

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, North Uist and Zenka.

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

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

MAY — First Sabbath, Grafton; Second, Broadford, Chiedza, Scourie and London; Third, Edinburgh.

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

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

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, Ullapool and Wellington; Second, Applecross, and Flashadder; 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. 2

Pray for the Peace of Jerusalem

Jerusalem was a type of the Church of God. There the worship of God was established and there in His sanctuary the Lord God of Israel manifested His Presence. It was to Jerusalem that the tribes of Israel went up three times in the year at the set feasts in Israel. In David's time the ark was taken to Jerusalem, but it was not until Solomon's time that the temple was built in Jerusalem and the ark of the Lord brought into it. The ark of the covenant was the symbol of God's Presence amongst His people. Solomon at the dedication of the temple had to say: "But will God indeed dwell on the earth? behold, the heaven of heavens cannot contain Thee; how much less this house that I have builded?" This shows that Solomon had a true understanding of the greatness and glory of the God of Israel. Yet though God was the high and holy One who inhabiteth eternity and whose name is holy, and who dwells in the high and holy place, yet David could declare: "The Lord has chosen Zion; he hath desired it for his habitation." And of Zion the Lord Himself could declare: "This is my rest forever: here will I dwell; for I have desired it." The Lord will dwell in the midst of His church and of His people for ever. Such is the mind of the Lord God of Israel. Of Zion His Church He could say: "I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout for joy."

The low state of Zion in our day ought to make us wonder if the Lord will continue to manifest His Presence in His sanctuary and amongst His people. In the visible Church at the present time men have risen up who call in question the fundamental doctrines of the Bible. The Virgin Birth and Resurrection of Christ, as well as many other doctrines, are set aside by those who have a high place in the visible Church of God. The doctrine of a lost eternity has long been denied by many on the ground that

God is a God of love and therefore will never cast any of the children of men away for ever. Those who hold fast to this false belief do so in the face of what God has revealed of Himself as a sin-hating and sin-avenging Jehovah. God, who is a God of love, and who is love itself, is also a God of inflexible justice. He will not suffer sin to go unpunished and will indeed cast the wicked into hell and all the nations that forget God. The doctrine of the eternal deity of the Lord Jesus Christ is also denied by many holding office in the Church of God in the world. Little do such understand the consequences of such false belief. Man needs a Divine Saviour and nothing short of a Divine Saviour can rescue him from everlasting death, which is the due portion of his sins. It is in an Almighty Saviour that all His people have come to trust, so that all who deny His divinity are still in the gall of bitterness, and in the bond of iniquity. Such will find out to their everlasting sorrow if they do not repent, that the One whom they have despised is none other than the eternally begotten Son of the eternal Father.

As in Hosea's day, the Lord can say of many today what was applicable to Ephraim then: "I have written to him the great things of my law, but they were counted as a strange thing." The open denial of many of the fundamental doctrines of God's Word by men occupying high places in the Church is an indication of how low Zion has fallen in our day. That it should happen in England, where bishops of that Church have long been denying many of the doctrines of the Bible, should not surprise us, but that it should happen in the Church in Scotland, in the land of John Knox and other of the great Reformers, should fill us with dread. How much further can men go without becoming wholly atheistic in their belief while professing outwardly to be servants of the Lord Jesus Christ? And how much further, we should also ask, will the Lord permit men holding office within the visible Church to go, without pouring out the vials of His indignation and wrath upon us as a nation which has forsaken Him?

The peace of Jerusalem is bound up with the maintaining of the faith once delivered to the saints. The doctrines of God's Word are glorious, life-giving doctrines. These doctrines, so despised by infidel and impenitent men, fill the hearts of the redeemed in glory with inexpressible wonder and delight. To the true church on earth also, they are doctrines fitted to enrapture the soul. These doctrines of the Word of God are to be proclaimed among men for their salvation and it is as they are heartily embraced by poor sinners and by His people in a day of God's grace and mercy that they find there what fills their hearts with holy delight. What makes heaven a place of unity and happiness is that all are of one mind

in receiving the truth of God in all the wonder of the revelation it gives of God as a sin-pardoning God in Jesus Christ. So will there be unity and peace in the Church of God on earth only when men will embrace the whole counsel of God and be swallowed up in the glory and wonder of the revelation they find there. That such a time is promised in God's Word is clear or we would not be asked to pray for it. How is it to be brought about? The Word of God gives the answer — "They shall see eye to eye, when the Lord shall bring again Zion." But perhaps this means when they get to heaven. It cannot mean when they get to heaven for that would be a truism, as the very concept of heaven includes oneness of mind and heart, otherwise there would be conflict in heaven. We are assured then that a time is to come when men shall see eye to eye even here on earth — a time of millennial glory — when men "shall beat their swords into plowshares, and their spears into pruning hooks;" and when "nation shall not lift up sword against nation, neither shall they learn war any more." And why shall they do this? Because they shall be of one mind and all occasions of contention shall be taken away.

Let us contemplate what such a time shall be like when there will be peace in Jerusalem. One thing is certain — one will not need to go far to hear the Gospel. The same glorious doctrines will be proclaimed from every pulpit and the Lord alone shall be exalted in that day. What gatherings there will be then to hear the Word of God proclaimed in purity and power, and what gatherings there will be to Shiloh — for "unto Him shall the gathering of the people be". What days of the right hand of the Son of Man there shall be when the people gather on Communion occasions to keep in remembrance the dying love of their ever-blessed and ever-living Lord! If at Dornoch in Sutherland on a Communion occasion in time past, the Communion table was wet with the tears of the young communicants who sat at the last table, many of whom shortly afterwards were taken to glory, with what penitential joy will the death of Christ be observed when the Lord will bring again Zion!

Seeing these things are true — and verily we believe them to be true — then what need there is in this dark day — in the midst of all the apostasy of the present time — to pray for the peace of Jerusalem. But you will say — perhaps the time is yet far off. So were the people saying with regard to the building of the second temple in Haggai's time — "Thus speaketh the Lord of hosts saying, This people say, The time is not come, the time that the Lord's house should be built." But what had the Lord to say to them? "Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take

pleasure in it, and I will be glorified, saith the Lord." To us the Lord is saying in His Word: "Pray for the peace of Jerusalem," and He adds the promise: "They shall prosper that love thee." The Lord has said in His Word: "I will yet be enquired of by the house of Israel to do it for them." How are we to respond to this call? By putting our 'Amen' to what the Psalmist gives utterance to when he goes on to say concerning Jerusalem: "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

Sermon

By Rev. Neil Cameron, St. Jude's, Glasgow

"Ye should earnestly contend for the faith which was once delivered unto the saints."
— JUDE 3.

There are two important reasons why the Church of God should contend earnestly for the faith which was once delivered unto the saints. *First*. — The glory of God, in time, is so intimately connected with the revelation of His mind and name in the word of truth that the one is lost sight of as the other is ignored. (1) In the work of creation, as the Bible records it, the glory of the infinite wisdom, power and Godhead of the Trinity was made manifest. This is a mirror in which the psalmist saw much of His glory, when he exclaimed in an ecstasy of admiration, "When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?" (2) Immediately upon the entrance of sin, the inexorable glory of His justice, holiness, and truth blazed with such effulgence from His throne throughout the whole rational creation, thoroughly convincing the angelic hosts, "that God hath no pleasure in wickedness; neither shall evil dwell with him. The foolish shall not stand in his sight; he hates all workers of iniquity." They saw all this in "that God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The glory of His power and wisdom in creation, and of His justice, holiness, and truthfulness were all displayed anterior to the fall of Adam, and of his posterity in him. Adam yielded to the temptations of Satan, broke the covenant of his God, and thereby, the whole human race

immediately fell under the same sentence of condemnation with the angels that sinned. Satan may have thought that he had succeeded in ruining the whole human race, and in despoiling God of His glory in connection with the creation of man, and in destroying the image of God and His likeness in which man was created. The wisdom, power, justice, holiness, and truth of God would have remained impregnable forts defending His glory eternally; but Satan and man had obliterated, through sin, the obedience, reverence, and love due to God from His rational creatures of mankind. The victory seemed to be on the side of Satan. The whole human race were, willingly, his lawful captives, and were already on the way to hell. Who could deliver them? God's justice demanded their eternal punishment in that everlasting fire prepared for the devil and his angels. "Then thou spakest in vision of thy Holy One, and saidst, I have laid help upon One that is mighty." "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (3) Therefore a revelation of the free, sovereign love, purposes, mercy and grace of God was made to man, and therein the glory of the grace of God, in connection with the purpose of election, redemption, justification, sanctification, and glorification of sinners by the Mediator, or the seed of the woman held forth. The covenant of redemption or grace was brought to light whereby God should be glorified on earth, the works of the evil one destroyed, and the election of grace saved by Jesus Christ. Thus a glory accrues to God from the work of redemption, and restoration of guilty sinners that exceeds the glory of His justice in their condemnation. Against this glory of the grace of the Most High the adversary and his children have been contending since it has been revealed in this world. All the above facts are set forth in the Word of God, or "the faith which was once delivered unto the saints."

