised up in glory, re-united to the soul, and the whole person — soul and body — shall receive the crown of righteousness. It is not the same persons who carry the body to the grave that will carry it from the grave to heaven. Men carry it to the grave; angels will carry it from the grave to glory. It is Christ that will quicken the body. "I will raise it up at the last day." But He will employ angels — His ministering spirits — to carry it. The body shall leave behind it in the grave all the infirmities that attached to it in the state of imperfection; it shall be made perfect and fit for the state of glory. It shall bear no mark of old age, such as grey hairs, dullness of hearing, dimness of vision, or any weakness whatsoever. So great the change shall be that you would wonder if it was the same body you saw on earth. Yea, the believer himself shall be in such a mist of wonder as Peter was in when he was in a miraculous manner taken out of prison. He for a time stood in doubt as to whether his release was real. So it shall be in the case of the believer at the resurrection with regard to his body; the change shall be so great. But after all we have said, how little we can say about the state of the saints in glory! "It does not yet appear what we shall be, but when he shall appear, we know we shall be like him, for we shall see him as he is."

IV. — The crown is not peculiar to Paul, but is the common privilege of all believers — "And not to me only, but unto all them also that love his appearing."

Christ redeemed by His blood not only apostles and prophets and ministers of the Gospel, but also all the members of His mystical body.

All the redeemed are made the children of God by the effectual work of the Holy Spirit in them. Being children they are heirs, "heirs of God, and joint heirs with Christ." They are therefore entitled to the inheritance of their Father. They shall receive the crown of righteousness. But each person shall participate in the glory that shall be revealed in the measure of his growth in grace and usefulness in the Lord's vineyard on earth. Although they all receive the crown on the ground of the merit of Christ, yet there will be a difference in their glory, as one star differs from another in glory. There are some stars greater and brighter than others. So it shall be in heaven. They that have turned many to righteousness shall have more glory than others. Paul says of some — he was the instrument of their conversion — "Ye are my crown." These would be jewels in his crown. They that make more attainment in grace on earth shall have more glory in heaven. (Matt 25: 20, 21) In nature the fruit of the harvest depends on the growth of the seed sown in spring; the more growth the more fruit in harvest. There are, in like manner, degrees of glory in the state of the saints in heaven. Believers are vessels of honour. But all the vessels are not of the same size and capacity; some are large, others are small. The large vessels contain more than the small ones, but both shall be filled with glory; the large vessel cannot keep but its fill, and the small vessel may say, "My cup is overflowing. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel." There will be no jealousy or discontentment among the saints in heaven; all will be fully satisfied with their lot, and they will praise the Lord for ever and ever.

The apostle gives a characteristic mark of those who shall receive the crown — they "love his appearing." The appearing of Christ means His second coming. He came the first time to take away sin by the sacrifice of Himself; He will come the second time without sin, for the final salvation of His people. It is said of these that they look for Him. (Heb. 9: 28). They look for Him, and "love his appearing". The appearing of Christ at the last day will be most glorious. He shall appear in glory. It is to judge the world — the quick and the dead — He shall come again, to glorify His saints, and to punish the wicked. The mark the apostle gives here is a distinguishing one. It is a text by which we should try ourselves. When you think of the second coming of Christ to judgment, do you love His appearing? Or do you dread and hate it, like the criminal who dreads the sight of the judge who is to pronounce sentence on him? The wicked would wish that Christ should never come again, but His own people love His appearing. They love Himself; they love His first coming, and they love

His second coming. They love His appearing, because it is then He shall be glorified in His saints, and admired of all them that believe; they love His appearing, because He comes to raise their bodies and to glorify them with their souls (they now wait for the adoption of the body); they love His appearing, because it is at His second advent vengeance shall be executed on His and their enemies, even "those who know not God, and obey not the Gospel of our Lord Jesus Christ." Many live as if there were no God, as if there were no distinction between good and evil, as if there were no account to render of the things done in the body. Many trample upon the cause of Christ and persecute His people. This is a grievance to the Lord's people, but all shall be put right and finally settled when Christ, the righteous Judge, shall come again. They love His appearing, for these among other reasons. Happy are they who, in view of Christ's second advent, can say at death with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith."

Now, dear friends, you all know the solemn circumstances under which we meet here to-day. The words of our text can be appropriately applied to your late beloved pastor, who departed this life on Tuesday last, and whose remains you laid in the grave at Applecross on Friday. He fought a good fight, he finished his course, he kept the faith, and he received the crown of righteousness.

Mr Macdonald's career as a preacher may be divided into three parts — (1) as a schoolmaster; (2) as a probationer; (3) as an ordained minister. In the year 1850 he was employed as a teacher of one of the schools of the "Ladies' Society for the Religious Improvement of the remote Highlands and Islands". That Christian Society planted schools in many necessitous districts in the Highlands. As part of their object was to help godly young men who studied for the ministry, students only were employed as teachers, and Mr Macdonald having finished his first session at the university, was employed as one of their first teachers. It was that year the Society began their good work. It was also the year in which Mr Macdonald realised a comforting sense of his interest in Christ. His joy was great, his cup was running over. Besides his work at the school during the week, he began to conduct meetings on the Sabbath. Old and young flocked to hear him. All felt that a man of God had come among them. The fruit of his labours in that district, I believe, met him in heaven on his entrance there. He laboured as a teacher in connection with the Society till he finished his curriculum in the Divinity Hall — teaching the school during the summer months, and attending college in winter. He taught as a schoolmaster in three different districts in South Uist —

Uskeva, on the east side of Benbecula, Grinish on the west, and latterly at Stonybridge in the parish of South Uist. In all these places he conducted religious meetings on Sabbath days, and his services were much appreciated and much in demand by the Lord's people, and were also made effectual by the Spirit to the conversion of sinners. After finishing his course at college he was licensed as a preacher of the Gospel by the Presbytery of Skye, and laboured as a probationer in various parts of the Highlands till he was settled as an ordained minister at Shieldaig in the year 1870. He laboured faithfully in this congregation till the end of his life on earth. Mr Macdonald had fully completed his jubilee in the service of Christ.

Mr Macdonald *as a preacher*. His preaching was largely experimental; it was so because he experienced the power of God's Word — law and Gospel — in his own soul as few did. He could say, "That which we have seen and heard declare we unto you; that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ." He preached the doctrines of the Word also. His experience was produced by the Word. He preached with great energy and unction when the Lord gave him liberty. He was dependent on the Lord in declaring His message. Few ministers have understood the words of Christ, "Without me ye can do nothing," better than Mr Macdonald. He would require to receive something for his own soul before he could minister the bread of life to others. I often compared him to the prophet who came to the widow who was gathering sticks to prepare the last morsel for herself and her son. He asked her to give him something first (1 Kings 17: 13). When Mr Macdonald received from the Lord, he would then give to the people, and living souls would be fed, refreshed, and comforted. Though he was thus dependent on the Lord for utterance, yet he did not neglect his duty of preparing for the pulpit. The many sermons which he has left behind him in manuscript are an evidence of his diligence in this respect. He always rose early on Sabbath or any other day he had to preach, and read over carefully and prayerfully his note book. Although he would, as he did, preach the same sermons over and over again, he would deliver them with new unction, so that they would be as new and refreshing to the hearers as the first time they were delivered. Such was his nearness to Him who is the fountain of life!

