

The Free Presbyterian Magazine

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

*"He has given a banner to them that fear Thee, that
they may be saved because of the truth." — Ps. 60, 4.*

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Reformed in Doctrine, Worship and Practice

FREE PRESBYTERIAN CHURCH OF SCOTLAND

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COMMUNIONS

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

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

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

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

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

JUNE — First Sabbath, Auckland, Daviot and Dundee; Second, Larne, Shildaig 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, 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, 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 General Assemblies

The Church of Scotland

The Moderator of Assembly on this occasion was Rev James Simpson, minister of Dornoch Cathedral. He succeeded Rev James Weatherhead who reverted to his position as Principal Clerk of the Assembly. The Lord High Commissioner, representing the Queen, was Lady Marion Fraser, the wife of Sir William Kerr Fraser, Principal of Glasgow University. During his term in office, Dr Weatherhead stirred up controversy by questioning the reality of the Virgin Birth. He reiterated this view at the time of the Assembly maintaining that the story need not be taken literally. He said: "Many adhere to a more literal interpretation. But I shall not be party to any conspiracy of silence which implies that no other interpretation is allowed in the Church." Though Dr Weatherhead's questioning of this doctrine raised a storm of protest among evangelicals, yet Dr Weatherhead is secure in the knowledge that he will not be taken to task by the Courts of the Church. The new Moderator appealed for unity and said it saddened him that so much time was spent in throwing poisonous darts at allies within the Church who shared their love of Jesus Christ. It grieved him to hear of men and women turned off the Church by their small minded feuds, their dogmatism and lack of grace. Such is the estimate of Mr Simpson of the conflict over one of the cardinal beliefs of Christianity. Dr Weatherhead, for his part, held the view that belief in the Virgin Birth had never been regarded in the Church of Scotland as of the substance of the faith, taking refuge in this way, like the framers of the Declaratory Act of 1892, in the nebulous concept of 'the substance of the faith'. At the same time he said that he recognised that those who adhered to a more literal interpretation of the Bible were entitled to their opinion and he had never said they were wrong. Such is the comprehensiveness

of the Church of Scotland in our day, accommodating all shades of belief, with all being equally valid.

The question of the Church's finances arose in connection with various items. It was agreed that the running of Carberry Tower, which is used for various courses, youth weekends and conferences, be looked into to prevent it being a continued burden on Church finances. A controversial proposal to sell the Church Offices at 121, George Street, Edinburgh was overwhelmingly defeated. The Assembly agreed to seek the views of presbyteries on a plan which would mean, in the event of a vacancy, a congregation would not be permitted to call a new minister until it had cleared its debts to the central funds of the Church. The report of the Board of Stewardship and Finance showed that although the average givings per member had risen in the last year, the number of members had fallen by 20,000. The need for sacrificial giving was emphasised. A plan for the retirement age of ministers to be reduced from 70 to 65 will be considered by presbyteries before a decision is taken by the Assembly next year. A proposal that ministers, elders and diaconate members would cease to be presbytery members at the age of 75 was passed. Also a maximum age limit for new ministers was approved by the Assembly, the maximum age being lowered from 58 to 45.

The Assembly was afraid that new education policies on religion, would mean no mention of God in school morning assemblies. It was decided to seek urgent meetings with Lothian and Strathclyde Regions, and check the policies of other regional and islands councils on religious observance in schools. It would appear that the religious adviser in Lanark had issued guidance to schools that there was no place in assemblies for the God of the Christian, the God of the Jew or the God of the Muslim. Religious observances, he claimed, must accommodate all and offend none, with no mention allowed of God, morality, faith or love. It is sad to think that in a land where the gospel was once known, that such views would ever be given expression to by those who are ostensibly religious advisers. We trust that such views will not be given place to, so long as a measure of Christian belief remains in the land.

The Archbishop of Canterbury, who was present at the Assembly, was invited to address the Commissioners. He told the Assembly that faith and action, service and evangelism must go together. He said that what was wanted was a credible Christianity — a robustly argued faith which speaks to people in terms that they can readily understand, and which helps them to make the moral and practical choices they face in their lives. "Practical Christian action," he said, "is the outworking of Jesus'

challenge to his people that 'by their fruits you will know them'." We know, that for the Archbishop, the credible Christianity of which he speaks, does not embrace fundamentalism for which he has no place.

On the subject of terrorism in Northern Ireland, the Moderator of the General Assembly of the Presbyterian Church in Ireland said that his Church condemned all murders and violence from whatever source they came. The Church of Scotland Assembly called on all paramilitary organisations in Northern Ireland to lay down their arms in the cause of peace, and to encourage the governments of the United Kingdom and the Republic to continue moves towards peace. There is little understanding in Church circles, or elsewhere, of the nefarious role played by the Church of Rome in the troubles of Northern Ireland. Until this is recognised, there will be little prospect of peace in Northern Ireland.

Once again, largely in caring for the elderly, the Board of Social Responsibility had an operating loss of £2.7 million. Reserves were being used up to fund the shortfall. The Convener blamed the Government and most Regional Authorities, for their persistent failure to fund the cost of such care. He also said, that the Church must deliver the highest standards of care, and that he would rather close homes than reduce standards of care. He stressed that his Board were opposed to euthanasia and affirmed the importance of every individual, under God, no matter how poor their quality of life might appear to others. In connection with betting, horse-racing and off-licence alcohol sales, now to be permitted on the Lord's Day, the Convener expressed his regret saying: "These seem pathetic alternatives for a day set apart for rest and worshipping the living God," and he expressed the view that our nation will be the poorer for it.

The General Assembly discussed the Panel on Doctrine's controversial report on the theology of marriage and the Board of Social Responsibility's report on human sexuality. Very conflicting views emerged in the discussion. The Board had come to the conclusion that it saw no compelling reason to alter the Church's position that homosexual acts were contrary to God's will. The Panel on Doctrine, however, had said that love, trust, forgiveness and faithfulness should be seen as the most significant criteria by which all relationships were judged. The Assembly decided that guidelines would have to be drawn up before the Panel's Report on the theology of marriage can be discussed by Presbyteries. Earlier it had been decided that no vote would be taken on these Reports at this Assembly. It is sad to think that there is so little agreement by Assembly delegates on these matters that no decision could be taken to uphold Biblical moral teaching and reject what was clearly contrary to the Word of God.

Free Church of Scotland

The Free Church Assembly elected Rev Alex Murdo MacLeod, Kinloch, Lewis as their Moderator. In accordance with usual practice the Lord High Commissioner visited the Free Church Assembly. On this occasion, Her Majesty's High Commissioner had in her retinue for the visit to the Free Church, the Archbishop of Canterbury, Dr George Carey. Lady Fraser in her address told the Free Church that their stance was respected and valued.

The Moderator in his opening address to the Assembly, stressed the need for one recognised rule of faith and practice. He remarked, that it was as a result of the doctrines of the historic Confession becoming unacceptable, and not as a result of spiritual progress, that relaxation of subscription to the Confession of Faith had come about in the modern Presbyterian Church. Church leaders had taken it on themselves to decide what should be the Church's confession. As a result the Church's preaching had been enervated, and Christian witness disunited and impoverished. Mr MacLeod called on churches to repent — a call that was relevant to all Christians and all churches. In particular, churches who denied the deity of Christ and the Virgin Birth, needed to repent of these departures from the faith. He concluded by saying: "Let us all, as one heart, return to the everlasting, tried and tested biblical doctrines of our fathers." The Moderator's call for a return to the faith once delivered to the saints, and to the subordinate standards of the Presbyterian Churches, is a timely one. But the call is not one which applies only to the more modernistic denominations, but also to those who profess an adherence to evangelical belief. Many within these denominations have relaxed their hold on the doctrines which the Confession of Faith sets forth. This is true, even though, so far as office-bearers are concerned, they have vowed solemnly before God and man to maintain these same doctrines. Within the Moderator's own Church we fear that there are those of whom this is true.

Rev Daniel MacKinnon, the Convener of the Public Questions Committee brought before the Assembly the moral bankruptcy of the government. He stated that it had reached a new low in ethics and morality. He referred to the further desecration of the Lord's Day by recent relaxation of gambling and licensing laws. Many sins in society are now labelled permissive, he said, and even the word "gay" had become debased. In this society people who were endeavouring to live decent Christian lives were called narrow-minded bigots. Another speaker at the Assembly warned of the danger of the "right to die" movement. If its pleas for voluntary euthanasia were granted, this might easily become in practice involuntary

euthanasia. He referred to a recent report in the British Medical Journal, which claimed that half of all doctors questioned, would consider hastening a patient's death, if it became legal to do so. We hardly think that this can be a truly representative sample of the doctors in this country, many of whom are dedicated to the preservation of life.

