

The Free Presbyterian Magazine

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

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

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Reformed in Doctrine, Worship and Practice

FREE PRESBYTERIAN CHURCH OF SCOTLAND

Moderator of Synod: Rev. D. MacLean, 104 Baronald Drive, Glasgow, G12 OHY.
Clerk of Synod: Rev. D. B. Macleod M.A., Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel. & Fax No: 031 447 1920.

Assistant Clerk: Rev. A. E. W. MacDonald, M.A., F.P. Manse, Gairloch, Ross-shire.

General Treasurer and Publications Treasurer: Mr Rod A. Campbell, 133 Woodlands Road, Glasgow, G3 6LE. Tel: (041) 332 9283. Fax No. (041) 332 4271.

Law Agents: Brodies, W.S., 15 Atholl Crescent, Edinburgh.

Clerks to Presbyteries —

Northern: Rev. D. M. Boyd, 11 Auldcastle Road, Inverness, IV2 3PZ.

Southern: Rev. Alex. MacPherson, 11 Mavisbank Gdns., Burghmuir, Perth.

Western: Rev. A.E.W. MacDonald M.A., F.P. Manse, Gairloch, Ross-shire.

Outer Isles: Rev. J. Macleod, M.A., F.P. Manse, Stornoway, PA87 2LA.

Skye: Rev. F. Macdonald, M.A., F.P. Manse, Portree, Isle of Skye, IV5 1SS.

Australia and New Zealand: Rev. J. A. T. van Dorp, 14 Thomson Street, Stornoway.

Canadian: Rev. J. MacLeod, M.A., F.P. Manse, Stornoway, Scotland.

Zimbabwe: Rev. Aaron Ndebele, Ingwenya Mission, Private Bag T5445, Bulawayo.

Zimbabwe Mission Office: 9 Robertson Street, Parkview, Bulawayo. Tel: 031 62636.

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Editor: Rev. D. B. Macleod M.A., Napier House, 8 Colinton Road, Edinburgh EH10 5DS. Tel: 031 447 1920.

Gaelic Supplement Editor: Rev. John MacLeod, M.A., F.P. Manse, 16 Matheson Road, Stornoway, Isle of Lewis.

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

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

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

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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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The Churches in Scotland Today

The visible Church in Scotland was favoured with glorious days in times past. The Lord was pleased to pour out of His Holy Spirit upon our beloved land at various times in our history. By it the Lord turned what was a wilderness into a fruitful field, so making His people to rejoice and be glad. This was true at the Reformation, as well as at those times when, in a special manner, the Holy Spirit visited our land with refreshing showers. At such times it could be said of the Church in Scotland, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" How different is her condition today! How far she has fallen from the time of her pristine glory so that it can be said now, "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers." Her silver is become dross, and her wine mixed with water. Well might our eye affect our heart so that we would say with Jeremiah in Lamentations, "Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down and ceaseth not, without any intermission, till the Lord look down, and behold from heaven." Good it would be for us in our day if we were rightly affected at the sight of the desolations of Zion. Let us, then, consider the present state of the Churches in Scotland.

We may start with that Church, which should rather be termed a system, but which claims for herself that out of her there is no salvation. It will be obvious that we mean the apostate Church of Rome over which the Pope of Rome reigns. Our Confession states that some Churches "have so degenerated as to become no Churches of Christ but synagogues of Satan." Of the Church of Rome this is true. The same Confession, far from conceding to the Pope of Rome the headship over the Church of God which he claims, characterises him as "that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God." The Church of Rome is spoken of in Scrip-

ture as "Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." By Luther she was designated "the masterpiece of the devil". She has subverted the true doctrines of God's Word, speaking lies in hypocrisy, deluding the souls of men for eternity. In her skirts is found the blood of the martyrs through her tyrannical oppression of the true Church of God. Although in our day she puts on a smiling face and poses as a defender of morality, yet she remains, underneath it all, the same vicious and relentless adversary of the true children of God and subverter of the truth. We are not to show enmity but only pity for those ensnared in this evil system, but towards the system itself we are to show nothing but hatred, and plead for its overthrow. Though we may pray for Roman Catholics as individuals, yet we are not to pray for the Pope. Being guilty of the sin against the Holy Ghost there is no forgiveness for him. The message of the Lord in Revelation remains the same: "Come out of her, my people, that ye be not partakers of her sins." It is this evil system that is wooing the people of Scotland in our day and would, once again, enslave the nation in her delusions, if she could. To this end she is ever active, and how many succumb to her allurements, only to find out at last that they have been deceived for eternity.

Another Church in the land is the Episcopal Church of Scotland. With few exceptions, her Churches are not far removed from the Church of Rome. Like the High Church of England she embraces many of the false tenets of Rome, while not acknowledging the Pope of Rome. In her skirts lies the blood of the Covenanters whom she cruelly martyred, actions which she has never repented of (so far as is known to us). The ritualistic worship of that Church accords little with the pure worship of the Church of Christ, which may well explain her enmity to the saints of God. The Queen Mother was nurtured in this Church. May the Lord graciously open her eyes in her old age — and the eyes of the Queen as well — to see the glory and beauty of Immanuel which has been so hidden by the forms and ritual of the Episcopal Churches of Scotland and England. In the Episcopal Church of Scotland are found many of the nobility in the land, confirming the Word of God that "not many wise men after the flesh, not many mighty, not many noble, are called."

Next we come to the national Church, the Church of Scotland. Her history is a chequered one, though she had a bright beginning. We are thinking particularly of her rise at the time of the Reformation, rather than of the early history of the Celtic Church. Scotland benefited at the Reformation in that the setting up of Protestantism came later than in other European nations. As a consequence, she threw out the whole

paraphernalia of Romanism, and was set up reformed in doctrine, worship and practice. The Reformed Church of Scotland was favoured oftentimes with godly ministers and elders, and with a people who loved the truth, and who were prepared to suffer for it. The struggles through which the Church of Scotland had to pass are well known to all who have studied her history. In her midst there arose from time to time those who attempted to bring her into Romanist and episcopal bondage again. What sad consequences followed the rise of these enemies within her borders! What desolations moderatism made within her gates two centuries ago! So, too, at a later time, what ravages did higher criticism make when it took hold in her colleges and pulpits! This paved the way for the modernistic unbelief under which she has sunk in more recent times. What is her condition now? Who would recognise her today as in any way related to the Reformation Church of Scotland? The Reformation doctrines have been subverted within her borders. Her pulpits are largely filled with unconverted ministers, while her office-bearers are to a large extent of a like ilk. Her worship has been desecrated with unscriptural practices and her discipline has almost vanished altogether. Women are now given a place in her eldership and ministry, contrary to the Word of God, while pervers are accommodated within her bounds. Ministers and office-bearers within her borders are permitted to reject fundamental doctrines of the faith with impunity. Meanwhile a group of professed evangelical ministers remain within her bounds, notwithstanding her defections from the faith once delivered to the saints.

The next Church we may consider is the Free Church of Scotland. The Disruption Free Church, though so noble in its beginning, was destined, through the ravages of higher criticism and other causes, to be split into three denominations. One of these was our own Church which came into a separate existence in 1893, while the other two were the Free Church and the United Free Church, both of which came into existence in 1900. The Free Church consisted of ministers and men who had belonged to the Constitutional Party in the Disruption Free Church but who failed to come out at the time of the passing of the Declaratory Act. It was the union with the United Presbyterian Church which forced them out. Their attempt to justify remaining in the Declaratory Act Free Church ensured that any rapprochement with their former brethren in the Free Presbyterian Church was rendered impossible, though at different times, they were to attempt it. Her failure to secure her pulpits adequately from the inroads of higher criticism, as seen in the case of Dr Alexander, and from a diluted Calvinism, occasioned by the reception of men into her fold who were

not completely in harmony with her standards, and also her failure to conform her practices wholly to Scriptural standards, meant a dilution of her witness as a professed daughter of the Reformed Church of Scotland. The weaknesses betrayed in her early history as a separate denomination were to follow her down through the twentieth century until she now presents in certain areas of the land, and in certain aspects of her Church life, a witness far further removed from Scriptural standards than what prevailed even at her faulty beginning. It is this that makes such of the godly as yet remain within her bounds weep over her low spiritual state and long for a return to Scriptural standards of doctrine, worship and discipline.

The next denomination we will refer to is one very recently set up. It designates itself an association of Presbyterian Churches — whatever that means. The APC came into existence ostensibly to conserve the testimony of the Free Presbyterian Church of Scotland, which, in its view, had grievously departed in certain respects from the testimony of 1893. Some, no doubt, in their innocence were taken in with this claim and followed the leaders of the Secession of 1989 into the wilderness. The leaders of that association appear to be willing to be friends with anyone and everyone who call themselves evangelicals but to be joined to none. This is a new concept of brotherly love and of ecumenism. It was poignantly expressed in their motto at the time of their departure from the Free Presbyterian Church — “love them and leave them.” We think it would be hard today for an APC to convince himself or herself, far less anyone else, that they belong to the Free Presbyterian Church in 1893 and that they are set for the upholding of that testimony. For many of them, we fear, that is the last thing they would wish to be associated with. We have no doubt, also, that there are those among them who would desire to preserve the witness which they possessed in the Free Presbyterian Church, yet are finding things moving so fast away from any approximation to that witness, that they are left wondering how they ever allowed themselves to be deluded into leaving the body of which they had been so long a part. May such take stock and recognise that the APC is an irrelevance in the Church life of Scotland, and let them return to the Church from which they went out.

