

The Free Presbyterian Magazine

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

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

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Reformed in Doctrine, Worship and Practice

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COMMUNIONS

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

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

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

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

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

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

JULY — First Sabbath, Beaulay 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. 10

A Visit to Africa

On 19th July I left Edinburgh to visit Malawi and Kenya. On this occasion I was able also to spend a few days in Mozambique to meet the people who have set up a congregation at Moatize in connection with the Free Presbyterian Church of Scotland. Owing to the difficulty in procuring a flight during the busy tourist season, I travelled via the Persian Gulf which added to the length of the journey.

The following morning I arrived at Nairobi in Kenya where I stayed one night before continuing my journey to Malawi the next day. Two of the men who conduct services in Malawi met me at Blantyre Airport and during the next two days a seminar was held at Bangwe Church, a short distance outside the city. This was attended by about a dozen men who were glad to receive instruction and also to be able to ask questions relating to the doctrines and practices of the Church.

My first weekend was spent supplying two of the congregations which Mr Edward Mwase looks after. I stayed at Liwonde where there is a guest-house and travelled an hour's journey to Ntaja where Mr Mwase lives. Both services were well attended, a good proportion of both consisting of young people.

On the Monday I returned to Ntaja and was able to examine quite a number of the people on their knowledge of the teachings of Scripture. On this visit, both in Malawi and Kenya, it was quite evident that the people were far better instructed in the doctrines of God's Word than they had been earlier. It is gratifying to know this.

The following Thursday, along with Mr Ephraim Tembo, the student in Malawi, I left Blantyre to visit Mozambique. The first hundred kilometres of our journey were in Malawi. We then crossed the border into Mozambique and continued our journey for another hundred kilometres until we arrived at Moatize. Our journey took us through typical Africal bush country. Mozambique is just recovering from a war lasting for more than 17 years in which the country was devastated. More than a million people fled the country at the time and these have still to be

rehoused in their own land. From Moatize it was only a further 15 kilometres before we reached Tete, which is situated on the Zambezi River. It was here we were to stay for the next four days.

At Moatize I conducted a service on Friday and had two services on the Sabbath. The main language in the country is Portuguese, while Sena is the native language. During the time that the Mozambicans stayed in Malawi they had learned Chichewa so Mr Tembo was able to translate the sermons into that language. Had it been necessary, there could also have been a translation into Portuguese as one of the men, who is a member with us, is a fluent speaker in Portuguese. On Friday and Saturday I also held Bible Classes with those who assembled in the church. The church was one which they themselves had built out of mud bricks. By their questions it was evident that they desired to know the Scriptural basis for our teachings and practices as a Church. On Sabbath morning when Mr Tembo and I arrived at Moatize, one of the men was instructing the people in the Shorter Catechism. Both the adults and the children were repeating the catechism by rote. It was good to see the interest they showed in seeking to learn the Shorter Catechism by heart. We were able to bring some Bibles with us to Mozambique. Though Portuguese Bibles were not available at that time, many of them would be able to read the Chichewa Bibles which we brought to them. A friend told us of a visit he paid to Mozambique to distribute Bibles. Coming across armed Remano guerillas, the Bibles were warmly received. They had not read a book for the seventeen years they were in the bush.

At the beginning of my third week in Africa, Rev. A. Ndebele and his elder, Mr Manzini, arrived from Zimbabwe. The next day we travelled south to Ngabu where the Communion was to be held. Services were conducted over the days of the Communion season and were well attended. On the Friday I was able to visit two of the refugee camps and hold services there. On Sabbath fifteen persons in all gathered to remember the Lord's death at His table. After the Communion, services were held at some of the places over which Mr Waison Phiri has oversight. In one area there are three churches having about 200, 150 and 100 people respectively. I held a service in one of these places and examined some of the people on their knowledge of the Scriptures. These congregations had been started by an Ayrshire missionary. When he returned home and shortly afterwards passed away, the people continued to worship as they had been taught. On an earlier visit I had been invited to preach there and the people expressed an interest in the Free Presbyterian Church. Subsequently they joined our Church.

From Malawi, Rev. Ndebele, Mr Mazini and myself travelled to Kenya. Mr Donald MacDonald drove us to Sengera in the Kisii District of the country, a distance of over 200 miles. Dr Christina MacDonald who had been in hospital with malaria also returned to Sengera with us. Mr Ndebele had to delay his visit to Sengera by a day or two because of severe back trouble. At the weekend we were engaged in taking services at the different stations and the following week the Communion Services were undertaken. Here about twenty persons sat at the Lord's Table on the Sabbath to keep in remembrance the dying love of the Saviour. During our time at Sengera we were able to discuss with Mr MacDonald and the men there the situation as it is at present. So far neither the Mission nor the Clinic has been registered but every effort is being made to secure this. It is to be hoped that those efforts will yet be crowned with success, though our presence there is opposed by the Roman Catholic Church in the area and by other sects. However, Dr MacDonald has been authorised to practise medicine in the area.

In Malawi and Mozambique registration has been granted, which should make our work in these countries more straightforward. The great need in the three countries is for a settled ministry and we ought to pray that the Lord would be pleased to grant this in His kind providence. The harvest truly is great but the labourers are few. Yet we are encouraged to pray the Lord of the harvest to send labourers into His harvest.

My five week's stay in Africa soon came to an end and I set my face homewards again, thankful to the Lord for His protecting care over me and my companions during our sojourn in the different countries. Our prayer is that the Lord may abundantly bless the work that has been established in these lands, and that all the efforts of the enemies of Christ's kingdom to prevent it will be frustrated. There is a wide field at the present time in Africa for the preaching of the Gospel and it would be sad if none are found willing to go out and labour in the ministry of the gospel there. So, too, may the Lord raise up among the Africans themselves true sent-servants of Jesus Christ who will not shun to declare the whole counsel of God. Sad to relate, much of what is proclaimed in Africa as the gospel is what the apostle described as "another gospel, which is not another", but which is a perversion of the gospel of Christ. May the glorious gospel of the blessed God sound out through the length and breadth of Africa until the whole Continent is filled with the knowledge of the glory of God. Then, and only then, will be fulfilled that precious promise that "Ethiopia shall soon stretch out her hands to God". Psalm 68: 31.

Centenary Commemoration Meeting

Tuesday, 25th May 1993

INTRODUCTORY REMARKS by Rev. D. MacLean, Moderator of Synod

I wish to extend to you all a very warm welcome to this historic occasion in this historic building. It was in this building that the voices of Dr Begg, Professor Smeaton, Dr Kennedy and many others, were raised in the attempt to stem the flood of backsliding and apostacy that took place in the Free Church of the Disruption, which began with such promise but so early began to show defections from the faith. It was in this building that Principal Rainy used his powers of eloquence and organisation to sway the Free Church Assembly of that date according to his will. We are not gathered here today to remember those who sincerely and strongly endeavoured to stem the tide of apostacy, and failed so badly. We are here to remember an event that took place involving one minister of the Gospel. One hundred years ago Dr Kennedy's place was empty. Dr Begg's place was empty. Their successors were not worthy of the place they had. The Declaratory Act had been passed in the previous year, and the foundations of the Free Church of the Disruption were destroyed. Appeals were made to have that Act repealed and these all failed. One hundred years ago there were between five hundred and six hundred ministers and elders gathered in this hall. There are about seven hundred and fifty of us here today. We can well imagine, if we cast our minds back, how it must have appeared to the one man who we are to mention, when he was surrounded by hostility on the right hand and on the left. The disciples of Rainy on the one side and on the other those who were no longer consistent in their opposition to the Declaratory Act. He was alone — surrounded as I am just now by you all here today. How intimidating must it have been to flesh and blood to be faced with such an issue. Yet the Reverend Donald MacFarlane received grace to come forward to this table in front of me here, to protest, and to lay his Protest on the table, and so to separate from the Declaratory Act Free Church, taking the first and most essential step to set up the Free Presbyterian Church of Scotland. We are here today to give thanks for the grace that was bestowed upon him, to give thanks that, in his case, the Lord Jesus Christ fulfilled the promise He gave to the great Apostles of the Gentiles many centuries ago, "My grace is sufficient for thee: for My strength is made perfect in weakness."¹ We are here to give thanks for the grace bestowed upon him. How clear it was, and how clear it is, that grace was indeed bestowed

upon him. Therefore, I welcome you all from our congregations in Scotland, England, Ireland, Canada, Australia, New Zealand and Zimbabwe, and our friends from Holland. We are glad to see you all here to join with us in rendering praise and thanks to the God of Eternity, Who is "from everlasting to everlasting" God, for that event which took place here one hundred years ago today, as well as to give thanks for the fact that we are here today, to hold this commemoration of one hundred years of preservation of the Cause of Christ connected with us, which is bound up with the testimony for Divine Truth that remains with us. We hope that the "Holy Spirit of promise" will be present here today and that He will give us a true spirit of thankfulness. That will mean a true spirit of unworthiness — reflected in the mind and the heart and the language of Jacob when he declared and acknowledged in the presence of God, "I am not worthy of the least of all the mercies, and of all the truth, which Thou has shewed unto Thy servant."²

