

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

FREE PRESBYTERIAN CHURCH OF SCOTLAND

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COMMUNIONS

JANUARY — Second Sabbath, Nkai; Fifth, Auckland, Inverness and New Canaan.

FEBRUARY — First Sabbath, Dingwall; Third, Stornoway; Fourth, Kyle of Lochalsh, North Uist and Zenka.

MARCH — First Sabbath, Ullapool; Second, Ness, Portree and Tarbert; Fourth, Ingwenya and North Tolsta.

APRIL — First Sabbath, Achmore, Dumbarton, Portnalong and Stoer; Second, Fort William, Gisborne, South Harris and Staffin; Third, Chesley, and Laide; Fourth, Glasgow and Mbuma.

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

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

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

AUGUST — First Sabbath, Dingwall; Second, New Canaan, Portree, South Harris and Stratherrick; Third, Bonar and Laide; Fourth, Vatten; Fifth, Stornoway and Zenka.

SEPTEMBER — First Sabbath, Breasclete, Dumbarton and Ullapool; Second, Applecross and Wellington; Third, Halkirk, Perth and Tarbert; Fourth, Barnoldswick, Ingwenya and Tomatin.

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

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

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

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and Monthly Record

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The General Assemblies

The Church of Scotland Assembly

The new Moderator of the Church of Scotland Assembly was Rev. James Weatherhead, the Assembly Principal Clerk. Lord MacFarlane was the Lord High Commissioner appointed by the Queen. In her message to the Assembly, the Queen referred to the 150th Anniversary of the Disruption which, she said, was the action of men of principle and courage who surrendered their churches, manses and stipends for a matter of conscience. The courage of such a sacrifice, she declared, is something the world still needs from men and women with a steadfast vision in the power of Almighty God.

A special service to mark the 150th anniversary of the Disruption was held in St. Giles during the Assembly week when Rev. Alex Cheyne, Professor Emeritus of Church History at Edinburgh University, preached. He outlined the events and circumstances that led to the Disruption, the formation of the Free Church and the eventual coming together of the churches in 1929 when the Church of Scotland and United Free Church joined together. He thought that Thomas Chalmers and his associates would be very gratified with what the foundation document of the 1929 union had to say on the subject that had caused them such heart-searching — the freedom of the Church from external control. The Professor, however, overlooked the fact that it was a radically different Church from the Disruption Free Church which united with the Church of Scotland in 1929.

The Board of Social Responsibility warned against New Age and occult ideas, as well as the spread of violent and pornographic material. The study group, which examined the effect of such material on the young, concluded that children are at risk and the law should be changed to prevent the sale of pornographic magazines to children. On New Age material, the study group said it is a pagan movement and is positively antipathetic to Christianity and every Christian should be made aware of the poten-

tial danger from it. Rev. John Drane, of the department of Religious Studies at Stirling University, after warning that we dismiss the New Age proponents at our peril, went on to say that "we may have less time than we think to develop a Gospel that can address the hearts and souls — as well as the minds — of our nation." However, it is not a new Gospel that is needed but the proclamation in all its glory of the old, but ever new, Gospel of the Lord Jesus Christ, that Gospel which in large measure the Church of Scotland has ceased to proclaim. If the proclamation of the Gospel of the Lord Jesus Christ will not save a nation, then nothing else can.

The Board of Social Responsibility also revealed that the Church of Scotland has spent £1.5 million from its own reserves towards the upkeep of its eventide homes. Losses of more than £5 million have been incurred over 3 years to subsidise elderly care. It costs £230 to keep a resident per week but the Government is prepared to pay only £175 per week. The Board asked Church members to bring pressure to bear on politicians to ensure adequate finance is available for elderly people.

In the debate on religious observance in schools, the Convener of the Board of Education said that there was concern that there should be continued representation of the Churches on local authority education committees and maintained that it was essential that there be representation of religious interests on all school boards. He pointed out the anomaly that the Roman Catholic Church is represented on every denominational board while the same right is not enjoyed by the Church of Scotland. The Convener is right to expose the subtle influence of the RC Church in relation to education in Scotland. It is well known, that when the blueprint for the setting up of Education Committees, at the time of regionalisation, came out first, only the R.C. Church was given the statutory right to a place on the Education Committee of every Regional Authority. What behind the scenes activity there must have been by the R.C. Church to achieve this and what blatant effrontery to propose it. Would that the Church of Scotland were more alive to the nefarious influence of the Church of Rome in so many departments of national life! If this were so, the last thing the Church of Scotland would be doing would be preparing for union with that anti-christian body.

A report on relationships with people of other faiths advises that such relationships must be based on respect for their beliefs, and a willingness to listen and understand. It suggests that congregations should try to make contact with the nearest place of worship of another faith, such as a mosque, synagogue or Sikh gurdwara, to try and establish friendly rela-

tions and claims that this in no way denies Christian commitment. The excuse in our day for giving place to false religions is that we are living in a multi-faith society. Establishing close relations with such bodies leads, as is seen in practice, to multi-faith acts of worship, which are most dishonouring to the living and true God and to His Son, the Lord Jesus Christ. Men must learn that there is only one Mediator between God and man, the Lord Jesus Christ.

The Board of World Mission is of the view that European Churches must lend their support to building a just and peaceful Europe. If Bosnia is anything to go by, the Romanists, Orthodox or Moslems are more likely to bring about a divided Europe than a united one. It will need the Gospel in its saving power to visit Europe ere Europe will know anything of true peace. Would that the pulpits of the Church of Scotland in Europe proclaimed the Evangel of peace!

A report on Mission and Evangelism in a Multi-faith Society and in a Multi-faith World, though approved by the Assembly, was opposed by 70 commissioners who recorded their dissent. According to "The Gist", which gives a summary of the Assembly's proceedings, Rev. Ian Hamilton, Ayrshire, felt the report blasphemously implied that Christ was merely one of many religious figures and Christianity equal with other religions. He wanted a statement emphasising that Jesus Christ was the only Saviour of men and women but his proposal was rejected by the Assembly. This gives us an indication of the way a multi-cultural society is affecting the Church of Scotland when she is unwilling to state unequivocally in the face of all other religions that "there is none other name under heaven given among men, whereby we must be saved".

The Church of Scotland has sold its bookshops to an organisation "Send the Light". The Convener of the Board of Communication regretted that this had become necessary but without the necessary funds some radical decisions had to be taken to preserve some other parts of the Board's activities.

The former Moderator, Rev. Dr. Hugh Wyllie, in his review of the year called unemployment a "blasphemy . . . a destroyer of the individual's self-esteem." Dr Wyllie does no service either to Christianity or to the English language by his misuse of the word "blasphemy". Another word similarly abused in our day is the word "obscene", being applied to matters to which it is quite inappropriate. These words have serious connotations and should not be demeaned in this way. Unemployment cannot but be viewed as something to be deplored when the Word of God makes it clear that man was intended for work. Yet if the real causes of unemployment

were closely looked into, it may well be found that for us, as a nation, it is more closely linked to our departure from God than men would be ready to admit. The true prosperity of a nation depends on the blessing of God, but it is this blessing that we, as a nation, are not careful to seek.

A move to ban the blessing of gay and lesbian relationships by Church of Scotland ministers was rejected by 534 votes to 338. The Rev. Howard Taylor of Knightswood, supporting the ban, said: "There are many causes for the breakdown of Christian family life, with the enormous misery that goes with it, in society today. But we must not do anything that in the long term will further undermine Christian family life. The Word of God teaches against these practices which clearly contradict the doctrine of marriage." It is sad to think that the Church of Scotland Assembly did not heed his warning. It may not be altogether irrelevant that it was a woman "minister" who had performed the blessing which aroused the opposition of a section of the Assembly.

Proposals were sent down to Presbyteries which could lead to fewer members of Assembly, and an age of retirement from Presbytery and Assembly of 75 years.

It cannot but sadden the hearts of the true people of God to think of the low spiritual state of the National Church. May the day speedily come, in the mercy and love of God, when the glorious Gospel of the blessed God will be proclaimed from every pulpit of the land.

The Free Church of Scotland Assembly

At the Free Church Assembly Principal Emeritus Clement Graham was appointed Moderator for the second time. Mr Graham retires as Principal Clerk of the Assembly at the end of November and his place is to be taken by Professor John L. MacKay with Professor Hugh M. Cartwright appointed as Assistant Clerk.

