

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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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, Beaulieu 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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No. 9

Profane Language

If, at the day of judgement, men are to give account for every idle or unprofitable word that they speak, then, how much more so for every profane utterance! And if the person giving utterance to the profanity be a public figure, in the public eye, he, in doing so, not only dishonours himself, but commits a sin that is all the more heinous in the sight of God. He who knows what is in man has declared that it is "out of the abundance of the heart" that "the mouth speaketh"; it is what is "in the well", as John Trapp expresses it, that will be "in the bucket".

When the British Prime Minister is overheard giving utterance to profanities, it makes headlines in the world's Press. It is true that he thought that his remarks were being made in private and that they were audible only to the person who was interviewing him. They were no doubt given improperly and dishonestly to the wide world outside and it is unthinkable that he would have made them had it for a moment crossed his mind that they were to reach other ears. But they were made and from the nature of them we must, following the Scripture rule, sadly draw the conclusion that our Prime Minister has an unclean heart. How true it was in this instance, "Be sure your sin will find you out"!

So perverted are the moral standards observed by this generation that some political commentators expressed the view that these utterances had only enhanced the Prime Minister's image. Swearing, in their view, was more of a virtue than a vice in a man occupying his position! It indicated that he was a man of conviction, a leader to be reckoned with, and one journalist even suggested that the video-taped remarks should be used by the Conservatives as the basis of a party political broadcast. Such are the times we live in! It is to be feared that the mass-media have now, as far as the use of such language is concerned, conditioned people to such an extent that they are no longer shocked by what they hear. Other politicians are guilty of using profane language and perhaps are more guilty

in that respect that Mr John Major; the reason for singling him out is that he happens to occupy No. 10 Downing Street and that great importance is thus attached to the example which he sets. The nation is, in a sense, involved. Thomas Boston draws attention to the fact that the more notable the persons offending are then the more heinous are their sins. "As the greater the fire is, the more mischief will it do, if it go out of its place; the greater the tree is, the more mischief will it do by its fall. Thus one and the same sin is greater in magistrates, ministers, parents, and the aged, than in subjects, people, children and the younger sort. For men's places and offices, which respect the government of others in the way of holiness and justice, aggravate their sins. 'Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?' "

The Divine standard remains what it ever was; it applies to all and sundry, high and low, and in whatever circumstances placed: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." That is, we believe, what every sincere Christian aims at. It would be well if the words were prominently placarded on the wall of the Cabinet Room at No. 10 Downing Street or, even more so, above the entrance to the palace of Westminster.

Notes of a Sermon

by the late Rev. D. MacFarlane

2 Thessalonians, 1 vv. 7-10

The enclosed notes of a sermon were found written out in a notebook which originally belonged to The Rev. Donald MacFarlane. — D.R.M.

*"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in all them that believe (because our testimony among you was believed) in that day.
(2 Thessalonians 1: 7-10)*

The connection between the text and the context is this: The Apostle was writing to the people of God in Thessalonica who, at that time, were suffering persecutions and tribulations at the hands of the enemies of Christ and His people, and as the people of God must expect such sufferings in all ages to the end of the world, he directs their minds to the second

advent of Christ when He shall recompense tribulation to His enemies and give rest — perfect rest — to His redeemed. Christ shall come again to do this work. He came first in the flesh to work out redemption for His people and He shall come again to judge the quick and the dead.

The sacrament of the supper which we have been celebrating on the holy mount in these days points to His coming again. "For as often as ye do this ye show the Lord's death till He come. (1 Cor. 11: 26).

In addressing you from the words of the text on this the last day of the feast, I shall call your attention to three particular matters, viz:—

I. The time when the Lord Jesus shall be revealed from heaven.

II. The manner of His coming.

III. The work He shall come to do when He comes.

First, the time when the Lord Jesus shall be revealed from heaven. When shall He come? We shall consider this question in two ways — negatively and positively.

Negatively. (1) The time of Christ's coming again was not when the Thessalonians were led or misled to expect Him. They expected His coming in their own day. How they came to entertain this mistaken view may be gathered from what the apostle says in the second chapter of this epistle, verses 1 and 2. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in your mind, or troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." It would appear from what Paul says in these verses that the Thessalonians — or at least some of them — misunderstood what he had said, regarding the second coming, in his first epistle to them (4: 16, 17 and 5: 1-3) and that some pretended to have had this revealed to them by the spirit of prophecy. In whatever way they came to adopt this view, the inspired apostle tells them they are mistaken and warns them against those who teach such doctrine (2 Thess. 2: 3).

(2) Nor is it the time when the pre-millenarians — who hold the view of the personal reign of Christ during the thousand years — expect Him to come. Those who hold this view are as much mistaken as the Thessalonians were. There is no scriptural ground for it. True, the advocates of this view refer to scripture as their warrant. So did the Thessalonians but they misunderstood scripture and therefore misapplied it. The view of the personal reign of Christ on earth is a carnal one and is much akin to the view the Jews held regarding the kingdom which Messiah was to set up when He came. They thought — through misunderstanding the scriptures — that He was to set up a temporal kingdom. Even the disciples, for a

time, held this view. But Christ corrected their mistake. "The kingdom of heaven cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17: 20, 21).

2. Positively. Christ shall come again at the end of time — the last day. His second advent is spoken of in scripture in connection with the destruction of the world and the final judgment of men and angels. (Matt. 25: 31).

II. The manner of His coming.

"In flaming fire" — indicating,

(1) that He shall come in His glory. At His first coming He came to humble Himself, to suffer, to die and He put a veil on His glory and appeared in the form of sinful flesh, yet without sin. He was the Holy One. But at His second advent He shall come in His glory. Sinners shall not dare to approach Him then as they did in His state of humiliation. Heaven and earth shall flee away before His glorious presence. The wicked shall tremble and His own redeemed shall stand in holy awe of Him.

(2) that He shall come to try. The time of His coming shall be a time of trial. As fire tries so does Christ. All shall be tried at the great day of judgement.

(3) that He shall come to separate the sheep from the goats. In the world the wicked and the righteous are mixed. In eternity they shall be separated. The wicked shall not be found in the company of saints. Judas shall not be in the company of Christ's disciples. Christ shall then take the fan in His hand and shall thoroughly purge the threshing floor. He shall gather the wheat into his garner and burn up the chaff with unquenchable fire.

(4) that He shall come to purify His own. The redeemed at death are perfectly holy so far as their souls are concerned, but their bodies need to be purified and made meet for heaven. Christ shall come to raise their bodies, which were sown in corruption, incorruptible and made conformable to His glorious body. Those of His people living on earth at the time of His coming shall undergo a change making them meet for the state of glory,

(5) that he shall come to destroy the world. The earth shall melt with fervent heat. It shall have served its purpose. There shall be no further need of it. The building of the Church of Christ shall be finished and the scaffolding taken down, never to be set up again. The end of the world and of time shall have come. Eternity shall be the habitation of all men.

III. The work which he shall do when He comes.

The work is twofold, namely to give rest to His people and to punish the wicked.

1. He will give rest to His people. "There remaineth, therefore a rest to the people of God." (Heb. 4: 9) The rest which Christ shall give to His people is the rest of glory. He gave them the rest of faith on earth. He will give them the rest of glory in heaven. On earth their rest was imperfect. Their rest in heaven shall be perfect. Though they had peace with God on earth through Christ, they had to go through much tribulation on their way to their Father's house in heaven. What is that rest which they shall have in heaven?

(1.) They shall have rest from sin, that great evil which caused them so much unrest on earth. Though they were, on earth, delivered from the guilt and reigning power of sin yet there was sin in them. Their nature was not perfectly holy till death. In heaven they are delivered from the very being of sin. Nothing that defileth shall ever enter that holy place. They leave sin behind them when they enter heaven.

(2.) They shall have rest from all the evils to which sin made them liable. Being delivered from sin, the cause of these evils, they are delivered from the evils themselves.

(3.) They shall have rest of enjoyment.

They shall be blessed in the full enjoyment of God and that to all eternity! They enjoyed Him on earth but their enjoyment was not full, it was not everlasting. It was often interrupted by sin that dwelt in them, the temptations of Satan and the evil world among whom they lived. They were as lilies among thorns. But in heaven there are no thorns, no sin, no tempter to disturb their peace. O, what a change. The change of regeneration and conversion to God on earth was great but the change from a state of grace to a state of glory is greater and more glorious.

(4.) They shall have **active** rest.

When the people of the world think of rest they are apt to think of it as a state of inaction — doing nothing. But the rest of heaven is not so. The redeemed were never so active in God's service on earth as they shall be in heaven. They shall serve Him day and night, that is without ceasing for there is no night there. It is an everlasting day. Their sun shall never go down for the Lord Himself shall be their everlasting light and the days of their mourning which they had on earth shall be ended. The service of God shall be a great part of their rest. When they were enabled by His grace to serve Him in a state of imperfection they found rest in His work, how much more shall they find rest in His work in a state of perfection. They shall then be able to answer the end of their creation to glorify God and to enjoy Him forever. The redeemed shall be indebted to Christ for all this bliss. He secured all this for them by His humiliation unto death

and no wonder that they ascribe all the glory to Him in singing for ever, "Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

Letter of the late Rev. Archibald Cook

Daviot Free Manse, 23rd February, 1853.

