

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

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and **Monthly Record**

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No. 6

Arise, O God, plead Thine own Cause

There are times when the Lord's Cause is brought very low. Such seasons are times of great trial to the Church of God. When the Cause of Christ is prospering the people of God have reason to rejoice but when it is otherwise they cannot but be sad, and very cast down. This is not what they desire. They long to see the Church of God prospering, not only in their own midst, but throughout the whole world. This was David's desire — "Let the whole earth be filled with His glory." To this the whole Church of God say: "Amen and Amen."

Asaph's complaint in his day was: "O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?" Seeing what the enemy had been permitted to do in the sanctuary, it seemed as if the Lord had utterly cast off His people, as if He had forgotten to be gracious. The enemy was despoiling the Church of God, and it appeared as if God had given free rein to the enemy. This made Asaph cry out: "O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?" It was a trial to this godly man to see the enemy triumphing and pouring reproach and scorn upon the people of God, for it was not only His people they were reproaching, but God Himself. This is what is distressing to the true Church of God — that reproach would be cast on God's Name. To see the Lord dishonoured in any way grieves the children of God. God is worthy of being praised, not slighted or reproached. The desire of the true child of God is that God would be honoured more and more. When it is otherwise and He is dishonoured, this pierces them through and through. What would it matter if their own name was cast in the dust, and trampled under feet of men, if only God's Name was honoured and magnified. John the Baptist was of this mind for he had to say: "He must increase, but I must decrease." The gracious soul seeks not its own glory but the glory of the One who is worthy of all praise and glory and honour.

Asaph, in pleading with the Lord, refers to His Church in the world

as the Lord's own Cause. It belongs to Him, therefore it is precious to Him, and He delights in it. It was purchased of old. It was redeemed at great price. He delivered it out of the hand of the enemy when there was no other to deliver it. He showed His mighty power in that deliverance. His hand of might was stretched out for the salvation of His people. This was true of the typical deliverance of His people when He brought Israel out of Egypt. He obtained for Himself great renown. What a song of triumph was sung on the other side of the Red Sea: "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Such was Israel's tribute to the working of God's mighty hand and stretched out arm. What then has overtaken Israel that she had now been brought so low? Is God not Israel's God still? Is He not her God for ever and ever? Has His love changed seeing that her condition is now so low, and her enemies reproach her without hindrance? May she not now rightfully complain, saying, "The Lord hath forsaken me, and my Lord hath forgotten me?". No, she may not speak thus or she would offend against the generation of God's children. Let her listen to what He has to say to her: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Let not Asaph despair, let not the people of God despair, let not the Church of God despair. He who was Israel's God in time past, is Israel's God still. He declares of Himself: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." He is the same, yesterday, and today, and forever — the Covenant-keeping God of Jacob, the One who is faithful and true. When He comes to make up His jewels, He will acknowledge His people as His own. But they are His now and He will never leave them nor forsake them, and though they have no comeliness in themselves they have their comeliness in Jesus Christ and will be accepted in Him.

For such a people Asaph draws near to God and says: "O God, plead thine own Cause." He would have the Lord come forth and rescue His oppressed inheritance. What a cry comes forth from the depths of Asaph's heart: "O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever"! He would have Him pluck His right hand out of His bosom for the deliverance of His people. He reminds Him of the covenant — "Have respect unto the covenant" — and pleads, "Lift up thy feet to the perpetual desolations." What earnest entreaties Asaph has to make to his God! And will not His God hear him and send relief?

If these things were so in Asaph's day, how much more in our day. How low has the Cause of Christ fallen! What need there is of deliverance from the enemy that has entered the very gate. From what source can deliverance come? The Word of God makes plain that vain is the help of man. It is to the Lord that His people must turn in such a day as this, pleading with Asaph: "Lift up thy feet to the perpetual desolations." So, too, must they cry to the Lord with Asaph, "Arise, O God, plead thine own cause." They are encouraged to do so by the promise He has given to them: "I said not unto the seed of Jacob, Seek ye me in vain." He is to be found of those that seek Him, because His ear is ever open to the cry of the poor and needy. Let them not despair. While, on the one hand, the Scriptures warn, "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains"; yet, on the other hand, they declare, "Truly in the Lord our God is the salvation of Israel."

Notes of a Sermon

By the late Rev. D. Macdonald, Shieldaig.

Preached at Wick, on Saturday, 28th April, 1898.

"Now when Jacob saw that there was corn in Egypt, Jacob said to his sons, Why do ye look one upon another? And he said, Behold I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live and not die." — Gen. 42: 1-2.

Famine is one of the chastisements with which God visits the people for their sins. Some years ago there was a famine in China, and it was computed that seven millions of the inhabitants died. It was confined to China. But we have a famine this day, not the want of bread and water, but the want of the real knowledge of God. This famine is general throughout the whole world. It is sad for those who are free from this famine to see so many perishing in it. There are millions perishing without the true knowledge of God, and had He not left us a small remnant we should be like Sodom and Gomorrah.

What would be the best remedy to remove this famine? Bread. What bread? The bread of life, Christ Jesus — "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Though you should have dishes of gold and silver on your table, if you want bread you cannot live. So if you have not Christ

set before you in the gospel, you are in a spiritual famine still; nothing will do but Christ.

Jacob had good news to tell; but he must first rebuke his sons for looking at each other instead of going where the bread was. It is so with the children of God; they look too much at each other instead of going to God by Christ to get their spiritual needs supplied. As if Jacob had said, "In looking upon one another you are following the way of the world in their extremities." Why look ye upon one another to gratify the flesh? Why look at each other in your striving to accumulate wealth? Paul said, "I have suffered the loss of all things, and do count them but dung that I may win Christ." Why are you looking at one another gratifying the lust of the flesh, the lust of the eye and the pride of life? "Love not the world, nor the things that are in the world; if any man love the world the love of the Father is not in him." Why do you look upon one another striving who will be the greatest? "God resisteth the proud, but giveth grace to the humble." Why do you look upon one another instead of working out your own salvation with fear and trembling? Jacob was touched on account of the famishing condition of his sons: so is God; for He says:— "As I live saith the Lord God I have no delight in the death of the wicked." There is corn in Egypt. Why are you not bestirring yourselves? Corn in Egypt. This is glorious news to them who feel that they are perishing; to those who feel that they are far off from God and saying to one another, "O that I knew where I might find him! that I might come even to his seat!" Those who are perishing without the knowledge of God are urgently in need of good news and this is good news, that Christ Jesus came into the world to save sinners, that He finished the work of redemption, and that He is now seated at the right hand of God the Father, a Prince and a Saviour to give repentance and remission of sins to Israel. There is plenty of corn in Egypt. The poor sons of Jacob were so needful of deliverance that the news gladdened their hearts. Immediately there was a great stir among them, some running for the asses, some for the harness, some for the sacks to go to Egypt. There was a commotion among the dry bones when the prophet spake as he was commanded, as there was here among Joseph's brethren. The Holy Spirit plants desires and motions after Christ the bread of life in the souls of men, and directs them to the cross of Christ for deliverance.

Joseph spoke roughly to his brethren. Christ wounds before he heals. He speaks roughly to his brethren through the law — He speaks roughly to them through an interpreter — through the law He shows them their sins, their guilt, and His wrath against sin. Then they feel and confess

that they are sinners, and they reflect upon their past conduct. This pulls down their pride. The treatment they gave Christ before will now be very grievous to them, as it was here to Joseph's brethren. The sinner's Sabbath profanation, lying, drunkenness, &c, stings his conscience, and he begins to cry out:— "What shall I do to be saved?" The interpreter will not give you what you need — the law cannot give life, peace with God, or peace of conscience — the Comforter which is the Holy Ghost alone can do this. The sinner will say:— "O that He would come and pour the oil of comfort into my wounds, for I am tired of being spoken to in the language of the Egyptians!" But Christ is the Father's wisdom. Notwithstanding their sinful conduct in the past, the roughness with which they were spoken to now, and the guilt that lay heavily upon their conscience, they were not sent away empty. Joseph commanded the stores to be opened.

What are the keys that open the stores of heaven? Faith and poverty. "Without faith it is impossible to please God," and "Blessed are the poor in spirit, for their's is the kingdom of heaven." These keys — faith and poverty — will open all the stores of heaven and earth. They opened the Red Sea to Jacob's sons, and drowned the Egyptians. They opened heaven, and manna fell down in showers; they opened the flinty rock, and waters gushed out; they brought fire from heaven to consume the enemies of God; and they brought rain from heaven after the doors were locked three years and six months. These are a few of the things which these keys did.