Finally, having reviewed several of the Churches in Scotland at the present time, it becomes us to take stock of ourselves. If we find reason to be critical of other denominations and that, as we think justifiably, we must judge ourselves by no less a standard or we are guilty of hypocrisy. We have to acknowledge to the glory of God His preserving care over us as a Church during the century that has now passed away. We have His

Word, His worship, the discipline and government of His Church still in our midst, and for that we have reason to be thankful. Yet we cannot rest there, but we must examine ourselves closely to see if things are in a prosperous or decaying state. It is vain to deceive ourselves and say things are well if they are not well. The Lord knows our true state and standing before Him, and we cannot deceive the God of heaven. He has given us criteria by which we may come to some clear understanding of our present condition. The addresses given to the Seven Churches of Asia, we think, will be found applicable to the Churches in our day also. The Church in Laodicea was saying: "I am rich, and increased with goods, and have need of nothing." This is left on record as a warning lest we should fall into such a snare. Her true condition was very different. Of another Church it was said: "Nevertheless I have somewhat against thee, because thou hast left thy first love." How easy it is for Churches to grow cold. The Church at Ephesus was in danger of having her candlestick removed out of its place if she did not repent. To the Churches in Pergamos and Thyatira the Lord had to say: "I have a few things against thee." Is there not cause to acknowledge that our backslidings are many. If not, why is it that the Lord is hiding His face from us in a marked degree! Where is the power that once accompanied the Word preached? Is not the Spirit of the Lord grieved away when this is so? Why is it that the godly have to return from the house of God sad at heart because they find oftentimes that there is nothing for them there? Does this not give occasion for searching of heart? The believers in Ephesus were exhorted to forbear "one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." Is this unity of the Spirit in the bond of peace kept among us? The Saviour said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Is this command of the Saviour obeyed among us? How good it would be if the Lord could say of us as he said of the Church in Smyrna: "I know thy works, and tribulations, and poverty, (but thou art rich)!" How dangerous our position would be if the Lord had to say of us as he had to say of Sardis: "Thou hast a name that thou livest and art dead." To her He said: "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." What an unspeakable blessing it would be for us as a Church if we were indeed embraced in that promise: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." In such perilous times as these in which our lot is cast what need we have

of such a promise! But does it belong to us? What messages the Lord had by His Spirit for the Churches! "To him that overcometh will I give to eat of the hidden manna, and will give him white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Such is one of the messages. To Smyrna it was said: "Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." If such days came upon us as a Church, or as individuals, would we indeed be faithful unto death?

By the standards of God's holy Word let us examine ourselves and our standing as a Church. In a backsliding day the Lord had to say to Israel: "In thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these." Are our backslidings so patent that the Lord does not need to find them by secret search? "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altar," the Lord had to say at another time. These things being so, what need we have of being searched. And seeing that our own hearts are so deceitful, what need that the Lord would search us, and make known to us the many ways in which we come short of His glory and so grieve His Holy Spirit away. It is only then that we can expect the Lord to return in the power of His Spirit to His house again to do a work that would be to His glory in the awakening of the dead and the reviving of the living. How applicable is that call by Joel the prophet to the Churches of our land: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" May the Churches of the land give heed to the Lord's call and act upon it.

Regenerating grace creates a new world in the soul; all things are new. The renewed man acts from new principles, by new rules, with new ends, and in new company. — **Matthew Henry.**

Sermon

by Rev. Thomas Halyburton

THE FRAME OF A GRACIOUS SOUL IN VIEW OF COMMUNION WITH CHRIST

*The Voice of my Beloved; behold, he cometh leaping upon the mountains,
skipping upon the hills. Song 2: 8.*

Were the enjoyments of the children of God, those blessed souls who are espoused to the Lord Jesus Christ, as firm and abiding, as sometimes they are great, they would readily, with the mistaken disciples, talk of making tabernacles, and of dwelling upon this earth: heaven would not be desired, or longed after. But the many, the great, sad, sudden, and unexpected interruptions to which their sweetest enjoyments are exposed, in this house of their pilgrimage, are sufficient to cure them of this mistake, and teach them the difference betwixt heaven and earth.

The spouse, by whom is meant the believer, that is enamoured of, and espoused to our Lord Jesus Christ, in the words immediately preceding our text, is in as happy a state, as a soul on this side of heaven could be; what a ravishing description gives she of it! "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting-house, and his banner over me was love. Stay me with flagons, comfort me with apples; for I am sick of love. His left hand is under my head, and his right hand doth embrace me." And as her enjoyments were thus great, so her care to retain them was proportionally so, as appears by the charge she gives to the daughters of Jerusalem in the verse immediately preceding our text, "I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love till he please." This was indeed a happy state, and happy had she been in it, had it been continuing; but this it was not; for we see a sad and sudden turn in the face of her affairs in the words of our text. She, who just before was fast in the embraces of her beloved, is now removed from him by interposing hills and mountains, which Christ must come over, ere she can enjoy him as she had formerly.

Now, for understanding of the words, ye must know, 1. That they are the bride's words: the bride, that is, the believing soul who is espoused to the Lord Jesus Christ, and has, by faith, accepted of him for its Lord, head, and husband, is here introduced speaking. 2. Jesus Christ the beloved, who, but in the verse before, had his left hand under her head, and

his right hand embracing her, is now at a distance from her, that is, he has withdrawn these soul-refreshing comforts, which are the consequences or effects of his manifesting himself and his love to the soul of a believer. 3. The spouse is sensible of this distance, and knows, that there are hills and mountains, that is, some things which have a tendency, or at least seem to have a tendency, to obstruct the gracious manifestations of his favourable presence: she is sensible, I say, and knows, that there are such hills and mountains betwixt them. 4. Though it be not expressed what her frame and exercise was, during the time of her beloved's absence, yet it would seem, by what she says here, that she was waiting his return; like a wife that is fond of her husband; when he is away, she is ever looking for his return, and listening to every word she hears, to know whether it be her husband's voice, and ever and anon looking out to see if she can get a sight of him. 5. While she is in this posture, she hears his voice, which makes her, as it were, start up to see him whom she hears. In a surprise she abruptly breaks forth in this exclamation, "The voice of my beloved!" I hear my absent lord speaking to me, sending me some instructions. The promises, the precepts, and all the other parts of the word of God, are Christ's voice to his church, to his people; and when he by his Spirit awakens them to hear and know his voice in his word, then this prepares them for further manifestations of Christ. 6. She being quickened by his voice, turns about, as it were, and intently looks to see him whose voice she heard: the believer once hearing Christ's word, is thereby engaged to desire a sight of him, that is, some more clear and sensible manifestation of him. 7. The spouse obtains her desire, and sees him, by the eye of faith, coming over all the difficulties and discouragements that stand in the way here, compared to hills and mountains, according to the strain of the song.

These few remarks, we conceive sufficient for clearing the meaning of the words; and therefore, I shall not spend any more time upon them. We see not any necessity of an analytical resolution of them into parts, and therefore we shall omit at this time any division of them. In the words, according to the present account we have given of their meaning, we might take notice of several very useful, momentous, and important truths; but that we may encroach as little as may be upon your time, we shall reduce all to one comprehensive doctrine, and it is this.

DOCT. "That a sight of Jesus Christ coming for the relief, support, and comfort of his people, over all discouragements and difficulties, which are like hills and mountains in his way, is a very affecting sight to a believ-

ing soul, that is sensible of its need of him, and languishing by his absence.”

The spouse, in this case, is so affected with the sight, that she starts up, as it were, and cannot hold from crying out even to by-standers to look to him, “The voice of my beloved! Behold he cometh leaping upon the mountains, skipping upon the hills.” The doctrine is a very comprehensive one, and takes in the substance of the verse. This illustration of it will make its truth so convincingly clear, as to supersede any other proof of it.

In speaking upon this subject, we shall inquire.

I. What are these discouragements, these hills, and mountains, which stand in Christ’s way, to his own people?

II. What is it, in his coming over these mountains, that is so affecting to them?

III. What are those affections which do arise from this discovery?

IV. Why is this sight so affecting to them?

And then we shall conclude the whole, with some practical improvement.