Free Church people were once more urged to increase their givings so that the minister's stipend of £11,250 could be brought nearer the national average wage of £16,836. In order to make this increase in the salaries of ministers possible, the Free Church has frozen all building projects and all big grants. The Finance Convener, said that such drastic action was necessary until such time as contributions to Church funds reached a realistic figure.

An attempt is to be made to promote the Free Church College and heighten awareness of the status of the College, as a centre of biblical and reformed teaching. The Rev Alex Murdo MacLeod of Stornoway, who was Convener of the special quinquennial visitation Committee to the College, said that the College was already esteemed as a school in which Calvinism was taught with love and conviction. While questioning this assessment, we are wholly in accord with another statement made by him to the effect that, "when Churches become indifferent to the importance of their theological institutions, they run the risk of exposing themselves, and their future ministers to dangers."

Christ Seeing of the Travail of His Soul *

By the Rev. Alexander Stewart, Cromarty

"He shall see of the travail of His soul, and shall be satisfied."

— Is. 53: 11

It was predicted from the beginning that the Saviour of sinners should be a suffering Saviour. This prediction is amply reiterated by the prophet Isaiah; but the distinguishing characteristic of this chapter is — that it is one of the earliest, if not the first, and it is certainly one of the clearest passages, in which it is declared that His sufferings should be vicarious — that is, in the room and stead of sinners.

* This sermon is taken from a small volume entitled "Sermons for Sabbath Evenings" (Edinburgh: 1848), and has the following prefatory note:— "It is proper to state that this sermon was not prepared or designed for publication by Mr Stewart. It was preached by him in Canonmills Hall, by appointment of the General Assembly, and taken down by the hearer. It will be found, however, even under such disadvantages, an admirable discourse, and not unworthy of its eminent and lamented author." — Editor.

It is to Christ's sufferings that reference, then, is made in the text — "the travail of His soul." It is a peculiar and remarkable expression, and, though frequent enough in Scripture, by no means of ordinary occurrence in regard to Christ. Perhaps we may be somewhat led to the meaning of it, by a passage in the Epistle to the Galatians, distinguishing, of course, between the master and the servant. Paul says, "My little children, of whom I travail in birth again, until Christ be formed in you"; intimating his parental affection for his spiritual children among the Galatians — his parental anxiety respecting them. Their very life was in danger, in consequence of the fatal error that had made such havoc among them. The spirit of the apostle was similar to that of Moses of old: "O Lord! this people have sinned a great sin, and have made them gods of gold: yet, now, if Thou wilt forgive them their sins; and if not, blot me, I pray thee, out of Thy book which Thou hast written."

So likewise, the Lord Jesus Christ, but with an unspeakable pre-eminence above all His servants, may be viewed as regarding the people of His charge with intense love, contemplating their lost and helpless condition with unspeakable pity and compassion, and engaging His heart and soul in the business of their salvation. "He shall see of the travail of His soul, and shall be satisfied." "Who is this," saith the Lord, "that hath engaged His heart to approach unto Me?" The Saviour laid hold on them, took them, as it were, into His heart, engaged His whole soul in one concentrated purpose, for the salvation of the people of His charge — the objects of His unspeakable love. He was called to His office, as was Aaron. No creature could have ventured to attempt drawing near to the awful Majesty of heaven — to draw near, and to name, in the presence of God's terrible justice and purity, the names of those rebellious sinners that had so inexcusably offended, or venture to appear on their behalf, and to plead for them. It was an awful thing to consider that God — the infinite God — of infinite purity, justice, and majesty — should be approached, and the names of those wicked creatures pronounced before Him, with a view to their salvation. Christ did this; and in doing so, He presented Himself as ready to satisfy all the demands of justice, and vindicate God's purity. As Jacob wrestled with the angel, and prevailed; so He wrestled with God, and prevailed. He was in an agony yet, as a Prince, He prevailed with God.

The expression might likewise, be profitably illustrated in the way of reminding us of certain highly interesting and important truths in regard to the sufferings of Christ, and the union between Him and His people — the parental relation between Christ and His redeemed people. "Behold, here am I, and the children which God has given me." And likewise that

His sufferings were at once voluntary, and yet of necessity. It was most voluntary that He entered into the engagement. "Lo! I come; in the volume of the book it is written of Me, to do Thy will, O God!" It was truly and voluntarily that He took hold of the nature of the seed of Abraham and not of that of angels. But having once engaged in this, and pledged Himself to its accomplishment, then — as without shedding of blood there could be no remission — it was not possible that the cup should pass from Him.

The expression may remind us likewise, that His sufferings were fully expected, and yet at the same, when at last His hour was come, they seized upon Him with a suddenness and severity that amazed Him. His sufferings were fully expected — He knew what was to happen — He predicted it — He not only told that He was to be lifted up on the cross, but He also forewarned His disciples that the Son of Man must be rejected, scourged, spitefully entreated, and put to death; but when at last His hour was come, He was amazed.

And lastly — The expression may remind us that Christ's sufferings were perfectly singular — not in the natural and established order — not in the course of nature — not according to the ordinary rules of justice. The rule of strict justice is evident. "The soul" — the individual soul — "that sinneth, it shall die" — the teeth of the children are not to be set on edge for the sin of the parents. But in this case, He that did no sin died the death.

These things have been the subject of our meditation and commemoration in the days that are past. I will not enlarge on these points, but go on to direct your attention to what I apprehend is the more direct scope and bearing of the passage — the assurance of Messiah's success. And brief as this expression is, there is an admirable fulness in it. He shall be satisfied. "He shall see of the travail of His soul, and shall be satisfied." He shall surely and altogether be satisfied — satisfied in regard to what is always the supreme end of God in all His actings — satisfied as to the manifestation of God's glory. Having been made flesh, He is God manifested in the flesh — not concealed or hid, but manifested to the universe in a way that was never witnessed before. He shall also be satisfied in regard to the great end of the divine government in the economy of redemption, in so overruling the entrance of sin as to establish the very basis of His government over His intelligent creatures on firmer ground than before. He makes an end of sin, so that hereafter it cannot any more have a beginning among the ransomed and redeemed — He prevents it from ever breaking out again.

Further, He shall be satisfied personally. As a person — the second per-

son of the Godhead — He took upon Him human nature, and in that nature He was humbled, even to the death of the cross. He shall be satisfied with the personal exaltation that is awarded Him. Being in the form of God, as the apostle tells us, He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man. Wherefore God also highly exalted Him, and has given Him a name that is above every name. He is anointed with the oil of gladness above His fellows. It is a crown of purest gold, and length of days for ever and ever, which the Father hath bestowed upon Him. He shall be satisfied, and is satisfied, and shall be still more abundantly satisfied, with the just recompense of full reward that will be granted to His human nature. Possibly there is a reference to this in the ascription of praise given to Him in the 5th chapter of Revelation — “Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood.” “Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing” — “Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Worthy is He that was counted a madman, and in league with Beelzebub, to have all that He did fully vindicated, and have all wisdom assigned to Him. Worthy is He that was crucified in weakness, to have all strength ascribed to Him. Worthy is He that despised the shame to be crowned with honour. The blessing be for ever on the head of Him who endured the cross, and was separated from His brethren.