My Dear Sir, — I long much to hear from you — I hope I have not offended you — and also to hear how your sister is, whether she is getting better. We here are in our ordinary state, attending on our different callings. The command is, "Occupy till I come." He says this to all — all have some different calling in which they may do good or evil. There is fear put in the gracious soul of his being found a barren branch, also a sense of coming behind in all things he does. He often thinks, if a spiritually minded person were in my place how much good he might do. This keeps the gracious soul about the door of mercy. He has nothing to plead but "Be merciful to me a sinner." This keeps him low in his own eyes, keeps the people of God highly esteemed, as to have something of the spirit that washes their feet, that covereth their infirmities, that would relieve their wants, that chooses to suffer with them, and to enjoy their company through eternity. I have been going through the people in the way of catechising, from the beginning of November till last week, and have about eight weeks work yet. At times I feel it heavy as to body and mind. At other times I feel it very sweet and refreshing even to my body. Indeed, I do not believe I would live long if I were idle. Was ten times last week more tired than when engaged the whole week. Yet, after all, I see myself doing nothing; so little fruit seen after my labours that I often consider myself a barren tree, a cumberer of the ground; and were it not that the Saviour is able to save to the uttermost, and there are the free call and offers of the gospel, I would have no hope, but He is able to save, and has a fellow feeling with sinners. "He having suffered, being tempted, is able to succour them who are tempted." "He has the tongue of the learned that He should know how to speak a word in season to him that is weary." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Jacob wil not forsake them." They will be made to find the faithfulness of these words. His love depends not on their feelings, and they will be made to confess it. The church said, "The Lord has forsaken me, and my Lord hath forgotten me;" but, "Can a woman forget her sucking child

that she should not have compassion on the son of her womb? Yea, they may forget, but I will not forget thee. Behold, I have graven thee on the palms of my hands." This is very unlike the experience of the church at that time, thinking her Lord had forsaken and forgotten her, yet, "I have graven thee on the palms of my hands." What could be nearer and more visible to Him than that? Those of the saints who went home to their eternal rest were made to go through a weary wilderness, wrestling with unbelief, hardness, barrenness, vain and sinful thoughts, unthankfulness, disobedience, a corrupt nature which cleaved to created objects, so that they considered themselves the chief of sinners. Yet they found the Saviour always unchanged, faithful to His promise, full of fellow-feeling, condescension, and love, as to be at times as the dew in their retired corners, nearer to them than they expected, a present help in times of need, worthy of the name of a Saviour, a hiding-place, the shadow of a great rock in a weary land; His word always new, refreshing, supporting, healing, raising Himself up in their heart and affections. And they must at last confess that He is the same, and worthy of being trusted with their souls. Grace be with you. — Yours sincerely,

Archd. Cook.

Formation of Greenock F.P. Congregation

by Rev. L. MacLeod, Greenock

Having been asked to prepare a short paper for this Centenary Meeting, I decided to write about the formation of the Free Presbyterian Church of Scotland Congregation in Greenock and about the two worthy men mostly involved.

The first one I wish to mention is Mr John Urquhart, who was a most useful and faithful Elder of the Greenock congregation for almost 40 years.

John belonged to the Island of Rona and came to a saving knowledge of the Lord Jesus Christ early in life and was kept by the power of God through faith to the end of his days. He came to live in Greenock some time before May, 1893, and was a member in the Free Church Gaelic Congregation in the town.

The late Rev. James MacLeod, in the excellent obituary he wrote of him, tells us that John Urquhart "was a very shrewd observer of the times in which he lived, and we seldom, if ever, met a man who had such a clear discernment as to the conduct of men He was seeing, along with many others, that the Church to which he belonged and of which he was a professed member, namely, the Free Church of 1843 was going to wreck

and ruin by the destructive doctrines and practice of that Church long before 1893. It is very remarkable that our worthy friend made up his mind, not rashly nor hastily, but thoughtfully and prayerfully and by the guidance of the Word and Spirit, that if the Declaratory Act was to be passed by the Supreme Court of the Church — he would sever, as long as he was left in this world his connection with the Free Church.” As we know, the Assembly of 1893 confirmed the Act by a large majority and consequently on the first Sabbath after the 25th of May, 1893, John Urquhart remained at home with his Bible. “He was a man of action and not of words.” His absence from the Church was noticed by several of his friends in the congregation who called at his house to see if he was well. John then explained to them why he was absent and told them that he would never again worship in the Free Church. There being several Elders among those who called, they, along with the members present arranged there and then to have a Prayer Meeting that evening in John’s house at 12 Lynedoch Street. In the words of the obituary, “this was the first Free Presbyterian Prayer Meeting held in Greenock and they continued worshipping together until they were officially incorporated into the Free Presbyterian Church.”

To begin with and until the congregation was properly established, a committee was formed to look after the affairs of the congregation. This committee was later on called, “The Managing Committee of the Free Presbyterian Church of Scotland Congregation in Greenock.” Not much is now known about this committee, but in the good Providence of the Lord the name of one of its members has come to light recently, namely, that of William Campbell, a native of Nigg, Easter Ross, and who was one of the men who joined with John Urquhart in the formation of the Greenock Congregation. According to a tribute to his memory, written in September 1894, it would appear that Mr Campbell was a man who truly feared the Lord, and like John Urquhart, was very concerned about what was going on in the Free Church. He was, “of a clear understanding and quick discernment in Spiritual things, he was grieved at the tendency in Scotland to present a diluted theology. Having been not only a man of true and personal piety, but also of principle, to Reformation and Disruption principles he steadfastly, tenaciously and unflinchingly adhered. Consequently, he deeply deplored the abandonment, by many, of the principles contended for in the past by our Godly forefathers and used his influence, both by precept and example, to defend them. With that end in view, he took an active and prominent part in the formation of this committee and the congregation that it represents, in which he was a most

respected and beloved Elder. As an Elder and as a member of this committee he rendered the congregation invaluable services.”

What is so very interesting about the step taken by John Urquhart and his friends in Greenock in May 1893 is that they acted on their own — it was not a case of following Mr MacFarlane — in fact they did not know that Mr MacFarlane had left the Free Church till some time afterwards, as the following quotation from John Urquhart’s Obituary makes clear. “Great was the joy of John Urquhart and the rest of the Lord’s people in this town, who had separated from the Declaratory Act Free Church, when they became acquainted with the fact that the late Rev. Donald MacFarlane had also severed his connection with that Church.”

After formation of the congregation, John Urquhart continued to live in Greenock and was for almost 40 years its mainstay. During those years many of our young people were employed in the Greenock area and found in John Urquhart a true and loving friend. In January, 1932, Rev. James MacLeod was inducted as minister of the Congregation and Mr Urquhart passed away to his everlasting rest in February, 1934, aged 72 years.

As we look back today with thankfulness over the past 100 years of the History of our Church, let us not forget the very important part played in that History by men like John Urquhart and William Campbell. God has been pleased to raise up, generation after generation, and has continued to so do to this day, godly and able laymen who have proved of great usefulness in connection with His Cause in our midst. This has been true, not only in this country but in all the other parts of the World where our witness has been raised — in Canada, Australia and New Zealand and in our Missions in Africa.

May the Lord, Who in His infinite mercy and compassion has helped us hitherto, continue to do so. And may our prayer be “Let the whole earth be filled with His glory.”

TRIBUTE to the MEMORY of the late WILLIAM CAMPBELL, recorded in the MINUTES of the MANAGING COMMITTEE of the FREE PRESBYTERIAN CHURCH OF SCOTLAND CONGREGATION in GREENOCK — September, 1894.

The Committee record with deep regret the lamented death of Mr William Campbell, one of its most respected members since its formation. Brought under the influence of the truth at a very early age, he adorned his public profession of religion by maintaining to the end a most consistent Christian character. Naturally of a gentle and peaceable disposition, he was eminently distinguished for Christian simplicity and genuine

godliness. In life and conversation, as well as in his public devotions, he savoured much of the unction that is from the Holy One.

Sympathetic, affectionate, and warm hearted, he commanded the respect of all who came into contact with him; while his many excellent qualities which had brilliantly shone forth in private and public, much endeared him to those who have had both the privilege and pleasure of forming his acquaintance. Of clear understanding and quick discernment in spiritual things, he was much grieved at the tendency in Scotland to present a diluted Theology. Having been not only a man of true and sincere personal piety, but also of principle, to Reformation and Disruption principles he steadfastly, tenaciously, and unflinchingly adhered. Consequently, he deeply deplored the abandonment, by many, of the noble principles contended for in the past by our godly forefathers, and used his influence, both by precept and example, to defend them. With that end in view, he took an active and prominent part in the formation of this Committee and the Congregation that it represents, in which he has been a most respected and beloved elder. As an elder and as a member of this Committee he rendered the Congregation invaluable services, the welfare and prosperity of which he was much concerned for. His death that took place at an age comparatively young, has effected a blank in this Committee that is heavily felt. The Committee desire to record their deep sense of the unspeakable loss sustained by the Congregation through his removal. They seek to be greatly humbled in presence of the solemn dealings of the Lord with them in the dispensations of His providence, and they hope and pray that the Lord may be graciously pleased to raise up others whom He shall animate with such holy zeal on His side, as to fearlessly stand forth in defence of His word and the principles that are in accordance with it.