Mr Macdonald *as a man of prayer*. Prayer was his element; he prayed "without ceasing". In the manse, in the church, in the field, at sea or on land, in company or alone, he breathed out prayer. I never saw a man that prayed so much as he did. He kept up communion with the Lord by prayer and meditation. When he prayed in the closet or at family wor-

ship he wrestled in prayer till he enjoyed the presence of the Lord, and when he got that blessing he would continue long in the exercise, rejoicing in His favour, in which there is life. Even when asking a blessing on the food of which he was to partake, or returning thanks, he was the same. The enjoyment of God was the all in all to him. This accounts for his long, but most sweet and savoury exercises. His prayers, however, were not exclusively for himself; they embraced others also. He prayed for the Lord's people; for sinners, that they might be saved; for the destruction of the kingdom of Satan, and the coming of the kingdom of God's dear Son. He believed that "the earth shall yet be full of the knowledge of the Lord, as the waters cover the sea," and he prayed for the fulfilment of that promise. Many a prayer he offered up for salvation of souls in his own congregation.

Mr Macdonald was *a most spiritually minded man*, and he, like Enoch, "walked with God". In this respect he was a man in a generation. There have been in this generation greater ministers intellectually, but as for spirituality of mind and nearness to the Lord I knew none that would excel him. Since he first tasted that the Lord was gracious he maintained fellowship (not unbroken) with the Father and with His Son Jesus Christ to the end of his pilgrimage in the wilderness. The fire of his first love to Christ kept on blazing to the end. Dr. Kennedy said in the course of a sermon that there were some (who were notable for their love to Christ) whose love to Christ never cooled in their heart. This may be truly said of Mr Macdonald, though this was by no means his own feeling or opinion. When he enjoyed Christ the heat of his love was great, and when he went mourning, seeking Him whom he loved, it was as great, though not as comfortable. But it was Christ's love to him that was the cause of his love to Christ. He spoke sparingly of his own love to Christ, but not so of Christ's love to the Church. The descriptions he used often to give of Christ's love to the Church reminded one of those given of it by the great Samuel Rutherford.

Mr Macdonald had conflicts as well as enjoyments. He, like the apostle, had to fight against the world, the devil, and the flesh. He experienced the enmity of godless men to a large extent; but he fought as a good soldier of Jesus Christ, and overcame at last. Though weak in body he had the heart and courage of a soldier. He would yield to no man, whatever his position in the Church or in the world might be, in that which he considered to be right. Some men thought they might twist him as they pleased, but found out in the attempt that he was not a reed to be shaken with the wind. His conflicts with the devil were severe, frequent, and of long

continuance, even to the end. He was not ignorant of Satan's devices. So well known these were to him that when the evil one latterly approached him with his temptations, he would say, "I know thy black face; get thee behind me, Satan." As for struggles with the flesh or indwelling sin, few had a deeper experience of them. He had a deep sense of the sinfulness of his nature, which made him often cry, "O, wretched man that I am, who shall deliver me from the body of this death?" He had to contend for the faith once delivered to the saints, at a time when many were trying to take it away from the Church. He faithfully contended for it, and kept it for this and coming generations.

During Mr Macdonald's time at Shielraig — about thirty years — he changed five dwelling houses. When he came to Shielraig he put up in a small house in the village. Shortly afterwards he got a better house, in which he lived till the manse was built. When he was evicted from the manse by the Presbytery of Lochcarron in 1893, on account of his faithfulness to God's truth, he put up in a small cottage on the south side of the loch. The Free Presbyterian Manse, which was built four years ago, was his last dwelling-place on earth. He is now in "the house not made with hands, eternal in the heavens." There he is at rest; there he is truly happy in the enjoyment of God for ever. "Blessed are the dead that die in the Lord."

In conclusion, a word to the congregation. The Lord favoured you much by giving you such a godly pastor as Mr Macdonald. Much was given you, and much shall be required of you. He laboured long among you; preached the Gospel to you in love and faithfulness; and earnestly and sincerely sought your salvation. Though dead, yet he speaketh. Pray that the word spoken to you may be blessed to you. If you die in your sins after all you have heard from the lips that are now closed by the hand of death, he will rise up in judgment as a witness against you at the last day, and add his amen to your everlasting condemnation. You who are the Lord's people, and mourn the removal of your beloved pastor, let the thought comfort you that he has gone before you to heaven. You shall soon follow him; you shall meet him again where there shall be no separation. Follow his teaching and the example he has set before you. Be faithful unto death, and you shall receive a crown of life.

This is the first breach that death has made on the ministry of our Church. I consider myself as the next to be taken away. Younger ministers may be called away before me, but according to the course of nature, I cannot expect to be long in this world. The removal of my brother and companion in labour is a new call to me to be up and doing for the Lord

while it is day; the night cometh when no man can work. It is with mingled feelings I think of the departure of my dear friend — feelings of sorrow and joy. I deeply mourn his loss on earth, and I rejoice to think of his happiness with Christ in glory. He left a blank behind him — a blank in the manse, a blank in the congregation, a blank in the Church, and a blank in the world. Mr Archibald Cook used to say when he heard of the death of a godly person, “So much of heaven has been taken from the world.” I may add that his removal has caused a breach in my own heart. May the Lord raise up other faithful ministers for His work on earth!

Letter

by Rev Neil Cameron
(To Donald MacMaster, Strontian)

24 Gibson Street,
Glasgow
5th February, 1894

My beloved friend,

Your last letter cheered me not a little to hear that you are being restored from the gates of death. The Lord grant that you may be restored to something of your wonted strength and health. The few witnesses in Scotland are fast disappearing from our midst, and we ought to tremble as it may be the calling home of the messengers of peace before war is proclaimed against us. But still He is “the Wonderful” and “who knows but He may return and leave a blessing behind Him.” The Church of Scotland can read her own stubbornness and rebelliousness in the history of Israel in the wilderness. It seems nothing will cure us but the rod. “When he slew them, then they sought Him; and they returned and enquired early after God: and they remembered that God was their rock, and the high God their redeemer, etc.” Psalm 78: 34 etc. This is true of us all by nature. Would to the Lord that He would create truth in the inner part and that He would in mercy destroy the deceitfulness of our hearts. David cried in the agony of his soul: “Create in me a clean heart, O God, and renew a right spirit within me.”

The church in Scotland is most likely entering upon dark days of persecution. The world does not know the witnesses of Christ, because they don't know Christ Himself, and they will persecute the saints under the title He bore Himself “this imposter”. “The reproach of Christ is better still than all the riches of Egypt.”