Before I begin the public worship I would like to read a letter from Mr Duncan Mackay, Flashadder, an old elder in the Church who regrets exceedingly that he is not able to be with us today, but wishes us every success and liberty in speaking about the testimony raised by Mr MacFarlane and Mr MacDonald in 1893 — "I hope the testimony will be kept up till the glory of the last days, and that it will be kept for posterity." There is also a letter from Adelaide, from a Presbyterian church there, noting with interest the life and testimony of the Free Presbyterian Church and saying, "It is true of us that we remember with gratitude to God that your testimony has been a blessing to our souls. May the Lord give strength to you all to preserve it for a further hundred years until the Lord will come." A lady, two or three days ago, who is the last communicant of Mr Cameron's congregation said to me, "I am very sorry that circumstances prevent me from being present with you on Tuesday, but though I will not be there in body I will be there in spirit following every step," and I believe that is true of every genuine Free Presbyterian who cannot be here today. We are glad that in the holy providence of God we have all been brought together. Let us now proceed to worship God.

1 — 2 Cor., 12, 9

2 — Genesis, 32, 10

Let no name of reproach for religion's sake seem hard to us, when our Master was Himself called a Nazarene, as a name of reproach and contempt.

Matthew Henry

Centenary Commemoration Meeting Sermon

Tuesday, 25th May, 1993

Sermon preached by the Rev. Donald MacLean, St. Jude's Church, Glasgow — Moderator of Synod.

"Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation. Jesus Christ, the same yesterday and today, and for ever." Hebrews, 13: 7,8.

This portion of the Word of God sheds light on our meeting here to-day. There are some people of an ultra-pious type who make a great deal of talk, saying that we should not make too much of men. No one knew that more than the Apostle Paul. He had a very low opinion of himself. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."¹ In writing to the Philippians he exhorted them to be followers of him as he followed Christ, so he understood that the main thing was to follow Christ. He also understood that the Lord is pleased in His Cause and kingdom in this world to use instruments. There were plagues that destroyed the power in Egypt for the deliverance of the children of Israel out of that land, but Moses and Aaron were the instruments raised, and Israel remembered Moses and Aaron. The Lord does use instruments for the upholding and the preservation of His Cause, and the Apostle says here that the Hebrews were to remember them. Now it is evident from this portion of Truth that those who were referred to as being guides and having rule over the people, and teaching the Word of God, were no longer in the world. They had reached "the end of their conversation". They had reached the end of their lives. That was something which had to be remembered in connection with them. He refers again to those who had the rule over them in a later verse — they had to obey them; they were present in their day and generation. But this verse has to do with those who were no longer with them, who had ended their course and were now in everlasting glory. They are to remember them, and they are to remember them as those who spoke the Word of God, who were preachers of the everlasting Gospel, and as those whose faith they were to follow. As I stated, this portion of the Word of God casts light for us upon what we are engaged in today, when we remember the event to which I have already referred. It was carried through by an instrument, through a minister of Christ. If he had not been there it would not have taken place; but he was there, and he was there, not only in the providence of God, but by

the grace of God, and he is to be remembered because of that.

Now we shall briefly consider who they were to remember, and what was the characteristic of those who were their guides and teachers. They were those who spoke to them the Word of God. They did not speak to them the latest philosophical theory, they did not speak to them the latest sociological notion. They spoke to them the Word of God. That is why they were remembered and are to be remembered. We shall consider that in the first place. Secondly, we shall consider what it means to follow their faith. Now, when they spoke the Word of God, they were preaching the faith in the sense of it being a body of doctrine, a body of Divine revelation. We believe that the phrase here "whose faith follow", has to do with the exercise of the grace of faith. Now the grace of faith is in the heart. "With the heart man believeth unto righteousness."² It is hidden in the soul, but its outward evidence is its obedience to the Truth. It is the preaching of the faith for the obedience of all nations, and we shall consider that in the second place. Lastly, we shall consider the end of their conversation, that is to say, the end of their life.

First of all, let us then, and briefly on this occasion, consider those who were to be remembered and what was true of them. What was true of them was that they spoke the Word of God. Now they could not speak the Word of God until God had spoken to them. No one is a preacher of the Gospel and speaking the Word of God to others who does not know in his spiritual experience what it means for God to speak to him. God in speaking to him by His Word and by His Spirit imparts to him the knowledge of the Word of God in which he is to be engaged in teaching others. He needs that teaching just as much as Simon Barjona, to whom Christ said, when he confessed, "Thou art the Christ, the Son of the living God," "Blessed are thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven."³ They shall all be taught of God. All God's people without exception are taught of God, and all ministers of the Gospel, before they can speak the Word of God, must be taught the Word of God. In God's speaking to a soul, He begins by giving a knowledge of the Law of God.

No man is a minister of the Gospel who does not have a knowledge of the Law of God. The Apostle tells us the knowledge he discovered by the gracious operation of the Holy Spirit shining the light of the Word into his understanding, reaching into his conscience, showing that the Law was holy, spiritual, just and good, but that he was carnal, sold under sin. This is what happens when God speaks to a soul by His Word and by His Spirit, and all the ministers of the Gospel to this day, and to the end

of time, will come to a true sense of sin through the inward grace and teaching of the Holy Spirit. Therefore they will have a high place for the Law of God. Men in our day imagine that they can speak the Word of God while at the same time they are Sabbath-breakers, and breaking the other commandments of God. They show they have no genuine love or appreciation of the beauty and the glory and the preciousness of the spirituality and the holiness of the Law of God.

In this knowledge there is imparted what the Scripture describes in these words, "By the law is the knowledge of sin."⁴ That will not equip a minister of the Gospel to speak the Word of God in its fullness. He must come to more than that. He must come to what is summed up here beautifully in these words, the knowledge of "Jesus Christ the same yesterday, and today, and for ever." This knowledge is also imparted through the Word of God by the Spirit of God. For "He shall glorify Me," said Christ. "He shall receive of Mine and shall shew it unto you."⁵ The one who has come to see the holiness, the spirituality and the beauty of the Law of God, and his own carnality and the condemnation of his sin, now comes to discover in the Gospel of the glory of the blessed God that God's provision for the eternal salvation of the lost and the undone is to be found in the Person and in the work that is mentioned here, "Jesus Christ the same yesterday, and today, and for ever." Pointing out that this Person is an eternal Person, and the Scriptures shining their light into the understanding, He gives the soul to see and to understand that this Person is the eternal Son of God, "the Son of the Father in truth and love,"⁶ "the brightness of His glory and the express image of His Person."⁷ The Son of the Father's love was set up from everlasting in terms of a "covenant ordered in all things and sure," to be the Mediator between God and man, in order to open up a way for those who were loved with an everlasting love to be reconciled with the God against Whom they sinned. This knowledge is imparted to the soul by the Holy Spirit through the Word of God, so that he comes to a solid conviction that Jesus is the Son of God, and that Jesus is the Son of Man. He is the Son of God Who became the Son of Man by taking into union with His Divine Person the holy humanity conceived in the womb of the Virgin by the power of the Holy Ghost. This is Jesus. His Name shall be called "Jesus for He shall save His people from their sins,"⁸ and He is Christ, the Anointed of the everlasting Father. He is the Son of the living God. No one knows Christ, the Christ of the Scriptures, the Son of God, who does not know and understand and believe that He is "the Son of the Father in truth and love." He is not just a person who had a better knowledge

of the Father than anyone else, some human being who was in a very exalted condition. No, He is the Son of God, the eternal Son of God in your nature and mine, and in that nature He died the death due to the sins of those whom He loved with an everlasting love, whose sins He bore "in His own body on the tree."⁹ The soul comes to a knowledge of this through the teaching of the Holy Spirit, and embraces Christ by faith as all his salvation and all his desire. In doing so he comes to see the beauty of Christ, the suitability of Christ and the preciousness of Christ, and a desire comes up in his heart to preach this Saviour to his fellow-sinners.