The Transatlantic Bond

(Address given at the Church's Centenary Meeting in New College Assembly Hall on 25th May, 1993, by Rev. John MacLeod, Stornoway)

It is very clear that, over the period leading up to the passing of the Declaratory Act and the 1893 separation, there were in Canada and especially in Ontario those who followed with great interest all that was happening on the Scottish ecclesiastical scene. Many of them could trace their roots back to Scotland: in many instances, the very names which they gave to the places where they settled identified the particular area of the old country that they had departed from. Some arrived in order

to find refuge from persecution; some arrived in the 19th Century from straths and glens cleared by hard-hearted landlords to make way for sheep. Once settled in their new surroundings, they lost no time in setting up places of worship and even these were modelled on those which they had left behind. In Lochalsh, Ontario, for instance, there still stands the church where many of the early Free Presbyterian Church deputies preached the Gospel and the Gaelic bibles left behind by long-since-departed worshippers still remain in the pews which they occupied.

When tidings of what had happened in Scotland in the 1893 Assembly reached the ears of lovers of Sion in Canada they, in due time, expressed their hearty agreement with the stand that was taken. It fell to a Mr George Forrest, who was born in an Aberdeen-shire village called New Deer to establish the first contact with the Church of Scotland. "It gives us great comfort", he wrote to the Rev. J. R. MacKay, "to hear of the progress of the Truth in dear old Scotland, our native land. It is now 50 years since I left it, but what memories are stirred up at the remembrance of it!"

In 1901, the Synod received a Petition from this isolated remnant in Ontario who had already been compelled, out of love to Free Church principles to take up a separate position. Our Magazine explained the position: there had been two unions in Canada, one between the Free Church and the United Presbyterian Church in 1861 and the other between the Canadian Presbyterian Church as then constituted and the Established Church in 1875. One minister, the Rev. Lachlan MacPherson and quite a number of people refused to enter the first union, but owing to troubles that arose in connection with the matter, he at last joined the Canadian Presbyterian Church. When, however, the second union was carried through, Mr MacPherson and another minister, the Rev. John Ross, along with two elders, one of whom was Mr Forrest, firmly voted against it, and within a few weeks of its consummation organised themselves into a separate Presbytery. It was their followers who addressed the Petition to the Synod. It ran as follows:

"Gentlemen, — We, the undersigned representatives of several groups of Presbyterians scattered throughout the western part of the province of Ontario, holding the same views, professing the same faith, and contending for the same pure worship which characterised the Church of Scotland in its best days and now contended for by you, beg to address you and present to you our case as regards Gospel ordinances, of which we may say we are entirely destitute at the present time. Although there are churches and ministers around us, yet with these we can-

not conscientiously associate and worship; we, therefore, earnestly ask you to recognise us as part of your mission field and take us under your care and providence."

Needless to say, the Petition was received with the greatest pleasure and the Synod appointed a Committee to make arrangements for sending a minister for two or three months in the following Summer. That minister was to be the Rev. Neil Cameron. "In every place visited by us," Mr Cameron wrote in his Synod Report of his visit, "we were received with open arms." And among them, we may well believe, were the wide-open arms of Mr George Forrest who would have found in Mr Cameron a man after his own heart. "They are a part of our Church", Mr Cameron wrote, "they are our brethren and our sisters in the flesh, and a goodly number of them are beloved in the Lord". It was thus that the trans-Atlantic bond was first established.

Time does not permit me to trace, in any detail, the extension of our Church across Canada; to Winnipeg, visited by the Rev. Donald Beaton in 1909, (the Rev. Malcolm Gillies also laboured there for two years prior to his ordination); to Calgary, where the Beaton family and others maintained our testimony for many years; to Vancouver on the Pacific coast, where the Rev. James MacLeod arrived in 1916 as the first deputy. The present Free Church sent a deputy hot-foot after him. It was here that the skilful hands of Mr Hugh MacKay prepared the foundation for a church and then laid one stone upon another until the handsome church which still stands on the corner of Fifteenth Avenue and Fraser Street was completed in 1922. Not only did Hugh MacKay build the church, he was also responsible for conducting the services in it over many years until the Rev. Dr R. MacDonald was settled in Vancouver in 1951.

There have been times when the strength of the bond has been tested. The congregation in Chesley followed their minister in 1930 when he adopted a view on Sabbath-keeping which was at variance with that held by the Church. Not till 1975 were we to be back there. At that time, and largely through the efforts of the late Rev. Donald Campbell, who was at the time the Convener of the Dominions and Overseas Committee, the Toronto and Chesley congregations of the Presbyterian Reformed Church united with our Church and services were resumed in Chesley and the prospects were bright. In Toronto also the situation was very promising. We are glad that Mr Gerrit Schuit is with us today for it was he who led the way as far as the Chesley congregation was concerned. At present — as we celebrate our Centenary — in the mysterious and wonderful providence of the Lord, our witness in Ontario is confined to Chesley and would be

almost extinct were it not for the faithfulness of our friends there. Although, for the most part, their antecedents are to be traced back to Holland rather than Scotland, they, in 1989, remained faithful to the Church's witness when others, of Scottish extraction, following the lead of the Toronto minister, failed to do so. After these congregations came under the umbrella of the Church a succession of deputies went out to Canada and those of us who visited Ontario will never forget the kind way in which we were received and the hospitality extended. It is, I think, right that, in this connection, the names of the late Mr and Mrs James Fraser should be mentioned. We were sorry to hear of Mr Fraser's recent and sudden passing. We have no services now in Toronto although we hope there are still to be found there those who love the testimony of our Church. The same is true of Winnipeg.

In Vancouver, Mr John A. MacLeod holds the Free Presbyterian fort. Were it not for the stand taken by him and a few others in 1989, the APC's would have extinguished the Free Presbyterian witness there and neither manse nor church would have remained in our possession. There are at present four communicant members and one or two adherents left in the Vancouver congregation who are Free Presbyterians. But we hope the Lord will yet revive His cause there. After all, there were only six people meeting together in Brucefield, Ontario, when George Forrest took up his pen to write that letter which was to lead to the formation of the trans-Atlantic bond. Vancouver is not without a Free Presbyterian witness as long as John MacLeod and our friends are there; we are sorry that it was not possible for him to be present here today.

The trans-Atlantic bond, we said, continues to be strong. There are still those who, even after so many years, would express the same sentiments as George Forrest recorded in his diary: "I am very thankful that a kind providence led me to cast in my lot with the Free Presbyterian Church, for it is small and despised by some who ought to know better. Yet they have thus far maintained a Scriptural form of worship when large Churches are corrupting it with man's inventions." They would agree with those who sent this declaration to the Synod in 1906, at a time when there was a move for union with the Free Church and some of our ministers took their departure: "The Free Presbyterians in Ontario are in full sympathy with the finding of the Synod of the Free Presbyterian Church regarding union with other Churches; that, in our judgment, union with the Free Church in the present circumstances would hinder rather than promote spiritual life among both minister and people; that we feel thankful that

the Synod stood so firm by the Constitution of the Church, and feel grieved that any of the Free presbyterian ministers should so far forget their first love as to leave her communion at a time when help was so much needed."

Humbly and thankfully we are met today to acknowledge the Lord's wonderful kindness in maintaining His own cause in connection with us at home and abroad. Small and despised we may be but we are still here. Those who prophecied our swift extinction have been proved to be false prophets. As early as 1900 one organ of the Press said: "Secessionism" — that is how they described us — "in the Highlands is a spent power. At one time its members were full of activity, gathering to communions and so on; but now it is little heard of, and the expectation is that, as the old die out, the younger people will rejoin the Free Church or retire into the Established Church." "The interest of newspaper reporters", the Rev. J. S. Sinclair commented, "who like the Athenians of old are constantly in quest of some new thing, may certainly have spent itself in regard to our Church, but sometimes the less interest they have in a Church the better. It is not always good carrion such eagles are in search of."

The 1843 Disruption had recieved wide coverage but there has been hardly a mention of the 1893 stand! That we are the Disruption Free Church is evident to anyone who researches the matter with impartiality and we are also very mindful of that event in our history. The Rev. Donald Beaton, in his own inimitable way, wrote of those who evidently were carried away with the idea that they were called upon to prophesy and the burden of their prophecy was the extinction of the Free Presbyterian Church. "There was no hesitancy in their utterances", Mr Beaton wrote, "the Free Presbyterian Church was doomed and they were the men that said it and must announce it." It is over 100 years since this "order of prophets" arose. "Their prophetic utterances came to nothing and their bodies have long ago turned to dust. It would be a wise thing for prophets of doom to look to other quarters and other events."

"Hitherto hath the Lord helped us."

The frowns of the world are among the blessings of the Christian. The prosperity of fools shall destroy them. "Him whom I shall kiss," said Judas, "take Him"; so when the world kisseth, it often betrays.