The stores are opened. The first store opened is mercy, the next, forgiveness. "Lord, be merciful to me, the sinner." Oh, how precious forgiveness of sins is to them who feel their need of it! The next store opened is the blood of Christ. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." The awakened conscience will say, "Oh that the blood were applied to me!" "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." I think I hear one say, "Oh that it were applied to my guilty soul!" The next store is the Holy Ghost — the blessed Comforter coming through the blood. Though you were as black as hell, He, by washing you in the blood, makes you whiter than one of the holy angels.

When Christ comes by His Spirit to the soul the doors fly open. What doors? Prayer, praise, and the Word of God. None can open them till He comes. He alone imparts consolation to the souls that are weary. "Oh", says one, "that He would send the Holy Spirit to me, to let me see Jesus." Another door (and you say, "Ah, how often it is shut against me!") is the door of the promise. How often the poor soul is bewildered trying

to get one promise upon which to place its feet. At other times the promises are renewed and come one after another, as stars appear in the sky on a clear, frosty night.

Another store is opened — the store of wisdom and knowledge. In Christ are hid all the treasures of wisdom and knowledge. The Spirit alone can open these precious treasures to your soul. If you get this it will spoil your own wisdom on you, and make you a fool in your own eyes. "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." Again — "To know thee, the only true God, and Jesus Christ whom thou hast sent, is life eternal."

The next store opened is temporal mercies. A godly man observed once, "If ever I knew the Lord, I knew Him in providence, both in keeping my personal character and in keeping me from falling into debt." If He has made Himself wonderful in His grace, He has made Himself wonderful also in His providence. He is all riches. Child of God, all things are yours. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." If He keep you from possessing much of the riches of this world, it is in order that He may wean you from the world and draw you to Himself.

Joseph's brethren went away with their sacks full of what they got from Joseph. When they came to an inn, and opened their sacks, every man's money was in the mouth of his sack. Then they said:— "What is this that God hath done unto us?" They ought to have said, what have we done to ourselves? You are not to buy Christ and His benefits. He cannot be bought; you must come to Him as beggars. Joseph could not be a type of Christ, if they could say to their father, we got plenty of corn for our money. Christ is not to be bought, but faith brings balm and healing power from Him. When Christ reveals Himself to you in the fulness of His grace you will feel a stinking smell off all your own works, tears, or alms-giving; you will be stripped of every human merit. Oh! build on the grace and merit of Christ Jesus — the Rock of ages — and not on the sandy foundation of your own possessions. But they soon spent all and became as needful as ever. What you got from Jesus today will not do for tomorrow's need. Christ's people, like Joseph's brethren, are a poor and needy people. They went back in their need to Joseph again, so do you to Jesus Christ. Go back and get a fresh supply for your famishing soul every day. It may be that, before you get consolation, you will be imprisoned and put to it very severely, like Joseph's brethren, but the sighs of the prisoner come up before Him. The Lord's people are often in darkness, but they

are prisoners of hope. Are you in that prison? If so, you are tired of the darkness. You cannot say in it, what others say with boldness, "My Father."

Christ saw all the sorrows and trials of His people, and, like Joseph, sought a place to weep in. He could not weep as God, but He sought and found a place to weep in. He found it in the womb of the virgin. He became a man of sorrows, and acquainted with grief. None ever saw Him laughing, but many saw Him weeping. They saw Him weeping over Jerusalem when He said:— "If thou hadst known, even thou, at least in this thy day, the things belonging unto thy peace! But now they are hid from thine eyes." They saw Him weep at the grave of Lazarus — "Jesus wept." Christ wept in order that sinners might not weep in the depths of hell for ever. He found a place to weep when the load of the guilt of His people's sin was laid upon Him — in the garden of Gethsemane He was bathed in a sweat of blood. There He prayed with strong crying and tears. "The cup that my Father hath given me shall I not drink it?" He drank it in order that Satan's head should be bruised; and that death and hell might be robbed of their prey. Do you weep for your own sins? "You who have not wept tears of repentance on earth will yet bedew the floor of hell with your tears," says Dr Love. You children of God should weep also for the sufferings of Christ. When the weeping is over, Christ, like Joseph, orders a feast for His brethren. When Christ brings you to enjoy a feast with Himself, He dislodges all strangers — the devils must be put out — the Egyptians were put out. The devil, the world, and unbelief must be put out. "Every natural man," says Dr Love, "has a devil coiled in his breast." Oh! when that light burst in upon their souls — "I am Joseph!" It was God, who commanded light to shine out of darkness, that shined in our hearts, giving us the light of the knowledge of God in the face of Jesus Christ. Again:— "Believest thou on the Son of God? And he said, Lord who is he that I might believe on him? And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee. And he said, Lord I believe. And he worshipped him."

When you are at the feast with Jesus, two things will be moving in your soul — first the glory of Christ, and second the bad treatment you gave Him. No doubt these two things were uppermost in the minds of Joseph's brethren. The glory of Joseph burst upon their spirit. "I am Joseph, your brother." The Apostle says — "We are members of his body, and of his flesh and of his bones." Think of the relationship that exists between you and God through the indwelling of the Spirit of Christ; and who can separate you from the love of God which is in Christ Jesus your Lord.

Love is strong as death, and in the hottest persecution it increases more and more. The love that burst into your souls when Christ first revealed Himself to you will never fade away. What feeds love? Nothing but the glory of Christ revealed more and more to your souls. The soul will say — “If I am to boast at all it is in the glory of Christ as the Redeemer.” The child of God can never forget what he saw of the glory of Christ when He first revealed Himself to him. “When I saw,” says the believer, “a blink of the throne of grace, and the provision made in the covenant of grace, oh! how my soul was filled with holy joy!” For a guilty sinner to enjoy the favour of God, is more than any tongue can express. The relating of these things will be cold to you until He breathes by His Spirit through the word upon your soul; then your heart will burn again within you.

What is the table upon which the feast is set forth? The gospel. What is on the table? There is flesh there, there is milk there, there is honey there, and there is wine there. “My flesh is meat indeed and my blood is drink indeed” — that is most substantial food. The sweetness of Jesus to your soul is the honey, after the harassing terrors of the law whether at first or after backsliding. “His mouth is sweet, yea He is altogether lovely.” “Thy words are sweeter than honey to my mouth.” Oh! to be able to say — “He took me from an horrible pit, and from the miry clay.” He can do it in spite of your own unbelief and all the devils in hell. He can give you the grace of His Spirit so that you can make mention of His name both in public and in private. There is milk on this table for infants. “As new born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious.” There is wine on the table also. “And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” This wine makes glad the heart of man. It is the best wine; that of the covenant of grace. It is as old as eternity. At this table He makes Himself known to His people, and He gives each his own portion. He gives them Himself, and that is all they need. Each could say — “He is my brother.” So can you, poor child of God, say — “Christ is my brother, husband, prophet, priest, and king.” Then cast thy burden on the Lord, and He shall sustain thee. The burdens are heavy, but He has a strong back to carry both yourself and your burdens. Many a heavy one He carried before yours.

To conclude, we see that there was a sweet meeting between Joseph and his brethren. At the end of the meeting he said to them — “Go ye, and tell my father all my glory in the land of Egypt.” So go ye, and tell all the world the glory of Christ, and that He sitteth on the right hand of

the Father. Go ye and tell that all power in heaven and on earth is put into His hand, and that, therefore, He is able to save to the uttermost them that come to God by Him. There was not a more glorious moment in heaven, than when Jesus Christ entered with His elect, blood bought people, engraven upon His breastplate. "Tell my father about my glory in Egypt." Are you dumb yet about the glory of Christ? If you have seen His glory, be you telling others, and you will be getting crumbs yourself. The telling and the hearing of it will be like oil to your wheels. "I will," said Jacob, "go down and see Joseph." I will go down to the valley of humiliation to see Christ; for God resisteth the proud; they shall go down to the chambers of death; but He giveth grace to the humble. Jacob came to the conclusion that he would never see Joseph again. You may have come to the conclusion that you will never see Christ's face in mercy; but if you have got but one spark of His love in your heart, you will certainly spend an endless eternity with Him. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."

Letter

by Rev. Neil Cameron

(To Donald MacMaster, Strontian)

12 Rose Street,
Glasgow
18th July, 1894

My beloved friend,

I heard last night that you are not keeping so well for the last few days. You have been continually before my mind along with other beloved friends at Strontian though on account of excessive work I delayed so long in writing to you. Nothing would give me more pleasure, were it possible, than that I could go to see you. The Lord grant you the fulfilment in your soul's experience of the truth, "There is a friend that sticketh closer than a brother, a brother born for adversity." His faithfulness is held forth as the ground upon which the faith and hope of the poor may rest securely. In themselves they are perfidious in His covenant but He knew them as such from all eternity and therefore He says, "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." All the rocks of this earth shall go to nothing

but the Rock of the poor and needy shall on that day defy the gates of hell and shall be an everlasting foundation for the poor church of Christ.