On this occasion the Free Church celebrated the 150th anniversary of the Disruption. Professor Cartwright gave one address and Rev. Fergus A.J. MacDonald of the National Bible Society another. Three men gave addresses on the subject: Why I belong to the Free Church. Other speakers included Rev. J. Campbell Andrews from Eastern Australia, Dr George Ball of the Reformed Presbyterian Church of Ireland and J.J. Peterson of the Orthodox Presbyterian Church who brought greetings from their respective Churches. The Assembly acknowledged the debt owed to those who at such great cost maintained the spiritual integrity and freedom of the Church on that occasion. It recalled how the Church of 1843 continued in undiminished loyalty to the creed of the Reformation Church as

articulated in the Westminster Confession of Faith. It reiterated the adherence of the Church to the doctrines of the Confession, being persuaded that the Confession fairly and clearly summarises the faith once for all delivered to the saints. The Assembly committed the Church to the propagation of this faith hoping for a new Spirit-inspired Reformation. These, indeed, are fine words and how good it would be for those parts where the Free Church witness is established if she lived up to them. Were she fully committed to the Confession in the way professed, then much within her practice would be radically altered, and her antipathy to the witness of the Free Presbyterian Church would be greatly altered as well. She would discover that the true heirship of the Disruption Church witness is to be found within that body so despised and often maligned by her. However, the day is coming when the Lord will bring these things to the light. Men will then see that the testimony of the Reformation Church was during the latter part of the Twentieth Century in the hands of very few and these a despised remnant of the Church of God.

In connection with the Welfare of Youth Committee, which is now to be called "The Youth Committee", there was disappointment expressed at a 15 per cent drop in completion of Work Sheets by children in the congregations. On Youth Camps it was said that the past year had been very encouraging, a total of 660 campers participating in 22 camps in 1992 and more are planned for 1993. It is expected that almost one third will come from other church backgrounds and some from no church background. There is little doubt that these camps can become hothouses for spurious conversions which must be disastrous spiritually for those who are in this way ensnared.

Warning was given of the danger of the exposure of young people to television and videos in their own or other people's homes. The Committee appealed for more parental responsibility in the religious education of their children. Parents, it was said cannot leave everything to their "Sunday" School teachers. The word "Sabbath" seems to have departed from the vocabulary of many in the Free Church. David Miller from South Africa expressed disappointment at the apparent lack of missionary interest among the young.

In dealing with Ecumenical Relations, the Convener reminded the Assembly of their long-standing cordial relationships with the Reformed Presbyterian Churches of Scotland and Ireland and with the Evangelical Presbyterian Church of Ireland. He also indicated contacts they had with other Christian groups. It was left to Pro. Cartwright to reveal what progress had been made in talks with the Associated Presbyterian Churches.

He revealed that at a meeting held on 23rd March there had been discussion over the constitutional and confessional position of the A.P.C., the significance of their name, their ecclesiastical structure, the reasons for their separate existence, their view of the integrity of the Free Church constitution and their intention for the future. His personal impression was that the A.P.C. were not sufficiently clear as to their own identity and future, to contemplate movement towards union with any other body in the immediate future.

The Assembly had before it an application from Rev. Hamish I. MacKinnon, an A.P.C. minister, and once Free Presbyterian minister at Broadford and Oban. The application was received unanimously. In explaining why he wished to leave his present church he said it was simply the objective reality created by the emergence of what is, in many communities, effectively a fourth denomination. He maintained that that reality was unpleasant to his brethren as well as to himself. He had given as his reason for leaving the A.P.C. (1) the fragmented state of the Church in Scotland; (2) the absence of any constitutional impediment to union of the A.P.C. with the Free Church; (3) the better stewardship of both at home and in the foreign mission. The two reasons Mr MacKinnon gave for wanting to be received into the Free Church were: (1) his conviction of the identical nature of its (the A.P.C.'s) constitutional position with that of the Free Church and (2) his view that the Free Church holds out the most realistic hope of the reunion of the Reformed cause in Scotland. It is clear from this, that Mr McKinnon has moved far away from the position he took up when he came under solemn ordination vows in the Free Presbyterian Church of Scotland. He has shown, however, at the same time the falseness of the view maintained by the A.P.C.'s that they are the true Free Presbyterian Church.

On Psalmody, the Assembly were informed that people are getting further and further away from Elizabethan English, as language is continually changing. Consequently there was need to have the Psalms in current speech. Not that these are intended to replace the present version but simply intended to be available to be used at the discretion of Kirk Sessions, so it was said. How reminiscent of the language used in connection with the introduction of hymns in the old Free Church! One minister paid tribute to lady precentors!

An attempt was made to raise the level that congregations are required to contribute to the Sustentation Fund before a congregation can be given the services of a minister. This was sent back to Presbyteries for further consideration. One speaker pointed out that in viewing the givings of three

particular congregations it turned out that the large sized congregation gave £179 per person to Central Funds, a medium sized one gave £338 per person and a small congregation gave £650 per person. No doubt this would be established in many cases and ought to be recognised.

In connection with Church Extension it was said that the suggestion that ten congregations be started up within the next ten years is unattainable in the current spiritual and economic climate. Presbyteries were being asked to respond with positive plans for church planting. The Lennoxtown Church Extension charge, which had run out of time and was to be closed, was given a reprieve for another year. The idea of a Home Mission Board was not accepted. In our view, so far as the planting of churches is concerned, it is not enough to gather together a group of people from varying church backgrounds or of none. It is also necessary to appoint over these charges men of God who will break the bread of life to them. Otherwise it is vain to hope that any true Church extension can be accomplished.

Synod Sermon

By Rev. Donald MacLean, Glasgow, Retiring Moderator

And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. 2 Chronicles 14: 11.

These were the words of the prayer of this godly king of Judah who exhorted his people to serve God and keep His commandments, as he endeavoured to do himself, and who understood clearly the necessity of having the favour of God in all his endeavours. He was here confronted with this powerful army of Ethiopians coming against him, who were great in number and far superior in power to those men of Judah who were gathered in battle array. This is the prayer of this man of God at this particular time, because he knew that as long as the church is in this world, it is the church militant. It is a church confronted by many enemies, which has to witness on the side of Christ as it engages in spiritual warfare. That being so, carnal strength and carnal power can never be sufficient. So he appeals here to the God of Israel for spiritual strength to go forward against these enemies as he declares himself, "we rest on Thee, and in thy name we go against this multitude."

A week today, an era came to an end in our history as a branch of the visible church, having been preserved for 100 years to witness on the side

of Christ. We are now beginning a new era and we do not know how long or how short that era may be, for the Saviour told His disciples that it was not for them to know the times or the seasons, as these were in the Father's hands. Nevertheless we know that we are beginning a new era, and we must know, if we know anything about the spiritual condition of the generation in which we live, that our work is beyond the power of man. We need as we go forward to this new era, the mind of Asa. What we should desire is that we would go forward, even though we are surrounded by enemies which we shall come to mention, so that it would be true of us that our help and strength is in God alone. He is the One who helps and can help, and has revealed and made known that it is nothing with Him to help, whether with the many or with them that have no power.

Now these words bring to our mind, words which were used many years after this, when the children of Israel returned from the Babylonian captivity to build the temple in the time of Zerubbabel and Joshua. It was a time of beginning to build the temple that had been destroyed by the enemies of God, and it was a time when they met with many discouragements. It seemed that the resources of Israel, from the carnal point of view, were too few to carry out and execute this great work. They were also discouraged by the fact that when the foundation of the temple was laid it appeared very small in the eyes of those who had seen the previous temple in the days of Solomon. So there was a danger of despising the work of God because it appeared small in the eyes of men, both in the eyes of the enemies and even in the eyes of those who were within the camp of Israel. Therefore two things were said. One was that the building of this temple was to be carried on, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Just exactly the same principle as is here. The power of God was what was to be effective in the building of that temple. Furthermore they were warned that they were not to despise, "the day of small things," or as the words mean, the day of small beginnings. It was true that the day of small beginnings was also the day of great mountains, but it was also true that the day of small beginnings was the opportunity for the greatest manifestation of the power of God.

Therefore we desire to notice how these first principles operate in connection with three spheres in the life of the church of God in the world.

1. First of all we shall consider it from the point of view of the building of the spiritual temple and we shall notice how it was a temple too, which in the eyes of the world had small beginnings. In the laying of the foundations it appeared despicable in the eyes of the world, and appears

despicable to such to the present day. But there was evidence made known there of the power of God.

2. Secondly I would like to consider how the Lord operates in this way in the spiritual experience of those souls who are living stones laid upon this spiritual foundation. The beginning of the work in them is often a work of small beginnings. We can see that, with regard to the spirit of the Savior Himself spoken of by Isaiah when he says, "A bruised reed shall he not break, and the smoking flax shall he not quench." But however small this work may begin, because it is work begun by the power of God, it will be brought to fruition.

3. Then in the third place we shall consider how the Lord operates according to this principle in the experience of the church militant. That is the church here in the days of Asa, when he said that the Lord was able to work with the few who had no power to make them overcome the many. This is the experience of the visible church in the world, or as I am calling it, the militant church, because it is in enemy country and it is confronted by powerful enemies. Therefore it needs the power of God to maintain it and to give it victories over the great mountains. "Who art thou, O great mountain?" it was said to Zerubbabel, "before Zerubbabel thou shalt become a plain": and this should be for our encouragement when we view the great mountains surrounding the church of God today, with their impressive power and their apparent stability. We are ready to be cast down, but let us not be cast down, for the Lord is One Who reveals Himself as delivering the few who have no power and overcoming the many.

As enabled therefore, we would like to say a little on these three matters.