He is called by the call of Christ through the Holy Ghost and by the Word of God to this great work, to speak the Word of God, the Word of God of which he now has spiritual knowledge and understanding. He is, therefore, able by the grace and power of the Holy Spirit to give expositions and explanations of the Word of God and to preach the Gospel of the glory of the blessed God. Now these are the ones who speak the Word of God. Others may profess to do it, but they only need to open their mouths or to put their pens to paper when you can see that they know nothing of this Saviour. Look at what is happening today. Look at the evangelicals. Thousands of books are written and poor people reading them thinking they are wonderful expositions. John Stott, an Arminian, Philip Hughes a professed Calvinist and others. What now? We discover that now they do not believe in a lost eternity. They do not believe in the doctrine of eternal death. What does that mean? Well it just means that they are ignorant. It just means that they are dark and ignorant and all their writings are riddled through with spiritual darkness. But this is different. This is speaking the Word of God that has been learned, not in a theological college, nor by turning over volumes of theology, but in the soul's experience before the Throne of Grace and in meditations on the Word of God, and by the secret teaching of the Holy Spirit. Those who speak the Word of God profess faith in Christ. You cannot call sinners to faith in Christ if you have not got it yourself. If you do not know what it means to come to faith in Christ then what is the meaning of teaching sinners about faith in Christ?

Now they were to consider the faith of those who spoke the Word of God, and as I mentioned, in my view this is a reference to the grace of faith and to their obedience to the Word of God. They speak the Word of God and they are obedient to it, that is to say, their walk and life and conversation is one of obedience to the Word of God. But there is something else. It is this, which the Apostle stated, that they not only speak the Word of God, but, because they have faith they lay hold of the Word

of God. This faith is a faith that works by love. They have love to the Word of God as the infallible, inerrant Word of God. They have love to it, and therefore, they defend it. "I am set" says Paul, the man who said "I am less than the least of all saints". "I am set" he said, "for the defence of the Gospel" of Christ. Therefore those who speak the Word also defend the Word. They defend the Word from the various attacks which take place on it. It is not part of my work at the present time to refer to these attacks in detail, but just to say that we are to remember those who not only spoke the Word of God but who defended it. They are those who are embraced in this remembrance here. They defend the Word of God. Now that was necessary when attacks were made on the Word of God in the Free Church of the Disruption. For all the theological acumen of Cunningham, for all the brilliancy of Chalmers, for all the theological learning of Smeaton and others, there crept into the church those who attacked the Word of God in its infallibility and inerrancy. The fact that the love of God is sovereign and free, that His mercy to the unworthy is sovereign mercy, was attacked, and it all found expression as we know, (I need not explain very much about that), in the passing of the Declaratory Act.

In it the Free Church testimony was reduced from a full Confession of Faith to the substance of the Reformed faith, which, of course, has never been defined, and has not been defined to this day. There are even people in the Church of Scotland, like Professor Torrance, uncomfortable about the fact that this "substance" has not been defined. He knows very well why it has not been defined. He knows very well that to define it means making doctrine definite. Now those in the Free Church who belonged to what is called the Constitutional Party, (we'll be hearing about them), split upon this rock. They said, 'Let the Declaratory Act be passed. We pay no attention to it. We can still go on and preach the Gospel.' Gustavus Aird, so popular up in Creich, and the friend of Dr Kennedy, he will do the same. He will go on and preach. But what about defending the Gospel? What about the heretics in the church? Are they to be disciplined? Are they to be dealt with? Are they to be excluded from the church? Is the church to be defended? Is the doctrine of the Word of God to be defended?

"Whose faith follow." Now this expression "whose faith follow" embraces the fact that as they were obedient to the Word of God, they suffered. You cannot live godly in Christ Jesus without persecution. Anybody who thinks otherwise is thinking what is contrary to the Word of God. These men, who are described here, spoke the Word of God, and

their faith revealed itself in the way that it did. It entailed their suffering reproach for Christ's sake. This is the way and this is the only way, and it was the way in 1893, and now in 1993, for the fulfilment of this exhortation, "Be not carried about with diverse and strange doctrines." They were not to be carried about with these. They were to remember those who witnessed so that they would not be carried about with these, and we all know, and it is beyond dispute, that the Declaratory Act opened a floodgate for error to enter into the churches in Scotland which has swept them very close to entering into the bosom of the Church of Rome. So, we are here to remember one who stood here, and others who stood with him. They all stood for the faith. They all stood as those who spoke the Word of God, but they were not satisfied with that. They wanted to defend it and they wanted to pass it on to the generations to come. When Charles Sutherland, the godly elder in Lairg, and I were one day walking up and down the platform in Dingwall waiting for a train, he said to me, "I was walking up and down this platform as you and I are doing just now with the late Mr MacFarlane, and he said to me, 'The Apostle Paul was the Apostle of the Gentiles. I sometimes, think,' he said, 'that I am the apostle of the young, for what I have done is for the young of Scotland'." "What I have done," he said, "is for the young," to preserve for them the testimony for Divine Truth. A full-orbed Gospel, purity of worship, proper church discipline and government were preserved for the young of Scotland. True, this testimony has gone to Zimbabwe and to other places as well, but in his view at that time, he was retaining it for Scotland. That is why we are here today to render thanks for the grace that sustained him and upheld him, and gave him to understand that though he spoke the Word of God he had also to defend it. To defend it as he did in the courts of the church meant separating from a church which gave permission to error to have free course. In doing so he did what the Word of God required of him and others to do, that is, that they would have no fellowship with the works of darkness but rather reprove them, and not only reprove them but show the reproof by taking these steps.

Now the last consideration was, as I mentioned, "the end of their conversation". The word "end" here embraces the idea of deliverance and victory. They came to the end of their lives, and when the end of their lives came, the end of their tribulations came. The end of their trials came, and victory now was to be theirs through the One Who died and Who rose again, and Who is alive and "alive for evermore". They had entered in to the rest that remaineth for the people of God. There they were numbered among those of whom it is said, "Blessed are the dead which

die in the Lord from henceforth . . . that they may rest from their labours; and their works do follow them.”¹⁰ We are to consider this. This was their end, to receive the words of Christ on the other side of death, “Well done, good and faithful servant . . . enter thou into the joy of thy Lord.” Therefore, in remembering them, we all need to remember we must be kept faithful to the end of life’s journey. We must all remember that. They were kept faithful. They were kept faithful to the end of life’s journey and the encouragement given for such faithfulness is in the words, “Jesus Christ, the same yesterday and today, and for ever.” “Jesus Christ the same” Who said to Abraham, the father of the faithful, “Fear not Abraham: I am thy shield, and thy exceeding great reward,”¹¹ “Jesus Christ the same” in the yesterday of the Old Testament dispensation, and in the today of the New Testament dispensation where He says, “I will never leave thee nor forsake thee.”¹² “The same . . . for ever” is the portion of His people world without end on the other side of death. That is where Mr MacFarlane, who stood here, is as to his spirit today with the spirits of just men made perfect, along with others who supported him. They are all together in Immanuel’s land, and let us remember that this is the way they went, by a life of faith upon the Son of God, by a life in which they spoke the Word of God and defended the Word of God, until the time came for them to leave the church below and to go to the church above. May you and I understand, as we remember here today, that we need to be “kept by the power of God through faith unto salvation”¹³ unto the coming of His kingdom. May He bless His Word.

1 — Ephesians, 3, 8

2 — Romans, 10, 10

3 — Matthew, 16, 17

4 — Romans, 3, 20

5 — John, 16, 14

6 — 2 John, 3

7 — Hebrews, 1, 3

8 — Matthew, 1, 21

9 — 1 Peter, 2, 24

10 — Revelation, 14, 13

11 — Genesis, 15, 1

12 — Hebrews, 13, 5

13 — 1 Peter, 1, 5

Letters of Rev. Archibald Cook

DAVIOT FREE MANSE, *11th November, 1852*

My Dear Sir — I long much to hear from you. There is an old proverb, “Out of sight, out of mind.” I hope it is not the case with you. The Lord said — “I heard the groanings of my people which are in Egypt.” Their groanings moved the sacred bowels. He is the same Saviour still, easily touched, though at times He seems as it were to forsake and forget them, yea, seems to turn to be their enemy and to fight against them; to frown upon them; to shut out their prayer; to cover Himself with a cloud, and leave them in the hand of their enemies, to do with them as they please.