Second. — The eternal salvation of perishing and guilty sinners depends upon "this faith which was once delivered unto the saints." The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man. "Without faith it is impossible to please God." Again, "Faith cometh by hearing, and hearing by the Word of God." Therefore salvation is so absolutely connected with the Word of God that none of our lost race, capable of making use of it, can be saved without it. Infatuated he must be who endeavours its destruction, for "where there is no vision, the people perish." Let us now in humble dependence upon the Spirit of truth, consider the words of the text.

I. — The cause of contention.

II. — The two contending parties.

III. — The method prescribed for the saints in their contending for the faith.

Jude, as a faithful servant of Jesus Christ, seeing the faith attacked, warned the saints of the imminent danger to which they were exposed. He reminded them that they had had warnings in the inspired writings of Christ's apostles concerning this danger, and that they had much need of holding fast the form of sound words in faith and love which is in Christ Jesus. This was a duty which they owed to Christ's cause, to some who were led astray by the craftiness of the enemies of the faith, and to mankind down to the end of time.

I. — The cause of contention is "the faith which was once delivered unto the saints."

(1) This embraces the whole Word of God. "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him." "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." This word God continued to commit to His own Church from the first promise in the garden of Eden till the record was solemnly closed by the book of Revelation. No book or portion of this heavenly record had to be delivered twice. The saints of the Most High kept this precious deposit most carefully in every generation. Thus was the word of reconciliation committed to and kept by the Church till it has come to our hands, and will be kept by Christ's seed until He shall appear the second time sitting upon the great white throne. The Church is the pillar and ground of truth, and while she keeps lies without her ground, and the truth in its entirety emblazoned on her standards, she is terrible as an army with banners. The Church of Christ, taking her stand upon the rock of truth, overcomes by faith all her enemies. "My Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Nothing will overcome the devil, the world, and the flesh, but implicit faith in the Word of God. Who are the true Church? And how can they be distinguished? We answer briefly, "Where two or three are met together in my name." The saints having His Word as a lamp to their feet and a light to their path listened

to the voice of God in that word, and refused to be led away by the delusions of Satan. The Bible contained their whole faith regarding spiritual and eternal realities and the purposes of God towards a guilty and perishing world. The word that proceeded from His mouth was of more value to them than thousands of gold and silver.

(2) It is of the utmost importance that the word of the truth of the gospel should be so firmly held by the Church that none could be acknowledged as a member who should doubt any part of it; but it is in the heart that the Lord is delighted with the truth. The faith was once delivered to the saints personally and subjectively. The true nature of saving faith which justifies before God must be held. An error here is certain ruin. "Without faith it is impossible to please God." Faith without charity or love is nothing.

All sinners are by nature dead in trespasses and in sins. The dead can never awaken themselves. When the Lord asked Ezekiel the question, "Can these bones live?" the prophet replied, "O Lord God, thou knowest." The Holy Spirit, through the reading but especially the preaching of the Word, awakens the dead faculties of the guilty sinner to realise the wrath and curse of God's law and justice, under which he lies. This is fully demonstrated by the Word of God. The three thousand on the day of Pentecost, and the Phillippian jailor are indubitable proofs. Then the sinner begins in agony to ask the question, "What must I do to be saved?" He has got no knowledge of saving faith, however elaborate his knowledge of the letter of the Word of God may have been. The Holy Spirit through the Word quickens the dead soul, regenerating it by the Word, and works faith in the soul, and enables it to embrace Jesus Christ freely offered in the Gospel. Christ by His Spirit comes into the heart, and dwells there, and the believer by faith enters into Christ — lives and walks in Him. This faith is described in Scripture as "the gift of God," as "a most holy faith," and as "a precious faith." There is more in it than a mere assent to the historical facts and truthfulness of God's Word, for many can lay claim to that rational faith who are never saved. "The devils believe and tremble." Saving faith looks unto Christ in His humiliation, obedience, sufferings, and death, and lays hold, by the power of the Holy Ghost, upon Christ in all He did, and in all He now does before the throne of God, as the great High Priest, pleading the merit of His own death and shedding of blood upon Calvary's cross. The sinner takes Christ as his own. The love of God is shed abroad in his heart by the Holy Ghost, and he is made exceeding glad in the reconciled countenance of God the Father in Christ. He calls upon the heavens, seas, earth, and all that they con-

tain to help him to sing of the mercy of God for ever. As he feels himself now taken out of the fearful pit and miry clay, and his feet set upon the rock, he can take a view of the prospect set before his eye in the Word of God. God shines into his heart, giving the light of the knowledge of the glory of God in the face of Christ Jesus. Looking backwards, he sees the fountain from which all the grace and mercy flow which are revealed in this world, the electing love of God — Father, Son and Holy Ghost. The covenant of grace is unfolded to his mind, as it stands between the Father and the Son; the heart-melting love of Christ revealed in the pity and compassion of his humiliation, sufferings, and death, for sinners and for himself personally causes him to cry, "Who loved me, and gave himself for me;" the love of the Spirit by which He came to his guilty soul, awakened, quickened, and enlightened him in the knowledge of the fearful disease of sin, and of Jesus Christ, the great Physician; the pardon of sins which God, the Father, the Judge bestowed upon him, justifying him freely by imputing the righteousness of Christ to him, and bestowing faith upon him to receive Christ; the peace with God which flowed into his guilty soul in that moment in which the Spirit purged his guilty conscience from sin, and how this made all things new to him; the proof he had of this, in that the Spirit by the promise of the Word spoke it to his heart in some such words as these — "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." He is now amazed why other sinners are not seeing the beauty and the glory in Christ that fills his own soul with such delightful admiration. He cannot pass his fellow-sinners on the public road without urging them to believe in Christ and be saved. This is only a new-born babe. "As new-born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." The Holy Spirit keeps the Word almost without ceasing in the mouth of faith, and the soul drinks in and is "satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory." Children are not fit for wars and contentions. They must be weaned and made to eat strong food, like men, before they are sent a warfare. "Whom shall he teach knowledge, and whom shall he make to understand doctrine? them that are weaned from the milk and drawn from the breasts." The psalmist knew these things when he said — "Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." The weaned child by-and-by must be sent to school to learn. Into what school must he go? Christ says, "come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and

learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” The Apostle Paul describes what he learned in this school. “I have learned, in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound: everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.” The prophet Isaiah learned a difficult lesson before he became a soldier for Christ. “Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord saying. Whom shall I send, and who will go for us? Then said I, Here am I: send me. And he said, Go.” Though a man had all the learning this world can furnish, and all the faiths imaginable, if he should be ignorant of the learning which can be found only at the feet of Christ, and of the faith which is above the power of man but which is the gift of God, he cannot “earnestly contend for the faith which was once delivered unto the saints.” The weakest saint, who has got Christ dwelling in his heart by faith, will overcome all his enemies, and will come to the joys of eternal glory. “The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” But, as every inch of that way to Zion must be contended for by the sword of the Spirit, the believer need not expect rest by the way.

(To be continued)

Letter

by Rev. John Newton

Love to the Brethren

Dear Sir,

The apostle having said, “Marvel not, my brethren, if the world hate you,” immediately subjoins, “We know that we have passed from death unto life, because we love the brethren.” By the manner of his expression, he sufficiently intimates, that the want of this love is so universal, till the Lord plants it in the heart, that if we possess it, we may thereby

be sure he has given us of his Spirit, and delivered us from condemnation. But as the heart is deceitful, and people may be awfully mistaken in the judgement they form of themselves, we have need to be very sure that we rightly understand what it is to love the brethren, before we draw the apostle's conclusion from it, and admit it as an evidence in our own favour, that we have passed from death unto life. Let me invite you, reader, to attend with me a little to this subject.