— *Thomas Watson*

Some Thoughts on the Evangelical World Today

by Rev. K. D. MacLeod

Historically Evangelicals have been distinguished from other professing Christians by their insistence on the necessity for the new birth and by their firm grasp of the inspiration of the Scriptures. But over the years large parts of the Evangelical movement have moved away from accepting that the Bible is reliable in its every detail. It is now no uncommon thing for scholars to claim to be evangelical although they have given up belief in the inerrancy of Scripture. They hold that, while the Bible is accurate when it speaks of matters related to faith, it may not be reliable when it deals with history or science.

Again people may hold on to the term *new birth* although they have departed from its Scriptural meaning. They do not view regeneration as the life-giving work of the Holy Spirit, through which alone there can be any spiritual activity in the human soul. This is related to a lack of recognition of the sinfulness of sin, and how desperately sin has affected the whole of our nature. In particular there is an unwillingness to realise that the human will can never accept Christ, unless and until it is renewed by the Spirit. So from such a quarter comes this description of the evangelist's work: "The only concern is to be absolutely clear what the news is (in the gospel) so as to avoid it being misunderstood as something other than good. Telling people that they have won a prize or have been promoted or are going on a holiday in the sun, one does not expect to have to talk them into it. One expects them to be delighted." There seems to be no appreciation that the will of the unconverted is opposed to receiving the gospel; that the unconverted do not, and that unaided by the Holy Spirit they cannot, appreciate the significance of the gospel. One almost wonders, when the activity of the Holy Spirit is referred to in such circles, if it is the preacher alone who needs the empowering of the Spirit, rather than the hearer.

The same attitude, that is in the human will, rather than the Holy Spirit, which takes the initiative in the work of grace, can be seen in the statement, "Sometimes we let God's Spirit into our lives, but only so far. We need to let His Holy Spirit come and fill every part of our lives so that we can work as God wants us to." But there can surely be no spiritual vitality where there is no understanding that the power of the Holy Spirit is sovereign, but irresistible. Indeed, were it not that God's grace is irresistible, His Kingdom in this world would be absolutely non-existent.

And when the corruption of the human heart is minimised the power of the Holy Spirit is also belittled. What need for the powerful working of this divine Person to apply the truths of Scripture concerning Himself!

It was into the Evangelical world that the Pentecostal movement was launched in the early years of this century. More recently, established denominations have been influenced by Pentecostal theology with its insistence on the continuation of the miraculous signs exercised in the early Church, so-called speaking in tongues usually being taken as evidence of the fulness of the Spirit in an individual. (It is this Pentecostal-type movement across the established denominations which is known as the Charismatic movement). I say *so-called* speaking in tongues because it is clear that none of this tongues-speaking takes place in any recognisable language. An Evangelical of the older school, who at least was prepared to use his common sense in this matter, is thus described: "He distrusted Pentecostalism, believing it to be unscriptural and unsound, and he found tongues quite ludicrous and repulsive. He had never spoken to his earthly father in unintelligible gobbledegook, and he had no intention of insulting his Heavenly Father by doing so."

Pentecostals assumed that people were converted, and then ascended to the higher level of Christian experience which was manifested by the power to exercise what they describe as the gifts of the Spirit, especially tongues-speaking. The spread of the Charismatic movement to the extent of influencing multitudes who were never evangelically minded, Roman Catholics included, has had a further effect on Evangelical Charismatics. When many who make no profession of being converted can speak in tongues, it is assumed that they are filled with the Spirit and are therefore true Christians. The standard expected of professing Christians in Evangelical circles was in very many cases far too low already but, when anyone and everyone who is able to speak in tongues is accepted as a brother or sister in Christ, it is perfectly clear that Biblical standards have been left far behind. The fact is that many Roman Catholics claim that their Charismatic experiences lead them to an increased devotion to Mary, yet such idolators are being accepted as true followers of Christ.

Speaking in tongues is, of course, not the only gift claimed in such circles. Among the others is the gift of prophecy — the gift of giving fresh revelations from God. These are not claimed to be infallible. But what is the use of a fallible revelation, one which it is impossible to tell if it comes with divine authority or not? It is accepted that a claimed revelation may not be true, all its authority has been taken away. How can anyone today, who accepts the possibility of such revelations, differen-

tiate between God's voice and a thought which has its origin in one's own mind? To take an actual example: when a woman, who was noted in her church for her prophetic gift, maintained that she had a revelation that the church should open a shop, what grounds could she have for believing that the thought came from outside her own brain?

The fact is, however, that God has given us the Bible as a complete and sufficient revelation for living our lives in this world, and there is no possibility of any addition to that revelation. It is infallible and authoritative, and we need nothing further. Besides, it is far too easy to interpret prophecy in the light of subsequent events, and then to claim that the prophecy must have been from God. But there have been far too many so-called words of knowledge, claimed to be from God, which have turned out to be false, sometimes with heart-rending consequences, as when, for example, prophecies of a recovery from serious illness have proved completely wrong.

One of the most dangerous claims is to the gift of healing, a gift asserted also by some who make no profession of religion. Various other surveys have borne out the conclusion of one conducted by the British Medical Association: "We find that, while patients suffering from psychogenic disorders (those with a purely psychological cause) may be cured by various methods of spiritual healing, just as they are by methods of suggestion and other forms of psychological treatment employed by doctors, we can find no evidence that organic diseases (where there is some structural change in body organs) are cured solely by such means. The evidence suggests that any such cases claimed to be cured are likely to be either instances of wrong diagnosis, wrong prognosis, remission or possibly of spontaneous cure."

A clear feature of the older Evangelicalism was a witness against the errors of the Church of Rome. The acceptance of devout Roman Catholics as true, believing Christians has had the effect of removing much of what was left of Protestant testimony against the soul-destroying doctrines of Rome. Such testimony is now considered unloving and sinful, "a partisan attitude" to be replaced by "a new sensitivity to the Body of Christ." The Roman Catholic is "a brother to be loved and helped rather than to be attacked. Was he not also in Christ?" The fallacy, of course, is to assume that it is not loving and helpful to warn, for instance, about the blasphemy of the mass or the idolatrous worship of the Virgin Mary.

The Second Vatican Council made it possible for Roman Catholic priests and others to interact with Protestants on an unprecedented scale, when those who were formerly accounted heretics became "separated brethren".

Because their doctrinal roots did not go deeply into our Reformation heritage, with its proper understanding of the Scriptures, a large part of the evangelical movement has responded enthusiastically to Rome's overtures. Evangelists like Billy Graham have Roman Catholic prelates among their sponsors, and the Protestant and Roman Catholic sections of the Charismatic movement come together for conferences — to learn together how to serve God better! Roman Catholics have never claimed to be subject exclusively to Scripture; for them tradition has the same authority as Scripture, and both are to be understood as the Church understands them. Similarly, when once the possibility of further revelation — through a gift of prophecy — is allowed within Protestantism, the exclusive authority of Scripture is undermined there also.

It says little for a Protestant minister's understanding of the truth when he decided that there was little difference between the Roman Catholics' "understanding of the essential elements of the gospel and his own". It is not surprising that the same minister could disparage the Reformation as "one of the greatest tragedies that ever happened to the Church From the Reformation onwards the Body of Christ has been torn from limb to limb into hundreds of separate pieces", a statement which was actually made at a conference of evangelicals. He did not deny that the Reformation had brought benefits, but it was claimed that he was addressing himself to unity, not to truth. The Saviour's petition, "That they all may be one", is often used to justify ecumenical relationships. But this oneness is manifestly a union of those who are sanctified through the truth and who believe through the Word of God, which, Christ states, is truth. Where there is no agreement on what constitutes doctrinal truth, formal union between denominations cannot benefit the Church of God, and there can be no genuine spiritual fellowship between individuals.

The above does not claim to be a complete survey of Evangelicalism today; it is no more than a series of snapshots. It is clear enough, that, as a whole, the Evangelical movement suffers from serious ill-health. Where will it end? Unless there is a great outpouring of the Holy Spirit the outlook is ominous; a great part of Evangelicalism can only drift further and further away from the truth until it is indistinguishable from the general run of modern Christianity. Indeed, in today's religious climate, every part of Christianity, whether purer or less pure, is in danger of increasing weakness.

We are called to "hold fast the form of sound words" and to be holy even as God Himself is holy, for which we individually need the work of the Holy Spirit. A realisation of our spiritual weakness, and of the power

of our spiritual enemies would surely call forth a degree of prayer which is manifestly rare today. Certainly we can take encouragement from the fact that Christ's kingdom is yet to flourish, for the heathen are to be His inheritance and the uttermost parts of the earth His possession. Prayer for the coming of His kingdom can therefore not be in vain.

Angus of the Hills

Some of the most noted triumphs of the gospel have been among those that were the despised of this world. God has chosen the weak things of this world to confound the things that are mighty. He has chosen the base things. He has chosen things that were not that He might bring to nought things that were, that no flesh might glory in His presence. One such trophy of gospel power and grace lived in the Highlands fifty years ago, and the memory of Angus of the Hills is still fresh among the people of the North Western Islands.

He was born before the year 1810, in the parish of Uig, in Lewis. His father at that time lived in the village of Carishader, but when Angus was a few years old he removed to a lonely place among the hills of Uig at the head of Loch Hamanaway. It was owing to this place being Angus' home in his youth that he got his name Angus of the Hills, for when he began to come among other people he had come from the hills. His true name was Angus Macleod.