What would this world be without Christ, the truth, the ordinances of grace, the people of God, and the holy Sabbath? Scotland is getting tired of the Holy Christ of God and therefore they have set up a false Christ that can go to Balls and Theatres, so they had to make another gospel to suit this new Christ. I feel grieved in my soul for the violence done to the King of Zion in our midst. How few there are who take up His cross and follow Him who had to say that "foxes had holes and the birds of the air had nests but the Son of man had not where to lay His head."

You will be pleased to hear that there are tokens of the Lord's presence to be seen in the congregation of Portree. It gives some encouragement that He has favour for "the poor contemptible things" which the world so much despises. What is to become of the poor people of Strontian? There seems to be none among them like the "man of Macedonia" for I am sure Rev. Mr MacFarlane would come to them if asked. As they seem to be quite content to let the gospel go after all the Lord's trouble with them as a people so that the young generation will not hear the gospel of Christ but the gospel of men. The responsibility shall be their own.

Kindly excuse me for the freedom I took in expressing myself. I am persuaded the cause of the poor church in this land lies heavily upon your own spirit. Christ had this land upon His heart from all eternity but woe to us we are always unkind to Christ in Scotland.

The Lord grant you His staff and His rod to sustain you and His everlasting arms to be underneath you in your weakness.

With fond regards to Mary, Archie, John MacMaster and Donald Cameron.

Fond love to yourself.

I am,
Your aff. friend,
Neil Cameron

The Throne of Grace

by John Bunyan

The throne of grace is to be known, *by the streams of grace that continually proceed therefrom*, and that like a river run themselves out into the world. And, says John, 'He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb' (Rev. 22: 1). Mark you, here is again a throne; the throne of God, which,

as we have showed, is the human nature of his Son; out of which, as you read, proceeds a river, a river of water of life, clear as crystal. And the joining of the Lamb also here with God is to show that it comes, I say, from God, by the Lamb; by Christ, who as a lamb or sacrifice for sin, is the procuring cause of the running of this river; it proceeds out of the throne of God and of the Lamb. Behold, therefore, how carefully here the Lamb is brought in, as one from or through whom proceeds the water of life to us. God is the spring-head, Christ the golden pipe of conveyance, the elect the receivers of this water of life. He says not here, 'the throne of the Lamb', but 'and of the Lamb', to show, I say, that he it is out of or through whom this river of grace should come. But if it should be understood that it proceeds from the throne of the Lamb, it may be to show that Christ also has power as a mediator, to send grace like a river into the church. And then it amounts to this, that God, for Christ's sake, gives this river of grace, and that Christ, for his merit's sake, has power to do so too. And hence is that good wish, so often mentioned in the epistles, 'Grace, to you, and peace from God our Father, and the Lord Jesus Christ' (Rom. 1: 7; 1 Cor. 1: 3; 2 Cor. 1: 2; Gal. 1: 3; Eph. 1: 2; Phil. 1: 2; Col. 1: 2; 1 Thess. 1: 2; 2 Thess. 1: 2; Philemon 3). And again, 'Grace mercy, and peace, from God the Father and the Lord Jesus Christ (1 Pet. 1: 2; 2 Tim. 1: 2; Tit. 1: 4). For Christ has power with the Father to give grace and forgiveness of sins to men (John 5: 21-26; Mark 2: 10). But let us come to the terms in this text. Here we have a throne, a throne of grace; and to show that this throne is it indeed, there proceeds therefrom a river of this grace, put here under the term of 'water of life', a term fit to express both the nature of grace and the condition of him that comes for it to the throne of grace.

It is called by the name of water of life, to show what a reviving cordial the grace of God in Christ is, shall be, and will be found to be, by all those that by him shall drink thereof. It 'shall be in him', even in him that drinks it, 'a well of water springing up into everlasting life.' (John 4: 14). It will therefore beget life, and maintain it; yea, will itself be a spring of life, in the very heart of him that drinks it. Ah! it will be such a preservative also to spiritual health, as that by its virtue the soul shall for ever be kept, I say, the soul that drinks it, from total and final decay; it shall be in him a well of living water, springing up into everlasting life.

But there is also by this phrase or term briefly touched the present state of them that shall come hither to drink; they are not the healthful, but the sick. It is with the throne of grace, as it is with the waters of Bath, and other sovereign and healing waters; they are most coveted by them

that are diseased, but do also show their virtues on those that have their health and limbs. So, I say, is the throne of grace; its waters are for healing, for soul-healing; that is their virtue (Ezek. 47: 8-9). Wherefore, as at Nature's waters, the lame leave their crutches, and the sick such other tokens of their recovery as may be a sign of their receiving health and cure there, so at the throne of grace, true penitents, and those that are sick for mercy, do leave their sighs and tears; 'and the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall', there, 'wipe away all tears from their eyes' (Rev. 7: 17). Wherefore, as Joseph washed his face, and dried his tears away, when he saw his brother Benjamin, so all God's saints shall here, even at the throne of grace, where is God's Benjamin, or the Son of his right hand, wash their souls from sorrow, and have their tears wiped from their eyes. Wherefore, O you that are diseased, afflicted, and that would live, come by Jesus to God as merciful and gracious; yea, look for this river when you are upon your knees before him, for by that you will find whereabouts is the throne of grace, and so where you may find mercy.

But again, as that which proceeds out of this throne of grace is called 'water of life', so it is said to be a river, a river of water of life. This, in the first place, shows, that with God is plenty of grace, even as in a river there is plenty of water. A pond, a pool, a cistern, will hold much, but a river will hold more. From this throne come rivers and streams of water of life, to satisfy those that come for life to the throne of God. Further, as by a river is showed what abundance of grace proceeds from God through Christ, so it shows the unsatiable thirst and desire of one that comes indeed aright to the throne of grace for mercy. Nothing but rivers will satisfy such a soul; ponds, pools, and cisterns, will do nothing: such an one is like him of whom it is said, 'Behold he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth' (Job 40: 23). This David testifies when he says, 'As the hart panteth after the water-brooks, so panteth my soul after thee, O God' (Ps. 42: 1). Hence the invitation is proportionable, 'Drink abundantly' (Cant. 5: 1). They that are saved, are saved to receive abundance of grace; 'they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ' (Rom. 5: 17). And hence it is said again, 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them' (Is. 41: 17). But, Lord, how wilt thou quench their boundless thirst? 'I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of

water' (Is. 41: 17,18). Behold, here is a pool of water as big as a wilderness, enough one would think to satisfy any thirsty soul. O, but that will not do! Wherefore he will open rivers, fountains and springs, and all this to quench the drought of one that thirsts for the grace of God, until he has enough. 'They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life' (Ps. 36: 8,9).

This abundance the throne of grace yields for the help and health of such as would have the water of life to drink, and to cure their diseases withal: it yields a river of water of life. Moreover, since grace is said here to proceed as a river from the throne of God and of the Lamb, it is to show the commonness of it; rivers you know are common in the stream, however they are at the head. And to show the commonness of it, the apostle calls it 'the common salvation' (Jude 3); and it is said in Ezekiel and Zechariah, to go forth to the desert, and into the sea, the world, to heal the beasts and fish of all kinds that are there (Ezek. 47: 8; Zech. 14: 8). This, therefore, is a text that shows us what it is to come to a throne, where the token of the covenant of grace is, where the high priest ministers, and in the midst of which there is a Lamb, 'as it had been slain'; for from thence there come not drops, nor showers, but rivers of the grace of God, a river of water of life.

Again, as the grace that we here read of is said, as it comes from this throne, to come as a river of water of life, so it is said to be pure and clear as crystal. 'Pure' is set in opposition to muddy and dirty waters, and 'clear' is set in opposition to those waters that are black, by reason of their cold and icyish nature; therefore there is conjoined to this phrase the word 'crystal', which all know is a clear and shining stone (Ezek. 34: 19; Job 6: 15,16). Indeed the life and spirit that is in this water will keep it from looking black and dull; and the throne from whence it comes will keep it from being muddy, so much as in the streams thereof. 'The blessing of the Lord, it maketh rich, and he addeth no sorrow with it' (Prov. 10: 22). Indeed, all the sorrow that is mixed with our Christianity proceeds, as the procuring cause, from ourselves, not from the throne of grace; for that is the place where our tears are wiped away, and also where we hang up our crutches. The streams thereof are pure and clear, not muddy nor frozen, but warm and delightful, and they 'make glad the city of God' (Ps. 46: 4).