Now of each of these in order: and we begin;

I. With the mountains and hills of discouragements, that stand in Christ’s way, over which he must come, if he mean to give them any relief, comfort, or support. And,

1. Here there occurs a great difficulty from the infinite and supereminent excellency of the divine nature. This is a mighty mountain: he cannot save from any one evil; he cannot drop in one drop of strengthening or comforting grace into the soul of any of the lost sons of Adam, unless he step over this huge difficulty. It is admirable, nay, almost inconceivable condescension in the “high and lofty one, that inhabits eternity,” to look upon, or, in the least, to regard any, even of his most glorious creatures: for. “The Lord is high above all nations, and his glory above the heavens: and he humbleth himself, to behold the things that are in heaven, and in the earth,” Psal. 113: 4, 6. If there cannot be any regard paid to, or a look bestowed upon any thing, even in heaven, unless infinite majesty stoop, as it were; how shall then man, that is but sprung of earth, has his foundation in the dust, and that is crushed before the moth; how shall he get a look, I say? This difficulty, one would think, were great enough, even to nonplus reason, and put it to a stand; but this is nothing to that which is yet to come. We have scarce yet got a sight of the foot of that mountain that Christ must climb over. If ever he will help, relieve, or comfort any of Adam’s posterity, he must not only stoop and look to man, but even to sinful, defiled, rebellious, and apostate man. O stupendous

condescension! Nay, but this is not all; he must become like one of us. What! Like one of us! Must majesty be veiled? Must glory be lodged in the similitude of man, nay, of sinful man? This is wonderful indeed? But it is not all; this yet will not do: he must not only take upon him the form of man, sinful man; but even of a poor contemned, reproached, and vilified sinner! Here, here, O sinners, is a mountain so high, so steep, that if the reason of men and angels had been employed in taking its height, would have certainly been pronounced insuperable. No wonder that blinded Jews, proud and unbelieving Socinians, be staggered, and question this surprising truth, when even faith itself shakes upon a steady view of this surprising height; when it sees Christ coming, "leaping upon this hill, skipping upon this mountains," then it is mightily affecting to see him come over this wonderful height.

2. A second mountain, over which Christ must come, before he can help any of his people, is that of the wrath of God. In the day that man first rebelled against his Creator, enraged justice did hurl in betwixt him, and any that came to his relief, massy and prodigious mountains of anger and wrath. Had angels or men been by, and had they heard when the glorious plot for the salvation of sinners was first, as it were, proposed in the council of the glorious Trinity: had they, I say, then heard justice assure the glorious undertaker for the salvation of the church, of this difficulty, they would have despaired quite. How would the sinner's heart ache, to hear justice bespeak him thus? "You may, if you will, undertake for sinners; but if you do, I shall lay upon you such a load of wrath, as will fall upon you, and bruise you, till I bruise out your every heart's blood: mine eye will not pity, my heart shall not spare you: in fine, I shall give you such a load, such a burden of wrath, as shall press your very soul to that degree, as to make you cry out, "My God, my God, why hast thou forsaken me." Tell me now, had you heard this dreadful proposal made to the Son of God, would you not have despaired of relief! Would you not have said, with the desponding church, Ezek. 37: 11. "our bones are dried, our hope is lost, we are cut off for our parts?" and is it not a heart-affecting sight to see the Lord Jesus coming skipping over this hill, and leaping over this terrible mountain?

3. There was a mountain of opposition in the way of the relief of sinners. Man, in his apostasy from God, took upon his neck the devil's yoke, became Satan's vassal, and sold himself a slave to hell; and therefore, whoever will attempt his rescue must needs lay his account to have hell upon his top. No doubt when the first news of this blessed design was published, it put hell into a terrible commotion; Satan did think himself

secure of his prey, and was triumphing it over the wisdom of God, as if he had spoiled all his contrivance in this lower world, by seducing man; and no doubt, when he came to understand, that there was a design to rob him of his prey, he would summon together the united force of hell; and this was a vast mountain in the way. Had we seen what threats, what menaces, and what bloody opposition Christ had to come over in the way he was to go for the relief of his people, we would have concluded, that he would never have undertaken it. This is one of those hills he, to the astonishment of all that do believe, comes skipping over.

4. Another huge mountain in his way was, the unkindnesses of those for whom he was to come. Had they been a people looking and waiting for his command, ready to entertain and welcome him; this had been something encouraging to him: but quite otherwise was it; for, among all the sons of men, none more unkind, nay, nor more mad in their opposition to him than they. This was a fainting discouragement; and who ever could have dreamed, that he should have this mountain thrown in his way? or, if he had it, who would think that ever he would come over it? What! shall we think him so fond, would reason, it may be, say, as to undergo not only his Father's wrath, and lay himself open to the united power, craft, and malice of hell: but moreover, to do all this for persons who will never once deign him an acknowledgement for all his kindness, but repay him with unkindnesses, nay and hostilities? This is a dreadful mountain!

5. Once more: there is yet another mountain in the way, that Christ must come over, and that is, the unbelief of his people. When they have often seen him skipping upon the hills, and leaping upon the mountains, yet unbelief prevails so far upon them, that, at every turn, they question either his faithfulness, his willingness, or power: and is not this a great mountain? The other four, that we mentioned, were great and discouraging; but this we may justly look upon as the greatest. It is said, our Lord wondered at the unbelief of those to whom the gospel came, and that it was such a mountain in his way, that he had most difficulty to get over of any other. We have a remarkable scripture to this purpose, Mark 6: 5, 6. "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them: and he marvelled because of their unbelief." Elsewhere it is expressly said, "That it was because of their unbelief, he did not many mighty works," Mat. 13: 58. — These are the mountains that faith sees him come skipping and leaping over to its astonishment. We shall now,

II. Inquire, what there is in this sight that is so very affecting to the believer that sees him?

1. There is the glory, the beauty, and transcendent comeliness of his person. Behold he cometh! She says, he, as if every one should know him. There is not a grace, comely feature, a delicate proportion, that the infinite and unsearchable wisdom of God could invent, wanting in his person. In him is to be seen a majesty that raises itself above the clouds, happily joined to a lowliness that stoops to the very ground.

In him, the glorious and radiant excellencies of the divine nature shine with a brightness exactly adapted to the eye of faith. In him, all that might wound, hurt or overwhelm our frail natures, if seen, is veiled; and all that is useful, that is comfortable, that our natures can bear a sight of in God, is in a most lively manner, discovered to the eye of faith. A sight of a naked God, if I may so speak, with reverence to his name, would have perfectly struck man, sinful man, blind, nay, and dead; for none of Adam's sons can ever see God, out of Christ, and live. A sight of a mere man, though a perfect man, would have given no comfort. These who rob Christ of either of his natures, and offer him for a saviour to sinners, in any one of them, will oblige all who know their need of a Saviour, to groan out their "Ichabod; where is the glory? or, there is no glory." It is the blessed conjunction of the two natures in Christ, that has all the ravishing beauty in it, which attracts the eye, inflames the heart, and raises the admiration of believers. Sinful man could never have believed that God would have any mercy upon him, if he had not seen the divine pity and compassion melting itself down in human tenderness, and sensibly touched with a feeling of our infirmities in our own nature: though he had been sinking in wrath, he would never have assumed the confidence to stretch forth his hand to lay hold upon the divine power, if God had not held it forth to him in a human hand and arm: he would never have dared to approach God for counsel, though he should have wandered eternally, if God had not spoken out of man to him. Never would he have writ after infinite holiness, if it had not been copied out to him in the life of a man. In fine, it is only that strong and happy union between heaven and earth, God and man, that is in the person of Christ, that gives man any comfort, any strength, or courage in his approaches to God, and a sight of this beauty and glory, in the constitution of the person of Christ, "who is fairer than the sons of men," Psal. 45: 2, is that which mightily affects the hearts of believers, when they see him coming to them, "leaping upon the hills, and skipping upon the mountains."

2. It is very affecting to see him coming, in that he doth not wait till

they seek after him: no; he prevents them, surprises them with his goodness, when it would have well become them to have made the first step towards him, and to have supplicated him for relief: behold, he stands not upon this, but comes "skipping upon the hills, and leaping upon the mountains." When poor sinful worms, were neither deserving, nor seeking, nor dreaming of relief, and were not so much as looking for him; behold, he comes, for their help: and this is very affecting; for herein is the love of Christ wonderful, in that "he loved us, and gave himself to be a propitiation for us," when we did not love, nay, nor know any thing of him. This, as it is said of the Father, 1 John 4: 10. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for us;" so it may be, with a like reason, applied to the Son, and accordingly is applied so by himself, in that John 15: 16. Ye, says our Lord to his disciples, "have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." This would have been affecting, if he had allowed us; much more, if he had bid us come to him, choose and cleave to him for relief: but this is infinitely more astonishing, that he himself comes, "skipping over the hills, and leaping upon the mountains," to us.

3. It is very affecting to see from whence, and where he comes. He comes from the bosom of the Father, in which he, from eternity lay, in unspeakable bliss, as the darling of his soul, and object of his eternal delight, who sent that voice to him from the excellent glory, "This is my beloved Son, in whom I am well pleased," 2 Pet. 3: 17. And he comes down even into the belly of hell, that hell wherein sinners should have lain. He comes from the throne of glory, laying aside the robe of his declarative glory, and "takes upon him the form of a servant," making himself of no reputation, and taking up his lodging, even in a manger among beasts, or among sinful men, worse than beasts. He comes from the company of angels, to converse among men, who dwell in cottages of clay, defiled by sin. This is wonderfully affecting.

4. The sight of the road wherein he comes, is, and cannot choose but be mightily affecting to the believing soul. It is not a road like to that wherein Adam did walk toward heaven, a road that lay through a paradise, that was beautified with pleasant streams, where the ripe apples dropped about his head, and the luscious cluster of the vine did, as it were, crush their wine upon his mouth; where all the fruits, even the first-fruits of the trees of God's planting, not yet made subject to vanity by the sin of man, did reach themselves into his hand; where the harmonious music

of the newly created birds did affect his ears with unspeakable delight: where no steep ascents, or dangerous bogs or marshes, made his way unsafe or unpleasant, which lay through the garden, beautified with the most fragrant flowers. The road wherein he comes, is nothing like to this; but is a most rugged and uneasy way, that lies over huge mountains of enemies, where, on every hand, impending mountains of wrath threaten him with death. In fine, the dreadful tempest of the wrath of God blows all the way full in his face, and carries along with it the stream and stench of all the filthiness, and stinking sores of his friends and foes. What heart would not be affected to see him coming in such a road as this.