1. Let us come first of all to the spiritual temple. The spiritual temple brings before us the fact that God had a purpose to dwell among men, although the race of mankind had rebelled against Him, broken His law, departed from Him, and their souls had become habitations of every form of unclean bird and lust. Yet it was in the everlasting purpose of God that He would have a dwelling place among the children of men. We read of the Saviour Himself, when He was with the Father, He was the Father's delight and was brought up before Him, and when He was rejoicing in the everlasting love of His Father flowing out through the Holy Ghost for His eternal enjoyment, at the same time His delights were with the sons of men and His rejoicing was in the habitable parts of the earth. Because the love of the Father, Son, and Holy Ghost had gone out to a number that no man could number, they would form a spiritual temple in which God would abide in time and throughout the endless ages of eter-

nity. This is a great work and worthy of God — a work that gives glory to God the Father, God the Son and God the Holy Ghost, this formation of the spiritual temple. This temple will appear yet in all its glory, when time shall be no longer, when the people of God shall be gathered at God's right hand and will be with Christ, which is far better. They will be the habitation of God through the Spirit, throughout the endless ages of eternity. Now when we take a view — and may we have views of the glory of God in connection with the spiritual temple — the wonder of this work is that He is going to take of the children of men and make them a habitation of His own through the Holy Ghost. Surely we would think now, like those who came back to Judah in the days of Ezra, Nehemiah and Zerubbabel, that they would have expected a great temple like the temple of Solomon, but no! It was the day of small beginnings. We would expect, and the Jews expected, that when the foundation of the spiritual temple was laid, it would be a work of consummate glory, and so it is, but it was also the work of small beginnings. Who would have thought that when this foundation was laid, it was to be in the Person of His beloved Son, the express image of the Father's person, and the One in whom there is the outshining of the glory of God. He was chosen to be the foundation of this temple, elect and precious to God the Father. What else do we read? When He came into the world He took into union with His divine Person the holy humanity conceived by the miraculous power of the Holy Ghost in the womb of the virgin. It was said they would find a babe wrapped in swaddling clothes lying in a manger, not in Herod's palace, not among the great men of the world, but in the place of small beginnings. Though this Person was a glorious Person, His glory was veiled by His holy humanity. He was born in a low condition and they were to find the babe wrapped in swaddling clothes lying, not in a bed in a palace, but in a manger.

What a wonder, my dear friend, that this is a God who, to advance His glory and power, begins with small beginnings. It was true in every aspect of the term. The house of David, in which the Messiah was to be born, was then in ruins. Surely as they looked at this babe the question would arise:— Is this the foundation laid in Sion spoken of by Isaiah? Is this the foundation that is to be elect and precious? This babe in swaddling clothes lying in a manger. But this foundation required something more than that the Son of God would become the Son of Man, and yet continue to be the Son of God although found in a humble condition. It required more than that, because those who were to be living stones in this temple were sinners by nature and by practice. They were under the

sentence of death. Their sins were more than could be numbered, and these sins needed to be atoned for before they could have a foundation to stand on in the presence of the God who is a consuming fire. What about your own foundation for eternity, what is it? Do you know what it is to have a sense that you have no foundation, like David felt when he said, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Where is the foundation? It is gone, every human foundation will be gone. Here is the foundation laid in the person of Jesus Christ, born as He was and then coming to that place where He was to pay the ransom price for His people. Is this the foundation? Were the pharisees saying this? The pharisees rejected this foundation. They despised this doctrine, that One who was crucified through weakness was to be the foundation. That this one was to die the cursed death of the cross, was something beyond them, something they could not grasp. They had expected a mighty power, a mighty saviour, at least in the sense of carnal power. But instead of that here was One who was wounded for our transgressions, who was bruised for our iniquities and upon whom the chastisement of our peace fell, so that His blood was shed for the remission of the sins of many. Through His divine sacrifice He satisfied the claims of law and justice, and secured the salvation of His people from their sins, by satisfying the claims of God's holy nature. But yet, they saw no glory in Him. It seemed to them this Jesus of Nazereth had come to an end — that all these expectations would never be fulfilled. He was now dead and His body was in the grave. But there was something else, there was the power of an endless life, and this One who was crucified through weakness, rose by the divine power of God. He who was crucified and died willingly and lovingly for His folk, conquered death and the grave and now provided a foundation for His people to have a standing place in the presence of God, or using our figure, to have a place upon which their souls could be put, for time and for eternity.

So the pharisees could see no glory here, but Paul came to see glory for this is what he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." The world looked upon Paul. There he was a young rabbi, how promising, very likely to rise rapidly in the Jewish state and church, and yet here he was serving Jesus Christ. They looked upon him as one who had died, as one who had just gone out of sight as far as they were concerned. Paul knew better, he knew he had seen the glory of the foundation and he himself had come to rest upon it.

2. Now I would like to say a few words in the second place on the day

of small beginnings in the experience of the living stones. All those who are to be in this temple, they are all living stones, lively stones. They were by nature dead in trespasses and sins, and were the enemies of God by wicked works, but there came a time when they were to be brought to be laid upon this foundation. That time came when the Holy Spirit was sent from heaven through the divine Redeemer's intercession to deal with them through the Word of God. Very often, as I said already, the beginnings may appear small. The beginning of the work of the Holy Ghost in the soul of the sinner may appear to others, and to themselves to be small, compared perhaps to what they thought conversion might be like, because they had been hearing about others and forming some idea in their own mind of what is meant to be regenerated by the grace of God. But however small the beginnings are, there is the application of the word of God to the soul by the power of the Third Person of the Godhead. The same power by which Christ rose from the dead is exercised when a sinner is brought from spiritual death to spiritual life. When that happens, as I indicated already, one of the things experienced by that soul is that he discovers in the light of God's word his sins and his iniquity against God, and that he has no foundation. He has no foundation for eternity, and finds himself in a fearful pit and in the miry clay, and ready to sink down into the bottomless pit of a lost eternity as far as any human foundation is concerned. And although such an experience may appear small in the eyes of man, it is a great work, a work of divine power. To deliver your soul from having a false foundation is a work of divine power. It is true of all such, when they come to be laid on this foundation, that they are poor, bankrupt and have nothing to pay to the law and justice of God, they are destitute in themselves of any hope of salvation, in anything that they do, say, desire, or long for. They come to see that here is the one foundation laid in Sion, the Lord and Saviour Jesus Christ, and by faith of the operation of God they come to rest upon and to be in Him, and in so resting upon Him they are justified by faith. Their sins which are many are forgiven them, and resting in Him they are adopted into the family of God, and the work of sanctification will go on in them until it will be complete.

Now it is coming before my mind on this particular point about the small beginnings, that Flavel, one of the well known Puritan divines, has a very instructive example to describe what I am speaking of. He says, "If you see a lake of water, then you see a chimney on fire and you see a spark from that chimney falling into the lake, you would not be surprised if the spark went out. But if the spark, instead of going out, dried

up the lake you would say this is the work of God." So it is with that spark of grace and of spiritual life that the Holy Spirit imparts to the soul in the act of regeneration. All the moral uncleanness, the lake of sin and darkness and death in the soul, will never put that spark out, but that spark will dry it all up till at death that soul is made perfect in holiness and passes into glory. Then it must be said, this is the work of the power of God.

3. Let me now go on to the third matter I was to mention. And that is the experience of the church militant in this way. Look at them at the beginning — they were surrounded by the Roman power. They were surrounded by pagans all over the world. In the midst of all this the church numbered 120 — truly the day of small beginnings — surrounded as they were by these great mountains of opposition, but they experienced the Holy Spirit being poured fourth upon them. Three thousand souls were converted under one sermon, five thousand down in Samaria, the day of small beginnings, is growing and spreading abroad, in Galatia, in Rome, in Corinth, in Ephesus. Why? Because of the power of God. Because He can be with those who have no power of their own as well as with the many, and they were engaging in warfare by using spiritual weapons. "The weapons of our warfare," says Paul, "are not carnal, but spiritual, and mighty through God to the pulling down of strongholds." The Saviour had told his disciples the parable of the mustard seed. It was small, yes, it had a small beginning, but it was to grow up into a great tree and the birds from very nation, kindred, tribe and tongue were coming to find a resting place in Sion and to find Christ there, and to be united to Him for time and for eternity.

Again at the time of the Reformation, look at the darkness which had reigned for so long. There's a monk and what is he doing? I'll tell you what he's doing, he's discovering that he has no foundation for eternity. That's the beginning of true religion. Those who profess false empty religion that is common in our day, know nothing about that. You say it's very severe to be speaking like that, but Luther and Calvin experienced it. They learned the glory of the gospel and yet they learned that they were despised. You read Calvin's works and you find him saying again and again how they were despised and mocked by the powers-that-be and especially by the Papal power in various ways. But nothing could stop the growth. Fire, faggot, death by the thumbscrew and torture, could not stop this work because it was the work of God. It had small beginnings, but there was Divine power accompanying it.

And so it spread over the western world, You see the men and women

of this generation don't appreciate that. They are so ignorant and spiritually blind they don't even begin to understand the value of what took place at the Reformation and the great benefits that we enjoy therefrom.