These words also show us, that this water of itself can do without a mixture of anything of ours. What comes from this throne of grace is pure grace, and nothing else; clear grace, free grace, grace that is not mixed,

nor need be mixed with works of righteousness which we have done; it is of itself sufficient to answer all our wants, to heal all our diseases, and to help us at a time of need. It is grace that chooses, it is grace that calls, it is grace that preserves, and it is grace that brings to glory: even the grace that like a river of water of life proceeds from this throne. And hence it is that, from first to last, we must cry, 'Grace, grace unto it!' (Zech. 4: 7).

Thus you see what a throne the Christian is invited to; it is a throne of grace whereon sits the God of all grace; it is a throne of grace before which the Lord Jesus ministers continually for us; it is a throne of grace sprinkled with the blood, and in the midst of which is a Lamb as it had been slain; it is a throne with a rainbow round about it, which is the token of the everlasting covenant, and out of which proceeds, as here you read, a river, a pure river of water of life, clear as crystal. Look then for these signs of the throne of grace, all you that would come to it, and rest not, until by some of them you know that you are even come to it; they are all to be seen have you but eyes. The sight of them is very delectable, and they have a natural tendency in them, when seen, to revive and quicken the soul.

A Story of Grace in Times of Persecution: Or, The Murderer and the Martyr

In the year of our Lord 1552, the subterranean dungeons of the city of Lyons were tenanted by two prisoners of strongly opposite character. In one of these dark, damp, and dismal vaults, bound hand and foot, and tormented not only by the vermin which infested this noisome abode, but by the fierce cravings of hunger, which the scanty prison allowance of bread and water seemed rather to stimulate than to satisfy, lay Jean Pierre Chambon, who having, three years before, committed robbery and murder, had at length fallen into the hands of justice.

Shut out from the light of day and the sight of his fellow-men, save when once in twenty-four hours, the jailer entered with the sparingly doled out portion of food, from which a dog might have turned away with loathing, this ruthless robber had for two weary months been fain to vent his impotent rage by impatient tossings on his mouldy straw, making the gloomy walls resound with the clanking of his chains, mingled with blasphemies against God, and curses on the day of his birth, his parents, and all mankind.

But, a few days before the period at which our relation commences, most unwonted tones disputed with the blasphemer the hitherto undivided empire of those cavernous receptacles, and the harmonious sounds of psalms and hymns were borne distinctly to his ear from neighbouring dungeons.

The year 1552 is, alas! marked in the annals of France as one of grievous Protestant persecutions, and many pious Huguenots were incarcerated in Lyons, and in other parts of France, for their adherence to their holy faith. From them proceeded the unwonted sounds; which produced no other impression on Chambon than a stirring up of the native enmity of his heart, impelling him to redouble his blasphemies whenever the accents of prayer or praise fell with distinctness on his ear; for he was rude and boisterous by nature, his heart was hardened by crime, and so entire was his ignorance of the Gospel, that, although familiar with the name of St. Francis, he was wholly unacquainted with that of Christ the Saviour of the world. Such was the bodily and spiritual estate of this miserable man, when, in the gracious providence of God, it came to pass, that as all the cells were over-filled with persecuted Gospel confessors, one of them, named Peter Bergier, a native of Geneva, was placed in the same dungeon with Chambon.

Bergier being engaged in commerce, had come to Lyons in the course of business, probably little anticipating any evil results from his journey thither. He was a man of considerable property, was highly esteemed by his fellow-citizens, and specially happy in the possession of a devoted wife and promising children; yet none of these temporal advantages had so absorbed his affections, as to induce him to neglect the higher and holier ends of his being; but, like that merchant of whom the Saviour speaks, he had been a seeker of "godly pearls," and having recognised in the Gospel the "one pearl of great price," he felt ready to part with all, even life itself, rather than forego possession of it. In being subjected to bonds and imprisonment for the truth's sake, Bergier knew he did but share the lot of all Christ's disciples, from apostolic times down to his own; yet was he not a little startled when he learned with whom he was to be imprisoned, and still more was he appalled when he heard the curses and blasphemies which flowed unceasingly from "the evil treasure" of the wretched Chambon's heart. But the thought that for this soul also the Saviour may have died, changed his horror into compassion, his disgust into an earnest longing to contribute to the rescue of the lost one.

Bergier began by beseeching, with all gentleness and kindness, his rude companion to desist from cursing and blaspheming; representing to him

that these could not possibly help, but would most assuredly injure him, by "heaping up wrath against the day of wrath" on his devoted head; and he further entreated the unhappy man to join with him in prayer. Chambon replied that it was very true that his curses did not bring him any aid, but that Bergier's prayer would bring himself as little. Finding, therefore, the futility of his attempts to induce his wretched associate to pray for himself, Bergier was only the more fervid in intercessions for him, and at the same time evinced his sympathy and good-will towards him by performing (for he was unfettered) many little services for the manacled prisoner, and even by sharing with him the better food with which private friends in the city strove to lighten the privations of the martyr's imprisonment. The result was, that Chambon ceased to disturb, at least, the good man's prayers, by the accustomed rude and blasphemous interruptions, and began by degrees to listen with patience, if not with interest, to what Bergier communicated to him from the Word of God. With true Gospel wisdom, Bergier dwelt on the love of Christ in "emptying Himself" of His glory for our sakes; in becoming a man, yea, a man of sorrows; and in at length submitting to the bitterest sufferings and death, even the death of the cross, in order that none who believe in Him should perish, but that all, all without exception, who turned their believing eyes on Him, might be saved by free grace, and receive the gift of eternal life.

And lo! what bolts and bars, dungeon darkness, dungeon fare, manacled limbs, and hunger-wasted frame could not effect, was effected by the preaching of the Gospel. As "a fire" the words of free favour enkindled repentance in the heart of this sin-burdened man, and as "a hammer" did they break in pieces his stony heart. Sighs after pardon and forgiveness burst from his labouring bosom, and his sins rose up before his mental vision in all their condemning enormity. Like Cain, he had committed murder, and like him too he was tempted to despair. But Bergier pointed out to him the mercy of God, who "willeth not the death of the sinner, but that he should turn to Him and live." "What! even a murderer?" asked Chambon, with averted face. "Yes!" replied Bergier, "for thus speaks the Lord by His prophet to those whose hands were full of blood, 'Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; and though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool'," "But what good can I now do," asked Chambon, "bound and fettered, and appointed to death as I well know myself to be?" "You can believe God's declaration," replied Bergier, "and look to Him for the forgiveness of your sins. It was a criminal like you, one

nailed hand and foot to the cross, appointed to death, and disabled from living a life of obedience, that said to Jesus, 'Lord, remember me when thou comest into thy kingdom;' and to him the Saviour gave the comforting assurance, 'Today shalt thou be with me in paradise.' Take that for your example and your warrant." "And do you really believe," cried Chambon, on whose mind a ray of hope began faintly to dawn, "that I can be saved?" "Only believe, and thou shalt be saved," said Bergier, with solemn earnestness; and straightway kneeling down, he began to pray aloud that Jesus Christ would take compassion on the repentant sinner, and give him assurance of His grace. Chambon had fallen on his knees likewise, and with folded hands and trembling voice joined in Bergier's prayer with the petition, "Lord Jesus, dear Saviour, have mercy on me! I am indeed unworthy of Thy notice, and merit nothing but damnation; but Thou hadst mercy on the malefactor on the cross; O! have mercy on me also, even on me!" And now, as it was the first time in his life that he had really prayed, so he learned also now for the first time that prayer can help us. Even while he prayed the ray of hope grew brighter in his heart, and the Holy Spirit, which had, by means of the word, begun the good work in his soul, carried it on by the same instrumentality to the day of redemption.

From that hour Chambon commenced, as he himself afterwards expressed it, a new walk. Openly confessing himself the chief of sinners, bewailing his shameful life and horrid acts, he continued instant in prayer to God for mercy and pardon. At the same time he drank in the Scriptures, which Bergier repeated to him, as the thirsty earth drinks in the rain from heaven, until he at length attained to the firm assurance that he too, all unworthy as he was in himself, had obtained, through the Lord Jesus Christ, "redemption in His blood, even the forgiveness of sins, according to the riches of his grace." The lips of him who was before "a blasphemer, and injurious," now overflowed with thanksgiving and praise for the mercy which had been vouchsafed to him. He bore now every suffering with patience, acknowledging he had deserved much more both from God and man, and professed a humble but devoted love for that God of whom he had once refused to hear.