As you, my beloved friend, are laid aside from standing openly in this

dark and cloudy day, plead for all those who stand for the truth and the crown rights of the Lord Jesus Christ. I cannot, for fear, take the honour to myself but I have no doubt that our position is the only way in which truth can be effectively defended and that the Lord will conquer all His enemies yet in this land. He has been wounded in the house of His friends in this land.

Fond love to Mary, Allan, Archy, Miss MacMaster and yourself.
Your loving friend,
Neil Cameron

God's Omnipotent Grace

by Rev. J. A. MacDonald

"And he said unto me, My grace is sufficient for thee." 2 Cor. 12: 9

This precious promise from the Lord's lips has been a strength to His people in their wilderness journey through this world, and will continue to be so in all generations. Only the Holy Spirit alone can remove the scales of sin left on the eyes of all the sons of Adam. When God begins a good work in the souls of His people, they become indeed a blessed people, and their experience indicates this, for they can say, "One thing I know, that, whereas I was blind, now I see." What do they see? They see the beauty of Christ and what an altogether suitable Saviour He is for such as they are. The language of their heart is: "My beloved is white and ruddy, the chiefest among ten thousand." Song of Sol. 5: 10.

Oh, how precious the souls of His dear ones are to Christ. He says to each one of them: "My grace is sufficient for thee." Yes, He says to Stephen, as it were, "My dear son, you had plenty of stones cast at you in this world and they were painful to bear, even unto death. But you are now at your desired haven of rest, happy in the knowledge that in this place no thieves can break through nor steal." Nor can the inhabitants say any more that they are sick.

We remember how Jesus told his disciples to pass over to the other side of the Sea of Galilee, and they obeyed His command. It is our wisdom to do the Lord's bidding. Notice carefully that they arrived safely at the other side. He alone knew what storms they were to meet with. Be glad, children of God, that this is still the case. Job had to say: "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." Job 23: 10.

Christ said to Mary Magdalene out of whom he cast seven devils: "My grace is sufficient for you." Not a hair of her head would perish, not-

withstanding her greivous sins. It was through grace that she became a follower of the Lamb of God.

His grace was sufficient for poor Lazarus who was often clothed in rags. He had a lovely passage to glory — heavenly angels carried him to the place where there is no night. The Darling of heaven Himself was with them. At the cry of His poor ones He arose and rebuked the storm and it became a calm. Child of God, the same God shall continue to guide you to your desired haven. "There remaineth therefore a rest to the people of God." Heb. 4: 9. In this way they know Him as the Good Shepherd, and can say the psalmist: "Thy Spirit is good, me to the land of uprightness conduct." Ps 143: 10.

The three Hebrew lads of whom we read in Daniel — Shadrach, Meshach and Abednego — were men who feared the Lord exceedingly even while still young. In their day they purposed in their hearts to follow the Saviour with the same resolve as Ruth had: "Where thou goest, I will go." To this resolve they were kept faithful to the end of their journey.

How lovely His grace made the thief on the cross as he prayed to Jesus: "Lord, remember me when thou comest into thy kingdom." Luke 23: 42. Who can tell but God will answer your prayer with the same reply that the thief received: "Verily, I say unto thee, Today shalt thou be with me in paradise." Yes, his grace was sufficient for Manasseh as well. However ruined you may be by your sins, through faith in His Name the promise will be made sure to you: "My grace is sufficient for thee."

Oh for grace to admire the faith and love of Christ in exercise in the souls of Margaret Wilson and Margaret MacLachlan, these two defenceless women, who endured death by drowning in the Solway Firth for their faithful adherence to Christ's crown and covenant, and to the salvation which He wrought out. He shall cause His people to hear on the day of judgment, as they stand before the great white throne: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

Apart from those spoken of in the Bible, we ourselves know of men who at one time walked according to the way of the world. But God "had need of them" for the upholding of His blessed Cause, and for the gathering in of His wheat into His garner. To this end he imparted all needed grace to them according to His promise: "My grace is sufficient for you."

The promise, "My grace is sufficient for you" was wonderfully fulfilled in the grace which was given to that eminent servant of the Lord, Rev Donald Macfarlane, when in the General Assembly of 1893 he was enabled to make his historic protest against the infamous Declaratory Act, an Act

which sought to nullify the inspiration of the Word of God from Genesis to Revelation. When he had placed his protest on the table of that Assembly he, with great dignity walked out of the door, never to return. In later years, the man of God, when in the company of close friends, including the Rev Neil MacIntyre, related with great humility the following experience. He said that for two years after he had made this stand, he had to record to the glory of God, that each time he preached, by the outpouring of the Holy Spirit, blessing the Word, some sinner was made to cry: "Oh, that I knew where I might find Him," or a seeker was enabled to lay hold upon the Saviour. "It was but a little that I passed from them, when I found Him whom my soul loveth." This was evidence to all, that not only was the protest made by this faithful watchman on the walls of Zion the means of saving the "city", but he was also made the means used by the great Head of the Church in bringing many sons to glory.

During the 100 years since our beloved Church came into existence we were very often held up to the ridicule and scorn of the carnal world. Nevertheless a candle was lit in Edinburgh that day that is still shining brightly in many parts of the world. From time to time many colossal waves and billows went over the bridge of our Church, so to speak, but these all swept over with their full force and disappeared back into the mighty ocean from whence they came. It reminds us of the poor yacht tossed about on the mighty ocean, being buffeted by all the billows of the Bay of Biscay, and the swelling waves of the Gulf of Lions, but all these just broke over the bows and went out by the stern. In times of danger it was always noticeable that the Captain of the yacht was always to be found on the bridge, sometimes even throughout the long dark night. Dear Christian friend, this should be an encouragement to you to know that the Lord Jesus Christ, the Captain of our salvation, is the commander of the waves, and when He gives the command, "Peace be still", there is a great calm.

"As round about Jerusalem
the mountains stand alway,
The Lord his folk doth compass so,
from henceforth and for aye." Psalm 125: 2

Assurance is glory in the bud, it is the suburbs of paradise, it is a cluster of the land of promise, it is a spark of God, it is the joy and crown of a Christian.

— Thomas Brooks.

Free Presbyterian Church of Scotland

Reasons assigned by Rev Donald Macfarlane, Raasay, Rev Donald Macdonald, Shieldaig, and others, for forming themselves into a separate Presbytery, to be called the Free Church Presbytery of Scotland.

"Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." — Psalm 60: 3, 4.

We feel that, in taking the solemn and weighty step of refusing to own the jurisdiction of the Courts of the Church which calls herself the Free Church of Scotland, and in forming ourselves into a separate Presbytery, we ought to place on permanent record a brief statement of the reasons that have led us so to act.