There are some counterfeits of this love to the brethren, which it is to be feared have often been mistaken for it, and have led people to think themselves something, when indeed they were nothing. For instance:

There is a *natural* love of the brethren. People may sincerely love their relations, friends, and benefactors, who are of the brethren, and yet be utter strangers to the spiritual love the apostle speaks of. So Orpah had a great affection for Naomi, though it was not strong enough to make her willing with Ruth to leave her native country, and her idol-gods. Natural affection can go no farther than to a personal attachment; and they who thus love the brethren, and upon no better ground, are often disgusted with those things in them, for which the real brethren chiefly love one another.

There is likewise a *love of convenience*. The Lord's people are gentle, peaceful, benevolent, swift to hear, slow to speak, slow to wrath. They are desirous of adorning the doctrine of God their Saviour, and approving themselves followers of him who pleased not himself, but spent his life in doing good to others. Upon this account, they who are full of themselves, and love to have their own way, may like their company, because they find more compliances, and less opposition from them, than from such as themselves. For a while Laban loved Jacob; he found him diligent and trustworthy, and perceived that the Lord had prospered him upon Jacob's account; but when he saw that Jacob flourished, and apprehended he was likely to do without him, his love was soon at an end; for it was only founded in self-interest.

A *party-love* is also common. The objects of this are those who are of the same sentiment, worship in the same way, or are attached to the same minister. They who are united in such narrow and separate associations, may express warm affections, without giving any proof of true Christian love; for upon such grounds as these, not only professed Christians, but Jews and Turks, may be said to love one another: though it must be allowed, that believers being renewed but in part, the love which they bear to the brethren is too often debased and alloyed by a mixture of selfish affections.

The principle of true love to the brethren, is the LOVE OF GOD, that love which produceth obedience, 1 John, v 2. "By this we know that we love the children of God, when we love God, and keep his commandments." When people are free to form their connections and friendships, the ground of their communion is in a sameness of inclination. The love spoken of is spiritual. The children of God, who therefore stand in the relation of brethren to each other, though they have too many unhappy differences in points of smaller importance, agree in the supreme love they bear to their heavenly Father, and to Jesus their Saviour; of course they agree in disliking and avoiding sin, which is contrary to the will and command of the God whom they love and worship. Upon these accounts they love one another, they are like-minded; and they live in a world where the bulk of mankind are against them, have no regard to their Beloved, and live in the sinful practices which his grace has taught them to hate. Their situation, therefore, increases their affection to each other. They are washed by the same blood, supplied by the same grace, opposed by the same enemies, and have the same heaven in view: therefore they love one another with a pure heart fervently.

The properties of this love, where its exercise is not greatly impeded by ignorance and bigotry, are such as prove its heavenly original. It extends to all who love the Lord Jesus Christ in sincerity, cannot be confined within the pale of a denomination, nor restrained to those with whom it is more immediately connected. It is gentle, and not easily provoked; hopes the best, makes allowances for infirmities, and is easily entreated. It is kind and compassionate; and this not in words only, but sympathises with the afflicted, and relieves the indigent, according to its ability; and as it primarily respects the image of Christ in its objects, it feels a more peculiar attachment to those whom it judges to be the most spiritual, though without undervaluing or despising the weakest attainments in the true grace of the Gospel.

They are happy who thus love the brethren. They have passed from death unto life; and may plead this gracious disposition, though not before the Lord as the ground of their hope, yet against Satan, when he would tempt them to question their right to the promises. But, alas! as I before hinted, the exercise of this love, when it really is implanted, is greatly obstructed through the remaining depravity which cleaves to believers. We cannot be too watchful against those tempers which weaken the proper effects of brotherly love, and thereby have a tendency to darken the evidence of our having passed from death unto life. We live in a day when the love of many (of whom we would hope the best) is at least grown very

cold. The effects of a narrow, a suspicious, a censorious, and a selfish spirit, are but too evident amongst professors of the Gospel. If I were to insist at large upon the offences of this kind which abound amongst us, I should seem almost reduced to the necessity, either of retracting what I have advanced, or of maintaining that a great part (if not the greatest part) of those who profess to know the Lord, are deceiving themselves with a form of godliness, destitute of the power: for though they may abound in knowledge and gifts, and have much to say upon the subject of Christian experience, they appear to want the great, the inimitable, the indispensable criterion of true Christianity, a love to the brethren; without which, all other seeming advantages and attainments are of no avail. How is this disagreeable dilemma to be avoided?

I believe they who are most under the influence of divine love, will join with me in lamenting their deficiency. It is well that we are not under the law, but under grace; for on whatever point we try ourselves by the standard of the sanctuary, we shall find reason to say, "Enter not into judgment with thy servant, O Lord." There is an amazing and humbling difference between the conviction we have of the beauty and excellence of divine truths, and our actual experience of their power ruling in our hearts. In our happiest hours, when we are most affected with the love of Jesus, we feel our love fervent towards his people. We wish it were always so; but we are poor inconsistent creatures, and find we can do nothing as we ought, but as we are enabled by his grace. But we trust we do not allow ourselves in what is wrong; and, notwithstanding we may in particular instances be misled by ignorance and prejudice, we do in our hearts love the brethren, account them the excellent of the earth, and desire to have our lot and portion with them in time and in eternity. We know that the love we bear them is for his sake; and when we consider his interest in *them*, and our obligations to *him*, we are ashamed and grieved that we love them no better.

If we could not conscientiously say thus much, we should have just reason to question our sincerity, and the safety of our state; for the Scriptures cannot be broken, nor can the grace of God fail of producing in some degree its proper fruits. Our Saviour, before whom we must shortly appear as our judge, has made love the characteristic of his disciples; and without some evidence that this is the prevailing disposition of our hearts, we could find little comfort in calling him God. Let not this be accounted legality, as if our dependence was upon something in ourselves. The question is not concerning the method of acceptance with God, but concerning the fruits or tokens of an accepted state. The most eminent of these,

by our Lord's express declaration, is brotherly love. "By this shall all men know that you are my disciples, if you love one another." No words can be plainer; and the consequence is equally plain, however hard it may bear upon any professors, that though they could speak with the tongues of angels, had the knowledge of all mysteries, a power of working miracles, and a zeal prompting them to give their bodies to be burned in defence of the truth; yet if they love not the brethren, they are but as sounding brass or tinkling cymbals: they may make a great noise in the church and in the world; they may be wise and able men, as the words are now frequently understood; they may pray or preach with great fluency; but in the sight of God their faith is dead, and their religion is vain.

I am, &c.

Our Innumerable Sins

by David Clarkson

Consider the multitude of your sins. If any one sin be so infinitely evil in itself and in its effects, oh how evil is he, what need to repent, who is guilty of a multitude of sins! And indeed so many, so numerous are our sins, as it will be hard to find an expression which may help you to conceive how many they are. I cannot better shew how innumerable they are, than by shewing they are innumerable.

And this will be evident, if ye consider that before repentance, every act, word, thought, is a sin; you can do, speak, think, nothing but sin. A bad tree cannot bring forth good fruit. A soul, till implanted into Christ, can bring forth nothing that is good, nothing but sin. And one of the first-fruits after this implantation is repentance; till then nothing but wild grapes. Now if every act you did since you were born be sin, put all those acts together, and into what a multitude will they swell! They are without number, beyond knowledge. He that takes the strictest survey of his life and actions that is possible, cannot give an account of 'one of a thousand', Job 9: 3. Let him be as diligent as can be, yet where he takes notice of one, a thousand will escape his observation. Those that we know are not the thousand part of those we know not. The stars in the heavens, the hairs of our head, are far more easily numbered than our sinful acts. They are like the sands on the sea-shore, which cannot be numbered. And if sinful acts be innumerable, what account can we take of our words! They are more than innumerable, as being innumerable more than our actions; ay, and our thoughts more than both. What then? How many

are all put together? Ask man, ask angels; both will be nonplussed: Ps. 19, 'Who can understand his errors,' &c., Ps. 40: 12.

We lose ourselves when we speak of the sins of our lives. It may astonish any considering man to take notice how many sins he is guilty of any one day; how many sins accompany any one single act; nay, how many bewray themselves in any one religious duty. Whensoever ye do anything forbidden, you omit the duty at that time commanded; and whenever you neglect that which is enjoined, the omission is joined with the acting of something forbidden; so that the sin, whether omission or commission, is always double: nay, the apostle makes every sin tenfold, James 2: 10. That which seems one to us, according to the sense of the law, and the account of God, is multiplied by ten. He breaks every command by sinning directly against one, and so sins ten times at once; besides that swarm of sinful circumstances and aggravations which surround every act in such numbers, as atoms use to surround your body in a dusty room; you may more easily number these than those. And though some count these but fractions, incomplete sins, yet even from hence it is more difficult to take an account of their number.