About the time when this entire change took place in his inward man, it pleased God, who is rich in mercy, to appoint him some alleviation of his outward sufferings by the removal of his fetters, and the being furnished with better food. But far more than over such bodily comforts did the repentant sinner rejoice in the acquisition of a Bible, which some friends had sent to Bergier, and which he gladly permitted his fellow-prisoner to

read. A very little light fell into the dungeon through a small air-hole, and before this orifice Chambon would stand hour after hour, poring with extreme difficulty, but unsated delight, on the newly obtained treasures of the sacred page.

Bergier, who seems to have met sympathising abettors among the prison officials, found opportunity of communicating to other Gospel confessors, who pined within the same walls, the great mercy which Chambon had experienced from the Lord; and in order to strengthen his faith and comfort his heart, they sent to him some books they had themselves received from pitying friends, accompanied by a letter of encouragement and exhortation. Chambon obtained, through the kindness of one of the prison attendants, writing materials, and replied to those Christian prisoners in the following terms:— “Time would fail me were I to attempt to rehearse all the mercies and benefits which the Almighty hath bestowed on one whose godless life and daring crimes deserved nothing but judgment at His hands. But thanksgiving and praise be to Him for the merciful chastisement with which He had graciously visited me in this world, that I might not be condemned in the next. For, although my punishment is severe, I yet feel and confess that I have deserved a thousand-fold worse. Hence, I no longer regard my pains and torments as heavy to bear, but looking away from them, endure all patiently, only wondering at all the goodness and mercy which God hath displayed towards me. Wherefore I am ready and willing to undergo whatever further trials He may see fit to lay upon me, and will take them all patiently. But I earnestly entreat you to do me one kindness, and that is, to write to me how I may best prepare myself for death, in case I be doomed thereto, and I further beg that you will not forget me in our prayers. The Father of mercies and the God of all comfort, comfort you, and give you patience in your imprisonment!”

Thus it was with Chambon, as with all Christians — “old things passed away and all became new.”

But the Lord showed him yet another distinguished mercy. His brother, though wholly innocent of all participation in Jean Pierre’s bloodshedding, had been accused, arrested, and imprisoned as an accomplice, and, worse than all, had been put to the torture to make him confess himself guilty! Bergier, having opportunity of meeting him occasionally in the cell of another prisoner, availed himself of these opportunities to relate to him his brother’s change of mind, and to urge him to follow his example. And the Lord “opened his heart, so that he received the word with joy,” and Bergier became the honoured instrument of his conversion also. This was the greater joy to Chambon, as he justly felt himself

to be the procuring cause of his brother's misfortunes, and he thus alludes to the circumstance in the already mentioned letter to his Christian fellow-prisoners:— "I must also inform you of the great grace which God hath shown my brother, and thus made him ample amends for the torture to which he was innocently subjected. He came into this prison with blinded eyes as well as I; but by God's mercy and blessing the instructions of our brother Bergier, he will leave it with the light of the knowledge of the Divine word; so that his benefit is greater than his injury; and if brother Bergier had never done any other good but this, it would be a wondrous deed, for I esteem it higher than if my brother had gained the whole world!"

Chambon continued to grow in grace, so that at length he was able to meet his fearful punishment with courage and hope. He was condemned to be broken on the wheel, and yet, notwithstanding the well-known tortures which accompany this death, he listened to his sentence with composure, and bore its execution with patience. At the place of punishment he confessed, with much contrition, his many sins in the hearing of the assembled multitude, and entreated their forgiveness for the scandal and offence he had occasioned, even, as he trusted, God had forgiven him for Christ's sake, for which grace he praised God with a loud voice, and then quietly laid himself down to endure his fearful doom.

And what became of Bergier? He might easily have not only saved his life, but obtained permission to return to his home and family, had he been willing to purchase these favours by a recantation of his Protestant faith. But he remembered his Saviour's declaration, "Whosoever will lose his life for my sake, shall find it;" and so he manfully "held fast that he had," that "no man should take his crown," continued steadfast in the faith without wavering, and was condemned to be burned to death. On his way to the place of execution, we are told, the peace of God so illumined his countenance, that his friends deemed they had never seen him look so beautiful and engaging: and as he passed along in the condemned car, he greeted such as were known to him by bidding them a friendly "Good night," whilst he at the same time entreated every one whom he might unintentionally have offended to forgive him, as he from the heart forgave all his fellow-creatures. Unmoved by this touching evidence of Christian humility and love, a Romish priest called out to him, "Thou art going straight to hell, thy fitting dwelling-place," to which the martyr replied, "The Lord forgive thee!"

A vast multitude having accompanied him to the scene of his sufferings, Bergier cast on them a compassionate look, exclaiming, "Oh, how great is the harvest! Lord, send labourers into thy harvest." — (Matt.

9: 38). He then repeated the confession of faith, and cried out at its conclusion, "Oh, Lord, how sweet and lovely is Thy name!" As they were binding him to the stake, Bergier prayed, "Father, into Thy hands I commend my spirit." And when the fire was kindled, and the flames began to wrap him round, he looked upward and said, "I see heaven open!" These were the last words he was heard to utter. Smoke and flame choked his voice, and his soul ascended to Him who hath promised, "Be thou faithful unto death, and I will give thee a crown of life."

What gave Bergier the strength thus to hold out to the end? The same Word and Spirit which changed Chambon, the reckless, ruthless murderer, into the humble, contrite, and patient disciple, and thus united the murderer and the martyr. "Blessed are the dead who die in the Lord." And this Word and Spirit are offered to all — to you, also, Oh reader! Oh, lay then to heart the words of the Lord Jesus, "Blessed are they that hear the word of God, and keep it."

— *From Christian Treasury, 1858*

Britain's Plight

The chickens are coming home to roost! The eggs were hatched in the late sixties and early seventies when long-established moral restraints were scattered to the winds and freedom was given to all and sundry to do 'what was right in their own eyes', which is now being done with alarming abandon.

Animated by the impossible view that human nature, apart from a small incorrigible element, is generally good, and seeing that man's evolution had reached such heights of knowledge and attainment and that the welfare state was truly in place, the old Christian values were no longer relevant. They had in fact become an irritant in the modern world and were best packed away, along with the vital religion which taught them.

With the dawn of the permissive age came sex freed from all those old-fashioned inhibitions. Henceforth it would be taught in schools, portrayed on films, peddled by advertisements, and helped with pills etc, all gratis. Thirty years later, the unbridled appetite which has been created is daily fed and satiated through newspapers, magazines, videos etc with not a censor in sight!

The shackles on homosexuality were also removed so that the modern enlightened man can pursue unnatural and depraved sex should he so choose. Abortion, too, was released from those dated manacles so much cherished by our forebears, and instead of those shameful back-street abor-

tions of the past, we now have the shameless 300,000 plus abortions each year.

In the meantime, parents who are themselves products of the much vaunted permissive society have one way and another raised a generation of children. The religious and moral standards that remained in the 1960s, having been rejected and often ridiculed, meant they had few to pass on to their offspring. What is more, many of the 1960 children are now in positions of authority and influence as local councillors, teachers etc. and the absence of those same standards has long been flagrant. In many, perhaps most, of our urban communities, promotion of non-Christian religions and their observances has ousted the teaching of the Ten Commandments and the Lord's Prayer.

We now have to dwell with the fearful results nearly thirty years on. Alarm is spreading; nothing is secure and no one is safe in town or country. Law and order, formerly the pet slogan of the aristocracy, is now on everyone's tongue. The Government believes that our worst troubles stem from a hard core of young criminals numbering no more than the low hundreds; that is either the figure for public consumption or else they are in for a rude awakening.

Politicians and others are calling for training in and teaching of moral standards in schools, that is, back to the pre-1960s practice. But is it only the young children now in schools that need such teaching? What about those who brought in the permissive age, some of whom have been ennobled? Then there are those who were brought up in the permissive society who are now parents bringing up their own families — is it too late to teach them? What about the media and entertainment people, publishers, playwrights, producers, actors etc.? What good to teach morality to our children and leave them in their immoral quagmire? There are the politicians themselves, educationalists and a host of others who have a profound impact on society and all of whom have a grave responsibility for the amoral, secular country that Britain has become.

Worst of all, the Christian church in all its parts has long forfeited its intended role in the world. The salt has lost its savour and the light is all but snuffed out. The established church cannot maintain biblical morality in its own clerical ranks, and is preoccupied with its status and female ordination. Other parts, having nailed their denominational colours to the ecumenical mast, are being sucked into a multi-faith black-hole in which they will disappear without trace.

Likewise professing evangelicals, themselves desensitized by the moral malaise, have very little to shout about. Divisions, confusions, visions,

prophecies, revivals, jamborees, crusades, charismata, orthodoxy; not since the early eighteenth century has our impact on the land been so feeble and unproductive.