I apprehend, however, that the satisfaction here promised, has a still more special reference to His Church — to His people — to the persons who are the travail of His soul — those who owe their spiritual existence, their birth, their place in the family of God, to His interposition — to “the travail of His soul.” And this agrees better with the vicarious character of His sufferings, which runs through the whole of this passage of Scripture. He satisfied divine justice, and divine justice says again, He shall be satisfied. It was from love to His people, as well as from love and obedience to His Father, that He suffered. He suffers, He cares, He pleads for, and saves His people. They are the travail of His soul, and it is in them that it is here promised that He shall be satisfied, whatever that weighty expression meant. The text, then, is evidently an assurance that Messiah’s labour and death should not be in vain. “Surely He hath borne our griefs, and carried our sorrows.” He suffered in the room and stead of His people. Now, if the result were a matter of chance, surely nothing could be more unsatisfactory. If it depended on them — on their will — whether or not they should accept of this salvation, then would

I only advert to this fact, that Christ died, rejected and despised. His death was the result of a most extraordinary instance of combined rejection. Jews and Gentiles agreed in this. He was forsaken by His friends, and the unanimous exclamation was, "Away with Him! away with Him! crucify Him! crucify Him!" Can you conceive anything more unsatisfactory, than that He should have to trust to those who nailed Him to the cross — to trust to them to be satisfied. Were it put upon this footing, nothing could possibly be more unsatisfactory; but it is not left to that. He is assured that He shall see of the travail of His soul — and shall be satisfied; that, lifted upon the cross, a stumbling-block to the Jews, and to the Greeks foolishness, yet it is assuredly secured to Him, that He should be the object of universal attraction. There was a security for this; power is given to Him over all flesh, for the express purpose that He might give eternal life to as many as God had given Him. It is committed into His own hands; in their hands nothing could be more unsafe or unsatisfactory; but the power is given into His hands to make them willing — to give them eternal life. This comports with other expressions in the context. The thing is so important as to be repeated, and no wonder. "He shall see His seed," equivalent to this, "He shall see of the travail of his soul." "My righteous servant shall justify many, for He shall bear their iniquities." The justification of the many, follows upon His bearing their iniquities. Hence, in subordination to this great promise to Christ, the promise was made to Abraham, when he was yet an old and a childless man, that his seed should be as the stars of heaven for multitude, and as the sand which is upon the sea-shore, innumerable.

Again, Christ will be satisfied in the number of the saved. It is amazing to think over what tracks of country, during so many long ages, "darkness has covered the earth, and gross darkness the people." To think of all the cruelty and licentiousness, misery, and wickedness, which overspread the world, what a thick darkness and vile delusion bind multitudes of souls fast in spiritual death; and if we come nearer home, to those favoured spots where the true light hath long shone, our own country, which is like Judea of old, a land where God is well known; yet what delusion, deception, indifference! How dark and mysterious is it! and, I doubt not, it has sometimes been a subject of temptation to God's people, that when the Saviour has appeared as the Conqueror, the Prince, Satan should thus still reign. But, be this as it may, we are to rest in faith on this assurance — and should it not be satisfactory? — that Christ shall be satisfied! It is very true that spiritual barrenness was a great trial to the ancient Church. It was symbolised in the cases of Sarah, Rebekah, and Rachel: it was

alluded to in the case of Samson's mother and Samuel's; and this trial is a trial still. But the promise to Abraham is steadfast, the promise to Christ is sure. And it is very remarkable, in this connection, that on one of these rare occasions in which a gleam of joy brightened the countenance of the Man of Sorrows, He rejoiced in spirit at one time, and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; for so it seemed good in Thy sight." Christ is satisfied; Christ will be satisfied with the numbers, and they are not small, which the Father has given to Him. And this should quell our murmurings, our false zeal, our unbelief, our disposition to quarrel with God. Look at the example set us by Him, who, if there were discontent in the case, had a right to be discontented. Look at Him who thanked His Father for the poor and the mean, and not for the wise and the mighty.

I may remark here, in passing, that this ought not to relax our efforts. It did not relax His. Satisfied with those whom the Father had given Him, He is deeply occupied in heaven with the accomplishment of the work of their salvation, at the same time joyfully and cheerfully satisfied with the limits which the Father has set.

Again, Christ's satisfaction extends farther than to the mass and the multitude — it reaches to the individuals. We may purchase a flock of sheep, pay the price, and if we have the full tale, and the number, we are satisfied. Nay, in regard to spiritual matters, we hear of the success of our mission in Calcutta, hear of a thousand young men receiving instruction regularly, and would yet more rejoice in hearing that ten, twenty, thirty, or a hundred were really converted. We would rejoice in the number, but they are at such a distance, that we see, merely their number. It is very different, however, in other cases. Jacob loved Rachel, and though Laban gave him a wife, it was anything but a satisfactory arrangement that Leah should be in the place of Rachel! And Christ loves His people individually. One individual cannot be palmed off for another. He loves them individually, as was intimated by the high priest's breast-plate of old. The name of each individual could not be engraved upon it — there were only the names of the tribes; but this intimated that all the individuals were remembered by the high priest. So Christ is the good Shepherd. "I know my sheep, and am known of mine." They know Him — there is no doubt of that; but it is as true that He knows them, and that individually. Hence the force of the expressions, "I have called thee by thy name — thou art mine." "I know thee by name." And hence the value of the chapters of names. Look at the last chapter of the Epistle of the

Romans. Mark what a long list of names. You see how the apostle notices the members of the Church by their names — adverts to the excellencies of each — sends his encouraging approbation — his Christian salutation and regards — and sends it to every one by name. And he was warranted and inspired by the Spirit of God to do so; for that chapter is as much inspired as the third chapter. And so in the Book of Chronicles, God shows that He regards His people by name. He converts them individually and by name. He counts the very hairs on their head. There can, then, be no substitution. Christ is perfectly satisfied with the arrangement of His Father. He whose largeness of heart is like that of Solomon of old, which was even as the sand which is on the seashore, is our New Testament Solomon, and has a largeness of heart to know and to remember the circumstances of all the seed of Jacob. "I am the good Shepherd, and know My sheep, and am known of mine."

He shall be satisfied with their personal excellencies. Placed in the great structure of the spiritual temple, the felicity and glory of each individual of His people shall be such, that the Saviour shall be satisfied. It is not according to what we desire for ourselves. The measure of glory reserved for Christ's people will be such as to satisfy the immense and boundless desires of the Author of salvation. It is a sort of resting-point to the perfections of God — when His truth and immutability rest and are satisfied — when His justice rests and is satisfied — when His benevolence and mercy rest and are satisfied. His boundless goodness has now found way in this plan of salvation, and here all the perfections of the Deity shall rest and be satisfied. Not merely his people shall be satisfied — that does not come up to the end to be accomplished. He shall see "of the travail of His soul, and shall be satisfied."

Again, it is the Sufferer Himself that is to be satisfied. It is the travail of His soul — His sufferings, in all their intensity of pain and earnestness of desire — that He is to see, and be satisfied with; and His parental love towards those for whom He died is also to be satisfied. And here even the foibles and follies of men may afford an illustration. When parents look at their children, they are pleased with the excellencies they discover. This shows, at least, what they wish their children to be. These dreams and ideas show the parental desire. But in the present case, it is not the voice of flattery. It is Jacob that is to be satisfied with his Joseph — Rachel on behalf of her Benoni. Let the children of Zion, then, be joyful in their King. Let them fill up the measure of His joy, and satisfy His soul. Let them beware of those things that may dissatisfy Him. Surely it is an argument with an affectionate son, even when at a distance, not to grieve his

father's heart — not to be a heaviness to her that bore him. But it ought specially to characterise the children of the Lord Jesus, who are the travail of His soul. A parent would not be satisfied with an idiot child — he could not be satisfied with the deformed child; and can Christ be satisfied with those deformities, that want of symmetry of character, which He sees in His children? Let us apprehend that, with the apostle, for which we are also apprehended — even the satisfaction of the Redeemer — to be what will please Him, what will satisfy Him, and to aim at it the more constantly, because it is declared that He shall be satisfied. Each of His people cost Him much. And a parent, by-the-by, would not be satisfied with a dead child! It is a sad thing when the hour is come, and there is no joy when the child is born into the world. Let those who may receive serious impressions among the young, and over whom pious parents, ministers, and elders, may be watching with eager hope — let them take heed of sinking back, so that it shall appear that there has been only a dead corpse, and not a living child! And let all who have an interest in the glory of Christ be stirred up to consider the case of lost and perishing sinners. I am sometimes struck with the amazing spirit that breathes through the Scriptures — it is as if the apostles and primitive Christians were inspired with a passion for saving souls, not exactly a passion for preaching, except as a means, but a real passion for the saving of souls — it shows itself in the extraordinary anxiety, and the minuteness discernible in their epistles.