But His love was unchangeable. When they were humbled, and brought to see their deceit, to acknowledge their offences, to justify His dealings with them, deliverance was not far off. We see His people in Egypt and in Babylon, when they thought their case was desperate. "Then He said unto me, son of man, these bones are the whole house of Israel; behold they say our bones are dried and our hope is lost, we are cut off for our part," hence He promises to open their graves and cause them to come up out of their graves and bring them to the land of Israel. "Then shall ye know that I am the Lord," the unchangeable one in love and mercy. He promises to take the third part through the fire, to purify them as silver, to try them as gold, then they shall call upon Him and He shall hear. He will say — They are my people, and they shall say, The Lord is my God. To come to this is worth enduring many trials, from without and from within. The creature in his natural state thinks he has no more to do, but seek the Lord any time he thinks, but when he is brought to concern about his future state, his former sins and ways brought to his remembrance, a sense of the alienation of the heart given, then the Lord appears far off. He will see the Lord sovereign and at liberty to deal with him as he sees meet, to leave him through eternity far off, bound in his chains, and will see it a wonder he could ever come so as to call Him his own, to enjoy His favour. But being once brought to enjoy the smiles of His face, taste the sweetness of the promises, then he will feel himself well paid for all his trials. I long much to hear from your sister. I only had one letter from her since she went home. Let the Word of Truth be your rule in all you do. I shall expect to hear soon from you. — Yours sincerely,
Archd. Cook.

DAVIOT FREE MANSE, 22nd June, 1853.

My Dear Friend, — I received your kind and welcome letter, and I would have answered it sooner, but last Sabbath the communion was dispensed in the other parish, Strathdearn, that I had no time, having so much to do. This week I am to assist at Inverness. The communion is to be there Sabbath first, so that I have very little time today for writing. Our own communion is to be in this parish, if the Lord will, on the third Sabbath of July, and Stratherrick, the next Sabbath after that, or the fourth Sabbath of July, that perhaps you might take a jaunt and see us at that time. From what I hear of your dear sister, I fear she may not be able to accompany you. You did not repent of coming last year, and perhaps you may find some refreshing this year also, that will carry you on a stage.

“Who passing through the valley of Baca make it a well, the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God.” I see that your father has been taken away; by what I learned from your sister, it appears he has been concerned about his last end for some time past; this ought to be a consolation to you. The salvation of sinful creatures depends not on their assurance, but on the nature of their faith. If their faith be the work of the Spirit of grace, though no stronger than the first movement of a child in his mother’s womb, according to the condition of the covenant of grace, it will land them safe in glory. “He that believes on the Son hath everlasting life.” You said that the Lord appeared to yourself as an angry judge. Those who get glimpses of Him in that way going through the world, will find Him a Saviour in their time of need, when neither flesh nor blood will comfort.

I find my time so limited that I cannot enlarge. Let me hear from you whether we may expect you or not. Two of my children have been very poorly for four or five weeks, but they are this week much better. My dear brother continues poorly. I must, if well, go to assist him at the sacrament. My love to your dear sister. Accept of the same yourself.

Yours sincerely,

Archd. Cook.

Mother Mine

Mother mine who is in Glory,
In that land where sin’s unknown.
Land of bliss where Christ’s the Sunshine
And from where all grief has flown.

Mother mine you taught me early,
To seek Jesus and his love,
To set lightly earth’s vain shadows,
And set store by things above.

Ere I scarce could lisp His great name
I recall your gentle voice,
Pressing me to make the Saviour,
My own early, only choice.

Telling me to prize the Bible,
With the truth my mind to fill
To esteem my soul's salvation,
Above all that earth can give.

That I am a fallen sinner,
But that Jesus shed his blood,
If I seek that I will find Him,
He alone can do me good.

Mother mine I miss you sadly,
Miss you more as years go by,
Miss your wise and gentle counsel,
Miss your meek and gracious eye.

Miss your prayer and miss your pity,
Miss your sympathy and love,
Miss your heartfelt, faithful pleading,
For my never-dying soul.

Oft you had your cross to carry
While you had your grief to bear
And your drink was tear-mixed often
While you mourned in Baca's Vale.

Oh the sore anguish of spirit,
Which you often had to bear,
And the broken-hearted sorrow,
On account of Satan's rage.

Fierce and cruel were his onslaughts,
For he knew his time was short,
And he kept the billows raging,
So to keep you out of port.

Sleepless nights of bitter anguish,
While you mourned an absent Lord,
For the hiding of His fair face,
Did surpass all other loads.

But the gentle Saviour conquered,
When His time came to relieve,
And He stilled the rage of Satan
Like the waves of Galilee.

Oh the calm His presence brought you
And His gentle 'Peace be still',
Your whole being now seemed yearning
With desire to do His will.

Now the mountains may be altered,
And the hills may be removed,
But His lovingkindness fails not,
And His covenant standeth sure.

Mother mine I loved you dearly,
Fonder still you loved me too,
Till I felt that parting with you,
Clave my lonely heart in two.

Would that I might tread your footsteps,
With affection set on High,
Would that I would weigh my anchor,
And from sin and sorrow fly.

For I'm lonely in this desert,
And I long to be away,
Long to meet your ransomed spirit
In that land of endless day.

Long to meet my loving Saviour,
Long to serve Him without sin,
And be free from all corruption,
Pure without and pure within.

Long to breath the Holy Spirit
Where no sin is ever known;
Long to meet with kindred spirit,
Long to feel the rest of Home.

Yea I long to be made holy,
Meet for that bright Land above,
Where I'll never know contention,
Ne'er where is a breath but love.

What a Lover, what a Husband,
What a Saviour, what a Guide,
Who can win such perverse rebels,
Make them meet to be His bride.

Soon we'll meet no more to sever,
In that Summer Land above,
Where no discord e'er can enter,
Each and all diffuses love.

We'll adorn and praise Him ever,
In that Happy Home above,
And our theme through endless ages,
Will be Jesus and His love.

(Composed by Mary Mackintosh, Gairloch).

Popery Another Gospel

by Rev. John Willison, Dundee

"But though we, or an angel from Heaven, preach any other Gospel to you, than that which we have preached unto you, let him be accursed," Gal. 1: 8.

I have adduced four arguments to prove Popery to be another gospel than that of our Lord Jesus Christ. I proceed to add to them, in the next place,

A Fifth arg. That religion which takes people off from the holy scriptures, and casts contempt upon them, is another gospel than Christ's, and under the anathema of the text: but Popery is such a religion; therefore, &c.

Before I mention the Popish errors relative to the scriptures, it is fit we hear what the Spirit saith of the holy scriptures. He teacheth us, that they are given by inspiration of God, to be the rule of faith and life; and that the observing this rule is the only way to please God here, and to attain salvation hereafter: and therefore he enjoins us to read and study the scriptures, to regulate our faith and practice by them, and to instruct our children in them; see 2 Tim. 3: 16; Eph. 2: 20; Isa. 8: 20; Luke 16:

29, 31; Rev. 22: 18, 19; John 5: 39; Col. 4: 16; Deut. 6: 7; 11: 18, 19. He also commends those who read and study the scriptures, and pronounces them blessed, Josh. 1: 8; Acts 17: 11; 2 Tim. 3: 15; Rev. 1: 3. He shows us, that they were not written only for ministers, but also for the people; and they are directed to them, for their use, in the vulgar tongue, which they best understood; see John 20: 31; Eph. 3: 4; 1 John 1: 4; Rev. 1: 11; 2: 24; yea, to persons of every rank and degree, as kings, subjects, fathers, young men, children, husbands, wives, masters, servants, &c; see Deut. 17: 18, 19; Josh. 1: 8; Rom. 13: 1, &c; 1 John 2: 13; 5: 13; 1 Pet. 2: 13, &c; Eph. 5: 22, &c; 6: 1, &c.

Yet notwithstanding of what the Spirit of God saith of the holy scriptures, his own dictates, and their usefulness to all sorts of men, and the necessity of their reading and searching them for their souls salvation; the church of Rome slight, condemn, and discredit the scriptures many ways; which being so contrary to the Spirit of Christ, must certainly come from the spirit of antichrist.

1. In order to weaken the authority of the scriptures, which they find so opposite to them, they would fain accuse them of imperfection, obscurity, corruption, &c.

2. They maintain many doctrines not contained in the scriptures, yea, directly contrary to them; as I have already shown.

3. They teach that the scriptures are not sufficient to salvation, unless the traditions of the church be joined with them; and these traditions, though inconsistent with the scriptures, they appoint to be received with equal veneration with them. Now, we see, Christ in his word rejects all such traditions, in Mat. 15: 9, "In vain do they worship me, teaching for doctrines the commandments of men; that is, commandments that require what God doth not require, and forbid what God doth not forbid. Christ will have all his followers to receive his written word, as the great store-house of his truths, containing all things necessary to be believed for salvation.