In the Disruption of 1843, and for several years thereafter, the Free Church witnessed a good confession before the world. In this, we rejoiced, for we considered her confession to be the testimony of Jesus Christ. But in the measure in which we were made glad by this testimony and confession, we could not but be grieved by what we consider to be very serious backslidings within recent years from the attainments of her early days. She has practically been for years holding in abeyance one of her own distinctive principles — we mean the crown rights of the Redeemer as King of Kings and Lord of Lords; she has ceased to bear that testimony for the simplicity and purity of public worship which characterised the Presbyterian Church in Scotland from the Reformation downwards; but, above all, she has recently proved unfaithful to that trust which, in common with every branch of the Church of Christ, she had committed to her, namely, the keeping of the oracles of God.

These declensions, to which we shall again refer, were the source of the sincerest grief to us, and would of themselves have afforded a satisfactory reason for our ceasing to co-operate with office-bearers who had thus betrayed their charge, were it not that we considered our constitution to have been intact before the passing of the Declaratory Act. The immediate cause, then, of our separation has been the passing into law of the Declaratory Act of 1892, and the re-affirming of the same by the General Assembly of 1893.

1st. — *By this Act we consider that the constitution of the Church has been altered and vitiated where we ought to hold it most sacred and inviolable.* Under cover of a desire to maintain purity of doctrine and the peace and unity of the Church, this Act gives the Church — that is, in the last resort, the General Assembly — a power with respect to its standards that it by no means possessed in its original constitution. The General

Assembly — the supreme court of the Church — consists of a certain proportion of the office-bearers of the Church. Each of these office-bearers vowed to assert, maintain, and defend certain well-defined and fixed standards of doctrine. The obligations thus entered into lie upon every office-bearer of the Church, whether a member of the supreme court or not. The Assembly, consisting of a portion of the office-bearers of the Church, was bound to act according to the individual obligation of its members; and so long as this principle was recognised, and only so long, did the Church stand in a righteous relation to her standards, and thus also could the liberties of dissenting minorities be secured. But now, seeing the Declaratory Act (1892) states that there are matters of doctrine in the Westminster Confession of Faith — without specifying what these are — on which diversity of opinion is recognised in the Church, and that, in every case which may arise, it lies with the Church — that is, with the General Assembly — to draw the line between what does and does not “enter into the substance of the Reformed Faith” set forth in the Westminster Confession — a power is given to the General Assembly to determine, at its pleasure, what the fixed standards of the Church are. For years this principle has been acted on by a majority within the pale of the Free Church; but there is a great difference between individuals, however numerous, tacitly assuming and acting on a principle, and the authoritative recognition of that principle in the laws of the Church. In this connection it does not improve matters in the least, but rather renders them worse, that this power is granted to the General Assembly while as yet the questions and formula remain unaltered. For while, by question 2, every office-bearer still vows to assert, maintain, and defend the whole doctrine contained in the Confession of Faith as received by former General Assemblies of the Church, the General Assembly has power given to it by this Act to absolve from doctrinal obligations, to an indefinite extent, as many as choose to accept of such relief. Believing that the government of the Church by a supreme representative court is in accordance with the mind of Christ, we felt ourselves warranted in calling upon office-bearers to promise obedience to it, as an institution of Christ in His own house, so long as it stood in a righteous relation to its scriptural standards. But when the supreme court is placed in an unrighteous relation to its standards, we consider that we are no longer warranted thus to act, and we feel justified in saying that the constitution has been vitiated where it ought to have been held more inviolable.

2nd. — *By the Declaratory Act (1892), the Church, as a whole, has become involved in the guilt of the past backsliding which, as we have*

said, was the source of our sincerest grief, in a way in which it was not involved before this Act became law. It is as though the repeated resolutions of Assembly in favour of Disestablishment, by which the Church had practically ceased to testify to the duty of our nation to recognise and support the Protestant and Presbyterian religion, had received authoritative sanction under the Barrier Act. It is as though the use of uninspired hymns and instrumental music in the public worship of the sanctuary — each of them equally unwarranted and unconstitutional — had received constitutional sanction. It is as though the findings of Assembly in two well-known cases with regard to the infallibility and inerrancy of Holy Scripture — findings by which the doctrine is treated as one not entering into “the substance of the Reformed Faith” — had received final and authoritative confirmation under the constitution of the Church. The importance of the doctrine of the infallibility and inerrancy of the Scriptures cannot be over-estimated, and the Church of the living God is, in a special manner, in this age of unbelief, called upon to confess it before men. It is a doctrine frequently insisted upon by our Lord and His apostles, it is abundantly established by the Word of God throughout, and is the only safeguard of Protestantism. Yet some of the most responsible office-bearers and teachers in the Church claim a right, which has been by her allowed, not only not to hold, but even to disclaim the holding of any such doctrine. Before this Act became law, these several defections were a source of profound sorrow to us; but the constitution was yet untampered with, and this alone justified our remaining in connection with a Church in which such defections prevailed. But now that, by reason of this Act, so great power is vested in a majority of the General Assembly, whereby they justify themselves in all their findings anent the cases referred to, we could not any longer acknowledge the courts of the Church without involving ourselves in her guilt.

3rd. — *By the Declaratory Act (1892), additions are made to our confession and profession of faith which we regard as not in accordance with the Westminster Confession of Faith or with the Word of God.*

For while in clause I., in the treatment of the love of God, the sovereignty of God is acknowledged in respect of His purpose to save, it is, in effect, denied that that sovereignty is manifested in respect of His love — contrary to the doctrine of the Scriptures (Rom. 9: 13; John 13: 1; Ephes. 5: 25; Heb. 12: 6; Rev. 3: 19). The statements made in the Act as to how the love of the Father and of the Son is manifested might be taken in a scriptural sense; but these statements must be understood in the light of

the statement made as to the manifestation of the love of the Spirit, and when thus understood we must conclude that the expressions used in respect of the love of the Father and of the Son are used in an unscriptural and unconfessional sense; for, in accordance with Titus 3: 4-7, it is in the washing of regeneration and the renewing of the soul which was dead in trespasses and sins that the love of the Holy Spirit is manifested, and not in his "striving" only.

Again, this subject is of the greatest importance, inasmuch as it affects the doctrine of the atonement. The teaching of the Word of God about this doctrine is that "Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." The Confession of Faith is in perfect agreement with this doctrine when it says that "to all those for whom Christ purchased redemption he doth certainly and effectually apply and communicate the same." We are bound to read the statement in the Declaratory Act about the love of Christ in the light of the statement made as to how the love of the Spirit is manifested, and if we do so, we are driven to the conclusion that Christ loved and gave Himself for a people to all of whom He doth not effectually apply the redemption He hath purchased; and thus the teaching of the Word of God, on this fundamental doctrine, is seriously departed from.