And let sinners be aroused. Let them strive to enter in at the strait gate. Is it not an encouragement to think that Christ will be satisfied in their salvation? Let them not perplex themselves with certain modern questions. He is a perfect Saviour — a complete Saviour — to whom you are invited to come. Is it any objection to our Zion that it has salvation for walls and bulwarks — that it has ramparts around it? It has its gates open: men turn away, because, forsooth, its ramparts are not broken down that you may enter. Is it an objection to Christ that you must be humbled — must be indebted to Him for everything? O beware that something of this kind stands not in the way. He addresses and encourages every sinner that comes to Him, that He will in no wise cast out. But if sinners will find objections — if they are determined not to come — if they will be indifferent to this great matter, let them recollect that the favour is done to them — that they are not doing a favour to Christ. Their goodness extends not to Him. Let them not imagine, like some foolish parents, that in allowing their children to attend a charity school, they are doing the patrons of that school a favour. Let those who will despise and reject this salvation

be assured, that though they may wring many bitter tears from the hearts of parents, ministers, and others now, and though over them, if Christ Himself were here, He would weep, as He did over Jerusalem in the days of His flesh; let them be assured, that even their perdition will not be permitted to disturb that eternal repose, that everlasting rest, that assured satisfaction, which awaits the Lord Jesus in the glory of eternity.

The Advantages of Assurance

by Thomas Brooks

(Continued from page 179)

8. *Assurance will very much sweeten that little oil that is in the cruse, and that handful of meal that is in the barrel*, 1 Kings 17: 8-16. Assurance will be sauce to all meats, it will make all mercies to taste like mercies. It will make Daniel's pulse to be as sweet as princes' delicacies, Daniel 1: 8, 12. It will make Lazarus's rags as pleasurable as Dives's robes, Luke 16: 20. It will make Jacob's bed upon the stones, to be as soft as those beds of down and ivory, that sinful great ones stretch themselves upon, Gen. 28: 18; Amos 6: 4.

Look, as the want of assurance embitters all a sinner's mercies, that he cannot taste the sweetness and goodness of them; so the enjoyment of assurance casts a general beauty and glory upon the believer's meanest mercy. And hence it is, that assured souls live so sweetly, and walk so cheerfully, when their little all is upon their backs and in their hands; whereas the great men of the world, that have the world at will, but lack this assurance that is more worth than the world, live as slaves and servants to these mercies, Job 20: 22. In the midst of all their abundance they are in straits and perplexities, full of fears and cares; nothing pleases them, nor is sweet unto them, because they lack that assurance that sweetens to a believer the ground he stands on, the air he breathes, the seat he sits on, the bread he eats, the clothes he wears, &c. Ah! were there more assurance among Christians, they would not count great mercies small mercies, and small mercies no mercies. No, no! then every mercy on this side hell would be a great mercy, then every mercy would be a sugared mercy, a perfumed mercy. Look, as the tree that Moses cast into the waters of Marah made those bitter waters sweet, Exod. 15: 23-25, so assurance is that tree of life that makes every bitter sweet, and every sweet more sweet.

9. *Assurance will make a man more like an angel*. It will make him full of motion, full of action; it will make him imitate the angels, those princes

of glory, that are always busy and active to advance the glory of Christ. They are still a-singing the song of the Lamb; they are still pitching their tents about them that fear the Lord, Ps. 34: 7; they are ministering spirits sent forth for the good of them that are heirs of salvation, Heb. 1: 14. Assurance will make a man fervent, constant, and abundant in the work of the Lord, as you may see in Paul. The assured Christian is more motion than notion, more work than word, more life than lip, more hand than tongue. When he hath done one work, he is a-calling out for another. What is the next, Lord, says the assured soul, what is the next? His head and his heart are set upon his work, and what he doth, he doth it with all his might, because there is no working in the grave. An assured Christian will put his hand to any work; he will put his shoulder to any burden; he will put his neck in any yoke for Christ; he never thinks that he hath done enough, he always thinks that he hath done too little; and when he hath done all he can, he sits down sighing it out, "I am but an unprofitable servant."

In a word, assurance will have a powerful influence upon thy heart. In all the duties and services of religion, nothing will make a man love like this and live like this; nothing will make a man humble and thankful, contented and cheerful, like this. Nothing will make a man more serious in prayer, more ingenuous in praises, than this; nothing will make a man more cheerful and joyful than this; nothing will make a man more fit to live and more willing to die than this.

Ah, Christians! if ever you would act as angels in this world, get an assurance of another world; then you shall be neither dumb nor dull any more, but be active and lively, like those whose hopes and whose hearts are in heaven.

10. *Assurance will sweeten Christ, and the precious things of Christ, to thy soul.* Ah! how sweet is the person of Christ, the nature of Christ, the aims of Christ, the offices of Christ, the benefits of Christ, the blood of Christ, the word of Christ, the threatenings of Christ, the Spirit of Christ, the ordinances of Christ, the smiles of Christ, the kisses of Christ, to an assured soul! Now thy meditations on Christ will be no more a terror, nor a horror to thee; nay, now thy heart will be always best, when you are most in pondering upon the sweetness and goodness, the kindness and loveliness, of the Lord Jesus. Now all the institutions and administrations of Christ will be precious to thee. Upon everything where Christ hath set his name, there thou wilt set thy heart. Now thou wilt call things as Christ calls them, and count things as Christ counts them; that shall not be a little in thy eye that is great in the eye of Christ; neither

shall that be great in thy eye that is but little in the eye of Christ.

Assurance will also exceedingly sweeten your carriage to all that bear the image of Christ. It will make you bear with those weak saints whose light is not so clear as yours, whose abilities are not so strong as yours, whose enjoyments are not so high as yours, whose judgments are not so well informed as yours, whose consciences are not so well satisfied as yours, and whose lives are not so amiable as yours.

Assurance makes men of a God-like disposition, ready to forgive, abundant in goodness, admirable in patience. It makes men to study the good of others, and joy in all opportunities wherein they may strengthen the feeble, and comfort the dejected, and enrich the impoverished, and recover the seduced, and enlarge the straitened, and build up the wasted. Verily, the reason why men are so bitter and sour and censorious, is because God hath not given into their bosoms this sweet flower of delight, assurance.

Ah! were their souls fully assured that God had loved them freely, and received them graciously, and justified them perfectly, and pardoned them absolutely, and would glorify them everlastingly, they could not but love where God loves, and own where God owns, and embrace where God embraces, and be one with every one that is one with Jesus. Were there more assurance among Christians, there would be more of David's and Jonathan's spirit among Christians than there is this day.

Were there more assurance among Christians, there would be more life and more love, more sweetness and more tenderness. Were there more assurance, there would be less noise, less contention, less division, less distraction, less biting, and less devouring among the saints.

Assurance will make the lion and the calf, the wolf and the lamb, the leopard and the kid, the bear and the cow, lie down together and feed together, Isa. 11: 6-8. Men that lack assurance love their brethren as flies love the pot. So long as there is any meat in the pot, the flies love it; so those men will love as long as there is an external motive to draw love, but when that ceases, their love ceases.

Dionysius loved his bottles when they were full, but hurled them away when they were empty. So many that lack assurance love the saints while their bags are full, and their houses full of the good things of this life; but when they are empty, then they throw them away, then they cast them off, as Job's friends did him.

Ah! but assurance will make a man love as God loves, and love as long as God loves. The assured Christian will not cease to love so long as the least buds and blossoms of grace appear. Lazarus in his rags is as lovely to an assured Christian as Solomon in his robes. Job is as delightful to

him upon the dunghill as David is upon his throne. It is not the outward pomp and bravery, but the inward beauty and glory of saints that is attractive to the assured Christian.

11. *The eleventh motive* to provoke you to get a well-grounded assurance of your everlasting happiness is this, consider *that as there is a great deal of counterfeit knowledge, counterfeit faith, counterfeit love, counterfeit repentance, etc, in the world, so there is a great deal of counterfeit assurance in the world.* Many there be that talk high, and look big, and bear it out bravely that they are thus and thus, and that they have such and such glorious assurance, whereas, when their assurance comes to be weighed in the balance of the sanctuary, it is found too light; and when it comes to withstand temptations, it is found too weak; and when it should put the soul upon divine action, it is found to be but a lazy presumption. Shall the counterfeit gold that is in the world make men active and diligent to get that which is current, and that will abide the touchstone and the fire? and shall not that counterfeit assurance that is in the world provoke your hearts to be so much the more careful and active to get the well-grounded assurance that God accounts as current, and that will abide his touchstone in the day of discovery, and that will keep a man from shame and blushing when the thrones shall be set and the books shall be opened?

I have been the longer upon these motives to provoke your soul to get a well-grounded assurance, because it is of an eternal concernment to you, and a work to which men's hearts are too backward.

Though assurance carries a reward in its own bosom, yet few seek after it; though the pains of getting it be nothing to the profit that accompanies it, yet few will sweat to gain it.