Now I would like you to pay attention to this good saying of Robert Trail, one of the puritan divines. This is what he says, "the only place where there is spiritual hatred to popery, is in the heart of the elect." That's a great saying and, Oh, how true it is. Because it is the elect, the people of God, who have seen the glory of Christ, and because they have seen that glory, they see the dishonour done to it by popery in all its forms and in its system of error. You may belong to a Protestant society and may be a very vigilant Protestant in various directions, but Trail says, and I agree with him one hundred per cent, that the only place where there is spiritual hatred to popery is in the heart of the elect people of God. Although it is said of these people that they are bigots, they are very far from having that spirit.

We come now to ourselves, gathered here on this occasion. One hundred years ago last Tuesday it was a day of small things. In the eyes of the world how small it appeared. One man loving the truth, getting grace to do what he did. They expected that in two years it would all be gone. You remember the contemptuous phrase that it would all just be like steam going out of the kettle. It would go out of existence by process of evaporation. You see people forget the Word of God. It was a day of small things only in the sense that it was one man who had the spiritual discernment in that Assembly Hall where we were a week today. As I pointed out, when the 750 of us were gathered there, how intimidating it must have been for Mr MacFarlane when he was to stand up alone in that hostile atmosphere. But you see there was something else, there was grace and discernment in his soul, with the light of God's word in his understanding, and there was the gracious influence of the Holy Spirit moving him to make the protest that he did. I was very interested in the book that has been issued by Mr Roy Middleton, our elder in Barnoldswick, on a matter that I had not previously known. This was that Rev Neil Cameron in writing to John MacLeod, who became Principal MacLeod of the present Free Church, at one time had doubts about Mr MacFarlane, whether he would stand. That was due to a misunderstanding. When Mr MacFarlane became minister in Raasay, Mr Cameron obviously did not know that he became such under protest against the Declaratory Act. But this is the point and this is what impressed me, how clearly Mr Cameron knew that if that protest was not made the whole witness was gone.

The constitutionalists who became the leaders of the present Free Church, adopted the argument that they could still preach the gospel,

(always assuming they were doing that), without any word about the witness for divine truth in its entirety and in its completeness. That is why it was so necessary for us to meet there, in the Assembly Hall in Edinburgh, so we could highlight this point about the protest, because it is essential that we understand it. People may appreciate the form of worship in the Free Presbyterian Church, they may appreciate the preaching, they may even appreciate the discipline, but really to appreciate why we are separate, and why we are where we are, we must get a crystal clear understanding of what happened, and the grace that was given to Mr MacFarlane to do what he did. Since then during the hundred years that have passed the witness has continued, despite being faced with great difficulties and powers — powers of false religion of various kinds and descriptions. It is not my purpose to expand on this just now, you all ought to know these things very well indeed, but for us too, the battle is not over. Asa won a good number of battles and he had peace, but the battle is not over. We are still the church militant, and are to be a witnessing body in this world, witnessing on the side of Christ against false religion, and beginning, as I said already, with Popery. As I was trying to emphasise it is not dislike of the people that makes us witness, that kind of thing does not come into it. What the opposition to Popery arises from, is the spiritual nature of the people of God, and the spiritual grasp of Christ's glory that belongs to Him. Now we all know that Romanism is a great mountain. Nearly all the churches in Scotland are waiting to be swallowed up by the Church of Rome. The Council for Churches Acting Together in Scotland, has as its convener a priest of the Church of Rome.

You know yourselves Cardinal Hume said that Church of England ministers going into the Church of Rome was an answer to their prayers. That was their desire and still is. We must recognise that. You will say what are we going to do because we are so small in number and so on, but that is just the very core of the message that I have for you this evening, "Despise not the day of small things." Despise it not, for as long as the gospel is there, the power of God will be there. The power of God may not be accompanying the gospel as we would desire in our day and generation, but if it is to come at all it will come where the gospel is. The Roman Catholic Church is a wolf in sheep's clothing. But to anyone who has spiritual discernment it is quite a simple matter to see great big pieces of the wolf sticking out here and there. Mohammedanism is a wolf without sheep's clothing and it is growing in power and growing in this country along with other forms of false religion. So that when we are faced with these great powers and the influence they have in the world, and the influence they have on statesmen, may we not say as this text here says,

“Help us O Lord, for thou art our God;” and plead that He will help us as He reveals Himself in the way that we have been endeavouring to explain just now. “It is nothing with Thee to help, whether with many, or with them that have no power”: Let us lay hold of that, let us lay hold of the help of God, and look to Him with regard to all our enemies, and that it is in His name that we go against them. We have nothing else but the spiritual weapon of the Word of God, and that is what will ultimately conquer these evil powers. Therefore we are called, in gratitude to the Lord for what He has done for us during the hundred years that are passed, and now starting this new era, to lay to heart how essential it is that we maintain our witness against these powers, and that we do so crying to the Lord our God with the grace of prayer: “It is nothing with Thee to help, whether with many, or with them that have no power.”

We might think of former days and say there were many of God’s people and many of God’s servants in Scotland then. Yes, and now there are few, but here Asa was laying hold on this, that it was nothing for God to help, whether with the many or with them that have no power. The Lord is able to revive His cause in the midst of the years. We would be the last to speak about the times and the season as if we knew about them, it is something we deplore, but for all we know we may not be very far from better days, so let us earnestly seek this putting forth of power and have the prayer of David:

“That I thy power may behold,
and brightness of thy face,
As I have seen thee heretofore
within thy holy place.”

This God will be our God for ever and ever and He will guide us even unto death. Those who are spiritual, lively stones in the building are not to be with us always, don’t let us be thinking so. They are not to be with us always because there is a place for them all in the Father’s house. As generation after generation go, so they pass away and they enter into the rest of the people of God. But while we are in the church militant, let us be seeking grace to be good soldiers of Jesus Christ. May He bless His word.

Letter of Rev. Archibald Cook

Daviot Free Manse, *16th September, 1852*

MY DEAR SIR, — I received your kind letter some weeks ago. I should have answered it sooner, but I hardly know what to say, nor have I at

present hardly anything, being like an empty cistern or a dry tree. I was glad to hear from your dear sister since her return to her father. I hope she does not repent coming north, at least in regard to her body. I felt the time very agreeable that she had been with us. We were at last beginning to understand each other when she left us, and perhaps beginning to be too happy when it was perhaps time to separate us. Poor sinners can hardly bear long too much sorrow, or too much cheerfulness. Sacred wisdom knows well this, because there is in each a mixture of sin; each sin opens a door to the enemy; hence we are warned to mix our joy with trembling. Very often a proportionable sorrow may be at our door, so that there is need of watchfulness. "Be sober, because your adversary the devil goes about like a roaring lion, seeking whom he may devour." Yet the Great Advocate reigns. He knows well how to deal with His poor people. Satan cannot hurt them, or do anything to them, but as He permits. In sorrow one becomes exposed to his temptations. It is easy to prevail on one who is already on his back. It is easy to make one believe he has no grace, when one sees and feels that he has none. It is easy to make him believe his sins are unpardonable, when himself sees them more in number than the hairs of his head. It is easy to believe the day of grace is past, when the heart refuses to repent. It is in such cases the enemy comes; surely he is a merciless being, his aim in all things is to ruin the poor soul, but the Saviour rules over him. He knows how far he should be permitted to bruise and break the creature. Hence the Saviour has the tongue of the learned, knows how to speak a word in season to the weary soul, to revive the spirit of the humble, and to revive the heart of the contrite one. He will not be always wroth, because the Spirit which He made would fail before Him. He knows well what His people cost Him. He also knows all their difficulties, but He knows His own expense to meet all, and that they shall come forth at last as gold tried in the fire. It is therefore our duty to be about His door, to look to His promises, and plead the fulfilment of them to ourselves. This may take time. There are many things to be worn out of us before the consolations of the gospel could do us good. "For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." The time for comforting the soul is fixed with Himself. He is a wise Physician, and will not apply the balm while the poison is at the root. He uses His lancets, cuts deep to the very bottom of the wound, lets out the poison of the old covenant. "I through the law am dead to the law, that I might live unto God." "The blood of Jesus Christ His Son cleanseth from all sin."

Remember me kindly to your dear sister and your father, though I have not had the pleasure of seeing him. Grace be with you. Miss — is still here. She thinks of leaving us next week. — Yours sincerely.

Archd. Cook

1843 - 1893 — A Comparison

by Rev. Fraser Macdonald

(A paper read at the Centenary Meeting on 25th May, 1993)

Fathers, brethren, and friends, I feel honoured to be deputed to make this small contribution to the celebrations, occasioned by the arrival of the Centenary Year of our distinctive existence and witness as a separate denomination. I pray that the God of all grace and comfort, who has so graciously and mercifully spared us, not only to see, but to participate in today's proceedings, may deign to favour us with His divine Presence.

I wish to make four simple observations, regarding some of the differences that obtained between the Assemblies of 1843 and 1893.