And, which is more for astonishment, pick out the best religious duty that ever you performed, and even in that performance you may find such a swarm of sins as cannot be numbered. In the best prayer that ever you put up to God, irreverence, lukewarmness, unbelief, spiritual pride, self-seeking, hypocrisy, distractions, &c., and many more, that an enlightened soul grieves and bewails; and yet there are many more that the pure eye of God discerns, than any man does take notice of.

And besides, every one of these many sins manifest themselves in every duty many several ways, and every way sinful.

Now if so many sins be discernable in the best duty, and many more in every unlawful acts, and the acts themselves be innumerable that have such a numberless multitude of sinful attendants, what do ye think will the total arise to? Even such a sum, as all the arithmetic of men and angels cannot give an account of. If one sin, being so infinitely evil, deserve infinite punishment, being so horridly injurious to God, being so dangerously mischievous to the soul, call for shame, sorrow, indignation, hatred, &c., oh what then does such a multitude of sins, numberless even to astonishment, call for!

Think of the *guilt of sin*, that you may be humbled. Think of the *power of sin*, that you may seek strength against it. Think not of the *matter of sin* . . . lest you be more and more entangled.

JOHN OWEN

The Students of 1893

by Rev D. B. Macleod

(The following paper was read at the Centenary Meeting held in Edinburgh on 25th May, 1993.)

When the Declaratory Act was passed in 1892, a number of the students, some in Divinity and some in Arts, held a meeting and signed a Bond stating that they ceased to prosecute their studies with a view to the ministry of the Declaratory Act Free Church. The account of the Meeting and the Bond reads as follows:

“A meeting of Divinity and Arts students opposed to the Declaratory Act was held in Glasgow on the evening of Wednesday, November 2nd (1892). The finding of the meeting was as follows:— ‘Seeing the Declaratory Act is now an integral part of the Constitution of the Free Church of Scotland, we the undersigned, have ceased to prosecute our studies with a view to the ministry of that Church as now constituted’.”

It was signed by six Divinity students, namely, Allan MacKenzie, James S Sinclair, Alex MacRae, Neil Cameron, Roderick MacKenzie and John MacLeod, and by three Arts students, namely, George MacKay, Donald Beaton and Neil MacIntyre. These students did not wait to see if the Free Church would rescind the Declaratory Act. For them the Disruption Church was no more, and they refused to remain as students on her roll. This would seem a bold step for students for the ministry to take. What if none of the ministers separated from the Declaratory Act Free Church? Where would they be then? Would they not be left in the wilderness without prospect of ordination to the ministry? Whatever the outcome, they did not hesitate, believing that the circumstances required such bold and resolute action, and that the Lord would go before them and make their way straight. However, as events turned out, only four of the nine students who signed the Bond remained faithful to the testimony of the Free Presbyterian Church to the end. These were Neil Cameron, James S Sinclair, Donald Beaton and Neil MacIntyre. It is to these four we wish to refer at this time.

1. Mr Neil Cameron

Mr Cameron's biographer refers to the prominent place he had among his fellow-students of the Constitutional Party. He also records that at the Achnasheen meeting in 1893 he made his influence felt. He rejoiced at the stand made by Rev D. MacFarlane in the Assembly of 1893 and was a support to him in the crisis. It is recorded that “his fearless disposition, his earnest concern for God's truth, and his strong attachment to

the Scriptures and the doctrines of the Confession of Faith, made him a tower of strength." How clear he was as to the Scripturalness of the stand taken in 1893 is seen from the fact that, when William MacBeth of Applecross at a Fellowship meeting about that time revealed that he was seeking light on his duty as to whether or not he should separate, Rev Neil Cameron remarked to someone that William would soon be with them, as he was seeking light from the Lord and no other light could be given than to leave the Declaratory Act Church.

During the whole course of his life in the ministry of the Gospel, Mr Cameron was to prove indeed a leader amongst men and especially in times of trial in the Church. When others defected, he remained faithful to the testimony on the side of truth and did so to the end. His faithful preaching of law and Gospel was blessed to the awakening and conversion of many souls and to the good of the people of God. He himself once referred to a particular minister of the Church, saying he believed that that minister was more used than any other in the Church to the conversion of sinners. But others, who knew Mr Cameron well, were of a different view, and that Mr Cameron himself was more greatly blessed in this respect than the one he had mentioned. A large congregation attended his ministry in Glasgow and, on these occasions when he visited the Highlands and Islands at Communion seasons, large gatherings of people attended his ministry and felt amply rewarded in the blessing they received through the Word preached, which was attended with the power of the Holy Ghost sent down from heaven. What he was, as a faithful preacher and pastor, he was by the grace of God which was richly bestowed upon him. He would not take the glory of it to himself but would say with the Psalmist: "Not unto us. O Lord. Not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

His biographer and fellow-student, Donald Beaton, had to say of him: "From his student days until he breathed his last. Mr Cameron, like Bunyan's Mr Valiant-for-Truth, stood with his sword in his hand." In concluding Mr Cameron's biography, Mr Beaton could think of no more appropriate way of ending it than Bunyan's words describing the passage of Mr Valiant-for-Truth to the other side. This is how John Bunyan recorded his death:— " 'I am going,' he said, 'to my Father's; and though with great difficulty I have got thither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles, who will now be my rewarder.' When

the day that he must go hence was come, many accompanied him to the river side: into which, as he went, he said:— ‘Death where is thy sting?’ And as he went down deeper he said, ‘Grave, where is thy victory?’ So he passed over, and all the trumpets sounded for him on the other side.”

Mr James S. Sinclair

The second student I would refer to is Mr James S. Sinclair. He had finished two years in the New College in Edinburgh when the Free Church changed her relationship to the Westminster Confession of Faith by the passing of the Declaratory Act. As one of the signatories of the Bond, already referred to, he refused to enter the New College in 1892 but went later to Assembly’s College, Belfast to finish his course in Divinity.

His obituary states that as a preacher of the Gospel he held a high place in the hearts of the Lord’s people. As first Editor of the Free Presbyterian Magazine, which was begun in May 1896, he gained a reputation of literary ability and soundness of judgment. He became known as a defender of the faith once delivered to the saints. The spiritual tone of the Magazine left nothing to be desired. His leading articles were always of a consistently high standard. As Clerk of Synod he did his work with very commendable ability and faithfulness. He was possessed of a powerful intellect, a strong will, and warm affections and was scrupulously conscientious in his transactions in all temporal and spiritual matters. He was truly a trustworthy man in every respect. These sentiments are the expressions of one who knew him well.

He served as Editor of the Magazine and Clerk of the Southern Presbytery for a period of 25 years and as Clerk of Synod for 17 years. A year before his death his heart gave cause for concern and he was told by his doctor that if he continued with his work he would only live a year. He continued faithfully in the discharge of his duties as before and, as predicted by his doctor, he took a heart attack a year later. This took place immediately after the meeting of Synod in May 1921. He passed away to his eternal rest a day or two later.

3. Mr Neil MacIntyre

The third student I would mention is Mr Neil MacIntyre who laboured in Glendale, Stornoway, and latterly in Edinburgh. His obituary refers to the fact that he was intimately associated with Mr MacFarlane and the movement culminating in the formation of the Free Presbyterian Church. In his boyhood in Kilmallie he had the privilege of being under the pastoral care of that eminent servant of Christ, Rev D. MacFarlane, when he was minister there. Mr MacIntyre was present when Mr MacFarlane tabled his protest in the Assembly Hall. As a Divinity student he studied under

the scholarly tutorship of Rev J. R. MacKay and Rev Donald Beaton. In his ministry in Glendale he was energetic and full of zeal for the Lord and worked hard in breaking the 'bread of life' for his people, preaching, teaching, exhorting and catechising them. He commanded the respect of the whole community. In Lewis, where he laboured for 15 years, he was warmly received, and his labours were blessed to many. There were many of the Lord's people in Lewis at that time and his ministry was deeply appreciated. His last charge was in the city of Edinburgh where he was to labour for 27 years. With his lucid style of preaching he held the attention of his hearers as he expounded the Word of God faithfully, warning the careless and encouraging the poor in Zion. In detailing the circumstances of his death his obituary states: "Thus ended the pilgrimage of an outstanding servant of the Lord, an able minister of the Gospel, and a man dearly beloved."