5. The design he comes upon, is mightily affecting to them who behold him coming, "leaping upon the hills, and skipping upon the mountains." He comes not, as we might well have expected, to destroy rebellious sinners. "I came not," says he, John 12: 47, "to judge the world, but to save the world. He comes to seek and to save them who were lost," Luke 9: 56. Luke 19: 10. Those he came to save, had nothing amiable in them. What could attract his eye, or love, when they were all, like the wretched infant, lying weltering in their own blood, rolled up in their own filth, ugly, miserable, and deformed creatures, "full of wounds, and bruises, and putrifying sores," filthy as the mire, black as hell, stinking as the grave that is full of rottenness and dead men's bones? And all this was misery purely of their own procuring: "They destroyed themselves," Hos. 13: 9, and so were the less to be pitied. He came to save them who were not seeking salvation, who were fond of their chains: "They loved darkness rather than light," John 3: 19. He came to follow, with goodness and mercy, "flying sinners." The word that is translated "follow," Psal. 23: 6., "Surely goodness and mercy shall follow me all the days of my life," signifies to pursue one that is fleeing away; as if David had said, that he was sure God would follow him with goodness, even when he was fleeing from it. In fine, he comes to save them of whom he has no need, who cannot be profitable unto him; "For, can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? Or, is it gain to him, that thou makest thy ways perfect?" Job 22: 2, 3. "If thou sinnest, what dost thou against him? Or, if thy transgression be multiplied against him, what dost thou unto him? If thou be righteous, what givest thou him? Or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the Son of man," says Elihu, Job 35: 6, 7, 8. Now, to see him coming to save such, is wonderfully affecting to beholders.

6. The swiftness of Christ's coming is very affecting to them; he comes

leaping and skipping; he runs so swiftly, that he prevents their ruin, who are swift in running to mischief. The children of God, before the Lord lays hold upon them by his grace, are running to destruction, and the wrath of God is, as it were, in a proportionally swift motion toward them for their destruction; but so swiftly doth Christ come to them, that never one of them is lost. How soon was he at Adam in Paradise? The sin was scarce committed, when lo he is come for the relief of the poor sinner. Indeed, sometimes his mistaken people, when they do not see him, are ready to say with the mother of Sisera, "Why is his chariot so long in coming? Why tarry the wheels of his chariot?" But they dote when they speak so; for whenever they see him, they find their mistake, and see him "skipping upon the hills, and leaping upon the mountains:" for, "behold he cometh quickly."

7. The seasonableness of his coming is very affecting; he comes just in time when he is needed; and this affects the beholder mightily. This is evident, not only in the first discovery he makes of himself to believers in their conversion, but in all the after-sights they get of him afterwards, during their abode in this vale of tears. When is it that they first see him coming? It is just when they are ready to sink under the weight of their burden, when they are weary and ready to give over, and succumb under the weight of a load of guilt; and will not the seasonableness of this coming extremely affect such a soul? And the case is perfectly the same in all the after-discoveries he makes of himself. One thing in them that affects, is the seasonableness of the discovery.

8. The cheerfulness of his coming is very affecting; he comes skipping and leaping, he is not dragged to their relief, but he comes very cheerfully, and with great delight. When all that man could do was rejected by God, then he cheerfully undertakes the work of redemption. "Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo I come: in the volume of thy book it is written of me; I delight to do thy will, O my God." He comes cheerfully and with delight over all these mountains: and when a believer sees him thus skipping and leaping, it affects him extremely.

In fine, The strength, the majesty, and triumph of his coming, is very affecting; he comes vigorously, easily, and triumphantly over all interposing mountains, treading down not only the remoter enemies, but the neighbouring and most dangerous enemies of his people. How is the church affected with this, in that 63rd chapter of Isaiah, when she sees him coming from Edom, the land of the Edomites, who here are put for all the enemies

of the church, and from Bozrah, the principal city of that land, as an evidence of his having entirely ruined them! She looks upon him, and she is wonderfully taken with the majesty and gallantry of his gait, who stepped like a conqueror, fearing no after-assaults from entirely vanquished enemies. "Who is this that cometh from Edom," says the wondering church, "with dyed garments for Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength." To which question he answers, "I that speak in righteousness, mighty to save." And then afterwards triumphantly insults over his enemies, as being fully and entirely vanquished. These are the things which the bride is so much affected with, in the coming of her beloved, in the words we have read.

(To be continued)

The Believer's Afflictions on the Way to Heaven

by Richard Baxter

To show the reasonableness of present afflictions, consider, — they are the way to everlasting rest, — they keep us from mistaking our rest, — and from losing our way to it, — they quicken our pace towards it, — they chiefly incommode our flesh, — and under them God's people have often the sweetest foretastes of their rest.

1. Consider, that labour and trouble are the common way to rest, both in the course of nature and of grace. Can there possibly be rest without weariness? Do you not travail and toil first, and rest afterwards? The day for labour is first, and then follows the night for rest. Why should we desire the course of grace to be perverted, any more than the course of nature? It is an established decree, "that we must through much tribulation enter into the kingdom of God," Acts, 14: 22. And that "if we suffer, we shall also reign with Christ," 2 Tim. 2: 12. And what are we, that God's statutes should be reversed for our pleasure?

2. Afflictions are exceedingly useful to us, to keep us from mistaking our rest. A Christian's motion towards heaven is voluntary, and not constrained. Those means, therefore, are most profitable, which help his understanding and will. The most dangerous mistake of our souls is, to take the creature for God, and earth for heaven. What warm, affectionate, eager thoughts have we of the world, till afflictions cool and moderate them! Afflictions speak convincingly, and will be heard when preachers cannot. Many a poor Christian is sometimes bending his thoughts to

wealth, or flesh-pleasing, or applause; and so loses his relish of Christ, and the joy above, till God break in upon his riches, or children, or conscience, or health, and break down his mountain which he thought so strong. And then, when he lieth in Manasseh's fetters, or is fastened to his bed with pining sickness, the world is nothing, and heaven is something. If our dear Lord did not put these thorns under our head, we should sleep out our lives, and lose our glory.

3. Afflictions are also God's most effectual means to keep us from losing our way to our rest. Without this hedge of thorns, on the right hand and on the left, we should hardly keep the way to heaven. If there be but one gap open, how ready are we to find it, and turn out at it? When we grow wanton, or worldly, or proud, how doth sickness, or other affliction, reduce us! Every Christian, as well as Luther, may call affliction one of his best schoolmasters; and with David may say, "Before I was afflicted, I went astray: but now have I kept thy word," Ps. 119: 67. Many thousand recovered sinners may cry, "O healthful sickness! O comfortable sorrows! O gainful losses! O enriching poverty! O blessed day, that ever I was afflicted!" Not only the green pastures, and still waters, but the rod and staff, they comfort us. Though the word and Spirit do the main work, yet suffering so unbolts the door of our heart, that the word hath easier entrance.

4. Afflictions likewise serve to quicken our pace in the way to our rest. It were well if mere love would prevail with us, and that we were rather drawn to heaven, than driven. But seeing our hearts are so bad, that mercy will not do it; it is better to be put on with the sharpest scourge, than loiter, like the foolish virgins, till the door is shut. Oh what difference is there, betwixt our prayers in health and in sickness; betwixt our repentings in prosperity and adversity! Alas! if we did not sometimes feel the spur, what a slow pace would most of us hold toward heaven! Since our vile natures require it, why should we be unwilling that God should do us good by sharp means? Judge, Christian, whether thou dost not go more watchfully and speedily in the way to heaven, in thy sufferings, than in thy more pleasing and prosperous state.

5. Consider further, it is but the flesh that is chiefly troubled and grieved by afflictions. In most of our sufferings the soul is free, unless we ourselves wilfully afflict it. Why, then, O my soul, dost thou side with this flesh, and complain as it complaineth? It should be thy work to keep it under, and bring it into subjection; and if God do it for thee, shouldst thou be discontented? Hath not the pleasing of it been the cause of almost all thy spiritual sorrows? Why, then, may not the displeasing of it further

thy joys? Must Paul and Silas not sing, because their feet are in the stocks? Their spirits were not imprisoned. Ah, unworthy soul! is this thy thanks to God for preferring thee so far before thy body? When it is rotting in the grave, thou shalt be a companion of the perfected spirits of the just. In the meantime, hast thou not consolation, which the flesh knows not of? Murmur not, then, at God's dealings with thy body; if it were for want of love to thee, he would not have dealt so by all his saints. Never expect thy flesh should truly expound the meaning of the rod. It will call love, hatred; and say, God is destroying, when he is saving. It is the suffering party, and therefore not fit to be the judge. Could we once believe God, and judge of his dealings by his word, and by their usefulness to our souls, and reference to our rest, and could we stop our ears against all the clamours of the flesh, then we should have a truer judgment of our afflictions.