Again, we consider that the church has not kept the faith when it states in clause I. *b*. "that this Church does not teach, and does not regard the Confession as teaching, the fore-ordination of men to death irrespective of their own sin;" for as the word "death" is here used without explanation, the statement runs counter to the Word of God which says that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" and again that "by one man's offence death reigned by one." In these passages the apostle used the word "death" — the wages of sin — without further explanation, and declares that death has passed upon all on account of their relation to the first Adam. We acknowledge that this is a great mystery; yet it is a mystery which the Church is bound always to conserve. This mystery the Declaratory Act, so far from conserving, irreverently invades and practically explains away.

Further, in denying the indispensable need of the Gospel for the salvation of the heathen, the Church makes a profession for which it cannot give any Scripture proof — a profession which we consider to be contrary to the Confession of Faith, and to the Word of God in such places

as Prov 29: 18, Romans 10: 14,15, and Eph. 2: 12.

In addition to these evils which we have particularised, we consider that a shallow and unscriptural view of sin and of the work of the Holy Spirit pervades the Act throughout; but we do not feel called upon to discuss these and other defects in detail. We have seen that, through the Declaratory Act, a profession is made in the name of the Free Church on matters pertaining to fundamental doctrines which is not in accordance with the Word of God. A very important purpose which a Confession of Faith serves is the displaying, by the Church as a whole, of a banner because of the truth. A banner is displayed in the Declaratory Act, but not because of the truth. With the Church that displays this banner we cannot co-operate. The Church, as a Church, "most earnestly proclaims, as standing in the forefront of the revelation of grace," certain doctrines which we have seen to be inconsistent with truth; and, for anyone after that to say that the Declaratory Act lays no new burden upon any within the Church, were tantamount to saying that those disagreeing with its statements form no part of the Church at all, or else have no interest in what testimony the Church as a whole should maintain.

We are called upon at this crisis to assert and act upon a fundamental principle of Presbyterianism. All the congregations of our Church, on a principle different from that of Independency, form but one Church, and are members one of another, having "one Lord, one faith, one baptism." When the Church has erred from the faith, we refuse to shelter ourselves in a species of Independency, as if congregations might be free, while the Church, as a Church, is involved in guilt.

Only that, as a Church, we might continue to testify for the infallibility and inerrancy of Holy Scripture, for the sovereign love of God, for the scriptural doctrine of the fall of man and its effects, for the headship of Christ over the nations, for the purity and simplicity of the public worship of the sanctuary, which, with such great and manifest blessing, characterised the Presbyterian Church of Scotland from the Reformation downwards, have we been compelled to take the last step of separation. By continuing as we were, we should not merely not be able, as a Church, to bear testimony for these doctrines and principles, but should ourselves be seriously involved in, and partakers of the guilt of those that reject and renounce them.

We repudiate the allegation so often made that, by taking this step, we have ceased to be Free Churchmen; on the contrary, we assert that we have been compelled, in order that we might righteously claim to be Free Churchmen, to renounce the jurisdiction of the courts of a Church which,

by passing the Declaratory Act (1892) into law, has ceased to be the true Church of Scotland Free.

We desire to humble ourselves before the Lord because of our coldness of heart in matters that so deeply pertain to His glory. We acknowledge our utter unworthiness to display that banner because of the truth, which His Church in Scotland was so long honoured to bear. But although, in ourselves, we be but as the offscouring of all things, yet we dare not keep silent in such a day of rebuke and blasphemy. In the Lord our Righteousness alone we desire to trust. We look to His blood to justify and cleanse us from all unrighteousness, to His strength to support us, and to His Spirit to animate, guide and comfort us.

We pray God that He would grant an outpouring of His Spirit, not only upon ourselves, but also upon our beloved countrymen, that they might awake to the command, "Hold that fast which thou hast, that no man take thy crown," and that they might be taught to love and value the unspeakable privileges of which they are in danger of being despoiled for generations to come.

Notes and Comments

A.P.C. and Free Church

The possibility of a merger between the A.P.C. and the Free Church was highlighted in a newspaper report earlier in the year. Whatever substance there is in the report remains to be seen but it is evident that already close relations exist between the two bodies at a local level, with exchange of pulpits and joint Youth Fellowships. It is reliably reported that Rev George MacAskill, who has left Dumbarton, before he left advised his congregation to attend the Free Church. These actions are by men who came under solemn ordination vows to maintain the testimony of the Free Presbyterian Church of Scotland. Such is the fickle nature of man. He can be one thing at one time and another at another time. Do such men not realise that they yet have to give in an account to God?

I.R.A. Warrington Bombing

Many people on both sides of the Irish Sea were revolted at the Warrington bombing, as a result of which a child and a teenager died. These murders are added to the fearful toll of life attributable to the I.R.A. Even the R.C. Cardinals in England and Ireland condemned the I.R.A.'s actions as barbaric and inhuman. It will take more, however, than condemnation of this vicious act by the I.R.A. to relieve the R.C. Church of in-

volvement in I.R.A. activities. Would it be possible for the I.R.A. to continue in existence, were it not for the R.C. Church's indoctrination of its children with a fanatical hatred of Protestantism? Were it not for this, the I.R.A. would die a natural death, being unable to find any more recruits to do its nefarious work. Random killings by Loyalist extremists in retaliation for I.R.A. murders cannot be excused either. Murder is murder whoever it is done by. Self-defence is one thing; murder is another. Let the Protestants of Northern Ireland put no trust in the bullet or the bomb, but let them look to the mighty God of Jacob. A nation on its knees in prayer to God will never be overthrown by any force. This was proved in 1940 at the time of Dunkirk. Britain was not saved by her forces, however brave her forces were, but by the people of God in the land at a Throne of grace pleading for her preservation and deliverance. The history of Judah in the time of King Asa, and at other times, confirms this.

Pornography Satellite Channel

The Heritage Secretary, Mr Peter Brooke, announced a ban on a pornographic satellite channel which broadcasts from Denmark. He said: "This Government will not tolerate exploitative material of a sexually-explicit or gratuitously-violent nature." Government action in this matter is welcomed. However, the Channel won the right to a High Court review of the Government's plan to outlaw the sale of decoders for the films being beamed into Britain from Denmark. The station is basing its appeal on European Community Law. If the Government's position is upheld it will be salutary warning to other broadcasters as well.

Only recently the Health Secretary warned of the pernicious effect on children of a diet of sex and violence on television. Addressing a news conference organised by the National Society for the Prevention of Cruelty to Children she stressed that, while there is undoubtedly a role for the Government to regulate what is broadcast, parents also have a responsibility to establish the limits beyond which their children should not tread.

Syllabus for Religious Education

The Education Secretary, Mr John Patten, is to ask church leaders to help strengthen religious education in schools by drawing up a national blueprint for lessons. That there is need for a change there is no doubt, but we are not hopeful of it succeeding. Too much ground has already been lost through giving place to other religions. It is specific Christian teaching, biblically-based, that is required but it will require a revival of true religion to bring this about. With the Education Secretary himself

being a Roman Catholic, it can hardly be envisaged that he will do much to restore true Christianity to the schools. No more can we rely on Church leaders to do it, seeing that they have long ago abandoned many of the basic teachings of Christianity.