4. They impose new scriptures on the world, by making books canonical, which the ancient church still held as apocryphal, and that upon good ground; for the words of some of the authors testify that they were not inspired by the Spirit of God; see 2 Mac. 15:38; where the author makes apology for the weakness and imperfection of his work, which is not like the language of the Holy Ghost.

5. They hide the scriptures from the people, and forbid their reading them in their own language. And though they may indulge some of their people in this matter where the reformation takes place, yet they deal more

strictly elsewhere. They say, people by reading the scriptures may drink in error, and so get more hurt than benefit; wherefore none should read them without licence from the bishop or inquisitor. Strange doctrine! Must we have a licence from men to obey our Lord Jesus, who commands us to read them? Must we lay aside the scriptures because some abuse them? They may as well say we should lay aside our meat and drink, because some destroy their life and health by them! Thus the Papists make themselves guilty of the crime of the Jewish lawyers, for which our Lord denounces a woe against them, to wit, they took away the key of knowledge from the people, Luke 9: 52.

6. They exalt the church of Rome and her bishop above the scriptures, by making them the infallible judge, to determine the sense of the scriptures, and all controversies about religion: yea, they will have the authority of the scriptures founded upon the church; whereas the church and her authority is founded upon the scriptures. The authority of the scriptures doth not hang upon any church, or the voice of any man, but upon the voice of the Spirit of God that speaketh in them, who hath wisely ordered his own word to be the best expounder of itself, by speaking more clearly in one place what is more darkly delivered in another.

Sixth Arg. That religion that gives a particular church or bishop the sovereign dominion over the faith of Christians, or such a headship, supremacy, or infallibility, as should oblige all men to give them implicit faith or blind obedience, is another gospel: but Popery is such a religion; therefore, &c.

Protestants maintain, according to God's word, That God alone is Lord of the conscience, which he hath left free from the doctrines and commandments of men, that are anywise contrary to his word, or beside it, in matters of faith or worship: that Christ discharged his apostles to assume any such dominion over the faith or consciences of men, which accordingly they disclaimed, and owned their subjection to the scriptures, and allowed their hearers to examine their doctrine if it was agreeable to them. Wherefore no church or bishop now can teach such doctrines, or give such commandments in matters of faith or worship, as are disagreeable to God's word; neither ought any to believe or obey them, but to maintain that Christian liberty which Christ hath obtained for them; see Jam. 4: 12; Acts 4: 19; 5: 29; Matt. 23: 8, &c; Luke 21: 25, &c; 2 Cor. 1: 24; Acts 17: 11; Col. 2: 20; Gal. 5: 1. Protestants also maintain, That the purest churches and the best men on earth are liable to errors and mistakes, seeing they know but in part, and therefore cannot be our rule; yea, some famous churches have degenerated so far, as to become no churches of

Christ, but synagogues of Satan, Mat. 23: 9; Gal. 2: 11, &c; 1 Cor. 13: 12; Rev. 18: 2; Rom. 11: 20, &c. And none hath any claim to be head of the church but the Lord Jesus Christ; and the Pope of Rome can in no sense be head thereof, but is that antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ and all that is called, God, and openeth his mouth in blasphemy against God; see Col. 1: 18; Eph. 1: 22; Mat. 23: 8, &c; 2 Thes. 2: 3, 4, 8, 9; Rev. 13: 6. We see then, that the word of God quite overthrows the pretended supremacy and infallibility of the church and bishop of Rome.

But the church of Rome maintains, that she is the mother and mistress of all churches; and that it is necessary to salvation for all persons to believe her to be so, and to receive her doctrines upon her sole authority, and to be subject to her bishop, who is head of the church, and hath supreme power on earth over the whole church; that she with her bishop have never erred, nor can err; that they are the infallible interpreters of scripture, and judge of controversies. And all this they assert without any ground from scripture, nay, in plain opposition to it.

If any church on earth hath a claim to be the mother of all churches, it is Jerusalem, not Rome; for there the church began, as was foretold, Isa. 2: 3; "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." If Rome will be mistress because she was once the imperial city, then Constantinople hath an equal title; for she was so also, and got a decree of the council of Chalcedon in her favour, Can. 28. And pray, doth Rome's being once the imperial city, give her any title to be the judge of the sense of scripture, and of all controversies, and to be infallible too in her judgment, and in all her doctrines and practices? They must show a better title before Protestants own it. They must show where infallibility is promised to the church of Rome, more than to the churches of Scotland, England, Holland, Denmark, Sweden, Antioch, Corinth, Ephesus, the Greek church, &c. Why may not any of these churches lay claim to the same right of judgment and infallibility with Rome, seeing Rome can plead no promise nor revelation for it more than they? But yet we see, in spite of all reason and good sense, they do and will maintain the church of Rome is infallible. And indeed, it is by this unreasonable and wilful assertion that they fortify themselves in the grossest errors and absurdities, against the most demonstrative arguments of Protestants brought against them. How can any convince the church of Rome or her adherents of mistakes, so long as they believe her infallibility? How can we bring her to remorse for her errors, while she confidently maintains she cannot err? The whole articles of the Romish religion hang upon this

one point, their church and Pope's infallibility. Should they let go this one article, Rome presently falls headlong, and her delusions are shamefully exposed to all men.

But have they nothing to say for this marvellous article? Why, say they, Rome is the seat of the papal or infallible chair, and this keeps the church from erring: for they make the church and Pope all one. However, much they speak of the church, all is included in the closet of the Pope's breast; and upon his judgment all things so depend, that whatever he determines must be received without contradiction, as if every officer and member of the church had voted in it: so that the Pope is the same with the church. Now it is that absurd principle of the church or Pope's infallibility, which is the great foundation and pillar of the Romish faith, that is, the long train of errors gradually received by them for above a thousand years' time. No warrant have they from reason or antiquity, more than from scripture, for the infallibility of the bishops of Rome more than of other bishops. The best Popish historians confess, that they were far from excelling others in holiness, wisdom, or learning; nay, they own that many of them were notoriously wicked, even atheists, blasphemers, heretics, adulterers, conjurers, necromancers, &c. and some of them so illiterate as scarcely to know the rules of grammar. Now, is it easy to persuade Protestants that men so wicked, so ignorant, were fit to be infallible interpreters of the scriptures, or to be supreme dictators to the universal church? Though this be unanswerable, yet Rome is still so tenacious of her supremacy and infallibility, that it seems to be an invincible bar in the way of any reformation; for they are so puffed up with the conceit of it, that let Protestants argue never so strongly, they will not acknowledge the least error, nor quit the greatest absurdity, nor make any step to meet or gain them: Protestants must either go into all their errors, and swallow this infallibility with the rest, otherwise there can be no reconciliation.

Now the great ground of their claim is, The bishops of Rome are the apostle Peter's successors; though they cannot make it appear that Peter was bishop of Rome, or that he ever was there. The apostles were not fixed pastors of any city, having the whole world for their charge. And though Peter had lived at Rome, this could not entitle the bishops there to Peter's apostolical dignity and power, which died with himself. As all the apostles, by their commission, were equal in power and dignity, so Peter never arrogated any power or supremacy over the rest. He knew his Master had expressly discharged this, Luke 21: 25, 26; Mat. 20: 26, 27. Hence we find him humbly submitting to his brethren, when called to account for his conduct, Acts 11: 2, &c and obeying their order, when they

sent him forth in mission to preach the gospel, Acts 8: 14. And it is evident from Paul's conduct, that he owned no supremacy in Peter above the rest; for he withstood him to the face, when he judged him blameable, Gal. 2: 11. And he saith of himself, that he was in nothing inferior to him or any of the apostles, 2 Cor. 12: 11. None of the apostles then had any primacy above the rest. If any had a claim to it, one would think that John bid fairer for it than Peter, in regard he was the beloved disciple that leaned on our Lord's breast, and long survived Peter and all the other apostles, and so most fit to be universal pastor. When Peter died, will Papists say, that either Linus, Cletus, or Clemens, the succeeding pastors at Rome, assumed the supremacy over John or other surviving apostles?

The supremacy and infallibility of the bishops of Rome is a mere usurpation, without any foundation from scripture or antiquity. The primitive fathers, and the whole church, never dreamed of it for six hundred years after Christ; nor did ever any bishop of Rome claim it, until it was conferred upon Boniface III by the emperor Phocas, who murdered his master, Mauritius the emperor, and his whole family, and usurped the empire; he exalted Boniface to the dignity of Pope, or universal bishop, for favouring his usurpation. And this is the best title the Pope hath to his supremacy and infallibility, which indeed is none at all. God has appointed no supreme or infallible judge on earth, for all Christians to resort to, beside the holy scriptures. Had he appointed any other, he had told us in his word where to find him; but he is so far from that, that on the contrary he requires every man to judge for himself according to scripture-rules, 1 John 4: 1; 1 Thes. 5: 21; Gal. 1: 8. It was in obedience to these commands, that Protestants at the reformation searched the scriptures, and judged for themselves, and thereupon separated from the antisciptural and idolatrous church of Rome, as they found God required them to do, 2 Cor. 6: 17, 18; Rev. 18: 4.