If the inducements laid down will not awaken and provoke you to be restless till you have got the "white stone" and "new name", till you have got the assurance of your pardon in your bosoms, I know not what will.

A More Sure Word of Prophecy (2 Peter 1: 19)

(Only one Word of God)

by Rev Alex. MacPherson

Let me first very briefly, show the force of this phrase in its context. Peter, aware of approaching death, assures the readers that the Gospel was not a mere fable. It was a powerful Word of witness to the powerful Saviour who had come, and who will come again in differently manifested

power to judge, and complete his people's salvation. Peter, James and John had been witnesses of that power in a unique way at the transfiguration. At that time the Father had put such honour and glory on Jesus of Nazareth, that it was impossible for these three to think of Him as anyone else but the Son of God. What they had learned earlier by divine teaching, they now had revealed to their senses, and it had reinforced their conviction that the Gospel was a power-word.

But, notwithstanding this extraordinary reason Peter had for regarding the Gospel as a power-word, he at once adds that there was an even more convincing reason, namely, that the Scriptures said so:— "We have also a more sure word of prophecy." He refers primarily to the Old Testament, what "holy men of God" wrote. These Scriptures were, in a sense, all prophetic of Christ, the divine prophecy of his coming and power as the God-man Mediator. These Scriptures spoke of Christ's power (his Godhead), his coming (his incarnation), and were a divinely given development of the very first prophecy of Him. The Saviour described the Old Testament Scriptures' main function as one of testimony to Himself: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John 5: 39). And after His resurrection, He expounded to Cleophas and his friend "in all the Scriptures the things concerning Himself." The perfect agreement between the Old Testament Scriptures and the events recorded in the New, the record of Christ coming from the Father and going to the Father, should impress us with their trustworthiness, that they are indeed a "more sure word of prophecy". Peter writing his own appointed portion of the Word of God, unhesitatingly sets aside as secondary his experience of the transfiguration, and finds in Scripture the ultimate ground and authority for his teaching, "a more sure word of prophecy".

As we have observed, the grand subject of Old Testament Scripture is Christ, the truth about his Person and work as the Saviour of sinners; which truth is to be received and trusted in. In order to obtain religious truth, we must go to the Scriptures: they are God's Word and that inevitably is truth.

Here, let us pause, and think of what happened in Eden while our first parents were busy at their clothesmaking. They had forgotten God, so great was their carnality. Yet God came to them, and amazingly, his message was that the ruin they had wickedly brought about, would be undone by a descendant of Eve. In addition, they were instructed that communion with God must in future be through sacrifice. Their religion, therefore, was to consist in belief of a promised Deliverer, worship by

animal sacrifice, and obedience to the moral law. As far as they and their descendants for 2500 years were concerned, this religious truth was in a class by itself, transcending the truth about anything else that concerned them.

It is truth, however, that sinners dislike, and the biblical history from Eden to Abraham shows that the majority forsook it in favour of religious ideas and practices of their own. Even Abraham's descendants, notwithstanding their privileges, did not perfectly preserve this truth. Which leads to this, that whatever tradition may do or fail to do, regarding the preserving of truth on other matters, it has never succeeded in preserving religious truth, so great is the opposition of men's sin to that. Only divine intervention brought some saved sinners in each age to cherish the religious truth that God had made known prior to the time of Moses. Another method was needed, and God provided that from the time that He gave his religion a public and greatly enlarged form at Mt Sinai. At that juncture, God was pleased to begin the giving of religious truth in written form, and to preserve it as his Word thenceforth. With Moses began the "more sure word of prophecy" on which sinners depend for the knowledge of how they can be saved, in other words, the Gospel. Of the Old Testament part the Saviour said, "The scriptures cannot be broken" (John 10 v 35) — they are truth most sure.

Inspiration

We come now to the very pertinent question, How did God give his Word regarding salvation in a written form — what method was used? Now, before we come to that, let us briefly think of the difficulty inherent in communicating by words. The difficulty in it for men, I mean. Our minds have been adversely affected by sin, so that quite often we speak with vagueness just for want of care. Faulty memory often causes inaccuracy of statement. Insufficient knowledge produces erroneous statements, and sometimes we wish, for some reason, not to tell all we know. Prejudice often produces errors, and so on. This tendency to inaccuracy was acknowledged by the framers of the Westminster Confession of Faith, who so arranged their work that it was scrutinised by many minds before reaching completion.

When God, however, came to make his mind known to men on the all-important matter of salvation from sin, He did it in such a way that only absolute truth would mark his statements. No room would be permitted for errors, mistakes, vagueness or anything else that mars human statements; He would cause the writings to be his very own Word which would therefore be truth. The method used was inspiration. It is directly

referred to in 1 Timothy 3: 16; "All scripture is given by inspiration of God." Inspiration means, "God-breathed"; Scripture came into existence by the breath of God, i.e. his Holy Spirit. In its first literal meaning, "inspire" means "to breathe in or inhale"; but in its figurative sense, it is "to breathe into, or excite". The Holy Spirit excited or worked on the minds of the writers, so that the words produced were God's words. Being God-breathed, the words naturally have that truth and accuracy that one would expect from such a source.

You can see therefore, that the fact of inspiration emphasises the *divine origin* of the Scriptures. Men were employed as writers, but what they wrote was inspired. The Scriptures are the product of the creative activity of the divine breath, the Holy Spirit. And for this reason they are profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

There is another text that speaks directly of divine inspiration. It follows the words of our title: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Scripture is a more sure word of prophecy because it comes directly from God. It was not something thought of by men themselves, but was produced by the Spirit of God moving men, bearing them along, so that the words they uttered or wrote were God's words. We can sum up with Dr Shedd's definition: "Inspiration is the influence of the Holy Spirit upon a human person, whereby he is infallibly moved and guided in all his statements while under this influence."

Moses was the first of these holy men of God to pen the Word of God. So he began: "In the beginning, God created the heaven and the earth." These words and all that follow are God's words, most sure, everlasting truth. The Christian sets them before and above anything that men say to the contrary.

Remainder of the Old Testament

Other divinely chosen authors continued the production of the Old Testament, until by the time of Christ it consisted of 39 books. It can be asked, whether in the intervening period there were any other religious books in the hands of Israelites, and if so, why were they not regarded as the Word of God? There were other books, some mentioned in the Bible, such as, "The wars of the Lord", "Jasher", "Samuel on the kingdom", "Chronicles of David", "Acts of Solomon", and others, 15 of them. In Ecclesiastes 12, Solomon speaks of no end of books made. Additionally, there were fourteen other books called Apocrypha (hidden meaning), which were put along with the 39 Scriptures in the Septuagint Version, 3rd Cen-

ture BC, but never in the Hebrew Bible. The reason why only the 39 books were regarded as God's Word, was that only these were recognised as having been inspired. The Holy Spirit who inspired the books guided regenerate men in Israel to recognise their inspiration. Inspiration was the one standard that was applied, and God enabled men to identify it. It was as true in Old Testament times as in New, that Christ's sheep hear his voice: "My sheep hear my voice and I know them, and they follow me," (John 10: 27). By the same token, all other writings were rejected: their purely human origin was detected.

Malachi was seen to be inspired, and thereafter no other book fell into that category. So, for something like four hundred years before Christ, the Jews regarded the 39 books which we know as the Old Testament, as the inspired, infallible Word of God.

The proof of the correctness of the Jew's decision regarding the identity of God's Word was given when God's Son, the eternal Word, came into this world to save his sinful people: He then set his seal upon the Old Testament Scriptures. Repeatedly He referred to them as absolute truth: "It is written, man shall not live by bread alone," etc. (Matthew 4: 4). "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matthew 5: 18). He said that the Scriptures' reference to Himself must be fulfilled, whatever the cost to Himself. The truth written by inspiration long before, could not fail, e.g. "The Son of man goeth, as it is written of Him: but woe unto that man by whom the Son of God is betrayed" (Matthew 26: 24). "Have ye not read the Scripture; the stone which the builders rejected is become the head of the corner" (Mark 12: 10). "This day is this Scripture fulfilled in your ears," that is, Isaiah's prophecy read in Nazareth. Thus Christ sets his seal to the inspiration, accuracy and authority of the Hebrew Bible. It is God's Word to sinners, and demands our belief and obedience: "The Scripture cannot be broken".