Yet there is hope, but only in the unchanging God, in his Son who is the only Saviour, in his Spirit and his power and in his truth — gospel truth, still the power of God unto salvation. We must preach, teach and live the truth, and pray that we shall be truly revived once again.

‘Our hearts, if God we seek to know,
Shall know him and rejoice;
His coming like the morn shall be,
Like morning songs his voice.’

(The above article appeared in the April issue of the Evangelical Times under the title ‘Comment’. We wish to acknowledge with grateful thanks kind permission given to reprint it in the Free Presbyterian Magazine. Editor.)

Book Reviews

The Saviour — Sermons by Rev. Dr John Kennedy, Dingwall. Vol. I. Paperback, published by Reformation Press, 11 Churchill Drive, Stornoway, Isle of Lewis, PA87 2NP. 115pp.

‘The Saviour’ is the first volume of a planned series of reprints of Dr Kennedy’s works. It consists of a biographical sketch of Rev. Dr Kennedy’s birth and upbringing; his education, conversion and early spiritual experiences; licensing and ordination; and his ministry in Dingwall. Dr Kennedy’s personal qualities were outlined by his biographer — his prayerfulness; his faithfulness in dealing with souls and as a defender of Bible doctrines in an age when Scripture was under attack.

The seven sermons published in this volume expound various aspects of the person and work of Christ. These sermons were originally published as individual sermons in ‘Sermons by Dr Kennedy, Dingwall’, Inverness 1885. May these sermons be blessed to many today, as was the case during the ministry of the man of God.

I recommend this book of sermons of Dr Kennedy ‘whose praise is in the gospel throught all the churches.’ II Cor. 8: 18.

A. MacK.

Sermons by William Gadsby, Gospel Standard Trust Publications.

This neatly bound volume of short sermons by the well known Baptist

hymn writer, contains much that is precious, sweet and spiritually savoury. It includes a helpful and interesting sketch of the Author's life by B. A. Ramsbottom.

Mr Gadsby's abhorrence of Arminianism we share and appreciate. His insistence on the possession and knowledge of vital godliness as distinct from the form, without the power also strikes a chord in our hearts. There is most definitely a spiritual sweetness and savour in what he writes. His deepening acquaintance with the unutterable depravity of the heart and the ineffable preciousness of the blood of the adorable Mediator, are pleasing features that enhance the value of this volume. Add to that, the wholesome breath of rare originality which is quite striking, and your appetite for perusal is already whetted.

However, we cannot accord to him the fulsome praise of his friend, endorsed by J. C. Philpot — "Mr Gadsby's ministry contains the cream of all the preachers I ever heard." In our view these sermons are flawed by their excessively experimental nature. A sound and thorough exegesis of each part and passage of the Word of God is a 'sine qua non' for the full proclamation of the Truth. Experience and practice have their place in each proper sermon, but the base is sound doctrine, faithful and painstaking exegesis of the passage being treated.

Perhaps the most striking example of Mr Gadsby's weakness is to be found in his sermon on Malach 1: 6. Surprisingly, by far the greater part of this sermon is confined to a dissertation on the Scripturalness and necessity of Baptism by Immersion. Now, this is not the place to dilate on this thorny subject — yet we feel that we must disagree. To our minds and those of the great Scottish Reformers and preachers, Mr Gadsby is too sure of his ground. The Baptist error on this score stems, we think, at least in part, from a failure to recognise the organic unity of the whole Word of God, and the consequent implications inherent in this view.

Another weakness we discern is the absence of the universal call of the Gospel. The rich free overtures of sovereign grace are to be addressed to every creature — Isaiah 55: 1 and 2 describes the character and condition of those who are exhorted, yea, appealed to, to come and participate in the blessings of the covenant of grace. Surely we must follow the example of the divinely inspired prophet, and not be wiser than God.

We would advise our Baptist friends whom we love, to read again from the pages of possibly the greatest Baptist preacher of all, John Bunyan, on 'Come and welcome to Jesus Christ.'

F.M.

SERMONS by the late J. C. Philpot M.A., Gospel Standard Trust Publications.

These two volumes of sermons by the late J. C. Philpot need no introduction to the people of our church. His works have been read with spiritual profit and pleasure by our fathers, and are still treasured among us by the living in Jerusalem.

Searching, edifying and comforting, they certainly are, and afford evidence of much devotional prayer and study of the Word of God. The discourses are studded with homely similitudes and apt illustrations borrowed from the realm of nature. They will not be relished by the 'humanitarian' Christians of our day, but to the tender contrite ones who often fear they mistake head knowledge for heart knowledge, they will make no small appeal.

The author's special gift is in the field of experience. With no ordinary skill he traces the origin, nature and fluctuations of the life of grace in the souls of believers. He solemnly warns the ungodly and the mere carnal or nominal professors of religion. In our view however, this great and godly man does not preach the full-orbed gospel. Simply stated, he does not address himself or his message to sinners as such — but only to 'convinced' sinners. We search in vain for the clarion call of the Gospel. "Unto you, O men I call, and my voice is to the sons of man" Proverbs 8: 4 and again Proverbs 1: 22-23 "How long ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn ye, at my reproof: behold I will pour out my spirit unto you I will make known my words unto you."

The absence of such an appeal is strange indeed. Mr Philpot goes so far as to refuse to call sinners to repent and believe the Gospel. Not so, the best of the Scottish divines, such as Boston and the Erskine brothers. Perhaps it would help to remind ourselves that God did not lose His right to command obedience to His will, though man lost his ability to obey. "Again, it should be noted that man's inability to believe does not at all affect his warrant to believe. Though none but the quickened sinner can take Christ, it will not follow that none but he may or might take Him. At that rate we must bid none believe, but such as have got the spirit of faith. Nor will it follow that it is unjust in God to command them to believe, who cannot; or mockery to offer Christ to such as cannot take Him" — 'Bell on the Nature of Saving Faith' page 257.

Another serious error we noticed was the doctrine of imputed holiness. Imputation belongs exclusively to Christ's righteousness in justification, and the very word in its Biblical sense belongs to the act of justification.

These blemishes apart we would cordially commend these two volumes, which are indeed true specimens of Mr Philpot's type of preaching.

F.M.

Notes and Comments

The Inferno at Waco, Texas

David Koresh, the leader of a cult and self-styled Messiah, perished, along with most of his followers, when the building which had been set up as the cult's headquarters was set on fire. The tragedy, in which 25 children along with 61 adults were burned to death, was heart-rending. Only very few escaped from the burning compound. America has been the home of many cults, and this one was no exception. Followers, however, had been recruited in Britain, mainly in the Manchester area and from the Seventh Day Adventists. Most of these have perished in the flames at Waco. What need there is that people throughout the land should be warned against the many soul-destroying cults which are abroad in our day. Satan is ever active to ruin souls for eternity. How solemn is the end of such as forsake the way of truth and righteousness!

Anglo-Catholics and Rome

Because of the decision by the Church of England to admit women into the ministry, many Anglo-Catholics are seeking entrance to the Church of Rome. While the Roman Catholic Church is ready to receive them, it has been announced, after consultations with Rome, that the Roman Catholic Church is willing to receive them on condition that they accept all the doctrines of the Roman Catholic Church including the supremacy of the Pope. Already the Social Security Minister Ann Widdecombe, has been received into the Roman Catholic Church with a great fanfare of trumpets at a service in Westminster Cathedral and a mass at the House of Commons crypt chapel. The latter is said to have had the full co-operation of the Anglican authorities. The priest conducting the service said that there was "joy in that a pilgrim is responding to the prompting of an authentic call of the Holy Spirit." What a delusion! How accurately does the Roman Catholic Church correspond with the picture painted of her in Holy Writ. "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 11,12. No doubt many others will follow the lead given to them and enter the Roman Catholic Church, swallowing all its heresies and delusions on the way.

Foster Parents

The rules guarding the adoption of children are very strict, and one would expect that the rules for fostering children should be so also. A government review stated that the interests of children should always come first, before the interests of those who adopt or foster them. A Government minister said that while for the vast majority of adopted children it was a good thing to have two parents in a stable long-term relationship, yet he did not think it right completely to rule out homosexuals for adoption, though it should only happen in exceptional circumstances. It is deplorable to think that a minister of the Crown would speak in this way. Now Hampshire County Council has given permission to a lesbian couple to become foster parents for children under six. It is hardly believable how low the nation has sunk morally when such persons are counted suitable for foster parents. What need the nation has of a moral renovation. This, however, we cannot look for until there is a spiritual awakening in the land.