Obituaries

Miss Kate MacAskill, Portree

Miss Kate MacAskill was born in Claddach, Kirkibost, North Uist, on 10th February, 1900. She was the youngest of a family of nine, and lost her mother in early childhood. Of that worthy 'mother in Israel', it is related that she would gather her little ones together at bedtime, and sing to them, with her eyes bathed in tears, while she commended them to God's care. It seems that she had a premonition that she would not be long with them. It would appear that on the night before she died, she told her hus-

band that by that time the following evening, she would have passed from this world, but she had a good hope that all her children would meet at the Lord's right hand on the day of judgment. Much given to prayer, she, at the early age of 37 passed on to enjoy uninterrupted communion with God in Christ. Her youngest daughter, Kate, the subject of this short obituary, was well known in the church militant here. It was her privilege to grow up in an atmosphere, where true piety was exemplified. Her godly father was a noted missionary in the Free Presbyterian Church, and her brother, Alexander, the much loved pastor of the Lochinver congregation.

After college training in Glasgow, Kate duly became a school teacher, and was posted at Braes, Raasay, Torrin, and Glendale respectively. Many of those privileged to be under her instruction testified that she made a real impact for good upon her pupils. A sweet blend of patience, kindness and intelligence, adorned and harnessed by the grace of God, made her a general favourite.

As to her conversion it would appear that she was graciously visited by the blessed Holy Spirit in the days of her youth. The gradual nature of her spiritual experience was often a stumbling block to herself, but none who knew her intimately doubted the power and reality of her grace. Her great desire for purity and prosperity in Zion could not be hid, and her readiness to reprove the unfruitful works of darkness stemmed from her love to her Saviour, and to perishing sinners. A lack of assurance, coupled with a reticent and retiring disposition prevented her from speaking much about her conversion, and the things which lay nearest to her heart. This feature of her character was more than compensated for by her godly example and bearing which spoke continually. Not until near the end of her pilgrimage did she feel constrained to unveil some of the secrets of her heart. Towards the end, she complained with evident anguish and anxiety that the Word of God was a closed book to her. Did you ever feel like that she enquired earnestly. 'Many a time' the writer replied 'and it is accompanied by a distressing aversion to the Word itself.' She seemed relieved. To another friend she expressed herself in similar vein. It emerged from this conversation that despite her present anxiety, many years before, she had gone to pray on coming home from school, when the Word spoke to her with power and comfort — 'Thine they were and thou gavest them me'. Our dear friend frequently expressed doubts as to her election and great concern because plagued with fearful thoughts about God. Her horrors at the presence of these unwelcomed visitors, she could not disguise, but Satan was evidently trying to rob her of all her comfort and joy. She longed for a glimpse of her Saviour, and a touch of His hand,

and that was afforded her. 'I wept much yesterday' she said, but 'the tears in my eyes were nothing compared to the tears in my heart.' She greatly desired assurance of being savingly united to the Lamb, but was again assaulted. One suggested to her that her fears were due to the work of the devil to which she replied 'but with me they are legion, for they are many'.

The final phase of her earthly pilgrimage, in the kindly and efficient care of Mrs MacDonald, Staffin House, brought her no little degree of comfort. Miss MacAskill saw and appreciated the hand of God in this Providence. She loved her church dearly and deeply cherished the heroic stand made by Rev D. MacFarlane and Rev D. MacDonald. How happy she would have been to attend the Centenary Celebrations in Edinburgh, but this was not to be. In October, 1992, she was called into the presence of the Lamb who is King of Kings and Lord of Lords, to be among the called, the chosen and the faithful. By her death the Portree congregation particularly, and the church at large, lost a loving and faithful friend. To her sorrowing relatives we extend our sympathy.

F.M.

Mr Donald MacAskill, Elder, Bracadale

One of the strongest links with an earlier era of our Church history was broken with the death of Donald MacAskill who was an elder in the Bracadale congregation for over forty years. Donald was well known to the older people of the Church, indeed he outlived most of his contemporaries. In addition his keen interest in the young assured him a place in the affections of many of them as he continued to travel throughout the Church till he was well advanced in years. He departed this life in October 1990, at the Ballifeary Home of Rest, to be forever with the Lord whom he had followed for so many years in the world and to whose saving grace he had testified for so long.

Donald MacAskill was born in Carbost Beg, Carbost, Isle of Skye, on 7th March, 1898 and he was to spend the greater part of his life there though he travelled widely throughout the United Kingdom. In 1898 the Free Presbyterian Church of Scotland was still in its infancy but resolute among its followers were Donald's parents and his Uncle John who was to be one of its illustrious laymen. John MacAskill served the Church as an elder and missionary whose adherence to the testimony raised in 1893 was to leave an indelible mark on the Skye people of his own and following generations. Donald, as a boy, was often in the company of his uncle and in future years the early impressions were to prove their abiding nature.

Though Donald was thus well taught from his youth he was well into his twenties before he was savingly taught his true condition as a sinner. After demobilisation from the Merchant Navy in 1918, he continued as a seaman mostly on one or other of the Coast Lines which then plied round the Coasts of Scotland, England and Ireland. It was to a weekend spent in Glasgow during this period that he dated his spiritual birthday. He often recalled how he went to hear Rev Neil Cameron on a particular Sabbath evening in St Jude's Church. As to Donald's consciousness, he went from a sense of duty coupled with a good opinion of his own righteousness. In his own eyes he was not a Sabbath breaker but one who attended public worship twice, whenever possible, though he lived some distance from the Church. But that night in the Glasgow Church a meeting took place which had been arranged from eternity. Mr Cameron took as his text, Psalm 7: 12, "If he (the wicked) turn not, he (God) will whet his sword." As the minister of Christ began to open out his first head "Who the wicked are," Donald became more and more uncomfortable as the arrow of the true conviction of sin fixed itself ever firmer in his soul. He left St Jude's that night as sure of his sin and his accountability as of his existence. Gone was his self-righteousness and his good opinion of himself and he could scarcely wait to get home to throw himself on his knees and cry for the first time, in sincerity, "God be merciful to me a sinner". In God's sovereignty, Donald was left for some time in that condition, but the time came when his bonds were broken. This took place at an unspecified service where the preacher was the Rev D. N. Macleod, Ullapool, who spoke from the words, "Lord, if thou wilt, thou canst make me clean." That day Donald MacAskill came to receive and rest upon Christ alone for salvation and knew in himself that he had been healed.

We would not like to give the impression by what has been said that our late friend spoke with unwonted freedom in any way indiscriminately of his spiritual experience. Indeed, the very opposite was the case. These details were gleaned only bit by bit over a period of almost thirty years of close friendship.

Family circumstances forced Donald to leave Glasgow and his beloved minister and to return to Skye. There he unexpectedly found another source of spiritual feeding in the preaching of Alister Beaton, Struan, by then the lay missionary of the Carbost/Portnalong section of the Bracadale congregation. He often spoke appreciatively of Alister Beaton's discourses and seemed to have had some special blessing through an address on the words, "A name which is above every name." It was during the ministry of the late, esteemed, Rev M. MacSween that Donald professed publicly

for the first time and in due course he was elected a deacon and then an elder in Bracadale. One cannot but think of how favoured Skye was then in thinking that the three elders ordained that Sabbath day, in Struan, were Peter Beaton, Struan, Donald MacAskill and Donald Morrison, Port-nalong. They were truly "men of renown" and these were being added to a Kirk Session which already contained, Alister Beaton, Kenneth MacAskill, Alan Beaton and others. The office of the eldership Donald MacAskill discharged faithfully through some extremely trying times for the Cause of Christ in Skye, till old age and failing health made it impossible for him to continue. He was pre-deceased by all his fellow office-bearers whom we have mentioned and keenly felt the absence of their fellowship and counsel in times of crisis. We believe that these were the "Golden Years" of our friend's spiritual pilgrimage when he attended Communion Seasons in the company of his fellow-elders we have mentioned, as well as such as Mr Alick MacKay (Staffin), not to mention such gracious ladies as Maggie Gillies, the MacAskill sisters, Mrs Macdonald (Uignish) and others too numerous to mention. The preaching of Revs J. P. MacQueen, J. Colquhoun, D. Campbell and latterly M. MacSween and D. MacLean gave food to their souls and exercise to their minds.