Firstly, there was a difference between the issues involved. In 1843, the prime issue at stake was the defence of the Crown Rights of Christ against the intrusion of the civil courts, into the spiritual jurisdiction of the Courts of the Church of God. Now, we do not doubt or minimise the seriousness of the issues then at risk, but we would respectfully suggest that they did not possess the same degree of gravity as the later challenge made, by the appearance and tolerance of the Higher Critical views.

In 1893, it was the veracity and authority of Holy Scripture, which was imperilled and called in question. Now, without descending into the historical details, we must take cognisance of the sad fact, that Professors in Chairs of the church were the leading culprits in this field, moreover, one would have expected the Free Church to recognise the greater guilt accruing to the activity of these men from their places of confidence, leadership and more especially their consequent influence on the rising ministry of the Church. Contrary to expectation, their status as professors only served to ensure for them a degree of safety and immunity from any radical and effective discipline. We have good reason to ask if this deplorable and highly dangerous policy is still in operation in the present Free Church of Scotland. If we judge them, not by the carnal criteria of numbers, or the extent of excitement and interest generated, but by the intrinsic characters of the issues at stake, we would argue that there was MORE at risk in 1893 than in 1843.

Our second observation relates to the relative degree of courage, strength

and discernment afforded the two leaders. The voice of Dr Chalmers was no solitary one in the Assembly of 1843. He knew the strength and solidarity of the loyal and cordial support, upon which he could rely, and was already recognised as a man of great stature and power in the Church. Mr Macfarlane's voice, on the other hand, was more or less, a lone voice in the Assembly of 1893, nor did he know the strength or weakness of his support. But a tiny minority in that vast Assembly appeared to have any real sympathy with him. Some of these spoke, and spoke well, but FAILED to translate their words into positive action. Such, it seems were easily wheedled and placated by the craft and popularity of Dr Rainy. It was therefore left to Mr Macfarlane to register his own Protest. Surely, the greater trial required the greater proportion of grace and God-given courage. We would also argue that the more singular honour was bestowed upon the man of smaller stature and greater obscurity ecclesiastically. Our founding father did more for the Lord and His Cause that day, than that whole Assembly, composed of so many men of great erudition, ability and other endowments. To God alone be all the glory. His magnifies His grace, stains the pride of man, and pours contempt upon princes, while he uses a Mordecai, as his honoured instrument to save the Israel of God from destruction.

Our third observation relates to the fact quite frequently overlooked, but none the less significant, namely, that 1893 as distinct from 1843 was the JUBILEE YEAR of the Free Church of Scotland. This feature of that august Assembly distinguished it from all previous ones. It had, so to speak, a distinct atmosphere all of its own, as one might appreciate. In 1843, a spirit of holy reverence, of deep spirituality, of humble gratitude and earnestness prevailed. There was no place there for levity, among men who loved one another in faith. In 1893 however, the Record of the Proceedings of that Assembly seems to indicate that the whole tone of the Assembly was altered and visibly lowered. We make full allowance for the fact, that this was their Jubilee Year; nor does the intensification of the notes of joy and gratitude surprise us, but, in the light of the culpable decadence already mentioned, might we not expect the spirit of contrition, penitence, concern and even consternation to be much in evidence? Indeed, had the Proceedings of that Assembly been not only tinged, but shot through with profound sadness, it would have been much more in accord with the reality of the situation. What, alas, we do find is that the air was charged with a spirit of levity, on occasion bordering on hilarity. There was in evidence a readiness to break into unholy laughter at the least display of wit, or when a point was made that appealed to the

majority, to indulge in too frequent carnal applause. It seems to us, as if the decree had gone forth, that none dare appear before that Court, clothed in sackcloth. If our judgment is worth anything, the impression given was, that the atmosphere was such, as to render it difficult for the spiritually minded to breathe, let alone speak or act out of tone with the majority.

Our last observation is perhaps the most alarming and revealing of all. The spirit of the 1893 Assembly, and the sentiments expressed by the Moderator, stand in stark contrast to the loyalty, the fidelity, and the unifying convictions of the Disruption Fathers. So changed was the spiritual and moral climate, that the retrograde steps and policies of the Jubilee Free Church were acclaimed as strident advances upon the stern faithfulness, and uncompromising love and zeal for the Truth, by which their fathers were motivated. Instead of reaffirming the principles, for which their worthy forebears had contended so valiantly, the Moderator in his Address to the delegates lamented "the folly of exaggerating their differences". One cannot but detect in his words a noxious similarity to the slogans of modern evangelical ecumenism. The full implications of the policy advocated is, that points of disagreement should be minimised, or marginalised in the interests of the much greater significance of the points of agreement. Much lip service was rendered to their forebears but it closely resembled the activity of the Pharisees in impiously and hypocritically garnishing the sepulchres of the prophets. The ecumenical spirit which was hailed by the Moderator, as an encouraging prelude to closer union, has since then, been allowed to develop, and what a monster it is! Both the germ and the heretical language of the union envisaged, are to be found in this address. Just listen for yourselves to the Moderator, and catch for yourselves the heretical undertones, as he proceeds to make light of mutually exclusive doctrinal differences. Here I quote, "To my mind indeed, this spontaneous gathering of deputies from so many different churches, and so many scattered countries, is like an Ecumenical Council than anything we have known for long years (Applause).

We have not, it is true, in this capacity discussed doctrines, or framed creeds, or issued decrees for the whole church — but we have done, what perhaps, is quite as much of importance for the present day. We have borne witness to the essential oneness, of all the churches, holding the Evangelical Faith (whatever that may be!). For ages we dwelt on our points of difference, and exaggerated their significance. We were keen disputants, often failing in charity — rarely failing in severity. The Calvinist frowned at the Arminian, and the Arminian misunderstood the Calvinist. . . . Judah

vexed Ephraim (laughter) and Ephraim vexed Judah, but now evangelical christendom, through nearly all its borders has risen to a higher conception of the calling of God, and we recognise that there is a REAL unity, the unity of a common life in Christ . . . and it is this unity which is represented by this Ecumenical Council today.” (Applause.)

Fine words, but oh how naive! The spirit inherent in the sentiments expressed, has paved the way for dialogue with Rome and the Jesuits. The direction of the Ecumenical movement is decisively Romewards. And by using the opposite, and ostensibly more charitable and effective principle of exaggerating our points of agreement, the gap is narrowing by the hour. Neutrality or silence on such crucial issues is criminal, and our worthy forefathers knew only too well that Arminianism and Romanism were allies. The Moderator of that Assembly made light of Truth in the interests of unity, and had the temerity to say with unmistakable gratification “It is as if every man had left his sword on the wall, and left all his fighting gear at home.” That final assessment of the Assembly that refused to rescind the infamous Declaratory Act was sadly, sadly true, except for one noble exception — Rev. Donald Macfarlane — who drew his sword and drew it well. To him, under God we owe an unspeakable debt of gratitude. By God’s grace, one hundred years after the event, we celebrate, with humility and joy the Centenary of the Free Presbyterian Church of Scotland, of which, he had the honour to be the founder. This branch of the visible church has few friends, and many enemies, but we believe with all our hearts, that Mr Macfarlane was the instrument in the Lord’s hand to bring our fathers, ourselves, and, we trust, our posterity, out of real spiritual bondage and darkness. Gratitude, humility, fidelity and courage are the virtues called for, in the present climate of Ecumenism, declension and a darkness which CAN BE FELT. But we look to that God of whom it was written

“He out of darkness did them bring, and
from death’s shade them take;
These bands where with they had been bound,
asunder quite he break.” Psalm 107: 14

Mbuma Mission Meeting — April 1993

Rev. Donald A. Ross

I was once more privileged to attend and address the Mbuma Mission Meeting in Holland, held this year at Geldermalsen. My wife was also invited to attend the meeting, and it was a pleasure for us to meet old

friends and to make new ones. Rev. Z. Mazvabo from Zimbabwe and his wife were also at the meeting, as well as Mr D. Vermeulen, Kenya and Malawi, who addressed the young people. There was also an address given by Mr L.M.P. Scholton and four sermons preached by Revs. W. Verhoeks; T. Klock; H. Zweistra; and Tj. de Jong. I endeavoured to speak from the words; "Go ye into all the world, and preach the gospel to every creature," Mark 16: 15. The meeting lasted for four hours altogether, with an hour and a half interval. Over 7000 people attended and collections taken for the Mission in Africa amounted to £65,000.

It is remarkable that friends in Holland should take notice in this marked way of our small church as it endeavours to spread the word of God in Africa. We believe that one reason for their practical and prayerful help is that they have confidence in us as a church in our seeking to spread the Word of God in its purity. We hope and pray that by the grace of God we will ever maintain the ordinances of the gospel as laid down in the Word of God and formulated in the Westminster Confession of Faith. It is evident that it is the Lord who has graciously opened the hearts of our Dutch friends to be so liberal to the mission work of our Church; and it is a great responsibility for us to be stewards of large amounts of money generously donated for the work of the Kingdom of God among our African congregations.

Much of this money will be used for the schools, the hospital and the orphanage, which, of course, are used as "handmaids for the furtherance of the gospel". Our prayer should be that those responsible for allocating this money, whether they be on the Mission Field, or on Committees in Scotland, would be given wisdom for the spending of this money to the best possible advantage for the furtherance of the Cause of Christ connected with us in Africa.