Teaching of Morality in Schools

The National Curriculum Council has brought out a discussion document on morality in schools. It is thought that too little is done to set standards of behaviour and it suggests that school values should promote honesty, integrity, respect, consideration for others, trust, personal responsibility and self-discipline. All this is very good, but on what basis are such things to be taught? Is it on the basis of the law of God? We hardly think so. "Lo, they have rejected the word of the Lord; and what wisdom is in them?" Outside of the school what standards are the children to follow? Surely those which they find their parents exemplifying, or the standards set by the media. What kind of standards are these? Hardly those of high moral value. What then is to be done? It is all too evident that no half measures will do. The message to the Church of Ephesus suits our condition well: "Remember therefore from whence thou art fallen, and repent, and do the first works." Until we are brought to acknowledge as a people how far we have departed from our God, what hope is there of any renovation in the life of the people, young or old.

Mission News

Visit to Zimbabwe

It was most interesting to hear something of Donald and Christine MacDonald's impressions of Zimbabwe, where they spent six months recently.

They describe Bulawayo as having a gracious, colonial air about it with wide, tree-lined streets. They remarked on how beautifully kept the roads were, and of how quiet they were in contrast with Nairobi's busy traffic.

The first few days were spent at Bulawayo Communion where the services were taken by the Rev P. Mzamo and the Rev A. B. Ndebele. There were two new members received and one person received for baptism. They were greatly impressed with the beautiful singing, the large congregation singing in perfect harmony.

At Mbuma they were welcomed by Sister Anne Zekveld and Sister Margaret MacAskill. Sister Jessie Coote was spending a few days in Bulawayo. Donald was asked to take worship night and morning with the patients and staff in the hospital, and to visit the patients when possible. It was arranged that Christine would help in the hospital and that Donald would spend the weekdays in the Bulawayo office attending to financial matters.

On his return to Bulawayo on the first occasion, he and David Ndlovu had a sick man with them for part of the journey. The old man said he had been affected by the deaths he had seen in the hospital. He acknowledged that he was a sinner, given to drink and gambling. He felt that he had wasted his life and was useless. They spoke to him of the thief on the Cross and of how the Saviour had not rejected him but had promised him Glory.

The weeks passed quickly and they left Mbuma for Bulawayo, saying goodbye with reluctance to the kind friends at Mbuma. Christine had enjoyed her work in the hospital immensely, and Donald became very attached to some of the patients. On their first afternoon in Bulawayo they went to visit Thembiso Children's Home, where Donald said there were sixty lovely children ranging in age from babies to sixteen year olds. They were all apparently very happy and the little ones very excited at having visitors. Also linked to Thembiso is the Reformed Bookroom which seems to be selling an encouraging number of Bibles and sound literature.

During their last few days they visited Zvishavane, about a hundred miles east of Bulawayo where the Rev Z. Mazvabo ministers to his numerous congregations. They are Shona people, whereas most of our people are Matabele. They were very kindly received and taken to see some of the preaching stations.

They spent their last weekend at Ingwenya, where the pupils had been on holiday during their previous visit. Their time in Zimbabwe was a pleasant experience, but as they boarded the plane for Kenya, Donald and

Christine were looking forward with anticipation to resuming their work at Sengera.

Memories of old Ma Dube

In recent weeks an elderly lady known as Ma Dube who lived in the Mbumba vicinity passed away. She had been a church member for many years. In her walk, life and conversation she testified that she was one who adorned the Gospel of the Grace of God.

In later times due to the infirmities of old age she was unable to attend God's House but her desire was to be in Zion's Gates. During the War years she continued attending church services although exposed to much danger. On one occasion, she wrote a letter to Mr D. Ndlovu expressing how she missed not getting to church but yet the Word she said, was sweeter to her than honey from the comb. She always conveyed her greetings to the hospital staff and when it was convenient for them they would visit her in her home where they received a warm welcome. She would recall her earlier days when she used to hear the late Rev James Fraser preach and would also speak with interest of recent services heard.

Although so frail it was arranged that she should attend the Communion services at Mbumba. She was accommodated at the hospital during these days, and it was obvious that this period was an oasis in the desert.

At home she lived in very poor circumstances with no comfort whatever, but she had a very contented spirit. She often liked to quote from Matthew chapter five, the Beatitudes, for she was poor in spirit and trusted in the One 'who though He was rich, yet for your sakes He became poor that ye through His poverty might be made rich.' II Cor. 8: 9.

There were a number of grandchildren who would sit quietly while worship was held. It gave her a measure of joy when her daughter, who many years before had been a nurse at the hospital, was received as a communicant in the Zenka congregation. 'The memory of the just is blessed.'

Margaret Maturure's Wheel-chair

Some of the friends in Scotland would have seen pictures of Margaret Maturure in her wheel-chair. She came to the John Tallach School from the Jairos Jiri Centre for the handicapped. The Centre had been opened by an African, and run successfully. It was named after him. Margaret was severely handicapped and could not move without a wheel-chair or without help of others. She had a bright, sunny disposition and was soon a great favourite with the Staff and with her fellow-pupils. Eventually Margaret made her way to Harare University and graduated with a Social

Science degree. While on holiday from University, she often assisted in the School Library at Ingwenya. Latterly, she taught for a short time in the School. While at home in Bulawayo, Margaret always attended our Church in Bulawayo. She was collected by car by one of the staff. It was a great surprise to everyone when Margaret announced that she intended to get married. The man she married was a worker at Jairos Jiri and was himself handicapped, but not so severely as Margaret. The Mission Staff assisted with the arrangements, and rejoiced with her in her happiness. Sad to relate, when eventually the time came for her first child to be born, news came that Margaret died in child-birth. Her little daughter, however, survived.

Earlier the John Tallach Staff had began to think of buying Margaret an electric wheel-chair which would make her so much more independent. Kind friends in Canada and at home collected subscriptions for the wheel-chair and it was ordered. It had not, however, been delivered at the time of Margaret's death. The question arose as to what was to be done with the chair and it was decided that it should be given to Margaret's brother who was equally handicapped. Being highly intelligent like his late sister Margaret, he holds a responsible post at the Jairos Jiri Centre. His letter expresses his thankfulness for the gift of the electric wheel-chair which he has received. It will be very gratifying to those who gave money towards its purchase. It should also be mentioned that there is a surplus in the amount donated for the chair. It is hoped to invest this amount in a Trust for the little girl left without a mother. The letter from Sabbath Maturure, addressed to Mr R. Campbell, General Treasurer, is as follows:—

Dear Brother Campbell,

I write to thank you a million times for the greatest and most expensive gift I have ever received in all my life. I would like to draw your attention to the fact that I never in all my lifetime ever thought that one day in life I would ever be able to move around on my own without the help of someone. However, I have always believed in the Holy Scriptures and in Luke Chapter 1: 37 we are told by the word of God nothing shall be impossible. I am so pleased that God is working through you to bring hope to me and all my family. You really have made my life very comfortable and my work much easier.

As you probably know, my job involves moving up and down all over the Centre both night and day. Someone has to help me to carry on my work because my own hands are very weak and cannot straighten. My bones have been fragile since my birth and to get a wheelchair that will

help me to move on my own is almost as good as growing new legs. Language or words cannot tell how thankful I am to you for the help you have given me. I will live to thank you in all my life and will always pray that the Lord may continue to bless you in whatever you do. Above all I pray that God, the eternal Father, may give you everlasting life in His holy kingdom.

I must not forget to thank you again for all the support you rendered to my beloved sister, the late Margaret Maturure from the early days of her schooling up to the end of her earthly life. In this world of very serious financial hardships, it is really very difficult to find such a loving brother as you are.

Once again, may the love and blessing of our Lord Jesus Christ rest upon you now and forever. Please remember to keep on praying for us all. We love and appreciate all your prayers and please continue to support us in everywhere you possibly can.

Your help will always be highly appreciated.

All my love in the name of Jesus Christ.

Brother Sabbath Sibanda Maturure.

J.N.

Church Notes

Presbytery Meetings

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

Western: At Laide on 8th June at 6 p.m.

Southern: At Glasgow on 15th June at 6 p.m.

Skye: At Portree on 22nd June at 11 a.m.

Outer Isles: At Stornoway on 22nd June at 1 p.m.

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

Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet on Tuesday 1st June, 1993 (D.V.) at 6.30 p.m. in the Inverness Church when the Retiring Moderator, Rev. Donald MacLean, Glasgow will preach.