In his Christian life Donald MacAskill was firstly a man of prayer. How often he gave that as a mark of Grace at Fellowship meetings, "It is as natural for the soul that is born again to pray as it is for the new born infant to cry." No matter how often we heard this said it made an impression for we knew it came from a man who had seen his need of prayer and in prayer often had communion with his Saviour. He prayed much and he prayed often and his prayers covered not only Bracadale and Skye but reached to the ends of the earth focussing often on the missionary endeavours of the Church in Africa. It was a particular delight for him to meet, converse with and listen to the ministry of our Zimbabwean ministers and elders.

Yet in honesty we cannot but mention that in spiritual things Donald was very practical. The advent of the television to Skye was marked by a noticeable decline in Church attendance. This drove our friend to his knees often and whenever he could see the connection between a television set being installed in a home and a marked indifference towards the Means of Grace, he did not hesitate to go to the homes concerned and lovingly but firmly testify to the family of the harm they were doing their own souls and the inevitable eternal consequences if they did not repent. It says much for the respect in which he was held in his own community that very few took offence at his rebuking. It has been said that in his

neighbourhood, "the name of Donald MacAskill was synonymous with godliness" and we saw the truth of that for many years. This was true of people of all churches and even of those who did not attend church at all. They saw him as he was in truth, a man who was not of this world at all. Only recently we were reminded by one of our senior ministers of Donald's often-repeated expression. "The Christian is not at home in this world and would not want to be but he is going home and his mind often goes before him." Our friend was not naturally bold nor courageous but when the glory of God, in His Word or His Cause was under attack he was fearless. Often he would say when having to contend for the faith, "Why should I be afraid of a man who may be in the dust before me." Though of a timid disposition Donald was made strong through grace.

Donald MacAskill, as all who knew him will testify was an accomplished speaker in Gaelic and English though to the end he was more at home in his native tongue. His contributions to Fellowship Meetings throughout the Church were appreciated by the spiritually minded. It is remarkable on reflection to those of us who heard him speak so often that he always seemed to have fresh thoughts. This could not be attributed to any natural gift but was the fruit of much gleaning in the Truth and of being much in prayer and meditation. It would serve as a rebuke to some of us if we could know the number of Bibles he wore out by constant usage over the years. As one who was often sorely tried by the adversary and had frequent deliverances from the One Who was to him, "A very present help in trouble", Donald could speak to the hearts of the Lord's poor ones, as well as being able at times to say with full assurance, "I know whom I have believed".

One fitting description of our late friend would be, "a lover of good men" for he loved the company of his fellow-believers and had some of his happiest times in this world with his brethren gathered in groups at Communion seasons, throughout the Church. It was at one such season in Tarbert in the early 1960s that we first met Donald and he made a very distinct impression upon us as an exercised and informed Christian who sought to occupy his heart and words with the things which "concern the King". The appointed days passed only too quickly as the themes of the preaching at that season were "Christ crucified" and "Christ in you, the hope of glory" and these topics were echoed time and again in the company of the brethren among whom were Revs D. Campbell (Edinburgh), J. Martin (Staffin), A. MacKay (then of Tarbert), with such gifted and worthy laymen as J. MacInnes (Kyles, Scalpay), Edward Morrison, Donald Campbell (Finsbay), to name only a few and Donald MacAskill, not to

mention the presence of many godly and exercised women. How bare are our islands now of such choice company! However, having said that we must remember that the Lord Who raised up bright lights in His Church in the past is in our day still, "Mighty to save," and is able to raise up a seed to Himself at this time also.

For many years the duty of supplying the pulpit in Carbost fell to Donald MacAskill, as the only professing man in that section of the congregation. It was no small tribute to his ability and his earnest proclaiming of the Word that the attendance in the congregation was so well maintained during long years of vacancy. We are reliably informed that Donald first conducted services at Staffin at the request of Mr Alick MacKay the missionary there who was at the time in indifferent health. Donald did not undertake this duty lightly but after prayerful consideration he felt it was the leading of the Lord and he consented. As time went on the calls on Donald's services became more frequent and though often urged to it by ministerial brethren for whom he had a high regard he never became a missionary. Yet he carried out the duties of a lay-preacher throughout Skye and beyond. At one stage he felt that he could not attend to Sabbath duties and attending at Communion seasons and carry on his employment as a shepherd. After many struggles and no doubt many encouragements also he gave up his work for he felt that it was his duty like Matthew to leave all and follow Jesus in the way. It should not surprise us to discover that though he was never rich, Donald's needs were supplied to the end of his sojourn here. Though the Portnalong congregation from time to time made known by temporal presentations their appreciation of his work in the Gospel among them, Donald regarded it as their greatest tribute to him that when there was a division in the Church in 1989 not one person of that section of the congregation left. As he laboured on, feeling the burden of advancing years and failing bodily powers he cried earnestly in private and in public for a minister to be set over the Bracadale congregation again, who would rightly divide the Word and take the pastoral oversight of their souls. In the inscrutable wisdom of the Lord this petition was not granted till our friend had passed beyond the veil. He also prayed earnestly and urgently for the young of our Church and particularly the young of Bracadale and Skye. How we long to see these prayers answered also.

From his youth Donald MacAskill had an intelligent and firm personal grasp of the Scriptural principles which are the foundation of the Free Presbyterian Church of Scotland. To these principles he clung tenaciously in the midst of every trial to which the Church was subjected at many

levels throughout his long life. None of the troubles through which the Church passed was more severe or bewildering to him than the secession which took place in 1989. He grasped the principles at issue with his characteristic clarity, but was disturbed to see others forsaking the testimony especially those with whom he had had fellowship over the years. Donald, however, was more discerning than many gave him credit for and was not surprised or disappointed as far as the younger section of those who departed were concerned. The last time we spoke to him, just two months before his death, he enquired closely of the Portree Communion which we had just attended. In clearly spoken words he expressed gladness and thankfulness to the Lord for the 'good report' we were honestly able to give.

We as individuals and as a Church are the poorer for his passing. Another light has gone out. The prayers of another saint have ended but we believe one more soul has joined in the "Song of Moses and the Lamb". Donald MacAskill was called by God's grace to follow Christ. He was called to walk in a way beset with trials and temptations in which he discovered that vain is the help of man. Yet in this way he was kept till at last he was called to lay aside all his burdens and we feel sure he would never have wished a greater epitaph than this, "Kept by the power of God through faith unto salvation."

D. J. MacD.

Notes and Comments

Television Violence

The amount of violence on TV and its effect on the young has been recognised for a long time. Exposing impressionable youngsters to a diet of violence has no doubt already borne fruit in increased violence on the streets of our land. People wonder why there should be so much violence at the present time. Rather we should wonder why there is not more of it when people are being conditioned to accept it and practice it through violence on television.

It is gratifying to know that an attempt is being made to curb violence on TV. However, time will tell how much of the violence is excised from TV programmes. If it is to be so, then programme makers will have to alter their outlook quite radically. Their defence of such programmes is that life must be depicted as it is. Surely it would be better to show life as it might be, if men and women, young and old, would be guided, not by the maxims of this present degenerate age but by the Word of God.

Papal Encyclical

From time to time Popes have sent out encyclical letters to the R.C. Churches throughout the world. One is expected this autumn from the present Pope. It is called *Veritatis Splendor* and according to reports will bind Roman Catholics even more than at present to the teaching of the Roman Catholic Church. To go against the Church's teaching will be regarded as mortal sin and any theologian who deviates from the mind of the Church will lose their right to teach.

Whatever else may be said about this encyclical, one thing is clear and that is that Rome is as wedded to her false teachings as she ever was. Rome must not change if she is to remain what Luther called her — the masterpiece of the devil. It is not her reformation that is foretold in Scripture but her destruction. Only then will those enslaved by her be released from the bondage in which they have been held. Let us pray for her speedy downfall.

AIDS Deaths

According to one of the World Health Organisation's spokesmen it is predicted that there will be six million more deaths from AIDS by the end of the century. How sad it is to think that this disease is self-inflicted so far as those engaged in unnatural practices are concerned. Though governments in their folly refuse to outlaw these evil practices, yet God by inflicting men with the disease shows His abhorrence of these evils as He did when He poured down fire from heaven upon the cities of the plain. Only when society outlaws such practices can we hope for relief from this dreaded disease. It is vain for researchers to try to relate this form of behaviour to inherited genes. The Bible teaches otherwise.

Church Notes

Presbytery Meetings (D.V.)

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.

Southern: At Glasgow on 9th November at 6 p.m.

Western: At Laide on 30th November at 6 p.m.