Some missions which began on a sound biblical basis have tragically become no more than a social service. The all important work of teaching the Word of God is overlooked and forgotten. We should pray that this would never happen on our mission field. Pray also that God, for Christ's sake, would by the reading and preaching of the Word, bring many in Africa to a saving interest in Christ. Only then will the giving of our money for the furtherance of the gospel be especially rewarding for us and beneficial to them.

Address by Rev. W. Verhoeks to the representatives and deputies of the Free Presbyterian Church of Scotland

Dear Mr Ross, Mr Mazvabo and Mr Vermeulen,

As representatives and deputies of the Mission of the Free Presbyterian Church of Scotland, we give you, on behalf of the board and all the friends of the Mbuma-Mission, a hearty welcome on this missionary-day, and we are pleased to have you in our midst today.

Mrs Ross and Mrs Mazvabo also a hearty welcome.

It may be still called a wonder, that it is granted to us, notwithstanding the darkness of times and all the tumult and misery in the world, that we are allowed to come together on this day for the thirtieth time. "It is of the Lord's mercies that we are not consumed, because His compassions fail not." (Lament 3: 22).

As you can see, the interest is and the activities are still great.

We do hope, that they may contribute to the upkeep and continuation of the missionwork in Zimbabwe, Malawi and Kenya, under the approbation and blessing of the Lord. For without these, all our labour is in vain.

We do hope, that you and we may have a good day, to the encouragement and supporting of the missionwork, and that all the work may contribute, that also in these remote countries, may be added to the church such as should be saved.

We wish you and your church the indispensable favour and blessing of the Lord in all your missionwork.

Mbuma Zending Address

by Rev. D. A. Ross

It gives me much pleasure to be invited to this large gathering and once more to have the privilege of addressing you on a subject appropriate to this occasion, namely, the sending forth of the gospel.

We will therefore notice a few points in connection with the words you will find in Mark, chapter 16 and verse 15, "Go ye into all the world, and preach the gospel to every creature."

The Lord and Saviour, Jesus Christ, commanded his eleven apostles to 'preach the gospel'. They were His appointed messengers, sent by Him to announce the gospel news.

This commission to preach the gospel continues to all ages. To this end Christ Jesus calls and equips Godfearing men to engage in this work. "And he gave some, apostles; and some, evangelists; and some, pastors and teachers . . . for the work of the ministry," Ephesians 4: 11, 12. It is of course the duty of the Church to teach and train such as are called to preach the gospel.

But what is the gospel? Paul, writing to Timothy, said, "This is a faithful

saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief," 1 Timothy 1: 15. By this and other portions of the Word of God, we are assured that the gospel is the good news that Christ Jesus rendered full satisfaction to the Law of God and to the Justice of God, by His obedience, sufferings and death, thereby making atonement for a multitude of mankind sinners so as to save them from eternal damnation.

While the Word of God shows this atonement to be for the sins of a definite number of sinners, that is, the elect, the Word of God also teaches that the gospel is to be preached to all sinners everywhere. This is plain from the text before us: "Go ye into all the world, and preach the gospel to every creature." Consequently it must not be hid from the world nor in any way kept from sinners. While we must not doubt the doctrine of a particular atonement for a definite number of sinners, neither must we doubt that God requires His Church to preach the gospel to all sinners indiscriminately.

This gospel is the only way of salvation. Heathen religions cannot bring about the salvation of one soul. The Pharisees' religion of good works could not save a soul; and those who today continue labouring to save themselves by good works can never do so. The false doctrine of the Sadducees could not save, nor can any false doctrines of the present time. The iniquitous system of Romanism cannot save one soul of the millions within her fold. No power of man can save a sinner; not even the heights of wisdom attained to by the great philosophers of this world. Only Christ set forth in the gospel can save lost sinners. "Thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1: 21.

This is not only the testimony of God in His Word, but of every person saved by grace. They know this in their own experience. Indeed, they have tried other ways of supposed salvation, only to discover that these all fail, and cannot save; but Christ in and by the gospel does save; therefore the gospel "is the power of God unto salvation to every one that believeth," Romans 1: 16.

When there is obedience on the part of the church to the command to preach the gospel, we must expect the fruits of the gospel; that is, sinners will come under the power of the gospel. The gospel will no doubt be rejected by many, but also it will be believed by many. By the grace of God they will come to realise that they are sinners who are lost and most certainly on their way to hell. They will know their need of the mercy of God through Christ Jesus who "died for the ungodly". They will be brought to faith in Christ and to grieve over and forsake their sins. Were

this not so, it would be a futile exercise to preach the gospel.

Moreover, we are to wait on God to bring about this fruitfulness to the preaching of the gospel. It is evident from the Word of God that sinful man's natural response to the gospel will always be that which Christ told the Jews: "Ye will not come to me, that ye might have life." John 5: 40. But we read of others — "Thy people shall be willing in the day of thy power," Psalm 110: 3, and such will come to Christ for eternal life. Therefore, while the church must preach the gospel it must also wait patiently on the Lord to bless the gospel. It is the Holy Spirit who makes the gospel effectual to the saving of sinful man. It is our work to preach the gospel to every creature, it is the Holy Spirit's work to bless the gospel to whomsoever He will.

Moreover because the gospel proclaims Christ as the only sure ground of salvation it is to be much valued and prized by the Church. We must also readily defend it against all enemies, against all error, and against the subtleties of any false gospel.

Last of all, is it not because of the gospel that we are gathered here today? Is it not because of the gospel that we seek to make yet another contribution to the spread of the gospel? It is clear from the Scriptures that believers are required to do many things for the spread of the gospel: giving of our material substance is one such work. You will recall from the account of the building of the tabernacle in the wilderness that the people gave of their substance for that work as God required of them. So it is still: God requires that we give of our money for the maintenance of His Cause and for the propagation of His glorious gospel.

On behalf of the Free Presbyterian Church of Scotland I most heartily thank you for your liberal contributions over the years, and up to this present time. I would also like to assure you that the Free Presbyterian Church could never undertake to do such extensive work in Africa, were it not for your liberality. We have much cause to thank the Most High that He has opened your hearts to willingly and generously give to this glorious work of spreading the gospel. Indeed, we are workers together in our endeavour to carry out this great commission, "Go ye into all the world and preach the gospel to every creature." Thank you.

Notes and Comments

College Principal's Trial in Australia

The Principal of St Andrew's College at the University of Sydney, Rev. Peter Cameron, was found guilty by the Sydney Presbytery of the

Presbyterian Church of Australia of undermining that Church's stance on the authority of the Bible and, in particular, the inerrancy of Holy Scripture. According to the American Magazine "Christian Observer" he also disputed the Bible's stance on homosexuality. His appeal to the State Assembly was due to be heard in July. It will also be further open to him if he loses this appeal to appeal to the Federal General Assembly in 1994.

Dr Cameron is a minister of the Church of Scotland and a former lecturer at New College, Edinburgh. His case received unprecedented media coverage in Australia. He claimed that the procedure was flawed and that public exposure would warn the lay members of the church that a fundamentalist movement was gaining ground in the church. Two articles in the June issue of the Church of Scotland Magazine are devoted to the case. As might well be expected both are highly critical of the Presbytery. One is by Rev. John MacIntyre, a former Principal of New College, Edinburgh. He speaks of the trial as a crude form of character assassination, nonetheless crude for being draped in a tattered theology. It is not surprising that the former Principal would speak in this way when he once presided over a College in which the cardinal sin would be to be a fundamentalist.

Dr Cameron warns the Church of Scotland to beware of the rise of fundamentalism. His view was that it might take years before the Church in Australia could be purged of what he called this "demonic" phenomenon. A similar take over of the Church of Scotland was possible and he went on to say that "collectively fundamentalism is becoming a demonic force to be reckoned with". He ought to beware lest he attribute to the work of the devil what may be in effect the work of the Holy Spirit.

Death of "Father" Antony Ross

Antony or Ian Ross was for a time the Roman Catholic chaplain to Edinburgh University and was later elected Rector of the University. He was baptised, we understand, in the Free Presbyterian Church but while studying at Edinburgh University perverted to the Roman Catholic Church. He was elected the head of the British Dominican Order in 1983. He was very influential among the young and gave tremendous support to the Roman Catholic Church by his literary and other work. No doubt he led many along the path he himself had trodden from the light of the truth to the darkness of popery. Although he suffered several strokes in 1983, eventually he recovered his speech sufficiently to celebrate mass. His obituary in the Scotsman gives an outline of his life's work. But the ques-

tion may be asked — Where is he now? According to the tenets of the Church of Rome, he is now in purgatory, waiting until the prayers of those on earth will merit him release from his purgatorial pains and open the door of heaven for him. According to the Word of God things are very different. If he died in the beliefs of the Church of Rome, it is very clear from the Bible that he is now a lost soul in outer darkness. Such must be the awful end of all who obey not the gospel of God but believe a lie. What a warning this should be to all who forsake the truth!