4. Mr Donald Beaton

The fourth student to whom I will refer is Mr Donald Beaton. He was an Arts student along with Mr MacIntyre, and a friendship was formed between them which continued throughout all the changes and trials of their wilderness journey. Both of them exercised a long ministry in the gospel of the Lord Jesus Christ and they passed away within a short time of each other. Rev Donald Campbell, who succeeded Mr MacIntyre in Edinburgh, referring in his obituary of Mr MacIntyre to the fact that these aged ministers had passed away within a short time of one another, stated of them: "They were beautiful in their lives, and in their death they were not divided." Mr Beaton was for 27 years minister in Wick, Caithness, while the remaining years of his ministry were spent in Oban. His extensive knowledge of Presbyterian Church Law and History, together with his fairness, patience, firmness, wisdom and ripe experience made him a veritable pillar in both Presbytery and Synod for many years. He was recognised as a Church historian of repute. A number of books and articles relating to Scottish Church history came from his pen. His work as Church Tutor covered a period of 40 years. For part of that time he carried on the work single-handedly, taking students through all the departments of the curriculum. This was no mean feat. He succeeded Rev James S. Sinclair as Editor of the Free Presbyterian Magazine and carried on that work with much acceptance for a period of 28 years. From May 1936 he had the added responsibility of the Editorship of the Young People's Magazine, which was started in that year. Prior to this he had acted for 14 years as a most distinguished Clerk of Synod. Having served the Lord

in the ministry of the Gospel over half a century, he passed away to his everlasting rest in November 1953.

Of all these ministers it can be said that they did a noble work in helping to raise up the Lord's standard that was fallen down. A suitable epitaph over their graves would be: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." They have left a witness behind them as gracious, godly and faithful servants of Jesus Christ. May the Lord be pleased to raise up many more like them, true, humble followers of the Lord Jesus Christ, who will serve their generation as these men did in that noblest of all works — the ministry of the everlasting Gospel.

Relevance in Worship

by Rev. K. D. MacLeod

Time and again the cry has gone up that public worship must be made more relevant to modern man. In response the sermon has too often been shortened till it scarcely merits that description, and music has been given a wholly disproportionate place. There is no doubt about the effectiveness of such an approach in many cases. Some of those who have gone over to Rome have given as their reason the appeal to the senses of the ceremonial of Roman Catholic services. Dance and drama are also introduced into church services in the attempt to communicate with the congregation in a way that is seen to be relevant. But, even on a practical level, it is more than questionable if truth can be successfully communicated in such ways.

There is a far more important question to be asked: "What saith the Scripture?" And the answer comes back, "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1: 21). It is thus made perfectly clear that preaching is the particular means which God has appointed for bringing sinners to salvation.

Besides, nothing ought to be introduced into public worship without the express authority of God in Scripture. We do have that authority for the reading of these Scriptures — as well as for the explanation and application of them in preaching — and for prayer and praise. That praise, in accordance with the principle just mentioned, of Scripture authority, is to be confined to what is divinely inspired — the Book of Psalms — without instrumental accompaniment. On the other hand we certainly have no authority from Scripture for dance or drama. The spoken word may

no longer have the influence it once had, now that all too many people spend all too great a part of their time in front of a television screen, and so become over-dependent on visual communication. But the spoken word remains *the* God-appointed and God-honoured means of making known the glad tidings of a divine Saviour for a lost world. Yet to make these remarks is not to belittle the public or private reading of the Scriptures themselves.

Relevance is, however, a genuine problem, and most of all where the greatest efforts have been made to alter the form of public worship in the interests of relevance — but relevance as perceived by man in his natural state. The fact is that most modern preaching fails to address the deepest needs of man, needs which have remained unchanged since the Fall. In other words, most modern preaching actually is largely irrelevant. Individual sins may on occasion be mentioned, but the analysis is only skin-deep if sin, as sin, is not shown to be evil in and of itself, because sin is an act of rebellion against God our Creator.

If the basic fact of man's sin is ignored, preaching can only be superficial. Sin forms a barrier between man and God, and any attempt at religious worship which ignores sin cannot satisfy for long; in the end it must induce a feeling of irrelevance. One generation may be at home with a religion which is easier to bear than the more Scriptural version followed by their fathers, but the next generation realises, albeit unconsciously, that a religion which does not address the solemn reality of sin is not relevant to the real needs of the individual or of society.

Yet there is little point in identifying and describing the needs of man if one does not have a remedy for these needs. The sad reality is that the modern church, by and large, has no effective remedy for man's sin, nor, indeed, for the particular needs which they do identify. The Church pontificates endlessly about the need for reconciliation on the human level, which, of course, is right as far as it goes, for God commands everyone to love his neighbour as himself. But reconciliation between man and man is on a very insecure foundation where man is not reconciled to God.

The Saviour instructed, not only His first disciples, but the Church of every generation, "Go ye into all the world and preach the gospel to every creature" (Mk 16: 15). The good news about Christ as a crucified and risen Redeemer must therefore be at the centre of all preaching, if preachers are to be true to Him whom they claim as Master. What is more, preaching which ignores the gospel does not meet man in his deepest need and must, sooner or later, be perceived as basically irrelevant. And preaching which distorts the gospel cannot fare much better.

The relevance of the Scripture message of sin and salvation to men, women and children of all classes and of every level of intelligence has been demonstrated time and again throughout the world's history, and especially in times of revival. Think, for instance of the effect of Whitefield's preaching at Kingswood, outside Bristol, when the truth was applied to the miners' souls by the Holy Spirit, and their tears made white channels as they flowed down their coal-blackened faces.

In village and town throughout Reformation Europe that same power produced effects of the same kind. Yet a recent writer on the history of the Reformation in Europe cannot understand how the preaching of the Reformers met with such widespread acceptance from peasants and princes. He finds it impossible to believe that the demanding teaching of the Reformers can have been grasped by the people generally, and considers that their message "was rather badly suited to the cultural needs and ambitions of most of the lay people." The fact is that such preaching is based on the revelation made by an all-wise God, and is therefore adapted to the needs of human beings of every condition. It is its divine origin which gives such preaching its relevance. And it is always infallibly effective when it is applied by the Holy Spirit.

Some of these points were brought out very clearly by W. G. T. Shedd, an American professor of theology, over a hundred years ago. His remarks are by no means out of date, for the present state of the religious world is only a development of the trends of his time: "The doctrines of natural religion are differentiated from those of revealed religion by the fact that they will not bear everlasting repetition and constant expansion and illustration. You cannot preach year after year on the immortality of the soul and the nature of virtue, and preserve the theme ever fresh and new. There is a limit in this direction that cannot be passed with safety.

"But it is not so with the distinctively Christian truths. Even the dark, solemn theme of human corruption, expounded by one who has been instructed out of the written revelation, and the thronging, bursting consciousness of his own soul — even this sorrowful and abstractly repellent theme, when enunciated in a genuinely biblical manner, fascinates the natural man himself like the serpent's eye. Such a preacher is always felt to be original. Men never charge him with weakness and feebleness. And still more is this true of that other and antithetic doctrine of the divine mercy in the blood of the God-man."

Let us return to the question mentioned at the outset, of the attractiveness of public worship, and listen to John Owen as he points out that it "is agreed that there ought to be beauty and glory in divine worship,

and that they are most eminently in that which is directed and required in the gospel. But . . . this glory is spiritual and not carnal; so did our Lord Jesus Christ foretell that it should be; and that, unto that end, all distinctions of places, with all outward advantages and ornaments belonging unto them, should be taken away." At this point Owen refers to Christ's words to the woman of Samaria in John 4: 20-24, which conclude: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Owen goes on "to give a brief account of its glory and wherein it excels all other ways of divine worship that ever were in the world, even that under the Old Testament, which was of divine institution, wherein all things were ordered 'for beauty and glory'." Only the main points of Owen's argument are given (but in his words throughout):

1. The express object of it is God, not absolutely considered, but as existing in *three persons, of Father, Son and Holy Spirit*. This is the principal glory of Christian religion and its worship.
 2. Its glory consists in that constant respect which it hath unto *each divine person*, as unto their peculiar work and actings for the salvation of the Church. So it is described (Eph. 2: 18), "Through Him" — that is, the Son as mediator — "we have access by one Spirit unto the Father."
 - (1) The *ultimate object* of it, under this consideration, is God as THE FATHER. . . . This access in our worship unto *the person of the Father*, as in heaven, the holy place above, as on a throne of grace, is the glory of the gospel.
 - (2) The Son is here considered as a MEDIATOR — through Him we have this access unto the Father. This is the glory that was hidden from former ages, but brought to light and displayed by the gospel. . . . To ask God expressly in the name of the Son, as mediator, belongs unto the essence of the gospel worship.
- It is He who makes the persons of the worshippers and their duties *accepted* of God.
- He is the administrator of all the worship of the Church in the holy place above, as its great *High Priest* over the house of God.
- His *presence* with and among gospel worshippers in their worship gives it glory.
- (3) It is in ONE SPIRIT that we have *access* unto God in His worship; and in His administration doth the apostle place the glory of it, in opposition unto all the glory of the Old Testament.