House of Lord's Ruling over Depraved Practices

The House of Lords dismissed an appeal by five men who had been found guilty of criminal assault for inflicting sado-masochistic injuries to one another during depraved practices and had been sentenced to four and a half years imprisonment. Lord Templeman in giving his verdict said: "Society is entitled and bound to protect itself against a cult of violence. Pleasure derived from the infliction of pain is an evil thing. Cruelty is uncivilised." The Court has done a service in thus outlawing these depraved practices in our land.

The Conversion of England

The following letter was sent to the London Times. As one would expect, although it was acknowledged, it was not printed. D. McL.

Letters to the Editor
The Times
1 Pennington St.
London E1 9XN

6th March 1993

Dear Sir,

When Christians were more spiritual than they are at the present time, they used to judge the spirituality of a preacher more by his prayers than by his preaching. They realised that the deepest thoughts of his heart were expressed in his prayers. It is illuminating therefore, that Cardinal Hume's prayers for the conversion of England mean the return of the Church of England to the spiritual darkness of the Church of Rome, from which England was delivered at the Reformation.

If this revelation will not awaken the somnolent evangelicals in that Church, to the danger to which they have exposed their church and country, nothing else will.

Yours faithfully,

(Rev) Donald MacLean
Moderator, Free Presbyterian Church of Scotland.

Church Notes

Presbytery Meetings (D.V.)

Skye: At Portree on 4th May at 11 a.m.

Canadian: At Inverness on 1st June at 2 p.m.

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

Daviot Communion

The Daviot Communion will be held on the 5th Sabbath of May this year. Rev. E. A. Rayner and Rev. Z. Mazvabo are expected to assist D.V.

Meeting of Synod

The Meeting of Synod will take place (D.V.) at Inverness Church on Tuesday 1st June 1993, at 6.30 p.m. when Rev. Donald MacLean, Retiring Moderator, will conduct public worship.

Centenary Commemoration Meeting

The Centenary Commemoration Meeting will take place in the Assembly Hall, The Mound, Edinburgh on Tuesday 25th May, 1993 at 2 p.m. (D.V.) when public worship will be conducted by the Moderator of Synod, Rev. Donald MacLean, Glasgow.

Thereafter the following programme of events will take place.

1. Paper on "Events leading up to 1893" by Rev. Alex. MacPherson, Perth.
2. Paper on "The Hundred Years — an Overview" by Rev. D. MacLean, Glasgow.
3. Brief addresses on topics related to the Centenary:
 - (1) 1843 and 1893 — A contrast by Rev. F. MacDonald.
 - (2) Two Early Free Presbyterian Worthies by Rev. L. MacLeod.
 - (3) The Contribution of the Students of 1893 by Rev. D. B. Macleod.
 - (4) The Transatlantic Bond by Rev. John MacLeod.
 - (5) Australia and New Zealand F.P. Witness by Rev. E. A. Rayner.
 - (6) African Mission by Rev. Petros Mzamo.

The Centenary Meeting is expected to close at 6.30 p.m. Thereafter, for those who have travelled to the Meeting, a meal is to be provided in the MacRoberts Pavilion, Ingleston, adjacent to Edinburgh Airport, which is off the A8 road.

For those unacquainted with Edinburgh, the Assembly Hall is half way up the Mound from Princes Street on the right hand side. Buses and cars should deposit their passengers there before parking. Another entrance to the Assembly Hall is on High Street, near the junction between

Johnstone Terrace and High Street. The car park is situated to the rear of Edinburgh Waverley Station. It is hoped to have the Hall open for those attending the Meeting from 1 p.m. A video recording will be taken but no act of worship will be video-taped. A collection for the Centenary Commemoration Fund will be taken at the Meeting. There will be short breaks at suitable intervals during the proceedings.

Photographic and Newspaper Archives

As part of the preparations for the Centenary of the Church, a Photograph Archive has been set up in the Inverness Church. Considerable progress has been made and if there are any persons who have old photographs I would be pleased to hear from them. The photographs may be of men or women, single or group, old Free Presbyterian buildings (churches, meetings halls, manses, etc), Free Church ministers of last century, old Free Church buildings of last century, or gravestones. Other memorabilia will be gratefully considered.

Those who feel they may be able to help may contact me or simply send the originals or copies to me with the details of the photographs enclosed. Any originals will be copied and returned as soon as possible within two or three months. Those who feel that they would like to donate the original to the Archives will be sent an acknowledgment of this and it will be entered in the index system of the Archives: the source of copies will also be entered to the best of our knowledge.

It has also been decided to build up the Newspaper Archives. Those who have collections of newspaper cuttings, even down to the present, may wish to contact myself to arrange for copying these. A tape cassette and video archive is also being produced and is at a very early stage of development. Those who have lists of their cassettes and video material may wish to send copies to me for co-ordination so that this material can be catalogued and arrangements made to build up the archive.

(Rev.) D. M. Boyd.

Leaflet for summer visitors

The Congregational leaflet for summer visitors, prepared by the Outreach Committee, has been amended for current use. It can be placed in tourist information centres, travel centres, etc., to encourage visitors to come to church. A space is left for local details. The leaflet was well received last year and Congregations are encouraged to send a large s.a.e. with a request for the approximate number required to the Rev. D. M. Boyd, 11 Auldcastle Road, Inverness, IV2 3PZ.

Eastern Europe Mission

It is cause for thankfulness to the Most High God that Mr A. MacRae and E. Ross returned safely from Eastern Europe. Having travelled the usual long distances, they visited the people with whom we have had previous contact and distributed Bibles. Reformed literature, Mother's Catechisms, medicines, food and clothing. The bulk of their load consisted of 1700 Bibles. We trust to the Sovereign God of Eternity to graciously bless the distribution of His Word and temporal provisions.

D.A.R.

Acknowledgement of Donations

The General Treasurer, Mr Rod Campbell, 133 Woodlands Drive, Glasgow, wishes to acknowledge with sincere thanks the following donations:

Centenary Commemoration Fund: "A little to help" (Stornoway) £50; D. & A.M. (Strathconon) £10 per A.G.; Anon., Broadford £25; Friend, Lochcarron, £40; Anon., Glasgow £200.

Foreign Mission Fund: A.H.C. £1000; D.C., (Feb) Can \$100, (Mar) Can \$100, both for Famine Relief.

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

Bracadale-Strath: New Year's Day Collection £131.50 for T.B.S. per D.G.B.

Bonar Bridge: Anon., £20 for Communion Expenses for Bonar etc., congregations.

Dumbarton: From the Estate of the late James Henderson, Junior, £2000 for Congregational Fund per Mrs M. H.

Glasgow (St. Jude's): Anon., £5; Anon., £10; Anon., £20; N.H. £20 per Rev. D. M., all for Sust. Fd.; M.M. £10 for Benevolent Fund; Harris Friend £10; Anon., £10., Anon., £10, all for Bus. Fund; Anon., £10; Mr and Mrs A.D.C. £50, both for Centenary Fund; R.A.C. £25; Anon., £90, both for Eastern Europe.