Synod Meetings

The usual public meetings of Synod will be held in addition to the opening meeting on the Tuesday evening. On Wednesday and Thursday public meetings will be held at 3 p.m. and at 6.30 p.m. (D.V.). The Wednesday evening meeting is devoted to Religion and Morals and Finance. The Thursday evening meeting will be taken up with Foreign Missions and

Dominions and Overseas Reports. On this occasion, owing to the earlier Centenary Meeting held on 25th May, it is expected that there will be more ministers and elders present from overseas.

We trust that the members of Synod will be guided by the Lord in all their deliberations and decisions.

Return of Church Deputies

Rev. Dr James Tallach returned from a two month visit to the Mission in Africa at the end of April. His visit took him to Kenya, Malawi and Zimbabwe. His visit to Kenya and Malawi enabled him to see the work which has been begun in these countries in recent times under the auspices of our Church. With the Mission in Zimbabwe he was already acquainted during his period of service on the Mission there. His report to the Synod of his visit will be awaited with interest.

Rev. Neil Ross spent two weeks in Italy at the end of April and beginning of May. He will also give in his report of his visit during the meeting of Synod at the beginning of June.

We have to acknowledge the Lord's great goodness in His preserving care over the deputies while travelling such long distances and we trust that the Word preached may be blessed to those who heard it.

Threat to Protestant Constitution

Further evidence that the Roman Catholic Church intends to pursue its aim for the 'conversion' of England to the R.C. faith is seen in Parliament. On February 24th an 'Ash Wednesday Mass' was held at the crypt chapel of the House of Commons for the first time since the Reformation. While occasional Masses have previously been held there in recent years this was thought to be the first time since the reign of Mary Tudor that confessions had been heard in the chapel. Mr David Alton was one of three M.P.'s who organised the service, and it was reported in the 'Catholic Herald' on 26th February that he had appealed for a full time Roman Catholic chaplain at last year's National Conference of priests in Birmingham. The press report stated that there were growing hopes 'that at least an informal Catholic ecclesiastical presence at the House of Commons would be tolerated.'

We view such moves as a serious threat to our Protestant Constitution. **The Lord Chancellor and the Speaker of the House of Commons gave joint approval for the Ash Wednesday Mass.** — Protestant Comment in English Churchman.

Matron and Nursing Staff Appeal

A Matron and Nursing Staff are required for Sengera Hospital, Kenya. The Foreign Mission Committee would be pleased to hear from suitably qualified staff for the above posts.

(Rev.) James R. Tallach

Acknowledgment of Donations

The General Treasurer, Mr Rod Campbell, 133 Woodlands Road, Glasgow G3 6LE wishes to acknowledge with sincere thanks the following donations:—

Centenary Commemoration Fund: A. MacA., £50; J.A. MacL. £10; G. MacL. £10; Anon., Bonar Bridge £50; Mrs E.K. £20; N.M. £10.

Centenary Publication Fund: Anon., Bonar Bridge £50; Anon., N. Tolsta £20.

Dominions and Overseas Fund: J.S. (Snr) US \$300.

Foreign Mission Fund: L. MacQueen's Bequest £240,749; Maud Essen's Bequest (balance) £150.71; Miss E. Gunn's Bequest (in memory of Elizabeth, Barbara and Margaret) £5,825.22; D.C. (for Famine Relief) Can \$100.

Inverness Home of Rest: Miss E. Gunn's Bequest £15,000; Mrs J. Mackintosh's Bequest £5,825.24.

Legacy Reserve Fund: D. Campbell's Bequest £14,501.65.

The Treasurer's of the following Congregations wish to acknowledge with sincere thanks the following donations:

Bracadale-Strath: Anon., £30, in loving memory of D. McA., for Comm. Exps per J.C.
Breasclete: R.D. £15 for Sust. Fd.; Friend of the Cause £25 for Sust. Fd and £25 for Coll.; Anon., £20 for Sust. Fd and £30 for door coll.

Dumbarton: Anon., £40 for T.B.S.; Anon., £20; Anon., £10 both by envelope in plate; Miss MacL. £15; Miss MacD. £20; Glasgow Friend £25; C.C. £20, all for Congr. Fd.

Dundee, Perth and Stirling: Dundee Friend £50; Perth Friend £20; Stirling Friend £20; Stirling Friend £10, all for Eastern Europe, all per A. MacRae.

Edinburgh: Miss M. U. £10 for Kenya Mission per Miss D.K.

Gairloch: M.B. £5 and £10 for Sust. Fund; Friends £100; Anon., Gairloch £100; Anon., Gairloch £100 (second donation), all for Congr. Fd, all per Rev. A.E.W.M.

Glasgow: A.M. £30 for Tape Fund.

Greenock: M.G., Glasgow £10 for Congr. Fd.; Friends, £300 for Congr. Fd, in appreciation of kindness shown to a loved one.

Inverness: Anon., £30; £30; £30; £20; £20; £20; £15, all for Sust. Fd.; Anon., £10 for Centenary Fund, all per envelope in plate.

Portree: Friend £500 per N.B.; Tolsta Friend £20; Tolsta Friend £10; Friend £5 all per F.M.; Friend £5 per S.Y.M., all for Sust. Fd.; Tolsta Friend £10; Friend £10, both per F.M.; Friend £15; Friend £20, both per S.Y.M., last four 'where needed'; Anon., £10 for Centenary Fund; Anon., £6 for Door Coll.; Anon., £10 for Church Bus., last three by envelope in plate.

Staffin: A Friend £10 for Comm. Coll (Portree Postmark).

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 1920.
- FARR, by DAVIOT** — 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.
- FLASHADDER** — Sabbath 12 noon and 6 pm.
- FORT WILLIAM** — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GAIRDOCH (Ross)** — 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. E. W. MacDonald, M.A. Tel: Gairloch 2247.
- GLENELG** — St. Jude's Church, 137 Woodlands Road, G3 6GL. Sabbath 11 am and 6.30 pm; Wednesday, English 7.30 pm; Last Thursday of month, Gaelic 7.30 pm — Rev. Donald MacLean, 104 Baronald Drive, G12 0HY. Tel: 0438 357 2315.
- GLENELG** — Sabbath 12 noon and 6 pm; Thursday 7 pm; VATTEN — Sabbath 12 noon and 5 pm; Wednesday 7.30 pm. WATERNISH — Services as intimated locally — Manse: Tel: Glendale 205.
- GLENELG** — West Shaw Street. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — Rev. Lachlan MacLeod, 104 Baronald Drive, PA16 8RH. Tel: Greenock 22310.
- HARRIS** — 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; Thursday 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 and 6 pm. 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) 612668.
- RAASAY** — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Rev. Dr. James. R. Tallach, Post Code IV40 8PB. Tel: (0478) 660216.
- 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. 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 6.30 pm; Prayer Meeting, Tuesday at 7.30 pm. For further information contact J. Van Praag, 55 St. Andrew's Road, Schofields. Telephone: (02) 827 2443.

CANADA

CHESLEY, ONTARIO — 100 Main Street, S.W. Sabbath 10.30 am and 7 pm; Wednesday 7.30 pm. Contact Mr. J. Van Praag, Tel: 519 363 2502.
 TORONTO, ONTARIO — No F.P. Church services at present.
 VANCOUVER, B.C. — 1000 West 4th Avenue and Fraser Street. Tel: 674-4781. For further information contact Mr John Macdonald, 1000 West 4th Avenue, Vancouver. Tel: 674-4781.

NEW ZEALAND

AUCKLAND — 100 Main Street, Sabbath 11 am and 7 pm; Wednesday 7.30 pm — Manse, 10 Brouder Place, Manse. Tel: 09 267 4163.
 GISBORNE, NEW ZEALAND — 100 Main Street, Sabbath 11 am and 7 pm; Wednesday and Saturday 7.30 pm — Rev. J. Van Praag, Tel: (06) 83 4124.
 WELLINGTON, NEW ZEALAND — 100 Main Street, Sabbath 11 am and 7 pm; Wednesday 7.30 pm. For further information contact Mr J. Van Praag, 1 Eden Street, Island Bay. Tel: 04 488 1111.

ZIMBABWE

BULAWAYO — Church: 100 Main Street, P.O. Magwegwe, Bulawayo. Tel: 09 267 4163.
 INGWENYA — Church: Rev. Aaron Muzema, Postal Address: Ingwenya Mission, P.O. Box 1005, Bulawayo.
 MBUMA — Church and Hospital: Rev. Eugene Muzema, Postal Address: Mnuma Mission, P.O. Box 1005, Bulawayo.
 NEW CANAAN MISSION — Church: Rev. Z. Mazvabo, Postal Address: New Canaan Mission, Private Bag 615, Zvishavane.
 ZENKA — Church. Postal Address: Private Bag T6398, Bulawayo.

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