In his childhood Angus seemed to be a hopeless idiot. A friend who knew him as a boy used to tell that he could not count his own fingers, and could be trusted with nothing, so senseless was he. Near his father's house at the head of the loch there was a rough dyke of stones enclosing a part of the shore. At high water the tide covered this dyke. The dyke was one of Angus' favourite places for amusing himself. He was in the habit of crossing it on his hands and knees. This he would do whether the tide was in or out, and so he frequently put his life in danger, though all unconscious of the danger. When he came home after crossing the dyke at high water he would throw himself on the earthen floor of his father's house, before the turf fire, and allow himself to dry there. Angus was not the only idiot in the family. Two sisters of his seemed, like him, to be sunk in hopeless idiocy. They spent their days at the fireside, and did not move from it. Angus, however, was of a wandering disposition, and sometimes found his way to the populous part of the parish of Uig.

In the year 1824 the late Rev Alexander Macleod, who died as minister of Rogart, came to Uig as parish minister. The parish was then very dark.

There was scarcely a Bible to be found in it from one end to another. The minister, of course, had a Bible and Psalm Book. The precentor too had a Psalm Book. Some others may have had English Bibles, but Gaelic was the language of the people, and the people were ignorant of the Word of God. Shortly before Mr Macleod came to Uig, a young lad, afterwards an honoured minister of the gospel, came to be concerned about his soul. He went to the then minister for counsel and guidance. The minister concluded that he was going out of his mind, and treated him so when he repeated his visit to the manse. This lad, in order to find a Bible, had to walk all the distance from Uig to Stornoway to get it. When this was the state of the parish Mr Macleod found uphill work before him when he came among the people. The Lord, however, countenanced his labours, and a blessed awakening took place. Many were added to the Lord of such as should be saved. Among these was Angus of the Hills. Prompted, whether by curiosity or by some other motive, Angus began to frequent the services that were being held in Uig. He was thus frequently away from home, but he was scarcely missed, as though he had now grown up to be a young man, he was of little use to his father. When, however, the light of the gospel dawned upon his dark mind his natural faculties were improved considerably. So much was this the case that the remark used to be made about him that he received double wisdom at once — spiritual and natural. Not that at any time he had much natural wisdom, only the measure of it that he had he received at this time. As now he had some sense he began to be useful to his father, and could be trusted with such work as herding cattle, and as he was useful, his opportunities of wandering away from home were lessened. His absence was grudged. At home, however, he showed himself a man of prayer, and that at times to such an extent that when he was engaged in his devotional exercises the cattle of his charge found their way into his father's patch of corn.

The measure of natural wisdom he received did not serve to make him uniformly useful to his father, though it made him useful in comparison with what he had once been. He still had no sense about money. He did not understand its use very well up to the end of his days.

A fair measure of liberty was allowed him when he proved himself unable to keep the cattle out of the corn, and this liberty he availed himself of. He was frequently in Uig, attended the preaching of the Word of God, and sought the society of those that feared God. At this time the late Rev John Macrae, better known as Big Macrae, was parish teacher in Uig, and to him Angus became very much attached. When Mr Macrae became minister of the *quoad sacra* charge of Cross, Angus came to see him, and

spend some time with him. One day he was herding Mr Macrae's cattle, and when praying in secret, let the cattle stray. Mr Macrae came out, and found things not as they should be. He found Angus, and addressed a few words to him about the charge committed to him. As long as he was entrusted with it he should watch it sharply. Angus listened to the rebuke and when it was done he quietly added, "Let him that righteous is me smite, it shall a kindness be; let him reprove, I shall it count a precious oil to me. Such smiting shall not break my head." He could not read, yet his faculties were so strengthened that the Word of God dwelt richly in him. At this time Mr Macrae wished him to learn to read that he might have the Bible for himself. Angus was entrusted to the late Angus Morrison of whom we have already given an account in these pages. Lesson after lesson was given, but the pupil proved intractable. He began with the first Gaelic reading book. A and B he could make out, and he could combine them and say AB, ab. These preliminary steps, however, wearied him. He saw no sense or substance in these things, and at last, wearied with his lessons, he cried out, "A B, ab, I see nothing here about God or about Christ or about the soul. I should prefer to be praying behind the hillocks than to be at this. This is as dry as cork to my soul." He never learned to read. But his attention to God's Word preached and read stored his memory with its truths, and he was able at times to make use of the sword of the Spirit to good purpose, as there are cases known of people being awakened to concern about eternal realities through his words. At one time he attended a meeting at Loch Roag, in Lewis, and before it dismissed he addressed the people somewhat to this effect — "Poor Angus will be a witness against you if you reject the Word of God. You know him and his weakness. You have your natural faculties, and he has not, so this will be your increased guilt if you do not make use of faculties that were never given to him."

On one occasion he was at a prayer meeting, and was called on to engage in prayer, and refused. After the meeting was over a friend asked him why he refused to pray in public when asked. "Ah," he said, "if you only knew how miserable I was in myself you would not ask that". "But," said his friend, "Jonah prayed even when he was in the whale's belly." "Yes," said Angus, "that was Jonah; he was in the whale, but the case was otherwise with me. The whale was in me." On another occasion he was sitting at the communion table, and when the elder came where he was for the token Angus had none. "Have you lost your token?" said the elder. "No," said Angus, "I have only lost the bit of lead." He had not lost his "token for good".

Angus did not confine his wanderings to Lewis. He travelled in Skye, Mull and the mainland of Ross-shire. When the late Rev Peter Maclean was minister of Tobermory, Angus found his way there at communion seasons. Mr Maclean belonged to Uig, and so Angus knew him all his days. He also visited Lochalsh in the days of Mr Lillingston, the godly proprietor of that district. By Mr Lillingston and his like-minded wife Angus was kindly received and welcomed. Mr Macleod, his old pastor, was for some time minister of Lochalsh, and this probably accounted for Angus' first visits to that district. After Mr Macleod left Lochalsh for Rogart, Angus lived chiefly in the Isle of Skye. He became very much attached to the late Rev Roderick Macleod, minister of Snizort. On one occasion he was standing near Mr Roderick's church in Snizort, and one person remarked to another, pointing to him, "There's one that wants something." "Yes," said Angus turning, "I do want something. I want Jesus Christ, the true bread, that came down from heaven." On another occasion he was at table either in Mr Roderick's house or in Mr Lillingston's — for stories are apt to get confused when handed down by word of mouth — the remark was made to him, "Might not you be proud, Angus, when the lady of this house asked you to her table?" "Indeed," said he, "she might rather think much of the grace that humbled her so that she would take poor Angus to her table."

Various stories are on record of his wonderful answers. These however, should suffice to show what an uncommon man Angus from the Hills was. It is related that on one occasion a famous preacher who did not know Angus, was preaching along with Mr Roderick Macleod. When Angus was pleased with the sermon he heard, he sometimes rose in the congregation when the service was over to exhort the people to lay what they had heard to heart. He rose on this occasion, and began to speak. The stranger was surprised, and asked Mr Macleod who this man was, and told him to ask him to be quiet. "Ask him to be quiet yourself," said Mr Macleod. The stranger rose and asked Angus who gave him authority to speak in that congregation. "The minister," said Angus, "of the holy place and of the true tabernacle that the Lord pitched and not man, and neither you nor any other person will put me quiet."

He was altogether an exceptional man. He was holy and circumspect in his life, and bore witness to the truth and power of the gospel in the hearts of the people. His life on earth was not very long, and though about forty years have passed away since he entered into his rest, his memory is yet green, and is likely to remain. Many anecdotes are related of him, and this tribute is paid to his memory that some that never heard of him

before may know that such a man lived, may learn the lesson of his life, and praise the grace that called him and kept him to God's eternal kingdom.

He died in Skye, and is buried there in the churchyard of Uig. Some years ago an inundation of the river swept away a great part of this graveyard, but the corner where Angus's body rests in hope of a glorious resurrection remained untouched. In Lewis he was born, in Skye he died and was buried, and in both islands alike we trust that it will be long ere his worthy memory shall fade. The weak things are chosen to confound the mighty and grace triumphs in their victory. JM

(From F.P. Mag. Vol. II)

Book Reviews

THE WORKS OF THOS. MANTON, Vols I-III. Banner of Truth Trust, £11.95 per volume. £32.95 the set of three volumes.

The writings of Thomas Manton, one of the Puritans, are well known and are voluminous, extending the 22 volumes. Already the Trust have published Manton's expositions of James and Jude, and a three-volume edition of his exposition of Psalm 119.

Volume I, which has been sent for review, contains a Memoir of Manton, an exposition of the Lord's Prayer, seven sermons on Christ's Temptation, seven sermons on Christ's Transfiguration and eight sermons on Christ's Redemption and Eternal Existence. Volume II contains sermons on various texts and Volume III sermons on 2 Thessalonians chapter 2 and an exposition of Isaiah chapter 53.