6. Once more consider, God seldom gives his people so sweet a foretaste of their future rest, as in their deep afflictions. He keeps his most precious cordials for the time of our greatest faintings and dangers. He gives them, when he knows they are needed, and will be valued; and when he is sure to be thanked for them, and his people rejoiced by them. Especially when our sufferings are more directly for his cause, then he seldom fails to sweeten the bitter cup. The martyrs have possessed the highest joys. When did Christ preach such comforts to his disciples, as when their hearts were sorrowful at his departure? When did he appear among them, and say, Peace be unto you, but when they were shut up for fear of the Jews? When did Stephen see heaven opened, but when he was giving up his life for the testimony of Jesus? Is not that our best state, wherein we have most of God? Why else do we desire to come to heaven? If we look for a heaven of fleshly delights, we shall find ourselves mistaken. Conclude, then, that affliction is not so bad a state for a saint, in his way to rest. Are we wiser than God? Doth he not know what is good for us as well as we? Or is he not as careful of our good, as we of our own? Woe to us, if he were not much more so! and if he did not love us better than we love either him or ourselves!

Say not, "I could bear any other afflictions but this." If God had afflicted thee where thou canst bear it, thy idol would neither have been discovered nor removed. Neither say, "If God would deliver me out of it, I could be content to bear it." Is it nothing that he hath promised it shall work for thy good? Is it not enough that thou art sure to be delivered at death? Nor let it be said, "If my affliction did not disable me for duty, I could bear it." It doth not disable thee for that duty which tendeth to

thy own personal benefit, but is the greatest quickening help thou canst expect. As for thy duty to others, it is not thy duty when God disables thee. Perhaps thou wilt say, "The godly are my afflictors: if it were ungodly men, I could easily bear it." Whoever is the instrument, the affliction is from God, and the deserving cause thyself; and is it not better to look more to God and thyself? Didst thou not know that the best men are still sinful in part? Do not plead, "If I had but that consolation, which you say God reserveth for suffering times, I should suffer more contentedly, but I do not perceive any such thing." The more you suffer for righteousness' sake, the more of this blessing you may expect: and the more you suffer for your own evil doing, the longer it will be before that sweetness comes. Are not the comforts you desire neglected or resisted? Have your afflictions wrought kindly with you, and fitted you for comfort? Have they humbled you? Have they brought you to a faithful confession, and reformation of your beloved sin, and made you sit close to your neglected duties? Have they weaned your hearts from their former idols, and brought them unfeignedly to take God for their portion and their rest? If this is not done, how can you expect comfort? Should God bind up the sore while it festers at the bottom? It is not mere suffering, that prepares you for comfort, but the success and fruit of sufferings upon your hearts.

William Hunter, the Martyr Boy

In the year 1554, soon after the accession of Mary ("the Bloody") to the throne of England, there lived in London a lad about 19 years of age, an apprentice to a silk weaver. His soul had been illumined by divine grace during the controversies of the preceding reign, and he had learned to abhor the falsities of the Papal Church.

When the edict requiring the people to attend mass was published in the name of the bigoted Queen, William's master ordered him to comply, and to go with him to the church. But the boy replied that he dared not, for he believed that it would be a sin against God for him to countenance such idolatries. And the master drove him from his house.

William walked to the home of his father at Bruntwood, and was kindly received, for his parents loved the boy, feared God, and abhorred Popery.

He sat one day at the door of his father's cottage, poring over a well-worn copy of Tindale's Bible, which his father had laboured long to purchase, and his soul was feeding with joyous relish upon its precious truths, when a priest passed by the door. William, absorbed, did not observe him

until he softly approached, looked over his shoulder, and saw the hated volume. The boy started and closed the book. But it was too late. The priest uttered never a word, but scowled portentously, and walked on.

That night William Hunter was thrust into a dungeon. The next day he was taken before Master Justice Brown, who questioned him closely concerning his faith. William would not lie nor would he conceal what he believed. He confessed that he was in heart and soul a Protestant, and that he dared not in conscience attend the mass. He was sent back to his dungeon. His pious father and mother visited him, and encouraged him to persevere in his good confession, even to death. "I am glad, my son," said his mother, "that God has given me such a child, who can find it in his heart to lose his life for Christ's sake."

"Mother," he replied, "for the little pain I shall suffer, which is but a short space, Christ hath promised me a crown of joy. May you not be glad of that, mother?"

Then they all kneeled together upon the hard floor of the cell, and prayed that his strength might not fail; that his faith might be victorious.

His parents, as far as they were permitted, supplied his wants and ministered to his comfort. A few of the faithful came to see him, and encouraged him to hold out faithful to the end, and prayed to God with and for him. Others of his acquaintance came and urged him to recant his opinions, to profess or pretend submission to the priests, and not to provoke them to deal more harshly with him. But William in his turn exhorted them to come out from the abomination of Popish superstition and idolatry. The priests, too, expostulated with him, and promised and threatened, but all to no purpose; he would not abandon his faith in Jesus as a sufficient and only Saviour.

In a few days he was tried, and condemned to be burned to death as a heretic. They took him back to his dungeon, and after long communion with God in prayer, he lay down and slept. He dreamed that the stake was set and the fagots piled around it at a place that had been familiar to his boyhood, at the Archery Butts, in the suburbs of the town, and that he stood beside it prepared to die. And there came to him, in his dream, a robed priest, and offered him life if he would recant and become a faithful son of the Papal Church. But he thought that he was impelled to bid him go away as a false prophet, and to exhort the people to beware of being seduced by such false doctrines. He awoke from his dream encouraged and strengthened, believing that grace would aid him to do in reality as he had done in vision.

With the morning dawn, the sheriff came and bade him prepare for

the burning. And when his father had gone, the sheriff's son approached him, and threw his arms around his neck, and wept. "William" said he, "do not be afraid of these men with their bows and bills, who have come to take you to the stake."

"I thank God," said William, "I am not afraid, for I have cast my count what it will cost me already."

As he passed cheerfully out of the prison, he met his father. The tears were streaming down his face, and all the old man could utter, amid his choking sobs, was "God be with thee, William, my son; God be with thee, my son." And William answered, "God be with thee, dear father! be of good comfort, for I hope we shall soon meet again where we shall be happy."

So they led him to the place where the stake was prepared, and he kneeled upon a fagot and read aloud from the Bible the 51st Psalm. And as he read the words, "The sacrifice of God is a contrite spirit, a contrite and a broken heart thou wilt not despise," William Tyrell, of the Bratches, interrupted him, and said, "Thou liest, thou readest false; the words are, a humble spirit." "Nay, but the translation saith, a contrite spirit." "The translation is false," quoth Mr Tyrell; "ye translate books as ye list yourselves, ye heretics." "Well, there is no great difference in the words," said William, and continued his reading.

Then came the sheriff and said to him, "Here is a letter from the Queen, offering thee life if thou wilt yet recant." "No!" said William, "God help me, I cannot recant."

The executioner passed a chain round his body, and fastened him to the stake. "Good people, pray for me," said William. "Pray for thee!" said a priest, "I had as soon pray for a dog." "Well, you have that which you have sought for; I pray God it be not laid to your charge at the last day. I forgive you." "Ah?" said the priest, "I ask no forgiveness from you." "Well, if God forgive you not, my blood will be required at your hands." And then the lad raised his eyes to heaven and prayed, "Son of God, shine upon me." And as he spoke, the sun, over which a dark cloud had floated, suddenly burst as from a veil, and beautifully illumined his countenance.

Then came the priest, whom he had seen in his dream, with a book in his hand to urge him to recant. But the boy, whose soul was nerved to the endurance of martyrdom, waived him away, saying — "Away, thou false prophet. Beware of these men, good people, and come away from their abominations lest ye be partakers of their plagues." "Then," said the priest, "as thou burnest here, so shalt thou burn in hell." But William

answered, "Nay, thou false prophet, I shall reign with Jesus in heaven."

And while a voice in the crowd exclaimed, "God have mercy on his soul," and many voices responded, "Amen, amen," they kindled the fire, and the brave Christian boy prayed, "Lord, Lord, receive my spirit"; his head fell into the smothering smoke, and his soul fled to the loving embrace of the Redeemer, who had purchased it with His own blood.

Book Reviews

***The Interpretation of Prophecy.* Patrick Fairbairn, Banner of Truth Trust, 552 pp, price £12.95.**

Patrick Fairbairn (1805-1874) served a number of parishes in the Church of Scotland and early identified himself with the Evangelical and Non-Intrusion Party in that Church. In 1843, while minister of Salton, East Lothian he cast in his lot with the Free Church of Scotland at the Disruption of 1843. Latterly, Fairbairn was Principal of the Free Church College, Glasgow. In 1845 he published "Typology of Scripture" which has gone into several editions and which has been acclaimed as "a work on the subject which for grasp of principles, soundness of judgment, and solid, though unostentatious learning, has not been surpassed, if ever equalled, by any similar performance." The volume presently under review, "The Interpretation of Prophecy", was published in 1856 as a sequel to "Typology of Scripture" and what was said of the latter could well be said of this book also. The book consists of two parts. In Part I, Fairbairn deals with what he calls the essential nature of prophecy, the proper sphere of prophecy, the interconnected and progressive character of prophecy and other topics relating to his major objective of establishing principles of investigation and interpretation. In Part II he considers the application of principles to past and future fulfilments of prophecy. Fairbairn's work has been appreciated and commended over the years as a sound biblical approach which is free from extreme and fanciful views on the interpretation of prophecy.