Now, one more thing about the Old Testament Scriptures: they formed one book, one Bible. Immense care was taken over the copying of these books; as new copies were needed, they had to conform exactly to the ones in existence. This had been done for centuries, and done because of the conviction that the Scriptures were the very Word of God. Therefore, there must be no mistakes; there must be no omitting of anything that God had said; there must be no addition. Absolutely faithful copying was essential, became the rule, and was continually tested. So that when Christ came, there was one Hebrew Bible; the copies of it were identical, simply because it was in its very nature, the Word of God.

Women Speaking in Church

by Professor B. B. Warfield, D.D., Princeton.

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." — 1 Cor. 14: 34,35.

I have recently received a letter from a valued friend asking me to send him a "discussion of the Greek words 'laleo' and 'lego' in such passages as I Cor. 14: 33-39, with special reference to the question: "Does the thirty-fourth verse forbid all women everywhere to speak or preach publicly in Christian churches?" The matter is of universal interest, and I take the liberty of communicating my reply to the readers of "The Presbyterian".

It requires to be said at once that there is no problem with reference to the relations of "laleo" and "lego". Apart from niceties of merely philological interest, these words stand related to one another just as the English words speak and say do; that is to say, "laleo" expresses the act of talking, while "lego" refers to what is said. Wherever then the fact of speaking, without reference to the content of what is said, is to be indicated, "laleo" is used, and must be used. There is nothing disparaging in the intimation of the word, any more than there is in our word talk; although, of course, it can on occasion be used disparagingly as our word talk can also — as when some of the newspapers intimate that the Senate is given over to mere talk. This disparaging application of "laleo", however, never occurs in the New Testament, although the word is used very frequently.

The word is in its right place in I Cor. 14: 33ff, therefore, and necessarily bears there its simple and natural meaning. If we needed anything to fix its meaning, however, it would be supplied by its frequent use in the preceding part of the chapter, where it refers not only to speaking with tongues (which was a divine manifestation and unintelligible only because of the limitations of the hearers), but also the prophetic speech which is directly declared to be to edification and exhortation and comforting (verses 3-6). It would be supplied more pungently, however, by its contrasting term here — "Let them be silent" (verse 34). Here we have "laleo" directly defined for us: "Let the women keep silent, for it is not permitted to them to speak." Keep silent — speak: these are the two opposites; and the one defines the other.

It is important to observe, now, that the pivot on which the injunction of these verses turns, is not the prohibition of speaking so much as the command of silence. That is the main injunction. The prohibition of speech

is introduced only to explain the meaning more fully. What Paul says is in brief: "Let the women keep silent in the churches." That surely is direct and specific enough for all needs. He then adds explanatorily: "For it is not permitted to them to speak." "It is not permitted" is an appeal to a general law, valid apart from Paul's personal command, and looks back to the opening phrase — "As in all the churches of the saints." He is only requiring the Corinthian women to conform to the general law of the churches. And that is the meaning of the almost bitter words which he adds in verse 36, in which, reproaching them for the innovation of permitting women to speak in the churches, he reminds them that they are not the authors of the Gospel, nor are they its sole possessors — let them keep to the law that binds the whole body of churches and not be seeking some new-fangled way of their own.

The intermediate verses only make it plainer that precisely what the apostle is doing is forbidding women to speak at all in the church. His injunction of silence he pushes so far that he forbids them even to ask questions; and adds with special reference to that, but through that to the general matter, the crisp declaration that "it is indecent" — for that is the meaning of the word — "for a woman to speak in church".

It would be impossible for the apostle to speak more directly or more emphatically than he has done here. He requires women to be silent at the church meetings. For that is what "in the churches" means; there were no church buildings then. And he has not left us in doubt as to the nature of these church meetings. He had just described them in verses 36ff. They were of the general character of our prayer meetings. Note the words, "Let him be silent in the church," in verse 30, and compare them with "Let them be silent in the churches," in verse 34. The prohibition of women speaking covers thus all public church meetings — it is the publicity, not the formality of it, which is the point. And he tells us repeatedly that this is the universal law of the church. He does more than that. He tells us that it is the commandment of the Lord, and emphasises the word "Lord" (verse 37).

The passages in I Tim 2: 11ff is just as strong, although it is more particularly directed to the specific case of public teaching or ruling in the church. The apostle had already in this context (verse 8, "the men", in contrast with "women" of verse 9) pointedly confined public praying to men, and now continues: "Let a woman learn in silence in all subjection; but I do not permit the woman to teach, neither to rule over the man, but to be in silence." Neither the teaching nor the ruling function is permitted to woman. The apostle says here, "I do not permit," instead of as in

I Cor. 14: 33ff, "it is not permitted", because he is here giving his personal instructions to Timothy, his subordinate, while there he was announcing to the Corinthians the general law of the church. What he instructs Timothy, however, is the general law of the church. And so he goes on and grounds his prohibition in a universal reason which affects the entire race equally.

In the face of these two absolutely plain and emphatic passages, what is said in I Cor. 11: 5 cannot be appealed to in mitigation or modification. Precisely what is meant in I Cor. 11: 5, nobody knows. What is said there is that every woman praying or prophesying unveiled dishonours her head. It seems fair to infer that if she prays or prophesied veiled she does not dishonour her head. And it seems fair still further to infer that she may properly pray or prophesy if only she does it veiled. We are piling up a chain of inferences. And they have not carried us very far. We cannot infer that it would be proper for her to pray or prophesy in church if only she were veiled. There is nothing said about church in the passage or in the context. The word "church" does not occur until the 16th verse, and then not as ruling the reference of the passage, but only as supplying support for the injunction of the passage. There is no reason whatever for believing that "praying and prophesying" in church is meant. Neither was such an exercise confined to the church. If, as in I Cor. 14, the "praying" spoken of was an ecstatic exercise — as its place by "prophesying" may suggest — then, there would be the divine inspiration superseding all ordinary laws, to be reckoned with. And there has already been occasion to observe that prayer in public is forbidden to women in 1 Tim. 2: 8-9. Unless mere attendance at prayer is meant, in which case this passage is a close parallel of 1 Tim. 2: 9.

What then must be noted, in conclusion is:— (1) That the prohibition of speaking in the church to women is precise, absolute, and all-inclusive. They are to keep silent in the churches — and that means in all the public meetings for worship; they are not even to ask questions; (2) that this prohibition is given especial point precisely for the two matters of teaching and ruling — covering specifically the functions of preaching and ruling elders; (3) that the grounds on which the prohibition is put are universal, and turn on the difference in sex, and particularly on the relative places given to the sexes in creation, and in the fundamental history of the race (the fall).

Perhaps it ought to be added in elucidation of the last point just made, that the difference in conclusions between Paul and the feminist movement of today is rooted in a fundamental difference in their points of view

relatively to the constitution of the human race. To Paul, the human race is made up of families, and every several organism, the church included, is composed of families, united together by this or that bond. The relation of the sexes in the family follows it therefore into the church. To the feminist movement the human race is made up of individuals; a woman is just another individual by the side of the man; and it can see no reason for any differences in dealing with the two. And, indeed, if we can ignore the great fundamental natural difference of sex, and destroy the great fundamental social unit of the family, in the interest of individualism, there does not seem any reason why we should not wipe out the differences established by Paul between the sexes in the church. Except, of course, the authority of Paul. It all, in the end, comes back to the authority of the apostles, as founders of the church. We may like what Paul says, or we may not like it. We may be willing to do what he commands, or we may not be willing to do it. But there is no room for doubt of what he says. And he certainly would say to us, what he said to the Corinthians:—“What? Was it from you that the word of God went forth? or came it to you alone?” Is this Christianity ours — to do with as we like? Or is it God’s religion, receiving its laws from Him through the apostles? — “The Presbyterian” (Philadelphia).

Obituary

Mr Angus MacKenzie, Elder, Drumbeg

Angus MacKenzie was born in Achnacarnia, Assynt, on 16th August 1914. His mother was held in very high esteem for her godliness. There was a family of five sons and three daughters. One of the sons, Neil, was elected an elder of the Assynt Congregation in 1945. Of him the Records of Session record: “As an elder he showed a real desire for the prosperity of the Cause and a faithfulness to the souls of men. So far as his practical godliness was concerned, he was a living epistle that could be seen and read of all men.” Although Neil was dependent on crutches, he regularly attended the place of worship which was three miles from his home. There were other members of the family who made a public profession of the Lord.