Laide: Two Edinburgh Friends £15 and £10; Dumbarton Congregation £20; Isle View Home of Rest £10.50, £5.95, £7; Anon., Shildaig £20; Friend, Ardheslaig £10; M.G. Aultbea £30, all for Eastern Europe Mission; Friends, Ormiscaig £20 for fuel to E. Europe; Anon., £20 (envelope in plate) for Bibles for E. Europe; C.F. £40 for Moldavia Mission; Friend, Ullapool £12 for Romania; Donation by post £20 for Bibles for needy countries; Anon., Glasgow £100 for Bibles for E. Europe; S.C.F., Laid £20 towards expenses for E. Europe; M.R., Inverness £40 for Russia; Anon., Glasgow £50, where most needed in Congregation; Aultbea Friend £20 (four times) for Church Funds; Lewis Friend £20 for Car Fund; Donation for Tapes £10; Friend, Lochcarron £30 for Sust. Fd, all per Rev D.A.R.; Anon., £10 for Car Fd; In collection box £20; Anon., Donation £35, both for Church Door Coll; Mrs M., North Tolsta £10 for Church Funds; Anon., £20 for expenses for Romania; C.M. Aultbea £10 for E. Europe Mission per C. Ross; Poolewe Friend £5, Bibles for Romania per K.M.; Dingwall FP Sabbath School Coll. for E. Europe Mission £49.20 per Miss S. Gillies.

Lochcarron: July 1992; W.R. £30; E.M. £40 for Eastern Europe; Envelope in plate £30, where most needed; Aug 1992: Envelope in plate £30; Envelope in plate £50, where most needed; Envelope in plate £50 for Eastern Europe; Sept 1992: Friend, Carnoustie £50 for painting Church; Oct 1992: L.A.F. £30 per D. McLean, where most needed; Friend £30 for Comm. Exps; By envelope £40 for Hearing Aid; Anon., £500 for Sust. Fd.; Nov 1992: Friends £45, where most needed; Dec 1992: T.D. £80 for Eastern Europe; T.D. £75; D. Mc

£12.50; Anon., £2.50 where most needed; Jan 1993: E.M. £171.06; Anon., £8.74 for Church Door Coll; T.D. £45; R.E. £65 for Eastern Europe; Feb 1993: A.K. McK. £10; A.K. McK £10; C. McR £20; T.D. £100, last two for Eastern Europe.

North Harris: Friend, Leaklee £40; Mrs M. McL £30; M.M., Tarbert £10, all for Comm. Exps; M.M., Tarbert £5 for Bus Fund, all by envelope in plate; D. McL per J. McL. £10; Anon., Tarbert £10 (envelope in plate); J.A. McD, Kyles £10 per R. McC.; S. McL & R.M.M., Cluer £20 per J. McL., all for Comm. Exps.; M. Tarbert £10 (envelope in plate); Friend, Stockinish £10 per R.M.C., both for Door Coll.; Friend, Stockinish £10 for Comm. Exps. per Rev K.D.M.; Anon., £10; Anon., £10; for Comm. Exps per Rev. K.D.M.; Anon., £10, Anon., £10, both for Door Coll., both by envelope in plate; From the Estate of the late Rachel Grant (formerly Leachlee) £100 where most needed per M.S.; Anon., £10 for Comm. Exps by envelope in plate; Anon., £250, where most needed per Rev K.D.M.

North Uist: H. McL £10; M. McL £50; J. McD £50; M.B.McD £60; C.A.McD £60, all for Car Fund; Mrs Scott, Avonbridge £30 for Sust Fd.; I. McD £50 for Sust. Fd.; C.M.McL £35; I.McD. £50, both for Car Fund.

Portree: Friend £8; Friend £10, both where most needed; Friend £5 for Sust. Fd, all per F.M.; A.N. £2 for Bus Fund; Anon., £4 for Door Coll, last two by envelope in plate; Friend £25, where needed, Friend £5 for Sust. Fund, last two per S.Y.M.

Raasay: M. & B. £20 for buying Tapes per Rev J.R.T., donations £13 for Tapes; Sale of Tapes £45, both per M. Tallach; Donations £5 for Congr Fd per Rev J.R.T.; Collection £480 for needy in F.P. African Mission.

Stornoway: Friend N.T. £10; Friend £10, both per Rev J. M.; Friend of the Cause, Breasclate £10; Anon., £10, all for Comm. Exps; Friend £20 for Centenary Commemoration per Rev J.M.; Anon., £25 for Sust. Fd per Church plate.