The first chapter of Part II, in which he emphasises the strength and value of the "connected and cumulative character" of Old Testament prophecy in contending for the doctrine of the person of Christ and the nature of the Messianic kingdom, is perhaps one of the most valuable and instructive chapters for the general reader. There are 12 appendices on a variety of topics related to prophecy which add to the value of the book. The book, although undoubtedly scholarly and particularly useful for ministers and divinity students, is certainly not beyond intelligent laymen.

The Banner of Truth Trust has yet again placed the Christian public

in its debt by making this beautifully produced book available at such a reasonable price.

D. R. M.

***Dictionary of Scottish Church History and Theology.* Editors: Nigel M. de S. Cameron, David F. Wright, David C. Lachman, Donald E. Meek. T & T Clark, Edinburgh, 1993. xx + 906 pp. £39.95.**

This volume fills a significant gap in the ecclesiastical literature of Scotland. Historians have waited a long time for such a dictionary, so the seven or more years of its preparation has felt like the years Jacob served for Rachel. The result is not disappointing. Considering the constraints upon a one volume dictionary, a wide range of subjects have been covered. More than 280 international scholars have contributed several thousand entries. Many short entries, usually with a bibliography, will make this work an invaluable tool for Scottish studies, and there are occasional longer entries.

The Free Presbyterian Church of Scotland gets significant coverage in various articles, and not altogether unfavourably, considering the author of several of the articles is an A.P.C. minister. Partisan slanting is probably inevitable, but it is passing strange that a Free Presbyterian minister could not be found to contribute those sections concerning ourselves. This probably reveals the bias in the ecclesiastical world which would like to see the A.P.C. wearing the Free Presbyterian mantle. However, an Edinburgh-based ecclesiastical scholarly world is liable to be disappointed in this hope. As month succeeds month, the A.P.C. claim to be the true Free Presbyterian Church is being treated with derision by those who know the A.P.C. abandonment of Free Presbyterian principles.

There is an interesting emphasis on the Protest Question in the few entries associated with the Free Presbyterian Church and the A.P.C. This may be a hint that the Rev. Angus Morrison, the A.P.C. contributor (billed as the minister of Gilmore Place Church), would like to bring in the Protest Question to the origin of the A.P.C. It would be no surprise if this was his intention. The A.P.C. need desperately to find something more substantial than their present contentings in order to convince on-lookers. However, he need not trouble himself. If the history of the twentieth century is anything to go by, the A.P.C. can learn from the propaganda machine which has managed to smear the reputation of the Free Presbyterian Church of Scotland wherever it has gone. With such weapons, who needs arguments?

The Dictionary's editors struggled with the subject of whether or not to include living persons. Eventually they included "a restricted list of

figures deemed of major significance whose principal contribution, as we could judge, had already been made." So Lord Mackay appears. his ecclesiastical contribution, needless to say, is his role in the causation of the A.P.C. I am not so sure he will be pleased with the balance of this entry.

The contention of the Free Presbyterian Church of Scotland concerning the 1892 Free Church Declaratory Act has been won. Recent scholarship of the late nineteenth century has come round more or less uniformly to acknowledge that the Declaratory Act of 1892 effectively changed the church's relationship to the Westminster Confession of Faith. This is the Dictionary's position. Kenneth Ross, in his contribution on Declaratory Acts (United Presbyterian, 1879, and Free Church, 1893), writes: "The statements drawn up by these two churches, ostensibly to clarify their relation to the Westminster Confession of Faith, in fact marked the end of unreserved subscription to the Confession's 'whole doctrine'. . . . a significant body of Highland people seceded to form the FPC and many more became seriously disaffected. The Highlanders' perception was accurate. . . . It signalled the exchange of the old Calvinistic doctrinal position for a more liberal understanding of the faith." However the article makes no mention of the worldwide Declaratory Act movement. Our Centenary Committee originally intended to include a chapter on this, possibly with the history of creedal subscription, in the recently published Free Presbyterian centenary volume, *One Hundred Years of Witness*. However, it proved to be too extensive for such a composite volume and it is now intended to publish it separately, D.V.

The Dictionary contains short articles on early Free Presbyterian ministers, including Donald Macfarlane, Donald Macdonald, Neil Cameron, Donald Beaton, John Radasi, John Tallach and James Fraser.

It may be construed as pedantry to notice too many corrections, but one would expect that Lord Mackay's friend and minister would, by now, known how to spell his name. This Dictionary is a very welcome addition to Scottish studies.

Donald M. Boyd

Reformation Remembrance

by Rev. J. A. T. van Dorp

(Continued from Page 87)

The Confessional Documents.

Therefore it is little wonder that the confessional documents of the Reformation era speak with the one voice: "there is no other head of the church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof: but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called

God.” (WCF on 25: 6). For hundreds of years there is no other voice heard except the scriptural voice of “a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” At least that was the voice of the Reformed Church.

The Futurist Interpretation.

The Church of Rome became so alarmed about the identification of the Antichrist by the reformers that a scheme was devised to divert the attention. The Jesuit Ribera thought up the idea of a future Antichrist. The credit for the futurist interpretation of the book of Revelation goes to the Roman Catholic Church. It had never been heard of until Ribera's work saw the light of day. He lived in the early Reformation era when the standard Protestant interpretation was that the Pope is the Antichrist and that the Church of Rome was set forth in the 17th chapter of the book of Revelation under the emblem of the great whore that sitteth upon many waters. In defence of the Church of Rome the monk Ribera put forth his futurist interpretation of the book of Revelation. His scheme succeeded beyond his wildest dreams. From the 19th century onwards a class of Protestants who can best be referred to as neo-reformed, swallowed the Jesuit pill that lay waiting for them, and began to peddle the futurist doctrine that had been invented in the Church of Rome.

The Rev. Murray Capill in his article **THE SPIRIT OF THE REFORMERS** Lists a number of names as a “hall of fame”, which includes such men as Calvin, Luther, Knox, Cranmer, Latimer, Owen, Whitefield, Edwards, MacCheyne, Ryle, etc. None of these men held to the futurist view of the Antichrist. That interpretation did not commence to trickle into the weakened Protestant churches until the 19th century through the influence of people like Newman and other Romanists in the Church of England. Men like Calvin etc. were as is correctly observed “men of the word of God”. That is why they were “men of a conciliatory spirit”. “Calvin is well known for his concern for unity”. That was true of all of them. The Westminster Confession was actually drawn up for the purpose of creating unity. Mr Capill and other Reformed Church ministers know that very well. The **ORDINANCE OF THE LORDS AND COMMONS** assembled in Parliament, who called together the Westminster Divines, stated that “whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church government by archbishops, their chancellors, commissars,

deans, and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, is evil, and justly offensive and burdensome to the kingdom, a great impediment of reformation and growth of religion, and very prejudicial to the state and government of this kingdom; and therefore they are resolved that the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland, and other Reformed Churches abroad. . . ." Now you see this is an ordinance of the English Parliament who are actually acting under the Establishment Principle. That was a time of considerable spiritual understanding even amongst people that were in secular work. There was none of that Voluntary idea that it did not matter what religion one was of. These men were concerned about the unity of the church based on the word of God. They did not have the lowest common denominator idea of the 20th century ecumenical movement. After they had called the divines together at Westminster in the year 1643 they let them get on with their work without dictating to them what kind of Confession or what kind of Catechism they wanted to be produced. When these things are so, why do Churches in the 20th century mutilate the Confession of Faith and still claim to be reformed? Why do they quote these eminent men of the Reformation as if they are in full whole hearted agreement with them? The Rev. John Murray is quoted by Mr Capill as one who speaks of the divisions of Christendom as a great evil and therefore sees the need "to implore God's grace and wisdom in remedying the evil, and to devise ways and means of healing those ruptures. . . ." This he says "is the true spirit of the Reformation." If this is the true spirit of the Reformation then there is no doubt that Christians that profess to be Reformed must do something about it.

The regulative principle.

The first thing they must do is to return to the teachings of the Reformers who they quote so approvingly and restore the teachings of the Confession and the Catechisms to their rightful place. Then there will be a tremendous stride in the direction of scriptural unity. Those teachings include the principles of purity of worship or the Regulative Principle. The Reformers did not leave those matters an open question. The Church of the Reformation certainly did not legislate for the use of man-made hymns and the use of instrumental music in the worship of God. The Westminster divines dealt with these matters in connection with the 1st and 2nd com-

mandment. Q104: "The duties required in the first commandment are, . . . being zealous for him; . . . being careful in all things to please him, and sorrowful when in any thing he is offended; . . ." How does one know God is offended? Q108 tells us: "The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his word; . . . as also the disapproving, detesting, opposing, all false worship; and, according to each one's place and calling removing it, and all monuments of idolatry." Q109 is also very applicable: "The sins forbidden in the second commandment are, all devising, counselling, commanding, using, and any wise approving, any religious worship not instituted by God himself; tolerating a false religion; the making any representation of God, . . . corrupting the worship of God, adding to it, or taking from it, . . ." Q110 includes the following: "The reasons annexed to the second commandment . . . his fervent zeal for his own worship, and his revengeful indignation against all false worship, as being a spiritual whoredom; accounting the breakers of this commandment such as hate him, . . ."