Committee Meetings (D.V.)

Meetings of Committees will be held in Inverness Church on Tuesday, 5th October and Wednesday 6th October. For list of Committees see September issue of the Magazine.

Students at Aberdeen

The Interim Moderator of the Aberdeen Congregation, Rev. John Goldby, F.P. Manse, Farr, Inverness-shire would be pleased to hear from any students taking up residence in Aberdeen this year so that they can be contacted.

Sabbath Trading — Government Bill for England and Wales

The Government has issued its own Draft Bill containing four options aimed at reforming the Sabbath Trading Laws. None of the options are Scriptural nor are they an improvement on the present 1950 Shops Act. The New Bill is expected to be issued early in November 1993 with the aim of amending the law by next summer. We would urge our readers to write, at this stage, to their MPs asking them to vote against all four options and to call upon the Lord of the Sabbath to help us.

It is interesting to note that the President of the 'British Hardware Federation' writing to his members on the 28th July, 1993, said, "It is strongly felt that none of the Government's options are acceptable and therefore a substantial effort will be required to lobby to prevent any change in the law which would permit DIY shops to open on Sunday." It appears that their motives for such a stand come primarily from a family and business point of view. Nevertheless, their reasons are sensible and commendable and we wish them well in their fight.

Rev J. Goldby — Clerk to the Sabbath Observance Committee

Mission News

Miss Marion Graham and Miss Jessie Coote have been at home on furlough but expect to return to the Mission Field in Zimbabwe this month. Miss Norma MacLean, who has gone out as a teacher to Ingwenya, has now obtained her work permit. She is now on the Staff of the John Tallach Secondary School.

In Kenya Dr Christine MacDonald is recuperating after several attacks of malaria. We hope and pray that she will soon regain her health and strength and, in the Lord's kind providence, soon be able to resume her work at Sengeru. Meanwhile Miss Celia Renes is carrying on the work there. There is considerable opposition from the Roman Catholics in the Kissii area to our work there and they are doing all in their power to try and prevent our Mission being registered in Kenya. Yet the Lord can bring all their schemes to nought and overrule all these things for the good of the Mission.

Let the Church at home and overseas be constantly in prayer to the Lord

for sent ambassadors of the Cross to be raised up to declare the glorious gospel of Christ in the different countries in Africa — Zimbabwe, Kenya, Malawi and Mozambique — where the witness of our Church has been set up. We trust that that witness may be maintained and established more and more.

Acknowledgment of Donations

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

African Famine Relief: Anon. £40.

Centenary Commemoration: Mr and Mrs H. M. (Cheshire) £50.

Eastern Europe: Anon., per Rev. N.M.R. £110; Dutch Party of Rev. Budding and Oosten, £150 per Rev. N.M.R.

Foreign Mission Fund: Hembd children (U.S.A.) \$34; Anon. (Wilts) £200.

Italian Mission: Anon., per Rev. N.M.R. £56.20.

Magazine Free Distribution: Rev. G.W.B. (Aust.) £15.

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

Barnoldswick: Anon., Glasgow, £6.63 per R.M; Anon. £5; Anon. £20, both for Manse Fund; Anon. £200; Anon. £500, both for Barnoldswick Church; Anon. £90 for Centenary Coach; Anon., Holland, £10 for Barnoldswick Church Funds; Anon. £10 for Foreign Mission Fund; Anon. £10 for Eastern Europe Fund.

Inverness: Anon., £30; £30; £20; £20 for Sust. Fund; Anon., £100 for Zimbabwe Mission; Anon., £20 for Communion Expenses; P.S., Holland, £30 for Church Funds (all per envelopes in plate).

Laide: Friends, Rutherglen £30; Kinlochbervie and Scourie Congs. £200; Scourie Eastern Europe Meeting £35; Friends, Gairloch £20; Isle View Nursing Home £5.52 and £5.25; Friends, Sutherland £100; Anon., Laide £5; Skye Friend £10, all for Eastern Europe Mission and all per Rev. D.A.R.; Harmony Trust £150 towards work in Eastern Europe; Edinburgh Friend £20 for Eastern Europe; Friend, Strathburn, for Church Funds £5, both per C.R.; Altbea Friend, for Church Funds £20 (three times); R.M. £10; Friend, Lochcarron £10; Friend, Lochcarron £10; E.M. £20 for Sust. Fund, all per D.A.R.; Envelope in plate, £5 for Church Door Collection.

Portree: In memory of a beloved brother, £1000 for Church Amplifying System; Anon. £20 for Communion Expenses; Friend £15 where needed; Friend £10 for Sust. Fund, all per S.Y.M.; Friend £10 for Sust. Fund, per F.M.; M. de W. £60 for Congr. Purposes (envelope in plate).

Uig: J. MacA. £50; Anon. £20; Anon. £10; Anon. £5, all for Communion Expenses; Anon. £50 for Congr. Funds (all in church plate); Skye Friend, £50 for Congr. Funds, per Rev. D. M. MacD.; Anon. £20 for Kenya and Malawi Mission (in church plate).

FREE PRESBYTERIAN PLACES OF WORSHIP

- ABERDEEN — Church and Manse. Services as advertised in the local paper and Press & Journal. For information contact Rev. J. Goldby, Farr. Tel: 08083 357.
- APPLECROSS — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Thursday 7 pm. CUAIG — Sabbath 1 pm.
- BRACADALE and STRATH — BROADFORD — Sabbath 12 noon and 6 p.m.; Tuesday 7 p.m. PORTNALONG — Sabbath 3.30 p.m.; Wednesday 7 p.m. STRUAN — Sabbath 12 noon and 6 p.m.; Thursday 7 p.m. — Rev. G. G. Hutton, F.P. Manse, Broadford, IV49 4AQ. Tel: 0471 822 353.
- BREASCLETE — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- DINGWALL — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. BEAULY (Balblair) — Sabbath 6.30 pm; Thursday 7.30 pm — Rev. N. M. Ross, B.A., 10 Achany Road, IV15 9JB. Tel. 0349-64351.
- DORNOCH — Sabbath 11.30 a.m. and 6 p.m. See also LAIRG.
- DUMBLARTON — 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.
- EDINBURGH — Church, Gilmore Place, Tel: 031 229 0649 and Manse. Sabbath 11 am and 6.30 pm. Prayer Meeting Tuesday 7.30 pm — Rev. D. B. Macleod, M.A., Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 047 1920.
- GLASGOW — 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, (08083) 357.
- GLASGOW — DAVIOT — Sabbath 12 noon and 6 pm.
- GLASGOW — WILLIAM — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GLASGOW — ROSS (Ross) — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; OPINAN — Sabbath 3.30 pm; Tuesday 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 6.30 pm; Last Thursday of month, Gaelic 7.30 pm — Rev. Donald MacLean, 104 Baronald Drive, G12 0HY. Tel: 041 357 2315.
- GLASGOW — GLENDALE — 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, 63 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, Barnoldswick, Clwyd, 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 SW13 5LG. Tel: 081-764 5436.

NORTHERN IRELAND

LARNE — Station Road. Sabbath 11.30 am and 7 pm; Wednesday 7.30 pm — Manse: 33 Upper Cairncastle Road, Larne, BT40 2EF. Tel: 0574 274805. For further information from Mr John Falconer, Tel: 0547 278 751 or from Mr James Falconer, Tel: 0574 120 700.

OVERSEAS CENTRES OF WORSHIP

AUSTRALIA

GRAFTON, N.S.W. — 172 Farrow Street, Grafton. Sabbath 11 am and 7 pm; Wednesday 7.30 pm — Rev. E. A. Rayner, B.A., 90 Victoria Street, Grafton. Tel: 0674 22404.
 SYDNEY, N.S.W. — Corner of Oxford and Macquarie Streets, Riverstone. Sabbath 11 am and 6.30 pm; Prayer Meeting, Tuesday at 7.30 pm. For further information contact J. Van Praag, 85 Macquarie Road, Schofields. Telephone: (02) 627 2651.

CANADA

CHESLEY, ONTARIO — Manse and Church: 45 Queen Street, S.W. Sabbath 10.30 am and 7 pm, Wednesday 8 pm. contact Mr Gerrit Schuit, RR2, Chesley. Tel: 519 363 2502.
 TORONTO, ONTARIO — Church and Manse. No F.P. Church services at present.
 VANCOUVER, BRITISH COLUMBIA — Fifteenth Avenue and Fraser Street. For F.P. Church services contact Mr John MacLeod, 209-750 East Seventh Avenue, Vancouver. Tel: 874-9761.

NEW ZEALAND

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

ZIMBABWE

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