The Memoir gives an indication of the esteem in which Manton was held, even in his own day. Dr Bates, who preached his funeral sermon, said: "His name is worthy of precious and eternal memory. . . . In preaching the word he was of conspicuous eminence. . . . He was endowed with an extraordinary knowledge of the scripture. . . . His discourses were so clear and convincing that none, without offering violence to conscience, could resist their evidence. . . . His doctrine was uncorrupt and pure; the truth according to godliness." Dr Bates had also to say: "Consider him as a Christian, his life was answerable to his doctrine."

These are high expressions of the worth of Thomas Manton, as a man and as a preacher. We, therefore, warmly recommend Manton's writings as containing rich matter suitable for the awakening of sinners and the edification of believers. D.B.M.

Ministers and Men of the Free Presbyterian Church by Rev Neil Cameron, 200pp, £7.95 (excluding postage). Available from Mr Roy Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 1ZF.

This well-produced paperback contains accounts of some of the earlier ministers and men of the Free Presbyterian Church. They appeared first as obituaries in the Free Presbyterian Magazine and were all from the pen of Rev Neil Cameron who was well acquainted with the godly of that period. These are choice obituaries of some of the godly and gracious men who formed the Free Presbyterian Church after the Separation of 1893. This book brings the accounts of the lives of these men to the notice of those who would not have access to the earlier volume of the Magazine. We have no doubt that a similar volume of the ministers and men of the Free Presbyterian Church could also be gleaned from obituaries written by other pens. As a companion volume to the present one, it would be welcomed, and would no doubt be edifying for readers, as is the present volume.

The book also contains a 40-page historical introduction by the Editor, Mr Roy Middleton of the Barnoldswick Congregation. This introduction supplements in some respects what is to be found in the Memoir of Rev Neil Cameron.

D.B.M.

Notes and Comments

On the way to Rome

The Church of England continues to be in turmoil over the ordination of women to a so-called priesthood but it would appear that things are going very nicely and according to plan as far as the Church of Rome is concerned. The Vatican is making the most of the situation and is doing its utmost to encourage disgruntled Anglicans to take up the Roman option. The Daily Telegraph quotes a London vicar, the Rev. John Broadhurst, who is the chairman of the traditionalist umbrella group known as 'Forward in Faith': "The signals from Rome are very strong. Unless the Church of England comes up with something very imaginative, there will be a major move to Rome over the next few years."

The seat of power in Britain is the Westminster Parliament and that is where Rome is making very significant inroads. Government ministers are prominent among those lining up to join. First in the queue was Ann Widdicombe, the Social Security minister and not far behind her is the figure of John Selwyn Gummer, the Environment Secretary. Miss Widdicombe went over to Rome on Wednesday, 21st April, with — so

she said — “a huge sigh of relief” and in a blaze of publicity. We are told by the Daily Telegraph that she, in the course of the service, promised to uphold “all that the Holy Catholic Church teaches, believes and professes as revealed truth”. Significantly, the same source reveals that the portion of Scripture which she chose to be read was the passage in Matthew’s Gospel “on which Rome bases its authority”. That passage is, of course, “Thou art Peter, and on this rock I will build my church.” The spectacle of a Minister of the British Crown, on her knees, acknowledging the supremacy of the Pope in all matters temporal and spiritual was a sight that must have gladdened the heart of every Jesuit onlooker. The television cameras were there to make sure that this event would be noted by millions of viewers the world over. After being received into the bosom of the Roman Catholic Church within the crypt of the Westminster Cathedral, she then proceeded to the Crypt Chapel of the House of Commons, to attend the first “sung mass with incense” to be held there since the Reformation. Rome’s ensign, after an interval of four and a half centuries, was back in place in the palace of Westminster and the thought that the Lord Chancellor had a hand in it grieves us exceedingly. We are now more than ever convinced that our forefathers were right in maintaining that no Romanist ought to be a minister of the Crown. How can such be regarded as rendering true and undivided allegiance to Queen Elizabeth the Second when at the same time they are under the obligation of acknowledging the supremacy of the Pope and his power to dispose Sovereigns and absolve their subjects from allegiance to them at his will?

Praying for the Pope

It was interesting to read recently in the correspondence columns of the “Stornoway Gazette” that Principal Miller, late of the Free Church College, “used to always open his lectures with the prayer that the Pope might come to a saving knowledge of the Lord Jesus Christ.” This should give further food for thought to those who maintain that there is no difference between the Free Presbyterian Church and the Free Church. “Prayer”, the Shorter Catechism informs us, “is an offering up of our desires unto God for things agreeable to His will . . .” and the question arises: What is the revealed will of God in regard to the Pope of Rome and what ought our petitions to be when we have him in mind? Our forefathers had no difficulty in answering that question. Fisher’s exposition of the Shorter Catechism attained, according to Principal MacLeod, “a greater vogue than any other in Scotland . . . it thus exercised more

of a formative influence in moulding the thoughts of religious homes and in making so many of the people of Scotland skilled in theological matters than did any other single catechetical work expository of the Shorter Catechism." This then is how Fisher and the godly in Scotland viewed this particular matter:

Q. If we are to pray for all sorts of men living, how may we pray about the Roman Antichrist?

A. Out of the love which we should bear to our fellow-creatures, who are under the yoke and dominion of the Roman Antichrist, we ought to pray no otherwise about him than that the Lord would soon "consume him with the Spirit of his mouth, and destroy him with the brightness of his coming."

Dr R. T. Kendall's "Reformed Theology"

In an interview given to "Christian Lifestyle", Dr R. T. Kendall, the present occupant of the Westminster Chapel pulpit, has made it very evident that the "brand of Calvinism" which he favours is far removed from that which was taught in Geneva, that is, within the precincts of "the most perfect school of Christ", as John Knox described it, "that ever was in the earth since the days of the Apostles."

"Whereas you have extreme hyper-Calvinists", Dr Kendall told his interviewer, "who are scared we're going to convert one of the non-elect, my brand of Calvinism sets me free to win the lost. I don't accept Limited Atonement. Because of that you can say to any person, 'Jesus died for you.' But the Calvinist who takes all five points literally can't say that because he does not know whether the person he's talking to was died for. He believes that Christ only died for the Elect. I believe Christ died for everyone. That way you can say to anybody, 'Christ died for you' and be telling the truth." How can Dr Kendall, in telling that to every person he meets, be sure that he really is telling them the truth?

The view that he holds is not, of course, a new one. It was exposed and condemned as both false and unscriptural when it surfaced in the past under the name of Universalism, or Amyraldianism or the Double Reference Theory etc. It was the Morisonian view condemned by the Synod of the United Secession Church in 1841. One of the ministers present in that Court pointed out that "if Christ died for all men, then he died for those, who at the time of His death, were in hell, beyond the reach of mercy. Yet according to the new doctrine, those who were in hell were the objects of His special love, for He died for them." The question (as posed by the Rev. Donald Beaton) is: "Did Christ die with the **design** of

making satisfaction to divine justice on behalf of all men indiscriminately, or on behalf of His elect people given to Him by the Father before the foundation of the world, to be redeemed by Him and to be His inheritance?" By the same person we are told that the unequivocal answer Calvinists give is: "On behalf of His elect people." "The doctrine of the Reformed Church is, to put it in a few words, that the Lord Jesus Christ died with the design of saving His elect people; that is, as Dr A. A. Hodge puts it, 'for the purpose of actually saving those whom He does actually save'."

Those who hold this view, whatever Dr Kendall may say, are in no way inhibited from offering Christ to the lost and ruined. "We are commanded to make the offer of salvation through Jesus to every human being on the face of the earth. We have no right to exclude any man; and no man has any right to exclude himself. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life . . . The Apostles, therefore, when they went forth in execution of the commission which they had received, preached the Gospel to every class of men, and assured every man whom they addressed, that if he would repent and believe in the Lord Jesus Christ he should be saved. If, therefore, any one holds any view of the decrees of God, or of the satisfaction of Christ, or of any other Scriptural doctrine, which hampers him in making this general offer of the Gospel, he may be sure his views or his logical processes are wrong. The Apostles were not thus hampered, and we act under the commission given to them." (Charles Hodge)

Dr Kendall, we also learn from this interview, has leanings towards the Charismatic movement. The interviewer expressed an interest in discovering "how near to the Pentacostal or Charismatic style of worship" were the services in Westminster Chapel. He was told: "Well probably not near enough in the eyes of those who are Charismatic, and yet too near for those who are anti-Charismatic." What would Dr Martyn Lloyd-Jones think of that? We can form our own judgment. "He used to come and preach for me", Dr Kendall said, "at my Southern Baptist Church at Upper Heyford near Oxford. I'd stand up after he had preached and given an appeal and he'd say, 'I have no difficulty at all with the way you do that. People deserve an opportunity to respond to the Gospel, and giving them that opportunity is to allow them to do what they want'."

We are told that, every Friday night, about 400 people attend a "School of Theology" at Westminster Chapel. That is a large number of people and the gathering must present a sight which is very rare in our day of

small things. How sad that we should have to conclude, on the basis of this interview, that they are being taught not sound but erroneous doctrine. We are also informed that when a woman called Jackie Pullinger spoke on a Sabbath evening in Westminster Chapel and to 2000 souls, Dr Kendall had this to say: "It was one of the greatest nights I can remember. We're not closed to a woman being used of God." By that utterance alone he gives us reason to conclude that he does not regard the Word of God as absolutely authoritative and the only rule of faith and practice. We fear the trumpet in Westminster Chapel is giving a very very uncertain sound.