The whole *ability* for the observance and performance of it, according to the mind of God, is from Him alone. His communication of grace and gifts unto the Church is that alone which makes it to give glory to God in His divine service.

By Him the sanctified minds of believers are made *temples of God*, and so the principal seal of evangelical worship.

By Him is the Church led into internal *communion* and converse with God in Christ in light, love and delight, with holy boldness.

Owen makes the further point, that “there is a *spiritual light* required that we may discern the glory of this worship, and have thereby an *experience* of its power and efficacy in reference unto the ends of its appointment”. So “in the time of the papal apostasy those who had the conduct of religion could discern no glory in these things, nor obtain any experience of their power. . . . The *notion* must be retained that divine worship is to be beautiful and glorious. . . . To this end they set their inventions on work to find out ceremonies, vestments, gestures, ornaments, music, altars, images, paintings, with prescriptions of great bodily veneration. . . . This light and experience being lost, the introduction of *beggarly* elements and carnal ceremonies in the worship of the Church, with attempts to render it decorous and beautiful by superstitious rites and observances — wherewith it hath been defiled and corrupted, as it was and is in the Church of Rome — was nothing but the setting up of a deformed image in the room of it. . . . But hereby, instead of representing the true glory of the worship of the gospel, wherein it excels that under the Old Testament, they have rendered it altogether inglorious in comparison of it; for all the ceremonies and ornaments which they have invented for that end come unspeakably short, for beauty, order and glory, of what was appointed by God Himself in the temple — scarce equalling what was among the Pagans. . . .

“To obtain, and preserve in our hearts, an experience of the power and efficacy of that worship of God which is in spirit and in truth, as unto all the real ends of divine worship, is that alone which will secure us. Whilst we do retain right notions of the proper object of gospel worship, and of our immediate approach by it thereunto — of the way and manner of that approach, through the mediation of Christ and assistance of the Spirit, whilst we keep up faith and love unto their due exercise in it (wherein, on our part, the life of it doth consist) preserving an experience of the spiritual benefit and advantage which we receive thereby, we shall not be easily inveigled to relinquish them all and give up ourselves unto the embraces of this *lifeless image*.”

Today likewise it is only in the spiritual exercise of a renewed heart that there can be the true worship of God. And it is under the preaching of, especially, the ever-relevant truths of sin and salvation that we may expect sinners to be brought to a state in which they are capable of such spiritual exercise, first on earth, and then eternally in heaven.

Book Reviews

LETTERS OF HENRY VENN. Banner of Truth Trust. 594 pp. £12.95.

We welcome this hardback edition of the Letters of Henry Venn, one of the noted evangelical ministers in the Church of England in the second half of the eighteenth century. The note on the cover of the book states that these letters contain, on virtually every page, practical spiritual counsel of perennial wisdom applicable to a wide variety of situations. With that assessment we agree. The book also contains a memoir of his life which will be of interest to readers. But it is the letters themselves which will be relished by the exercised people of God. Like other books of letters it can be taken up and put down at will, as the letters are often quite distinct from one another, though in some instances a subject is followed through in more than one letter. Though not reaching the spiritually elevated tone of Rutherford's Letters, which are in themselves unique, yet it compares favourably with Newton's Cardiphonia, and other similar volumes of letters.

D.B.M.

AN EARNEST MINISTRY by John Angell James. Banner of Truth Trust, 295 pp, £7.95.

The Banner of Truth is to be commended for the re-issuing of this volume on the ministry. It's full title is "An Earnest Ministry. The Want of the Times". If John Angell James had reason to lament a century and a half ago the lack in his day of an earnest ministry how much more in our time. In this volume he points preachers to their high calling as ambassadors for Christ. Referring to the words in common use, "Be in earnest," he says: "What distinctness of aim, what fixedness of purpose, what resoluteness of will, what diligence, patience and perseverance in action, are implied or expressed in these last three words." If this is true in relation to ordinary employments, "how strictly does this apply to the ministry of God's Word, which relates to the most momentous matters that can engage the human understanding." After opening up the nature of earnestness he goes on to apply it to preaching and to the pastorate.

He gives examples of earnestness in the ministry and closes the book by showing how earnestness is to be obtained. It would be good if every minister in the nation would read this volume, and be stirred up to seek the earnestness of which John Angell James speaks and seeks to elucidate. We recommend the book highly.

D.B.M.

Notes and Comments

Heretical Belief

Dr Jenkins, Bishop of Durham, who expects to retire this year, has made himself notorious for his attacks on orthodox Christian beliefs. His latest foray has been against the doctrines of a lost eternity and of the Second Coming of Christ. As he has already disposed of such doctrines as the Deity of Christ and the Virgin Birth to his own satisfaction, we need not be surprised at his attack on other doctrines of Holy Writ, and replacing them with doctrines more palatable to his fallen nature. The Bishop is an intellectual, and judges the Word of God by his natural, unsanctified understanding. Being still spiritually blind he cannot even recognise that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." It is as foolish for the Bishop of Durham to pontificate on the doctrines of truth as for a blind man to pontificate on colours. If his eyes are opened in the mercy of God on this side of eternity, he will then acknowledge to be true what he now denies. If not, he will discover on the other side of death the awful reality of a lost eternity.

The "Scotsman" maintains, following an investigation made by that newspaper that there are senior Church of Scotland ministers who deny the Deity of Christ. The paper reported that Rev Gilleasbuig MacMillan, minister of St Giles and a Chaplain to the Queen, asserted that the Virgin Birth was not important and that he would agree with Paul Tillich that it would be a good idea for Christian belief if the word 'God' was set aside for several hundred years because it was so misleading. Rev Dr James Weatherhead, Moderator of the General Assembly is reported as claiming that he was saying nothing derogatory to the Virgin Birth in saying it is a symbol. Professor Tom Torrence challenged any minister who rejects belief in the Deity of Christ to have the moral courage and honesty to resign. It remains to be seen whether the Church of Scotland will take any action to root out heretical belief. We fear not, even though it has caused considerable disquiet in some areas.

Sabbath Trading

As noted in last month's issue the House of Commons approved of a Bill allowing large stores to open for six hours and smaller shops unlimited opening on Sabbath in England and Wales. To all intents and purposes it is little different from the total deregulation which was rejected. The consequences for the nation will appear in due time. The nation that will not serve the Lord will be utterly wasted. Men have lost sight of God, but God has not lost sight of men. The result of the vote is an indication of the moral standing of the members of the present House of Commons. The Bible tells us that "when vile men are high in place, the wicked walk on every side". There is a very close connection between the moral standing of the rulers and the violence and evil that is practised by those ruled. The condition of Britain therefore can only grow worse.

A United Ireland — the Aim of the Papacy

Last month we noted the desire of the IRA and the Irish Government for a United Ireland. It is also an affront to the Pope of Rome that part of an island that he claims as his own domain should be in the hands of Protestants. His henchman in the IRA have been attempting for several decades to fulfil his desire. Now the British Prime Minister has joined in the fray by saying in an agreement between the British and Eire Governments that there is no bar to a United Ireland. This is only playing into the hands of the murderers and gives them encouragement to continue their struggle to overthrow Protestantism in the north of Ireland. Now it would seem that the Eire Prime Minister would have Mr Major join him in pressurising the North to join with the South. So long as the Protestants in Northern Ireland remain firm in their opposition to all these schemes of their enemies there is little likelihood of the will of the South prevailing. A call for the demilitarisation of the North by the men in the South is an attempt to weaken the hands of the people of Ulster, but we trust that the British Government will reject it out of hand. Peace will come to Ireland when the people of Ireland, North and South, embrace the Prince of Peace. It is enlightening to note that the courier for our Prime Minister's message to the IRA in March was a Roman Catholic priest, as revealed in the Press.