Bishop of Edinburgh's View of the Bible

Rev. Richard Holloway, Primus of the Episcopal Church of Scotland has been airing his view of the Bible and its teachings in an article in the Glasgow Evening News in order to support the ordaining of women to the Christian ministry. He says that for centuries women have been denied access to the Christian ministry. The Bible, he says, is the big problem. He goes on to show how he is to cut the Gordian knot? His answer is that we have to admit that the Bible contains as much dross as gold, as much out-of-date nonsense as enduring wisdom, and we must find the courage to reject the bits of the Bible that are not of God and commit ourselves passionately to the bits that are. In the Bishop's view the subordination of women is clearly wrong and reflects, not God's will, but a Middle Eastern social system of 2000 years ago. What a sad reflection is all this blasphemous outpouring on the Episcopal Church and the one who is supposed to occupy the leading place within her bounds. What an account such men will have to give in the day of judgment when they appear before the bar of God!

Rejection of Euthanasia by B.M.A.

It is heartening to read that the British Medical Association Conference voted by a margin of four to one to categorically reject the legalisation of euthanasia. Those opposed to euthanasia warned that legalisation would undermine patients' trust in their doctor. It is to be hoped that the B.M.A. will continue resolute in this matter in opposition to what is said to be the prevailing tide of public opinion.

Resignation of the Bishop of Durham

There will be no tears among evangelicals when Dr Jenkins, the Bishop of Durham, resigns next year after ten years in office. His questioning the literal truth of the resurrection and the Virgin Birth, both fundamental tenets of the Christian Faith, provoked widespread concern and condemnation. It is to be hoped that a suitable replacement can be found

for him who will seek to undo the nefarious work of the unbelieving Bishop. What need there is for men like Bishop Ryle to be raised up in the Church of England to proclaim the gospel of God's free and sovereign grace.

Sabbath Trading in Scotland

According to Home Office Minister of State, Earl Ferrars, the Government have no intention of bringing in any legislation for regulating Sabbath trading in Scotland. He said to Lord Campbell of Croy: "I agree with you that Scotland does not wish to be regulated," and he quoted a recent poll which claimed that only 8 per cent of people in Scotland wanted Sabbath Trading regulated. There is, however, to be brought before Parliament a Bill offering various options for England and Wales. Scotland's plight is a sad one as the Sabbath is trampled under the feet of men. The God of heaven takes notice of it as He did in connection with Israel of old. For this sin the land was to enjoy her Sabbaths for seventy years when the land was to lie desolate during the captivity of the children of Israel. It is certain that the Lord will deal with Scotland for her broken Sabbaths, if she does not repent and return to the Lord.

(Since the above note was written the media have reported that the Prime Minister and Home Secretary have indicated that they are in favour of total deregulation in England and Wales).

Mission Work in Eastern Europe

by Rev. D. A. Ross

It is hoped, God willing, to visit Eastern Europe next October. We intend to carry out the same work as on previous occasions. At present we are making preparations, one of which is the purchase of a suitable vehicle. This will hopefully be a 7½ ton walk through van, as being the most suitable for our purposes at present. Last year we hired a 7½ ton truck for four weeks, which cost £2600. The purchase of a reasonably priced second-hand van would mean our making a substantial saving over a protracted period.

The size of van is also necessary when there is such a large demand for Bibles and religious literature from Eastern Europe. For example the load in the 7½ ton truck last year was: 2000 Hungarian Bibles; 5400 Russian — Gospels of John; 6000 Russian — Church of the Living God; 5450 Russian — Golden Thoughts Calendars 1993; 1100 Russian Bibles; 500 Russian New Testaments; 100 large type Russian New Testaments and a few

Czech Bibles. We also took a variety of Reformed books, tracts, magazines and 3200 copies of the Mother's Catechism. Over and above this we had the usual medicines, clothing and food as well as extra Bibles taken from friends in Holland.

The following extracts from some of the letters we receive will suffice to show how much our visits are appreciated and how deeply grateful the people are for your help. One person writes: "Thanks a lot for your kindness once more. If it will be possible to obtain a Bible with large print, I really will greatly appreciate it. As I've already said I distributed almost all literature, medicines, food and some clothes among people who need such things . . . your words, your help, your influence on people at our area is great. If the opportunity will present itself, we'll try to organise for your preaching another gospel sermon." One young girl writes: "I was so glad to get your letter and the booklet about the Mormon Church! (Mormonism by Ergatees.) Now I have the confirmation of what I think about this cult. Also thank you very much for the Young People's Magazine . . . It is great to know that somebody cares about your soul and about your salvation. When I have a difficult question about my faith, or some other religious problems, I read the Bible you brought me, and I find answers. Thank you so much for everything." One pastor referring to Bibles given as a "very great present", adds this: "Glory to God . . . I am not worthy of this. But I think you help us, not because we are good, but for your love to our Lord Jesus Christ. I will pray for you and for your church. We can use the Bibles for mission work among young people, in hospitals, and in prisons, etc."

We have distributed all the Mother's Catechisms which we printed last year and hope to proceed shortly to a second print which will include some improvements on the previous translation. It is hoped also that the Shorter Catechism with Lawson's Notes will be completed shortly, as well as the leaflet on Mormonism mentioned above — both in the Russian language.

May the Lord in His great mercy be pleased to keep this door to Eastern Europe open and supply the means for our continuing efforts to take the "word of the truth of the gospel" to needy ones in those distant parts. We look forward to your support as on former occasions, when many of you remembered this mission endeavour by your tithing and in prayers. We are also indebted to the Trinitarian Bible Society for their great liberality in so often supplying grants of Bibles and literature. "Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I command you," Matthew 28: 19, 20.

Mission News

It was a great pleasure to have so many of our friends from Zimbabwe with us on the occasion of the Church Centenary. Despite the chilly weather our African friends enjoyed seeing so much of the Highlands and Islands. Crossing the Minch for those who had never seen the sea was an exciting experience, although not altogether enjoyable for some.

The Rev. Z. Mazvabo and Mrs Mazvabo spent a few pleasant and interesting days in Holland, and attended the Mbumba Zending Meeting when usually seven thousand of a congregation are present and give most liberally to support the Mission work in Africa. Mr and Mrs Mazvabo then came to Scotland to join the others.

After the Synod the Rev. P. Mzamo went off to Chesley, Ontario to conduct services at the Communion. Thereafter he was to go to Washington D.C. to visit his son and his family, whom he had not seen for many years.

In Kenya the registration of the Church has proved difficult. Apparently, in the past the larger churches became involved in politics. So the Government decided to register no new churches. However, the Government has now agreed to register the church although the document is not yet in hand. When it is, the licensing of the clinic will follow and Miss Celia Rennes will also be registered as a nurse. Dr Christine has been given permission to practice at Sengeru as a General Practitioner.

The church building at Sengeru will have to be extended as it was built to hold one hundred, but the congregation now numbers one hundred and fifty. Quoting from a letter from Mr Donald MacDonald: "We now find ourselves on our own once more after having Dr Tallach and Mr Dick Vermeulen with us. Dr Tallach visited many of our places and preached at most of them. His services have been appreciated. We enjoyed his help and advice with regard to organising the hospital. On Friday we had a gathering of many different people to say goodbye to our friends, and to thank Mr Vermeulen for the hard work he has put in over the last four years. It was a pleasant occasion. On Sabbath Mr Vermeulen took the service for the last time as their missionary. It was a solemn and thought-provoking occasion, and we hope that the Word of God will be blessed to many.

Miss Jessie Coote is at home in Inverness on furlough after a very strenuous session. Miss Marion Graham is also on furlough. Before returning home she visited Australia and New Zealand.

J.N.

Church Notes

Presbytery Meetings D.V.

Southern: At Glasgow on 1st September at 6 p.m.

Western: At Laide on 7th September at 6 p.m.

Northern: At Dingwall on 14th September at 2 p.m.

Outer Isles: At Stornoway on 21st September at 1 p.m.

Canadian: At Inverness on 5th October at 9 p.m.

Zimbabwe: At Bulawayo on 12th October at 2 p.m.

Australia and New Zealand: At Gisborne on 19th October at 9.30 a.m.

Skye: At Portree on 26th October at 11 a.m.

Visit to Malawi and Kenya

The Editor expected to leave on the 19th July for a six weeks' visit to Malawi and Kenya. He expects to return (D.V.) at the end of August. He craves the prayers of the Lord's people in this undertaking.

F.P. Magazine

Rev. John Macleod, Stornoway has kindly agreed to undertake the editorship of the September issue of the Free Presbyterian Magazine.

Matron and Nursing Staff Appeal

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

(Rev.) James R. Tallach

Proceedings of Synod

The Proceedings of Synod, containing an account of the Synod meetings and the Synod Reports, is now available at a cost of £2.20 per copy.

Acknowledgment of Donations

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

Centenary Commemoration Fund: Anon., £20 per I.A.M.; M.E., Ardgay £10; Mr D.O.C. £50; Mr G., North Tolsta, £20; Anon., Larne per J.F. £50; D.M., Diabaig per A.M. £8.20.