Parliament and the Bill of Rights

It would seem that politicians regard the Bill of Rights as absolutely authoritative when it comes to the settling of a constitutional issue which **they** consider to be of great importance. When Lord Rees-Mogg initiated an appeal to the Civil Courts to rule on the legality of the Government's handling of the ratification of the Maastricht Treaty, it was pointed out by Mr Tony Benn MP, that the sovereignty of Parliament was so clearly enshrined in the Bill of Rights that it was *ultra vires* for any court in the land to question any of its decisions. The Speaker, when asked to rule on the matter, confirmed that this was indeed so. The Constitutional position was found to be that "the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament." There was, however, no such outcry in Parliament — not even a whimper — when, in total violation of the terms of the same Constitutional document, our Queen visited the Pope in the Vatican or when, in 1983, he, in turn, came to this country, kissing its soil on arrival as if laying claim to it, and then going on to be entertained in Buckingham Palace. There are, we fear, very few, if any, members in this present Parliament who would publicly identify themselves as being uncompromising defenders of the constitutional position as set forth in the following passage from the Bill of Rights: "Whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a Popish Prince or by any King or Queen marrying a Papist Every person who is or shall be reconciled to, or shall have communion with, the See or Church of Rome, or shall marry a Papist, shall be excluded and be forever incapable to inherit, possess, or enjoy the Crown or Government of this Realm and Ireland; and in every such case the people of these Realms shall be and are hereby released of their allegiance."

The Maastricht Treaty

It is a matter of great regret to us that the Maastricht Treaty has now been ratified by Parliament and that Britain has thus surrendered a large part of its sovereignty to the European Community. Baroness Thatcher's warning, given in the House of Lord's debate, was not heeded. Speaking from experience, she freely acknowledged that she — the Prime Minister at the time — had got her "fingers burned" in connection with the Single European Act, the passing of which in 1986 had been so detrimental to the interests of the British people. The EC had used its powers to interfere in social matters which were, she maintained, none of its business. "What we were insufficiently aware of was that people had put in those words and phrases with the intention of clothing them with a federal meaning at the earliest possible opportunity." That is exactly what we would expect to find in a Treaty framed, as we strongly believe, by Jesuit-influenced politicians. The fact is that the British people remain almost totally ignorant of the main terms of the Maastricht Treat, not to mention its small print. If we are to believe the Press, the majority of them did not rate the matter to be of any great importance. Time, we believe, will tell that it was a matter of momentous importance. The Lord, however, still reigns and it remains our hope that He will yet intervene and so order it that the well-laid schemes and plans of men will never come to fruition. "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?"

Pope and President Meet

The Pope arrived in Denver, Colorado, on 13th August. The "Daily Telegraph" tells us that he was welcomed by 90,000 young Roman Catholics, plus a sprinkling of Carmelite nuns, cardinals, bishops and priests. For two hours before his arrival there was a rally held which was described in the newspaper report as being "part Gospel revival, part rock concert" but which we, on reading the full report, have no hesitation in describing as being a blasphemous prelude to the appearance on stage of the "man of sin and son of perdition". Thunder and lightning preceded his appearance and we are told that 100 bishops were drenched by a downpour of rain. Were there any in this assembly who considered that it is God who "thundereth marvellously with His voice," that He who "seeth under the whole heaven . . . made a decree for the rain, and a way for the lightning of the thunder." The newspaper tells us that "the Pope lifted both arms to the throng, joked about the thunder and lightning in the sky prior to his appearance," and then arrogantly went on to address "the young people of America and of the world." There followed first

a public and then a private meeting with President Clinton. After the private meeting which lasted for almost an hour the President said: "I believe we have laid the basis for a productive and constructive relationship in the future. We discussed Bosnia at length, as you may imagine." That indicates the extent to which the Pope influences the course of events in troubled parts of the world. As far as poor Bosnia is concerned its present troubles are to be traced back to the active part played by the Vatican in the establishment of the Nazi puppet state of Croatia in the 1940s and its connivance, at that time, in the slaughter of about 700,000 Serbs. One thing we maybe sure of: the Americans will not drop any bombs on the Croations.

Church Notes

Mission News

Our Edinburgh minister, the Rev. D. B. MacLeod, is at present in Malawi. He will D.V., be there for three weeks, and will then spend three weeks in Kenya, assisting our preachers in every aspect of their work. In Kenya, Mr Donald MacDonald and his wife, Dr Christine, have had need of patience as they await the registration of the church. Dr Christine has received permission from the Medical Officer of Health to act as General Practitioner at Sengera being on duty there from 8 a.m. until noon. Donald is in his office from an early hour attending to administrative duties and interviewing a stream of people who wish to see him on 'urgent business'. There are five services in the week which Donald is trying to reduce to three or four. There is also a Catechism Class every afternoon, and language study also. Miss Celia Rennes has finished her work at Kenyatta Hospital meantime, and is studying the language. Truus Ringelberg, once of the staff at Thembiso Children's Home, and at present in Nigeria, hopes to join them at Sengera.

Malaria is a great problem. Fifty per cent of the children under five die each year of malaria, diarrhoea, and measles. Parents require help in seeking to combat these insidious diseases. Malaria was present at Mbumba in epidemic proportions earlier in the year. There are still a few cases in hospital. One problem at Mbumba was caused by the fact that many of the people were buying chloroquin and quinine at the local stores without regard to dosage or intervals between each dose. The result was that many patients had become resistant to those drugs.

When last we heard from Mbumba there was a little boy in hospital suffering from a fractured leg. He was very scared of the white Sisters and

when Sister Anne went near him he used to hide under the blanket and call to his mother, 'Mamma, the white person is biting me'!

The doctor and Sisters at Mbuma are very interested in visiting the local homes of the people and having a little Bible study with them. About thirty gather in one home. Bibles are scarce, and cannot be purchased in Bulawayo meantime. Some of the old people find it difficult to read the fine print of their Bibles even with the aid of glasses. Tracts with large print would be helpful and the ladies are planning something in that line, if all is well.

Letters have come from some of the African friends who were in Scotland for the Centenary and Synod to express their gratitude for kindnesses received. It gave the friends in Scotland great pleasure to entertain them. — J.N.

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.

Canada: 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.

Committee Meetings (D.V.)

Committee Meetings will be held at Inverness Church:

Tuesday, 5th October

9.00 a.m. - 10.00 a.m.	Church Centenary Committee
10.00 a.m. - 11.00 a.m.	Training of Ministry
11.00 a.m. - 11.45 a.m.	Church Magazines
11.45 a.m. - 12.30 p.m.	Publications
12.30 p.m. - 1.15 p.m.	Sabbath Observance
2.00 p.m. - 3.00 p.m.	Welfare of Youth
2.00 p.m. - 4.30 p.m.	Finance
3.00 p.m. - 4.30 p.m.	Religions and Morals
4.30 p.m. - 5.30 p.m.	Dominions and Overseas
7.00 p.m. - 9.00 p.m.	Foreign Mission

Wednesday, 6th October

9.30 a.m. - 11.30 a.m.	Church Interests Committee
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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: Mrs H. L. S. D. Hereford, £50.

Bookroom Fund: Anon., £100; Psalm 46: 5, £14.70.

Eastern Europe Fund: Anon., £100.

Magazine Free Distribution: Anon., £100.

The treasurers of the following congregations acknowledge with sincere thanks the following donations:-

Applecross: M. & N. Finlayson, £5 for Church Funds — to Congregational Fund; £10 "for where most needed"; £6.80 for Congr. Fund; Mr J. Beaton, £100 for Church Larling — to Fabric Fund; Anon., £15 towards "what is most needful"; Mr D. Gillanders, £100 "for Applecross Free Presbyterian Church Funds" — to Congr. Fund; "In memory of godly parents — for pulpit supply", £60 to Sust. Fund; J. Beaton, £6.80 for Congr. Fund, all per Treasurer. Mrs M Gillanders, Ballifeary, £50 for Sust. Fund per Rev. D. A. Ross; "A Friend", £20 for Larling Church in Church Plate; Mr F. Maclean, Inverness, £25 for Sust. fund per Mrs Maclean; Mr F Maclean, Inverness, "In memory of a loving wife", £1000 "for Church repair and painting" — to Fabric Fund per Mrs M. Macdonald.

Bracadale-Strath: English Friends, £70 for Bracadale-Strath Sust. Fund per J. M.

Daviot-Stratherrick-Tomatin: Anon., North Tolsta, £40 for Sust. Fund; Anon., North Uist, £20 for Congr. Funds, both per Rev. J. Goldby; Anon., Glasgow, £10 for Stratherrick Communion Expenses.

Gairloch: Anon., £100 "where most needed"; Friend, Lewis, £10 for Congr. Fund; Friend, Skye, £25 for Congr. Fund, all per Rev A. E. W. Macdonald; Friends, £50 for Congr. Fund; Friends, £20 for Congr. Fund per H Macleod.