Divorce

It appears that Britain has more single mothers and divorced couples than any other European Community country. The Lord Chancellor has issued a consultation paper for reform of the ground of divorce. The sole

ground of divorce would be irretrievable breakdown, but that breakdown would be established by one of the parties filing a notice and waiting for one year. During this time couples will be expected to attend a mediation interview. The proposals have come under strong criticism from some quarters. The sad fact is that the door to divorce has been made so wide that little incentive is given to reconciliation. What a sad plight the nation is in when both creation ordinances — marriage and the Sabbath Day — are trampled underfoot. It bodes ill for the future.

Back to Basics

The Prime Minister at the Conservative Conference made a great deal of the need for the nation to get back to basics, which was taken almost universally to mean a return to proper Christian standards and moral values. Sad to relate, the Prime Minister has now gone back on this by saying that it did not include the moral standards of the private lives of Members of Parliament. One of the Ministers' immoral conduct was brought to light, yet the Prime Minister wished to retain him in office. However the opposition of the MP's local party ultimately forced him to resign. It is regrettable in the extreme that the Prime Minister should have compromised in this way the stand he had taken at the Party Conference.

Human Fertilisation and Embryology

The Human Fertilisation and Embryology Authority has announced that a consultation document is to be released which highlights dangers that have arisen in connection with test-tube babies. The use of aborted foetuses to aid this programme is being called in question. It is thought that fertility clinics in Britain are likely to be banned from using this controversial technique. It may be that this and other developments recently brought to light will bring people to see that the road along which research has gone in this field is contrary to Christian ethics and should never have been set out on from the start. It would be for the benefit of the nation if this whole programme could be abandoned altogether, and the skills of those employed in it used in fields of legitimate scientific and medical research.

The Vatican and Israel

The Vatican and Israel have signed an agreement to normalise relations and exchange envoys. Vatican officials said the agreement aimed to give the R.C. Church an official status and legal identity in Israel. It would

also open the way for a visit to Israel by the Pope as he is keen to visit Jerusalem. No doubt the Pope has his eye on Jerusalem. The Israeli Government would do well to keep its eye on the activities of the Roman Church within its borders. The Pope and his underlings are far from being the messengers of peace which they pretend to be. Rev. Lachlan MacKenzie predicted that the time would come when the Pope would sit on Zion hill. Time will tell whether his prediction is to be fulfilled.

Mission Notes

It was a great disappointment to Dr Christine and her husband, and to Celia Renes when, at Sengera Hospital in Kenya, the work had to stop for a period, while Dr Christine went home to Scotland for health reasons. The work at the hospital had been greatly complicated by the fact that, despite repeated applications, the registration of the Free Presbyterian Church had not been granted in Kenya. For this reason the hospital could not be fully operational, nor the staff accepted on a regular basis by the Government. When Mr Donald MacDonald returned from Scotland after his two weeks there, on the advice of the Foreign Mission Committee, he engaged a lawyer to pursue the question of registration. The happy outcome was the discovery that there had been a letter from the Attorney-General on file since June 1993, stating that he saw no reason why the Church should not be registered. It was said that the file had been mislaid. There was great rejoicing over the news.

Miss Jessie Coote's presence on the Mission during Dr Christine's illness and after she and her husband had left for the U.K. was providential, otherwise Miss Celia Renes would have been on her own. In a note Jessie says, "I am still in Kenya. The Mission at Sengera is in a beautiful spot at the top of a hill overlooking a lush green valley where the people have planted neat little fields of maize, tea, bananas, pineapples in abundance, and lots of green vegetables. We have closed the Clinic for the time being and we are packing up everything. About two weeks ago a huge container arrived from a charitable organisation in Holland known as 'Dorcas'. It contained sufficient equipment to furnish a small hospital. There are beds, blankets, pillows, linen, dressings, bandages, an incubator, and a scanning machine." With such a wealth of material Jessie says she cannot but believe that in the Lord's time the work will go ahead.

Donald MacDonald is at present in Zimbabwe. He had arrived there in time for the Bulawayo Communion which he and Christine had enjoyed so much on a previous occasion. He is now engaged in the financial side

of the work there. Jessie left for Zimbabwe on December 22nd, while Celia left for a short holiday in Holland. It is expected that Celia and her friend, Truus Ringelberg, will be back in Kenya by the end of January 1994, to begin work in the Clinic.

We await news from Zimbabwe and trust that prayers have been answered for those who were seriously ill. **J.N.**

Church Notes

Presbytery Meetings (D.V.)

Southern: At Glasgow on 8th February at 6 p.m.

Zimbabwe: At Bulawayo on 8th March at 2 p.m.

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

Canadian: At Inverness on 22nd March at 9 p.m.

Committee Meetings (D.V.)

The Church Committee Meetings will be held in Inverness on Tuesday 22nd March and Wednesday 23rd March (D.V.). A full notice will appear in the March issue of the Magazine.

Ordination and Induction at London

On Thursday evening, the 16th December, 1993, the Southern Presbytery met in the London Church to ordain and induct Rev Keith Watkins. Probably for the first time since the Varden Street building had been our property, it was practically full. Some of those from other churches were known to the congregation, but there were many who were strangers, some of whom afterwards said that they had been very impressed by the service.

As expected, no objections followed the reading of the Proclamation, and Rev. Donald MacLean conducted public worship. The text was, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake," (2 Cor. 4: 5). The sermon was very appropriate. Rev Donald Ross and Rev Neil Ross who were present, were associated

Notices re Synod Agenda

Clerks of Presbyteries, Conveners/Clerks of Committees and all interested parties should note that all items of business intended to be placed on the Synod Agenda must be in the hands of the Clerk of Synod by Tuesday, 22nd March, 1994 (D.V.).

D. B. Macleod,
Clerk of Synod

with the Presbytery. After the Narrative of proceedings leading the Call had been read, Rev Lachlan MacLeod, the Moderator put to Mr Watkins the solemn Questions whose answers indicate that the Probationer promises to be, with God's help, a true minister of Christ, and a wholehearted loyal minister of the Free Presbyterian Church of Scotland. After Mr Watkins had signed the Formula, the Moderator came down from the pulpit and with the other ministers, laying hands on the head of the kneeling Probationer, did with most solemn prayer ordain him to the office of the ministry, and then inducted him to the pastoral charge of the London Congregation. All the members of the court then followed the Moderator's example of giving the right hand of fellowship to the new pastor.

The Rev D. B. MacLeod then gave good advice to Mr Watkins and Rev A. McPherson addressed the congregation. Interestingly, both of them were former ministers of the congregation. The Clerk then read nine messages of goodwill, and the two visiting ministers conveyed the good wishes of the Western and Northern Presbyteries. Next, on behalf of the London Congregation, Mr Edward Greene, elder, made a presentation to Rev L. MacLeod in token of their gratitude for the way he had looked after their affairs during the vacancy, and also gave a welcoming present to the new minister and his wife. The service was then closed with the singing of Psalm 117 and the benediction, after which Mr Watkins went to the door to shake hands with the departing congregation. We can only pray that this new ministry in London will be blessed in the way of souls being saved, and saved souls nourished with the spiritual meat of the kingdom. May it please the Lord also to bring many from the great city into the London Congregation for their soul's good and the building up of Christ's cause!

Before leaving the church, the congregation were informed that by courtesy of the London Hospital, its boardroom had been made available for the providing of refreshments, and almost everyone walked along to it. They found that the ladies of the congregation had made an abundant provision, and that there was full opportunity to meet one another.

Resignation of Rev Lachlan MacLeod

This took place in the Presbytery which continued to meet after the service. Rev L. MacLeod tendered his resignation on health grounds, and with great regret it was accepted. The whole court joined in expressing their sadness at parting with and losing the services of one for whom they had the highest respect and brotherly affection. After Mr MacLeod had

left, Rev D. MacLean read an appreciation of his service to the Presbytery, and it was decided that it should be embodied in the minutes, a copy sent to Mr MacLeod, and sent to the Free Presbyterian Magazine along with the account of the Ordination Service.