Dominions and Overseas Fund: Fornaci di Barga, Italy collection, £104.83; Mr L.S. £188.25 for Italy Mission, both per Rev. N.M.R.; Anon., Larne per J.F. £10.

Eastern Europe Fund: Gereformeerde Gemeente 's-Gravendeel, Holland £532; Anon., Larne £10 per J.F.

Foreign Mission (Kenya) Fund: Anon., Larne per J.F. £10, 4 times; Anon., Larne per J.F. £8; Anon., Larne £10, books for Kenya.

Foreign Mission (Malawi) Fund: Anon., Larne £10, 3 times; W.M.C., Larne £100.

Foreign Mission (Zimbabwe) Fund: Anon., £30 per Miss N.M.

Sustentation Fund (Pulpit Supply): W.M.C., Larne £100.

Where Most Needed: Miss C.M., Skye £100 "in loving memory of my parents".

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

Aberdeen: Anon., £1000.

Bracadale - Strath: C. McA £30 for Centenary Commemoration per D.G.B.

Daviot: Anon., £10 for Comm. Exps. (envelope in plate).

Duirinish: Mr K. MacL. £400 for Glendale Comm. Exps (envelope in plate).

Edinburgh: Anon, Edinburgh Congregation £100 towards cost of new heating system in Church and hall.

Gairloch: Anon., £30 for Congr. Fds; M.B., Inverness £10 (twice) for Sust. Fund; W.M.K. Gairloch £40; W.L., Gairloch £30; J.M., Gairloch £10 last three for Centenary Fund, all per Rev. A. MacDonald.

Glasgow (St Jude's): Anon., £5, £10, £30 for Bus Fund; Anon., £100, Sponsor a Blind Child; Anon., £30; M.A.C. £10, both for Sust. Fd.; Anon., £15 for Tape Fund; Anon., £5, £10, £10, £10, £15, £20, £60; D.M.C. £15; C. & J.M. £40; I. & M.C. £100; R. & F.M. £100, all for Centenary Commemoration Fd.

Inverness: Anon., £20, £20, £5, £40, £30, £10, £5, £7, £20, £20, £30, R. & M. McR, £25 all for Centenary Commemoration Fd.; Anon., £2, £25 both for Sust. Fd; Anon., £5 for Tape Fd; Anon., £5 "Bookroom for Tracts"; R.D.H., Holland £100 for Church Funds — all per envelope in plate.

Laide: Friend, Larne £20 per E. Ross; Friends, Inverness £50; Isle View Nursing Home £4, £5.50 and £5.60; H.T. London £200; Friend, Gairloch £20; Anon., South Harris £50; J.M. New Zealand £100 for travel to E.E.; R.E. and P.M.J. for work in E.E. £25; A.N., Zimbabwe £1.25, all for Eastern Europe Mission and all per D.A.R.; Anon., £20 for Building Fund; Friend, Wick £5; Inverness Friends £12 both for Tape Fund, all per D.A.R.; Lochcarron Friend £5 for C.D.C. per D.A.R.; Anon., £15; Anon., £20, £10 all for Sust. Fd by envelope in plate; Anon., £5; H.D., Sydney £5 per D.A.R. both for Car Fund; Aultbea Friend £20, £20, for Church Fund; Inverness Friends £30 for Manse Fund; Friend, Aultbea £25 for Centenary Fund, all per D.A.R.; Anon., £25 for Manse Fund (in church plate).

Lochcarron: April: Friend £1000; May: Mr Mack. £20; Friend, Carnoustie £40; July: Friend £120.20, all where most needed. May: Collection for Muscular Dystrophy Group per Rev. Duncan MacLean £460.

North Harris: Anon., £100 for Church Funds; Anon., £5 for African Mission; Friend, Kyles Scalpay £20 for transport, all by envelope in plate.

North Uist: E. McD £50; P. McD £20; M.MCCor £30, all for Car Fund.

Portree: Friend £20; Friend £20, both per S.Y.M.; Friend £10; Friend £10, all for Sust. Fd., last two per F.M.; Friend £15; Friend £15; Friend £15, all per S.Y.M.; Friend £10 per F.M., last four "where needed"; Anon., £15.70; A.N. £2; Anon., £5 all for Bus Fund, all by envelope in plate.

Shieldaig: Anon., £10; Anon., £10 for Sust. Fd., both per Rev. D.A.R.; Anon., Eastern Europe £12 (expenses refunded); D. McL. £22; Anon., £10 both for C.C. Fund; Anon., £20 for Sust. Fd.; Anon., £10 for Comm. Exps; In grateful memory of a dear husband and father, £100 for Sust. Fd.

Stornoway: Anon., £5; P.J.M. £20; Miss K. A. Macleod, The Cottage, Callanish £20 per Rev. J. MacLeod, all for Sust. Fd.; Anon., £3.80 for Door Coll., all per Church plate.

FREE PRESBYTERIAN PLACES OF WORSHIP

- ABERDEEN — Church and Manse. Services as advertised in the local paper and Press & Journal. For information contact Rev. J. Goldby, Farr. Tel. 08083 357.
- APPLECROSS — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Thursday 7 pm. CUAIG — Sabbath 1 pm.
- BRACADALE and STRATH — BROADFORD — Sabbath 12 noon and 6 p.m.; Tuesday 7 p.m. PORTNALONG — Sabbath 3.30 p.m.; Wednesday 7 p.m. STRUAN — Sabbath 12 noon and 6 p.m.; Thursday 7 p.m. — Rev. G. G. Hutton, F.P. Manse, Broadford, IV49 4AQ. Tel: 0471 822 353.
- BREASCLETE — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- DINGWALL — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. BEAULY (Balblair) — Sabbath 6.30 pm; Thursday 7.30 pm — Rev. N. M. Ross, 8 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.
- ELDON — 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 Tuesday 7.30 pm — Rev. D. B. Macleod, M.A., Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 031 467 1920.
- FARR — 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.
- GLASGOW — Sabbath 12 noon and 6 pm.
- GLASGOW — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GLASGOW (Ross) — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; OPINAN — Sabbath 3.30 pm; 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.
- GLASGOW — St. Jude's Church, 137 Woodlands Road, G3 6GL. Sabbath 11 am and 6.30 pm; Wednesday, English 7 pm; Last Thursday of month, Gaelic 7.30 pm — Rev. Donald MacLean, 104 Baronald Drive, G12 0HY. Tel: 041 357 2315.
- GLASGOW — Sabbath 12 noon and 6 pm; Thursday 7 pm; VATTEN — Sabbath 12 noon and 5 pm; Wednesday 7 pm. WATERNISH — Services as intimated locally — Manse: Tel: Glendale 205.
- GREENOCK — West Shaw Street. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — Rev. Lachlan MacLeod, 45 Greenock Street, PA16 8RH. Tel: Greenock 22310.
- HALIBURTON — Church and Manse. Sabbath 11.30 am and 5 pm. THURSO — Church and STRATHY — Church. No F.P. Church services at present. Contact Rev. D. Boyd, Inverness. Tel: 0463 712872.
- HARRIS (North) — TARBERT — Sabbath 12 noon and 6 pm; Tuesday 7 pm; STOCKINISH — Sabbath 12 noon (as intimated); Thursday 7 pm; KYLES SCALPAY — Wednesday 7 pm as intimated — Manse: Tel. Harris 2253.
- HARRIS (South) LEVERBURGH — Sabbath 12 noon and 6 pm. SHEILEBOST, FINSBAY or GEOCRAB — Sabbath 12 noon (except first Sabbath of month). 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 3UA. Tel: (0859 82) 271.
- INVERNESS — Chapel Street, Sabbath 11 am and 6.30 pm; Monday 7.30 pm — 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.
- KINLOCHBERRIE — 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.
 ULLAPPOOL — 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 2SF. Tel: 0674 274865. Further information from Mr John Thomson, Tel: 0547 278 751 or from Mr James Fennell, Tel: 0674 273 294.

OVERSEAS PLACES

AUSTRALIA

GRAFTON, N.S.W. — Church, 11 am and 7.30 pm — Rev. E. A. Rayner, B.A., 50 Victoria Street, Grafton, N.S.W. 2460. Tel: 066 421466.
 SYDNEY, N.S.W. — Church, 11 am and 6.30 pm; Prayer Meeting, 7.30 pm. Further information from Mr J. St. Alban's Road, Schofields. Telephone: 061 851 1111.

CANADA

CHESLEY, ONTARIO — Church, 40 Fourth Street, Chesley, Ont. L0L 1G0. 10.45 am and 7 pm, Wednesday 8 pm, contact Mr J. St. Alban's Road, Schofields. Tel: 519 343 2511.
 TORONTO, ONTARIO — Church and Manse. No F.P. Church services at present.
 VANCOUVER, BRITISH COLUMBIA — Fifteenth Avenue and Fraser Street. For F.P. Church services contact Mr John MacLeod, 255-750 East Seventh Avenue, Vancouver. Tel: 674 4751.

NEW ZEALAND

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

ZIMBABWE

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

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