John Calvin.

Have the admirers of John Calvin ever taken the trouble to read his commentary on the book of Psalms and particularly Ps. 33 and other psalms where mention is made of instrumental music? When I passed through Holland in 1971 my attention was drawn to an article in HET REFORMATORISCH DAGBLAD (Reformed Day Paper) in which Ds Hegger, the former Roman Catholic priest, after a visit to Scotland commented on the absence of instrumental music in public worship. He said that one might as well do without electric light. I wrote to him and pointed out that reasoning like that was absolutely unsatisfactory as light is not an element in worship but instrumental music is such an element. I enclosed with it an extract from John Calvin's commentary on Ps. 33 that deals with instrumental music. Says Mr Calvin: "It is evident that the Psalmist here expresses the vehement and ardent affection which the faithful ought to have in praising God, when he enjoins musical instruments to be employed for this purpose. He would have nothing omitted by believers which tends to animate the minds and feelings of men in singing God's praises. The name of God, no doubt, can, properly speaking, be celebrated only by the articulate voice; but it is not without reason that David adds to this those aids by which believers were wont to stimulate themselves the more to this exercise; especially considering that he was speaking to God's ancient people. There is distinction, however, to be

observed here, that we may not indiscriminately consider as applicable to ourselves, every thing which was formerly enjoined upon the Jews. I have no doubt that playing upon cymbals, touching the harp and the viol, and all that kind of music, which is so frequently mentioned in the Psalms, was a part of the education; that is to say, the puerile instruction of the law: I speak of the stated service of the temple." I received a letter back from Ds Hegger in which he apologised for his criticism. It would be wise for all that want to be fully biblical and all that have a true concern for the unity of the Church to study **INSTRUMENTAL MUSIC IN PUBLIC WORSHIP** by John L. Girardeau, late Professor in Columbia Theological Seminary, South Carolina.

It is published by **NEW COVENANT PUBLICATION SOCIETY**, 116 West Hillcrest Avenue, Havertown, Pa.19083.

Unreformed practices.

I believe that the Reformed Church of New Zealand has not interfered with chapter 21 of the Confession of Faith which includes the following statement: "the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy Scripture." Neither has she removed Q50 from the Shorter Catechism, the answer to which reads: "The second commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God hath appointed in his word." Why then does she sanction the widespread use of visible representations of Christ as teaching aids of the young? All the Reformers were very clear on this matter since the abuse was and is so widespread and with such dire consequences. Why also, does the Reformed Church of NZ not keep her distance from those that do not claim any attachment to reformed teaching but have discarded any semblance of it long ago? In the sixties the Presbyterian Church of NZ exonerated Professor Geering, although he denied the resurrection of Christ from the dead. In the eighties this denomination officially distanced herself from any statements in the Confession about the Antichrist. A truly reformed church is a protestant church, ie a protesting church. She does not join the enemies of the truth. She does not connive at error. Why then does the Reformed Church of NZ join in ecumenical gatherings? Why do her ministers attend ministers' fraternals? The reformed, protestant and scriptural practice is: "come out from among them, and be ye separate, saith the Lord, and touch not the

unclean thing; and I will receive you.” It is not such an easy thing to take a separate stand and to go against the stream. The consolation is that it is the living fish that always swim against the stream. The dead fish just float along. It is much more attractive and appealing to the flesh to be popular and to be recognised. However Protestantism and Reformation is all about taking a separate stand. It is about following Christ and not man. It is about going through evil report and good report and through evil report much more often than through good report. Moses knew all about the reality of the burning bush, and yet it was not being consumed.

Nec Tamen Consumibatur.

The men listed by Rev. Murray Capill in his article SPIRIT OF THE REFORMERS knew all about this. Luther had to face the emperor and the Pope’s legate in Worms and he did not know whether he would go home and sleep in his own bed again or whether he would be fuel for the fire. Knox had to face the wrath of the queen and the Roman Catholic Church. Nineteen months he suffered as a galley slave.

Cranmer and Latimer were burnt at the stake. Latimer was first. He was burnt at the same time as Ridley. His famous last words were: “Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.” Cranmer was burnt a little later.

These people we can truly call reformed and protestant. Their profession was not just so much lip-service. They and their successors can be termed uncompromising and that is what the Christian Church ought to be. Their whole life was and is an expression of the spirit of the Reformation as summed up by the words BY GRACE ALONE, BY FAITH ALONE AND BY SCRIPTURE ALONE. As long as there are office-bearers that will only subscribe to an un mutilated Westminster Confession of Faith with the Larger and Shorter Catechism, we can say that the fire of the Reformation has not been extinguished. As Samuel Rutherford said: “It shall be well with the church; the bush shall burn and not consume.” It is significant that today we can see the reality of the vision that Moses had by the burning bush, over the five continents of the world: Nec Tamen Consumibatur.

Notes and Comments

Violent Videos

Strong pressure has been made on the Government to curb the sale of violent videos. Over 200 MP’s backed an amendment to the Criminal

Justice Bill which would prevent children gaining access to films likely to cause them harm. Even leading psychologists have asked the Home Secretary to curb the availability to children of video nasties. Parents are warned of the danger to their children of violent entertainment. Professor Newson of Nottingham University attacked film-makers for using images of vicious cruelty as entertainment and said that those responsible for protecting children should not wait for the makers of video nasties to exercise restraint by setting their own standards. The film industry has tried to maintain that there is no connection between actual violent behaviour and the watching of these videos. The James Bulger case called in question this outlook. The entertainment industry generally are opposed to restrictions but their failure to act responsibly make it imperative for the Government to impose restrictions to safeguard viewers, especially children.

Health Education Authority Booklet Banned

The Health Education Authority was set up some years ago to run publicity campaigns for the Department of Health. It has a budget of £36 million of tax-payers' money. Already its anti-AIDS publicity has been withdrawn after being considered offensive. Now 12,000 copies of a Sex Education booklet have been banned by the Health Minister, Mr Brian Mawhinney on the same grounds. The Bishop of Peterborough said it was shameful for a Government-funded body to publish such a book. It is time that the misuse of Government funds in this way was prevented and the minds of young persons protected from perverted teaching in the realm of sexual relations. If Biblical principles were inculcated much promiscuous behaviour could be prevented and the rise in the number of single mothers curtailed. Only Scriptural moral teaching will lift the nation out of the mire into which it has sunk in this area of its life.

Mission News

We are thankful that Rev. D. B. Macleod arrived home safely after his visit to Kenya and Malawi. We hear that Mr Dick Vermeulen is back again supervising the work in Kenya and Malawi. Our nursing Sisters are very busy studying the language which is so essential for their future usefulness. We were please to hear from Glasgow that our Kenyan missionaries Mr and Mrs MacDonald and their baby daughter are together in their temporary home in Glasgow. The baby girl is growing apace.

We were very sorry to hear that Mr Nyoni, superintendent of Them-

biso Children's Home, had passed away suddenly. He had been in indifferent health for some time. He and his father passed away within a few days of each other. Mr Nyoni's death means a great loss to the Home which he ran most efficiently. Mrs Nyoni has remained in Thembiso to look after the children.

It was a relief to learn that our friends in Zimbabwe had recovered from their illnesses. Rev. and Mrs Petros Mzamo had been in hospital, as had Rev. A. B. Ndebele and his brother-in-law, Mr Nxusani. They are all restored to health for which we should give thanks. Mr Nxusani has resumed his teaching duties and no doubt his preaching at Bembesi. The Administrator's wife, Mrs Ottiliah Mziya, who had surgery has also resumed teaching.

At the John Tallach Secondary School there are ten blind pupils and two partially-sighted girls. What a blessing it is that those handicapped young people are brought within reach of the Gospel, are living in a happy atmosphere, and are being given an opportunity to earn their living, we hope. Miss Marion Graham speaks of the large numbers attending the services.

While Miss Norma MacLean was in Scotland for medical reasons, Ruth, eldest daughter of Re and Mrs Z. Mazvabo was teaching in the John Tallach School during her vacation. On Miss MacLean's return Ruth went back to University. We hear that the Form Four Results for 1993 were the best for several years. On the fourth Sabbath of March the Communion was held in Ingwenya. We look forward to hearing about the services and as to whether there were any new members.

It is expected that at the end of April Miss Margaret MacAskill will be home on leave. Anne Zekveld was expected back at Mbuma at the end of March. On rereading a letter received from Rev. A. B. Ndebele after the Synod last year, 1993, he says, "Yesterday, Sabbath, I must have been facing a thousand faces gathered to hear the Gospel. Among them was Charlie Manyathela of Ngege. He says that he was baptized as an infant by the late Rev. J. B. Radasi. When Mr Radasi died Manyathela was 14 years of age. He has been coming to the services for some time.

— J. N.

Church Notes

Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet (D.V.) in St Jude's Church, Glasgow, on Tuesday, 17th May at 6.30 p.m. when Rev. D. MacLean, the Retiring Moderator, will conduct public worship.