Rev Lachlan MacLeod — An Appreciation

The Southern Presbytery at its meeting in London on Thursday, 16th December, 1993, felt saddened by the fact that the Rev Lachlan MacLeod tendered his resignation from the charge of the Greenock congregation on grounds of ill health. In these circumstances, the Presbytery felt that they had no alternative but reluctantly to accept Mr MacLeod's resignation. The Presbytery agreed that an appreciation of Mr MacLeod should be entered into its permanent records in the following terms:—

Rev Lachlan MacLeod who is a native of the Isle of Skye was ordained and inducted into his first charge as a minister of the Free Presbyterian Church of Scotland at Uig in the Isle of Lewis on 29th January, 1953. There he laboured faithfully and with much acceptance for the period of 12 years. He then accepted a call to the Greenock congregation to fill the vacancy left by the lamented death of the late Rev James MacLeod. He was inducted into this congregation on 3rd March, 1965 where he continued his faithful and much appreciated ministry. His retiral now means that he has served over 40 years in the ministry.

Mr MacLeod was diligent in his attendance at meetings of Presbytery and took his full share of the work involved. He also served on many Committees in the Church. He also undertook visits as Deputy of the Church to New Zealand and Canada.

Mr MacLeod's relations with members of the Presbytery were of a most cordial kind. He was indeed a brother beloved, and it is with sadness we see his seat on the court becoming empty. The Presbytery wish both himself and Mrs MacLeod, who has been a true helpmeet to him, the Lord's blessing on his retirement. It is hoped that the Lord will enable him to continue to preach the joyful sound of the Gospel as opportunity arises.

Alex McPherson, Clerk

Centenary Video

It is proposed that a short re-run of the Church Centenary Video will be done at the initial cost of £11.50 per copy. If anyone would like a copy, please contact the Church Bookroom (041 332 1760) and place your order.

This is the last chance to obtain a copy at this price, thereafter the price will be increased.

Notice to Conveners/Clerks of Standing Committees

The Conveners/Clerks of all Standing Committees should note that all Committee Reports must be in the hands of the Clerk of Synod by Tuesday, March 22nd, 1994, for printing purposes (D.V.). These Reports should contain information of the work of the Committees during the year. Recommendations and proposals should be sent up as separate items for the Synod Agenda.

D. B. Macleod
Clerk of Synod

Editor's Fax Number

The Editor's Fax Number has now been changed and is the same as his telephone number, i.e. 031 447 1920.

Acknowledgment of Donations

The General Treasurer, Mr R. A. Campbell, 133 Woodlands Road, Glasgow, wishes to acknowledge with sincere thanks the following donations:—

Eastern Europe Mission: W.C. £100; Surplus from Sale of Centenary Bibles (2nd Instal.) £760.

Foreign Mission: W.C. £50; Ullapool Friend £50; A Friend, Raasay, per Rev. J. R. T., £250; Estate of D. MacKay, Flashadder £500.

Outreach: W.C. £50.

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

Bracadale-Strath: C.D. and E. £50 for Sust. Fund (Envelope in plate).

Inverness: Anon. £20; £210; £20 for Sust. Fund; Anon. £100 for T.B.S., all per envelopes in plate.

North Harris: Anon. £3572.58 for Church Funds, per Bank of Scotland, Tarbet; Friend, Kyles, £5 for Church Door Collection, per A.J.M.; M.M., Cluer, £10.66 for Bus Fund; R.M.L., Cluer, £4 where most needed, both per J. McL.; Friend, Kyles, £50 for Sust. Fund, £25 for Home Mission Fund; £25 where most needed.

North Tolsta: Anon., Tolsta, £10 for Church Repairs (in plate); Friends of the Cause, £10 for Manse Repairs, per D. McK.; Friend of the Cause, Breasclete, £10 for Communion Expenses (in plate); Friend, £10 for Congregational Purposes, per D. McK.; In memory of loving parents, £20 for Church Funds (in plate); In loving memory of our loved parents, £20 for Heating.

Shieldaig: Mr N. MacC. £10, where most needed, per D. Mc.

Stornoway: Miss K.A. MacLeod, The Cottage, Callanish, £60 per Rev. J. MacLeod; C., £100 per Church plate, both for Sust. Fund; From Estate of Mrs C. MacPhail, £100 for Congr. Funds; Anon., £5 where needed, per Church plate.

FREE PRESBYTERIAN PLACES OF WORSHIP

- ABERDEEN** — Church and Manse. Services as advertised in the local paper and Press & Journal. For information contact Rev. J. Goldby, Farr. Tel: 08083 357.
- APPLECROSS** — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Thursday 7 pm. **CUAIG** — Sabbath 1 pm.
- BRACADALE and STRATH** — **BROADFORD** — Sabbath 12 noon and 6 p.m.; Tuesday 7 p.m. **PORTNALONG** — Sabbath 3.30 p.m.; Wednesday 7 p.m. **STRUAN** — Sabbath 12 noon and 6 p.m.; Thursday 7 p.m. — Rev. G. G. Hutton, F.P. Manse, Broadford, IV49 4AQ. Tel: 0471 822 353.
- BREASCLET** — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- BINGWALL** — 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.
- BIRNOCH** — Sabbath 11.30 a.m. and 6 p.m. See also LAIRG.
- BIRNART** — Wilburn Crescent. Sabbath 11.15 am and 6.30 pm; Thursday 7.30 pm. Manse: 30 Barloan Crescent.
- BIRNDEE** — Park F.P. Church, 70 Arbroath Road and Manse. Sabbath 6.30 pm; Wednesday 7.30 pm — Rev. A. MacPherson, 11 Mavisbank Gardens, Burghmuir, Perth. Tel: 0739 442992.
- BIRNDOON** — No F.P. Church services at present.
- BIRNBURG** — 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: 011 447 1111.
- BIRNBY** — 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: 01080 1111.
- BIRNTHADD** — 1st Tuesday of the month 7 p.m.
- BIRNTHWILL** — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- BIRNTHLOCH** — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; **OPINAN** — Sabbath 3.30 pm and Wednesday 7 pm; **MELVAIG** — Sabbath 11 am and 3.30 pm and **INVERASDALE** — Sabbath 3.30 pm. Rev. A. E. MacDonald, M.A. Tel: Gairloch 2247.
- BIRNTHASGOW** — 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 — Manse, 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. **ROGART** — No F.P. Church services at present. **DORNOCH** — Sabbath 11.30 am and 6 pm. Prayer Meeting, Tuesday 7.30 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 (0478) 612668. Post Code IV51 9ES.
- 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; **WORDALE** — Wednesday 7.30 pm (as intimated) — Rev. John MacLeod, M.A. Post Code PA87 2LA. Tel: 0851 702755.
- TAIN** — Church and Manse. F.P. Church services: see **DORNOCH**. **FEARN** — Church. No F.P. Church services at present. Contact Rev. D. Boyd, Inverness. Tel: 0463 712872.

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

ENGLAND

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

NORTHERN IRELAND

LARNE — Station Road. Sabbath 11.30 am and 6.30 pm. Wednesday 7.30 pm — Manse, 23 Upper Cairncastle Road, Larne, BT40 2EF. Tel: 0574 274865. Further information from Mr John Thomson, Tel: 0547 278 751 or from Mr James Falconer, Tel: 0574 273 294.

OVERSEAS PLACES OF WORSHIP

AUSTRALIA

GRAFTON, N.S.W. — 172 Fitzroy Street, Sabbath 11 am and 7 pm; Wednesday 7.30 pm — Rev. E. A. Rayner, B.A., 90 Victoria Street, Grafton 2460. Tel: 066 621471.
 SYDNEY, N.S.W. — Corner of Oxford and Regent Streets, Sabbath 10.30 am and 6.30 pm; Prayer Meeting, Tuesday at 7.30 pm. For further information, contact Mr Van Praag, 65 St. James's Road, Schofields. Telephone: (02) 627 2651.

CANADA

CHESLEY, ONTARIO — Manse and Church, 10 South Street, Sabbath 10.30 am and 7 pm, Wednesday 8 pm. Contact Mr Gerrit Schuit, RR2, Chesley, Tel: 0709 2211.
 TORONTO, ONTARIO — Church and Manse. No F.P. Church services at present.
 VANCOUVER, BRITISH COLUMBIA — Fifteenth Avenue and Main Street. For F.P. Church services contact Mr John MacLeod, 209-750 East Seventh Avenue, Vancouver. Tel: 674-9761.

NEW ZEALAND

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

ZIMBABWE

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

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