Angus lived at home until the war broke out in 1939. He served in the Royal Navy until 1945. It was in 1944 that he married Miss Agnes Morrison, a daughter of a respected member of our St. Jude’s Congregation, Glasgow. After his war service he settled in Edinburgh and joined the Edinburgh City Police, which he served for a period of twenty five years. During

this time he manifested strong attachment to the Cause of Christ. It was in Edinburgh that he first made public profession of his faith in Christ. His spiritual exercises in prayer and in speaking to the Question on Fridays of communion seasons, made it very evident that he was one who had been taught by the Holy Spirit of God. His outward life bore testimony to the sincerity of his profession. In his public life he was held in high regard. After leaving the Edinburgh City Police he was successively engaged in the Court of Session and Sheriff Court for several years.

In 1974 Angus was ordained an elder in the Edinburgh congregation and he performed the duties of this office in a most gracious manner. He was characterised by a spirit of deep humility. In him, his pastor, the late Rev. Donald Campbell, found one upon whom he could rely. At very short notice Angus was often called upon to conduct the public worship of God and this he did to the satisfaction of his hearers. He was a peaceable man and lived in harmony with his fellow elders. Not only so but he was sharing with them in a way that only those who are bound together spiritually understand as the following incident reveals. One winter's evening upon returning from his day's work, he suggested to his wife that they together should visit his fellow-elder, Peter Anderson. His wife suggested that he should wait until another occasion but Angus insisted they should go that very evening. Upon arriving at the house of Mr Anderson he informed them that he had been praying much that day that one of the Lord's people would pay him a visit.

Although of a very meek disposition, Angus did not hesitate to stand firm on the side of the truth and of the Church when in 1989 trouble arose in which a former fellow-elder was involved.

It was in 1986 that Angus left Edinburgh to return to his place of birth. He was not long there when the congregation elected him to serve as an elder and, like his brother before him, he too showed a real desire for the prosperity of the Cause and a faithfulness to the souls of men, exhibiting in his own life marks of true godliness.

Upon his return to the Western Presbytery area of the Church he became a member of that Presbytery. The Western Presbytery Record bears testimony to him in its Tribute testifying that he was one who had a single eye to the glory of God. He was 'slow to speak and swift to hear' so that when he spoke he did so as one who waited upon the Lord for direction.

Angus (with the full support of his wife) was most liberal to the Cause of Christ. Not only did he give his services freely but he contributed very liberally to the Church Funds.

For the last few months of his life he was hospitalised but even when

deprived of the use of speech, he was able to convey his appreciation of the Word of God when it was read to him. He died on 5th December 1993, and we have every reason to believe that in him the words of the psalmist were fulfilled: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalm 17, last verse.

To his widow, who proved a life-long support to him, and to his relatives we would extend our deep sympathy, sharing, in some measure their sense of loss. The Scriptural injunction is "Whose faith follow." — A.E.W.M.

Notes and Comments

Further Legalised Desecration of the Sabbath

Parliament took two further steps in the legalisation of Sabbath desecration by approving in the Commons, the opening of off-licences from 12.30-10.00 pm on the Lord's Day, and in giving approval for horse racing, with betting, both on, and off course, on the Sabbath. How blind are our legislators to the reality of the situation. God has decreed in His Word the Fourth Commandment which is binding on all men everywhere. By that law, as well as all the other laws of God, will men be judged in the last day. What madness then, on the part of legislators in this country, puny men, worms of the dust, to attempt in their folly to abrogate the laws of God, as though, by their action men are now free to act as though these laws never existed. Only one comment is necessary to show the folly of such actions and it is in the words of Him who cannot lie: "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?"

Christian Worship in Schools

Head teachers have demanded that the Government withdraw proposals for daily Christian worship in schools. Almost 70 per cent of head teachers said that they would not be able to comply with the law. A recent study reveals, that hardly any schools fully comply with the requirements of the Education Act of 1944. How de-Christianised has our land become when, because of an immigration population of other faiths, there is no longer a place even for Christian religious worship in schools. It would appear that respect must be shown for every religion except Christianity, which must be taught apologetically, if at all. Yet Christianity is the only true religion and all others are false. What need there is of a revival of true religion in the land, so that true Christianity would be given its rightful place in Church, school and home.

The British Government and the IRA

After steadfastly refusing to clarify the Downing Street declaration on Northern Ireland, our Government have conceded ground to the IRA, by answering questions sent to the Prime Minister, through the Southern Ireland Prime Minister. Ulster Unionists warned the Government against being enticed into negotiation with the IRA. The IRA seem to be playing a cat and mouse game with the Government, while the killing of innocent civilians continues unabated. Instead of renouncing violence immediately, the terrorists say that they will give a response after the Euro elections on June 9, all the while holding out the hope that peace is just around the corner. It will be sad indeed for Northern Ireland, if the Government is taken in with the wily tactics of the IRA, and make further concessions to them. The close relationship between our Prime Minister and the Southern Ireland Prime Minister is not conducive to a just settlement in Northern Ireland.

The Pope and Women Priests

The Pope has very authoritatively declared that ordination was reserved to men alone. In his apostolic letter he has said: "I declare that the Church has no authority whatsoever to confer ordination on women and that this judgment is to be definitively held by all the Church's faithful." Cardinal Hume says, that this is not an infallible statement as such, but is nonetheless an authoritative statement. What the difference is between the two — an infallible and an authoritative statement — only the Cardinal in his imagination can know. Anyway it is a blow to ecumenism, though the R.C. Church has many ways of getting round what seem insurmountable obstacles. It would appear that the Princess of Wales' mother has been received into the Roman Catholic Church. No doubt this further accession to their ranks is very gratifying to the R.C. Church, as can be gauged from the fact that Archbishop Winning celebrated the first public mass Mrs Shand-Kydd attended at Oban R.C. Cathedral.

Death of Labour Leader

The death of the Leader of the Labour Party, Mr John Smith, is a reminder of the uncertainty of time for each one of us. We know not the day, nor the hour, when we may be called to our account. What need there is to be ready when that call comes. The universal mourning at John Smith's death shows the esteem in which he was held. He attended regularly the Church of Scotland. Such attendance would make him stand out as different from the generality of MPs.

An Historical Document?

Reports are appearing from various sources about a Document produced last March in the USA. Its title is *Evangelicals and Catholics Together: the Christian Mission in the Third Millenium*.

The document has been produced as the result of a consultation in 1992, involving Charles Colson — who figured in the Watergate scandal, and afterwards professed conversion — and Rev Richard Neuhaus, a Lutheran minister who has become a Popish priest.

For a considerable number of years, a group of American Roman Catholics and some Evangelicals, have been working together to secure such goals as parental choice in education, the preservation of traditional values of chastity and family life, as well as opposition to abortion and pornography.

But now matters have been taken a step further. The document, or declaration, has to do with Christian Mission, and seeks the co-operation of Evangelicals and Roman Catholics, not only in the matters mentioned above, but also in the propagation of the Christian faith. The statement allows that there are differences between these two parties, but take the view that such differences do not have an impact on Christianity's core of essential beliefs.

This notion is difficult to accept, having regard to the fact that the infallibility of the Word of God and justification by faith are the basic doctrines of evangelicalism, and are the direct negation of the popish religion.

The document discourages the aggressive proselytization of each other's flocks. This has led Rev John White, President of Geneva College, and former President of the National Association of Evangelicals, to say the statement represents "a triumphalistic moment in American religious life, after centuries of distrust". He goes on to say "I really think it is an historic moment. I do not know of any other time in history when these two communities have stood together and spoken together on matters of faith."

This is indeed the leap of faith that Evangelicals supporting this statement are being asked to take. They are to acknowledge as Christians Roman Catholics who profess to be "born again". This ignores the fact that any Roman Catholic whose mind has been enlightened in the knowledge of Christ as the alone Saviour, will leave an organisation where He is so grievously dishonoured. All such hear the command with regard to that Church: "Wherefore come out from among them and be ye separate, saith the Lord," 2 Cor. 6: 17.

This document is the product of the climate caused by the Ecumenical

Movement, and especially the Charismatic Strain, with its weak theology and its spiritual ignorance. The twenty-five page document has been publicly endorsed by prominent evangelicals. Among them are Pat Robertson, the TV Evangelist, Os Guinness, Mat Noll and, sad to say, J. I. Packer.

According to *Christianity Today* the Statement has drawn ire from the fundamentalist camp. Bob Jones III regards it as evidence that "the ecumenical church which will be the Church of the Anti-Christ, is rapidly forming". The Church of the Anti-Christ, with its head, the Pope of Rome, was formed centuries ago. What this document tells us is how swiftly evangelicals are being swept into the apostacy.