Presbytery Meetings (D.V.)

Canadian: At Glasgow on 17th May at 11 a.m.

Zimbabwe: At Bulawayo on 14th June at 2 p.m.

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

Northern: At Dingwall on 28th June at 2 p.m.

Southern: At Glasgow on 28th June at 6 p.m.

Australia and New Zealand: At Gisborne on 21st October at 2.30 p.m.

Acknowledgment of Donations

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

Bracadale-Strath: N. M. Carbost, £60 for Church Funds per D. J. M..

Edinburgh: Friend for Foreign Mission, £40; Friend, Alness, £20; Friend, Inverness, £60, both for Congr. Fund.

Gairloch: J. R., Dornoch, £10; Anon., £10; Anon., £50; Friend, North Uist, £20; Friend, Lewis, £10, all per Rev. A. E. W. M., all for Congr. Funds.

Laide: Isle View Nursing Home Residents, £10.50, £7.80, £6.25, £9.50; Friends Breasclate £50; Anon., Inverness, £100; a small contribution to help with work in Easter Europe, £10; J. A. M., £3; a Friend wishing every success and blessing, £20; Friend, Shildaig, £10; Harris Friends, £20; Friends, £350; Auckland Free Presbyterian Church, £100; Anon., Tarbert, Harris, £400; Friend, Gairloch, £160; Friends, Gairloch, £20; all the above for Eastern Europe Mission and all per Rev. D. A. Ross; Anon., for Manse Electricity, £50; Friend, Lochcaron, for Church Funds, £10; Aultbea Friend, for Church Funds, £20, 4 times; Friend, Lochcaron, for Church Door Collection, £10; Anon., Tarbert, Harris, to Laide Congregation where most needed, £100; last 3 per Rev. D. A. R.; Mrs Morrison, for Church Funds in collection box, £10; R. M., Aultbea, for Church Funds, £10, per C. R.; Anon., Poolewe Post Mark, for Italian Mission, £40, per Rev. D. A. R.

Perth: Friend, Stornoway, £10, for Sust. Fund, per Rev. A. MacPherson.

Portree: Friend, £20, for Sust. Fund; D. N. MacF., £50, both per F. M.; Friend, £10, last two for Door Coll.; Friend, £14; Friend, £10, both where needed; Friend, £15, for Sust. Fund, last 4 per S. Y. M.

North Tolsta: Anon., £70, for T. B. S.; Friend of the Cause, Breasclate, £10, for Comm. Exp., both in plate; Anon., £50 for Door Coll.; North Tolsta Friends, £41.70, for the Distribution of FP and YP Magazines; In Memory of my mother, £100, for Congr. Purposes, last 3 per D. M. K.

North Uist: M. McD., £50; I. McD., £50; Anon., £20, by Envelope in plate Feb. Communion; all for Car Fund; I. McD., £50; H. S., £35, both for Sust. Fund.

Raasay: M. D., £5. D. MacK., £10, both per Rev. J. R. T.; Friend, Raasay, £20; Anon., in Memory of much loved parents, £100, all where most needed; Envelope in plate, £20; Envelope in plate, £10; both for Car Fund; Friend, Envelope in plate, £50; Friend, Envelope in plate, £5, both for T. B. S.

South Harris: Friend, Kintulavig, £200 per D. MacK.; Friend, Stockinish, £10; Friend, Home of Rest, £10; Anon., £20, all per Rev. K. D. M.

Staffin: Anon., £200, in Memory of much loved parents, where most needed.

Stornoway: Miss K. A. MacLeod, The Cottage, Callanish, £120, for Sust. Fund; C. M., £5; Friend, Heb. 13: 5, £10, both for Door Coll.; Friend, Stockinish, £20, where most needed; Friend, £5; Friend, for the Cause, £10; C. M. £7 for Sust. Fund; Anon., £10, to help in providing equipment for Ingwenya School, all per Rev. J. MacL.; Anon., £5, for Comm. Exps.; Friend of the Cause, Breasclate, £10, for Comm. Exps., both per Church plate.

FREE PRESBYTERIAN PLACES OF WORSHIP

- ABERDEEN — Church and Manse. Services as advertised in the local paper and Press & Journal. For information contact Rev. J. Goldby, Farr. Tel: 08083 357.
- APPLECROSS — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Thursday 7 pm. CUAIG — Sabbath 1 pm.
- BRACADALE and STRATH — BROADFORD — Sabbath 12 noon and 6 p.m.; Tuesday 7 p.m. PORTNALONG — Sabbath 3.30 p.m.; Wednesday 7 p.m. STRUAN — Sabbath 12 noon and 6 p.m.; Thursday 7 p.m. — Rev. G. G. Hutton, F.P. Manse, Broadford, IV49 4AQ. Tel: 0471 822 353.
- BREASCLETE — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- DINGWALL — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. BEAULY (Balblair) — Sabbath 6.30 pm; Thursday 7.30 pm — Rev. N. M. Ross, B.A., 10 Achany Road, IV15 9JB. Tel: 0349-64351.
- DORNOCH — Sabbath 11.30 a.m. and 6 p.m. See also LAIRG.
- DUMBARTON — Milburn Crescent. Sabbath 11.15 am and 6.30 pm; Thursday 7.30 pm. Manse: 30 Barloan Crescent.
- DUNDEE — Baxter Park F.P. Church, 70 Arbroath Road and Manse. Sabbath 6.30 pm; Wednesday 7.30 pm — Rev. A. MacPherson, 11 Mavisbank Gardens, Burghmuir, Perth. Tel: 0739 442992.
- DUNOON — Church. No F.P. Church services at present.
- EDINBURGH — Church, Gilmore Place, Tel: 031 229 0649 and Manse. Sabbath 11 am and 6.30 pm. Prayer Meeting Thursday 7.30 pm — Rev. D. B. Macleod, M.A., Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 031 447 1920.
- FARR, by DAVIOT — Sabbath 12 noon; Thursday 7.30 pm (fortnightly); STRATHERRICK — Sabbath 5.30 pm; Thursday 7.30 pm (fortnightly); TOMATIN — Sabbath 5.30 pm. Wednesday (fortnightly) 7.30 p.m. Rev. J. Goldby. Tel: (08083) 357.
- SHADDER — First Tuesday of the month 7 p.m.
- WILLIAM — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- LOCH (Ross) — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; OPINAN — Sabbath 3.30 pm and Wednesday 7 pm; MELVAIG — Sabbath 11 am and 3.30 pm and INVERASDALE — Sabbath 3.30 pm. — Rev. A. E. W. MacDonald, M.A. Tel: Gairloch 2247.
- SGOW — St. Jude's Church, 137 Woodlands Road, G3 6GL. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — Rev. Donald MacLean, 104 Baronald Drive, G12 0HY. Tel: 041 357 2315.
- SDALE — 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.
- GLISKIRK — 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 — Services as intimated. Contact C. D. MacPherson. Tel: 0700 811417.
- 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; SWORDALE — 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 — Rev. Keith Watkins, 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, BT49 2CF. Tel: 0574 274865. Further information from Mr John Thompson, Tel: 0547 278 751 or from Mr James Falconer, Tel: 0574 273 294.

OVERSEAS PLACES OF WORSHIP

AUSTRALIA

GRAFTON, N.S.W. — Sabbath 11 am and 7 pm; Wednesday 7.30 pm — Rev. E. A. Rayner, B.A., 90 Watson Street, Grafton, N.S.W. Tel: 066 423404.
 SYDNEY, N.S.W. — Sabbath 11 am and 6.30 pm; Prayer Meeting, Thursday 7.30 pm — For further information contact J. Van Praag, 1000 Road, Schofields. Telephone: 061 851 1111.

CANADA

CHESLEY, ONTARIO — Sabbath 11 am and 7 pm; Wednesday 7.30 pm — For further information contact Mr J. A. Thomson, 40 Fourth Street, S.W. Tel: 519 363 2502.
 TORONTO, ONTARIO — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — No F.P. Church services at present.
 VANCOUVER, BRITISH COLUMBIA — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — For further information contact Mr John McLeod, 1111 West Broadway, Vancouver. Tel: 874-976.

NEW ZEALAND

AUCKLAND — Sabbath 11 am and 7 pm; Wednesday 7.30 pm — For further information contact Mr J. A. Thomson, 3 Earls Court, Manurewa. Tel: (09) 266-7618.
 GISBORNE, NEW ZEALAND — Sabbath 11 am and 7 pm; Wednesday and Saturday 7.30 pm — Rev. J. A. Thomson, 14 Thomson Street, Gisborne. Tel: (06) 86 85809.
 WELLINGTON, NEW ZEALAND — 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: Robertson Street, Parkview, Bulawayo. Tel: Bulawayo 62636.
 INGWENYA — Church: Rev. Aaron Ndebele, Postal Address: Ingwenya Mission, P.O. Box 10, Bulawayo.
 MBUMA — Church and Hospital, Rev. Petros Mzamo. Postal Address: Mbuma Mission, P.O. Box T5406, Bulawayo.
 NEW CANAAN MISSION — Church: Rev. Z. Mazvabo. Postal Address: New Canaan Mission, P.O. Box 615, Zvishavane.
 ZENKA — Church. Postal Address: Private Bag T5398, Bulawayo.

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