North Tolsta: In memory of my mother, £30, for Congr. Fund; Anon., Tolsta, £20 for Church Repairs, in plate; Anon., £40 for Congr. Fund per D Mackenzie; Trinitarian Bible Society, £40 per Treasurer.

North Uist: Friend, North Tolsta, £40 for Sust. Fund; Friend, North Tolsta, £10, where most needed; both per Rev. A. M.; Anon. £100 (in plate); Anon. £10 for Communion Expenses (in plate).

Portree: Dutch Friends, £181 for Foreign Mission Fund; Anon., £10 for Bus Fund, by envelope in plate; Friend, £15 where needed; Friend, £15 where needed; Friend, £10; Friend, £10; Friend, £20, all for Sust. Fund per S. Y. M.

Raasay: Envelope in plate, £20 for Sust. Fund; Interested, Inverarish, £25 for Car Fund, both per Treasurer; Friend of the Cause, £50, for Sust. Fund; A Raasay Friend, £60 for Sust. Fund, per M. D. Mackay; M. Duncan, £10, M. Mackenzie £10, both for Car Fund, per Rev. J. R. Tallach; L. MacLeod, £10; L. MacLeod, £10, both for Tapes, per M. Tallach.

Staffin: A Friend, Staffin, £50 for Door Collection (envelope per P. M. D.); (Psalm 69: 35), £40 for Communion Expenses, by envelope in plate; Anon., £10 for Communion Collection (Portree postmark).

FREE PRESBYTERIAN PLACES OF WORSHIP

- ABERDEEN — Church and Manse. Services as advertised in the local paper and Press & Journal. For information contact Rev. J. Goldby, Farr. Tel: 08083 357.
- APPLECROSS — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Thursday 7 pm. CUAIG — Sabbath 1 pm.
- BRACADALE and STRATH — BROADFORD — Sabbath 12 noon and 6 p.m.; Tuesday 7 p.m. PORTNALONG — Sabbath 3.30 p.m.; Wednesday 7 p.m. STRUAN — Sabbath 12 noon and 6 p.m.; Thursday 7 p.m. — Rev. G. G. Hutton, F.P. Manse, Broadford, IV49 4AQ. Tel: 0471 822 353.
- BREASCLETE — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- BUNGWALL — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. BEAULY (Balblair) — Sabbath 6.30 pm; Thursday 7.30 pm — Rev. N. M. Ross, B.A., 10 Achany Road, IV15 9JB. Tel. 0349-64351.
- DORNOCH — Sabbath 11.30 a.m. and 6 p.m. See also LAIRG.
- DUNBARTON — 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.
- DUNDEON — Church. No F.P. Church services at present.
- DUNFURGH — Church, Gilmore Place, Tel: 031 229 0649 and Manse. Sabbath 11 am and 6.30 pm. Prayer Meeting Thursday 7.30 pm — Rev. D. B. Macleod, M.A., Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 031 447 1920.
- DUNFRAZAR — by DAVIOT — Sabbath 12 noon; Thursday 7.30 pm (fortnightly); STRATHERRICK — Sabbath 5.30 pm; Thursday 7.30 pm (fortnightly); TOMATIN — Sabbath 5.30 pm. Wednesday (fortnightly) 7.30 p.m. Rev. J. Goldby. Tel: (08083) 357.
- GLASHADDER — Sabbath 12 noon and 6 pm.
- GLASSBORO — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GLASSBORO (Ross) — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; OPINAN — Sabbath 3.30 pm and Wednesday 7 pm; MELVAIG — Sabbath 11 am and 3.30 pm and INVERASDALE — Sabbath 3.30 pm. — Rev. A. 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 7.30 pm; Last Thursday of month, Gaelic 7.30 pm — Rev. Donald MacLean, 104 Baronald Drive, G12 0HY. Tel: 041 357 2315.
- GLENDAL — 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, 43 Denholm Street, PA16 8RH. Tel: Greenock 22310.
- HALKIRK — 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.
- KINLOCHBERVIE — Church and Manse. Sabbath 11.30 am; Tuesday 7.30 pm; SCOURIE — Sabbath 6 pm.
- KYLE OF LOCHALSH — Sabbath 6.30 pm. PLOCKTON — No F.P. Church services at present. Contact Rev. D. Ross. Tel: 0445 731 340.
- LAIDE (Ross-shire) — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Rev. Donald A. Ross. Tel: 0445 731 340.
- LAIRG — Church and Manse. As intimated; BONAR — Sabbath 6 pm. DORNOCH — Sabbath 11.30 am and 6 pm. ROGART — No F.P. Church services at present. Prayer Meeting, Tuesday 7 pm (Place, as intimated). Contact Mr Andrew Sutherland. Tel: 0408 641319. (Lairg services held at Muirness, Station Road).
- LOCHCARRON — Church and Manse. Sabbath 11 am and 6 pm; Wednesday 7 pm; KISHORN — 1st and 4th Sabbaths of month 3 pm; 3rd Monday of month 7 pm; ARDENEASKAN — 2nd Monday of month 7 pm.
- LOCHINVER — Church and Manse. Sabbath 6 pm; STOER — 12 noon. Weekly Meeting, LOCHINVER and STOER Tuesday 7 pm alternate weeks.
- NESS — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Manse. Tel. Port of Ness 228.
- NORTH TOLSTA — Sabbath, Gaelic 12 noon and English 6 pm; Thursday 7 pm; 1st Monday of month 7 pm — Manse. Tel: (085-189) 286.
- NORTH UIST — BAYHEAD. Sabbath 12 noon and 6 pm; Thursday 7.30 pm (fortnightly); SOLAS — Sabbath 12 noon; Tuesday 7.30 pm; CLADDACH — Wednesday 7.30 pm (fortnightly) — Rev. Alex. Morrison. Tel: Bayhead 233.
- OBAN — Church and Manse. No F.P. Church services held at present.
- PERTH — Forteviot Hall, Pomarium, off Leonard Street, Sabbath 11 am — Rev. Alex. MacPherson, 11 Mavisbank Gardens, Burghmuir, Perth. Tel: 0738 442992.
- PORTREE — Sabbath 12 noon and 6.30 pm; Wednesday 7 pm (Church Hall). Rev. Fraser MacDonald, M.A. Tel: Portree (0448) 612668.
- RAASAY — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Rev. Dr. James. R. Tallach, Post Code IV40 8PB. Tel: (0478) 660216.
- SHIELDAIG — Sabbath 12 noon and 6 pm; Monday 7 pm — Manse. Tel: Shildaig 259.
- STAFFIN — Sabbath, Gaelic 12 noon and English 5 pm; Wednesday 7 pm — Manse Tel: 047 062 243.
- STIRLING — Cambusbarron Community Centre, Cambusbarron, Stirling. Sabbath 6 pm. Contact Mr John MacKinnon. Tel: 0786 64973. — Rev. A. MacPherson, Perth.
- STORNOWAY — Sabbath, Gaelic 11 am and English (in Hall) 11 am; English 7 pm; Tuesday 7.15 pm (Sandwick); Thursday 7 pm (Stornoway); ACHMORE — Sabbath 12 noon and 6 pm; Tuesday 7 pm; SWORDALE — Wednesday 7.30 pm (as intimated) — Rev. John MacLeod, M.A., Tel: Stornoway 702755 (STD Code 0851).
- TAIN — Church and Manse. F.P. Church services: see DORNOCH. FEARN — Church. No F.P. Church services at present. Contact Rev. D. Boyd, Inverness. Tel: 0463 712872.

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

ENGLAND

BARNOLDSWICK — Kelbrook Road. Sabbath 10.45 am and 6.30 pm. Prayer Meeting, Friday 7.45 pm. Contact Mr R. Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 1ZF. Tel: 0270 255024.
 LONDON — Zoar Chapel, Vandon 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 am and 6.30 pm. Wednesday 7.30 pm. Contact Mr J. J. McKeown, 23 Upper Cairncastle Road, Larne, BT40 2EP. Tel: 0547 278 751. Further information from Mr J. J. McKeown, Tel: 0547 278 751 or from Mr James Falconer, Tel: 0547 278 751.

PLACES OF WORSHIP

AUSTRALIA

GRAFTON, N.S.W. — 172 Fitzroy Street. Sabbath 11 am and 7 pm; Wednesday 7.30 pm. Contact Rev. E. A. Rayner, B.A., 90 Victoria Street, Grafton, N.S.W. Tel: 066 423404.
 SYDNEY, N.S.W. — Corner of Pitt and Regent Streets, Riverstone. Sabbath 11 am and 6.30 pm; Prayer Meeting, Tuesday at 7.30 pm. Further information contact J. Van Praag, 100 Pitt Street, Riverstone, N.S.W. Telephone: 021 627 2651.

CANADA

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

NEW ZEALAND

AUCKLAND — 45 Church Street, Otahuhu. Sabbath 11 am and 7 pm; Wednesday 7.30 pm — Manse, 10 Brouder Place, Manurewa, Auckland. Tel: Manurewa 267 4163.
 GISBORNE, NEW ZEALAND — 463a Childers Road, Sabbath 11 am and 7 pm; Wednesday and Saturday 7.30 pm — Rev. J. A. T. Van Dorp, 14 Thomson Street, Gisborne. Tel: (06) 86 85809.
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