FREE PRESBYTERIAN PLACES OF WORSHIP

- ABERDEEN — Church and Manse. Services as advertised in the local paper and Press & Journal. For information contact Rev. J. Goldby, Farr. Tel: 08083 357.
- APPLECROSS — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Thursday 7 pm. CUAIG — Sabbath 1 pm.
- BRACADALE and STRATH — BROADFORD — Sabbath 12 noon and 6 p.m.; Tuesday 7 p.m. PORTNALONG — Sabbath 3.30 p.m.; Wednesday 7 p.m. STRUAN — Sabbath 12 noon and 6 p.m., Thursday 7 p.m. — Rev. G. G. Hutton, F.P. Manse, Broadford, IV49 4AQ. Tel: 0471 822 353.
- BREASCLETE — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- DINGWALL — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. BEAULY (Balblair) — Sabbath 6.30 pm; Thursday 7.30 pm — Rev. N. M. Ross, B.A., 10 Achany Road, IV15 9JB. Tel: 0349-64351.
- DORNOCH — Sabbath 11.30 a.m. and 6 p.m. See also LAIRG.
- DUMBARTON — Milburn Crescent. Sabbath 11.15 am and 6.30 pm; Thursday 7.30 pm. Manse: 30 Barloan Crescent.
- DUNDEE — Baxter Park F.P. Church, 70 Arbroath Road and Manse. Sabbath 6.30 pm; Wednesday 7.30 pm. Enquiries to A. N. MacRae. Tel: 0382-77875. — Rev. A. MacPherson, Perth.
- DUNOON — Church. No F.P. Church services at present.
- EDINBURGH — Church, Gilmore Place, Tel: 031 229 0649 and Manse. Sabbath 11 am and 6.30 pm. Prayer Meeting Thursday 7.30 pm — Rev. D. B. Macleod, M.A., Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 031 447 1555.
- FARR, by DUNOON — Sabbath 12 noon; Thursday 7.30 pm (fortnightly); STRATHERRICK — Sabbath 5.30 pm; Thursday 7.30 pm (fortnightly); TOMATIN — Sabbath 5.30 pm. Wednesday (fortnightly) 7.30 p.m. Rev. J. Goldby. Tel: 08083 357.
- FARRADD — Sabbath 12 noon and 6 pm.
- GILKIRK — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GILKIRK — 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. E. MacDonald, M.A. Tel: Gairloch 2247.
- GOW — Jude's Church, 137 Woodlands Road, G3 6GL. Sabbath 11 am and 6.30 pm; Wednesday, English 7.30 pm; Thursday of month, Gaelic 7.30 pm — Rev. Donald MacLean, 104 Baronald Drive, G12 0HY. Tel: 041 555 315.
- GLADDALE — Sabbath 12 noon and 6 pm; Thursday 7 pm; VATTEN — Sabbath 12 noon and 5 pm; Wednesday 7 pm; WATKIN — Services as intimated locally — Manse: Tel: Glendale 205.
- GREENOCK — West Shaw Street, Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — Rev. Lachlan MacLeod, 33 Denholm Street, PA16 8RH. Tel: Greenock 22310.
- GILKIRK — 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. Boyd, Inverness. Tel: 0463 712872.
- 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, PA83 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 (last Wednesday of month) — Rev. D. Boyd, 11 Auldcastle Road, IV2 3PZ. 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. D. Ross. Tel: 0445 731 340.
- LAIDE (Ross-shire) — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Rev. Donald A. Ross. Tel: 0445 731 340.
- LAIRG — Church and Manse. As intimated; BONAR — Sabbath 6 pm. DORNOCH — Sabbath 11.30 am. ROGART — No F.P. Church services at present. Prayer Meeting, Tuesday 7 pm (Place, as intimated). Contact Mr Andrew Sutherland. Tel: 0408 641319. (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 6 pm; STOER — 12 noon; Weekly Meeting. LOCHINVER and STOER Tuesday 7 pm alternate weeks.
- 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 — Manse. 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. No F.P. Church services held at present.
- PERTH — Forteviot Hall, Pomarium, off Leonard Street, Sabbath 11 am — Rev. Alex. MacPherson, 11 Mavisbank Gardens, Burghmuir, Perth. Tel: 0738 442992.
- PORTREE — Sabbath 12 noon and 6.30 pm; Wednesday 7 pm (Church Hall). Rev. Fraser MacDonald, M.A. Tel: Portree (0448) 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; Monday 7 pm — Manse. Tel: Shildaig 259.
- STAFFIN — Sabbath, Gaelic 12 noon and English 5 pm; Wednesday 7 pm — Manse Tel: 047 062 243.
- STIRLING — Cambusbarron Community Centre, Cambusbarron, Stirling. Sabbath 6 pm. Contact Mr John MacKinnon. Tel: 0786 64973. — Rev. A. MacPherson, Perth.
- 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 702755 (STD Code 0851).
- TAIN — Church and Manse. F.P. Church services: see DORNOCH. Sabbath 5.30 pm. FEARN — Church. No F.P. Church services at present. Contact Rev. D. Boyd, Inverness. Tel: 0463 712872.

UIG (Lewis) Sabbath — MIAVAIG 12 noon Gaelic, 6 pm English; Wednesday 7 pm. VALTOS, as intimated locally.
 Rev. D. J. MacDonald M.A. Tel: 085 175 251.
 ULLAPOOL — Sabbath 11 am and 6 pm; Wednesday 7.30 pm — Manse: Quay Street, Ullapool, IV26 2UE. Tel: 0854 612449.
 WICK — Church and Manse. No F.P. Church services at present. For Caithness F.P. Church services see HALKIRK — Rev. D. Boyd, Inverness. Tel: 0463 712872.

ENGLAND

BARNOLDSWICK — Kelbrook Road, Sabbath 10.45 am and 6.30 pm. Prayer Meeting, Friday 7.45 pm. Contact Mr R. Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 1ZF. Tel: 0270 255024.
 LONDON — Zoar Chapel, Varden Street, London E1 — Sabbath 11 am and 6.30 pm; Wednesday 7 pm — Manse: 5 Kempshot Road, Streatham, London SW16 5LG. Tel: 081-764 5436.

NORTHERN IRELAND

LARNE — Station Road, Sabbath 11.30 am and 6.30 pm. Wednesday 7.30 pm — Manse, 23 Upper Cairncastle Road, Larne, BT40 2EF. Tel: 0574 74865. Further information from Mr John Thomson, Tel: 0547 278 751 or from Mr James Falconer, Tel: 0574 273 294.

OVERSEAS PLACES OF WORSHIP

AUSTRALIA

GRAFTON, N.S.W. — 172 Fitzroy Street, Sabbath 11 am and 7 pm; Wednesday 7.30 pm — Rev. E. A. Rayner, B.A., 90 Victoria Street, Grafton 2460. Tel: 066 423404.
 SYDNEY, N.S.W. — Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am and 7 pm. Prayer Meeting, Tuesday at 7.30 pm. For further information contact J. Van Praag, 65 St. Alban's Road, Riverfields. Telephone: (02) 627 2651.

CANADA

CHESLEY, ONTARIO — Manse and Church, 40 Fourth Street, S.W. Sabbath 10.30 am and 7 pm. Wednesday 8 pm. contact Mr Gerrit Schuit, RR2, Chesley. Tel: 519 363 2502.
 TORONTO, ONTARIO — Church and Manse. No F.P. Church services at present.
 VANCOUVER, BRITISH COLUMBIA — Fifteenth Avenue and Fraser Street. For F.P. Church services contact Mr John MacLeod, 209-750 East Seventh Avenue, Vancouver. Tel: 874-9761.

NEW ZEALAND

AUCKLAND — 45 Church Street, Otahuhu. Sabbath 11 am and 7 pm; Wednesday 7.30 pm — Manse, 10 Brouder Place, Manurewa. Auckland. Tel: Manurewa 267 4163.
 GISBORNE, NEW ZEALAND — 463a Childers Road, Sabbath 11 am and 7 pm; Wednesday and Saturday 7.30 pm — Rev. J. A. T. Van Dorp, 14 Thomson Street, Gisborne. Tel: (06) 86 85809.
 WELLINGTON, NEW ZEALAND — 4 Rewa Terrace, Tawa. Sabbath 11 am and 7 pm; Wednesday 7.30 pm. For further information contact A. Van Dorp, 2 Eden Street, Island Bay. Tel: 838806.

ZIMBABWE

BULAWAYO — Church: Lobengula Township, P.O. Magwegwe, Bulawayo. Church office: 9 Robertson Street, Parkview, Bulawayo. Tel: Bulawayo 62636.
 INGWENYA — Church: Rev. Aaron Ndebele, Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.
 MBUMA — Church and Hospital, Rev. Petros Mzamo. Postal Address: Mbuma Mission Hospital, Private Bag T5406, Bulawayo.
 NEW CANAAN MISSION — Church: Rev. Z. Mazvabo. Postal Address: New Canaan Mission, Private Bag 615, Zvishavane.
 ZENKA — Church. Postal Address: Private Bag T5398, Bulawayo.

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