D. MacL., Glasgow

Mission Work in Eastern Europe

by Rev. D. A. Ross

Our intention to visit Eastern Europe in May was reported in the March issue. In the kind providence of God the journey was undertaken a week earlier than first planned. However, I was unable to accompany Mr Alisdair MacRae, but Mr Edward Ross kindly took my place at very short notice. The Church owes a debt of gratitude to these men who give of their time (in some cases at no little expense to themselves) for undertaking the arduous task of journeying to Eastern Europe with the Word of God and material help.

The journey on this occasion was not one of the easier ones because of many difficulties and delays. The border crossing into Romania took up to seventeen hours. During that time the rules for entry, it seems, were changed no less than three times. After many lengthy arguments they eventually got through. Were it not for the help of a missionary from the Hungarian Reformed Church, Rev. Istvan Geczy, their attempts to enter Romania may not have been successful. In the past it has always been our habit to leave a small amount of Bibles and material aid with the friends in Romania, while the bulk of our load went to Ukraine. On this occasion our men were not allowed by the Custom Officers to do so. The regulation now is that we obtain a letter of invitation from a certain organisation in Romania, along with approval from the Romanian Embassy in London, before we are allowed to distribute aid in Romania.

In Moldova, Mr MacRae and Mr Ross were advised strongly by Moldovan friends not to travel through the planned north eastern region of Moldova lest they be arrested as foreigners. For this reason they had to abandon a visit to Odessa in south Ukraine. At the same time, in heading

for Kiev in Ukraine, they had to make a long detour north west of Moldova, which added a considerable mileage to their journey.

Sincere and warm expressions of gratitude were given by all those who received help, whether of a spiritual or a material nature. One person in Kiev, who has written to myself since the return of Mr A. MacRae and Mr E. Ross, says, "I'm grateful to you, 'I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God'. Philippians 4: 18." There are three families which continue to enquire as to when we hope to begin the church in Ukraine among themselves. In the circumstances, we are doing the best we can by conducting occasional services in the home of a family in Borispol. The Borispol friends expressed great disappointment that our two elders, Mr MacRae and Mr Ross, were unable to take services because they had to make up the time lost earlier in the journey. However, on our next visit, which we hope God willing will be in October of this year, we trust that it will be possible to take further services.

As the work continues among the families to whom we preach the gospel and send literature, we crave the prayers of the Lord's people. "The effectual fervent prayer of a righteous man availeth much." Plead that the God of mercies will establish this work in Eastern Europe by converting those to whom we given the printed Word and to whom we preach the Word; also that He would raise up a suitable person from Eastern Europe to preach the everlasting gospel. Pray also that a place of worship would be established, and those in attendance would embrace reformed doctrine, worship and practice, also that the reformed literature which we distribute to the churches in Eastern Europe and to believers would be blessed to their strengthening and to bringing them to a fuller understanding of the doctrines of Word of God. The Reformers were not content to have anything less in the Church of God than the entire teaching of the Word. Our missionary zeal must have this in it also.

Finally, if this work is to continue, not only is it necessary that it be supported by praying for it, but also by giving of financial help. It is proper to look at the end result of all our tithing. What is the result? Well, to hear of the Bible put into the hand of one person who has never had the Word of God before, is a blessed reward of our tithing; and it will be a greater reward to hear of a genuine conversion through the Word and by the Holy Spirit. James the Apostle said of those who were the means, in one way or another of the conversion of a sinner, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins," James 5: 20.

Mission News

The weather was extremely hot in Zimbabwe during March and April, but when last we heard, it was much cooler and the John Tallach School had closed for a few weeks' holiday. After the school closes and the boarders are waved off in their buses, there still remain the chores — broken windows, damaged doors and furniture. Material such as glass is very expensive, and one headmaster told Marion Graham that when one of his pupils broke a window pane he made him measure the glass and go off to town to buy a pane of glass and putty, from his own pocket money! However, Marion decided to form committees of prefects and monitors to oversee the rooms and to prevent any damage. We hope this will prove effective.

The harvest was poor this year. Some people did not plant with the first rains but waited for the traditional date for planting and they were too late. During the school holidays Dr Hak went to Harare for a Medical Course and two of the John Tallach teachers went with her to Harare but continued another 25 km to Resthaven where there are two cottages in a lovely valley, where they could relax and enjoy the peace and quiet.

At Mbuma, April had been the usual busy month with malarial patients. The wards were overflowing with seriously ill people, some of them unconscious. By May there was some respite and most of the patients had gone home. The three trained African nurses who had arrived last September had left by March or April. It is very difficult to keep African trained nurses at Mbuma as it is very isolated, and they miss their friends and relatives and the interest of life in town. Their departure was a disappointment, and adds to the workload.

Mention has been made previously of Mjena where the Mbuma Sisters began visiting a young girl, Buhle, who had been in Mbuma Hospital. They usually had an African church member with them, and he conducted worship. Gradually the numbers attending increased until they moved into one of the classrooms. The Rev P Mzamo paid a visit to Mjena and held a service. The people asked Mr Mzamo if they could not have a regular service there as they live too far away to attend Mbuma. The outcome has been that now one of the elders comes every second Sabbath and takes a service. Before the service a Sabbath School is held for around 65 children. On the alternative Sabbaths the people meet for Bible reading and singing of the Psalms. On Thursday afternoons they meet to memorise the Shorter Catechism in Sindebele. There is a couple at Mjena who formerly attended our Church at Inyathi not far from Ingwenya, where

they became members. They are taking the initiative at Mjena, and they have now begun collecting money to build a church. We hope the Lord will bless their efforts. J.N.

Church Notes

Mission Posts

Kenya: (1) Teacher to supervise Religious Education in Mission Schools.

(2) Qualified Nurse, preferably with maternity experience, for work at Sengera Clinic.

Zimbabwe: (1) Teacher of Mathematics, History, English or Bible Knowledge, also to help with weekly Bible Classes and Sabbath School for the students.

(2) Person for General Maintenance with ability and experience to cope with general maintenance of buildings and electrical and plumbing repairs. Knowledge of vehicle maintenance would be of great help also.

Anyone interested in the above posts should contact Rev. J Tallach, F.P. Manse, Raasay.

Acknowledgment of Donations

The General Treasurer, Mr R. A. Campbell, 133 Woodlands Road, Glasgow G3 6LE, acknowledges with sincere thanks the following donations:—

Bookroom Fund: Anon., per Miss M.M.M. £6.80.

Eastern Europe Mission: Anon., Chesley, per D.K. Can\$150.

Foreign Mission: Anon., Chesley, per D.K. Can\$100; G.P., Gouda, Holland £3.50.

Foreign Mission (Kenya): Mrs J. McL., Glasgow £10; Friends, Kames £100.

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

Dingwall: Friend, £100; Two Friends, £10, both for Eastern Europe; Friend, £140 for Sust. Fund, all per Rev. N.M.R.

Edinburgh: Friends, Inverness, £100 for Sust. Fund; Anon., £100 for Communion Expenses; Anon., £50 for Congr. Funds.

Gairloch: Lewis Friend, £10; Skye Friend, £100, both for Congr. Funds; From the Estate of the late Miss Mina Bain, £600 for Sust. Fund; Anon., Skye, £25 for Congr. Funds, all per Rev. A.E.W.M.

Glasgow (St. Judes): I.G. (Gift Aid) £1000, towards repayment of Forsyth Loan; Anon. £20, Anon. £20, both for T.B.S.; Anon. £5; Anon. £10, both for Bus Fund; Anon., where most needed, £60 Congr. Fund; Anon. £120 for Bible Distribution in Eastern Europe; Anon. £40 for work in Eastern Europe; Anon. £25; Anon. £30; Anon. £25; Anon. £30, all for Sust. Fund; Anon. £5 for General Building Fund; Anon. £20 for Italian Mission.

London: Glasgow Friend, £10 for Communion Expenses.

Portree: Anon. £30; Anon. £10, both for Tapes; Anon. £10 for Bus Fund, all by envelope in plate; Friend £30; Friend £10; Friend £10, all where needed; Friend £15 for Sust. Fund, last four per S.Y.M.

Staffin: Anon. Friend, £500 for Congr. Purposes.

Stornoway: Miss K. A. MacLeod, The Cottage, Callanish, £10 for Sust. Fund; Friend, North Tolsta £10; Friend £10, both 'where most needed.'

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.
- APPROPRIATE — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Thursday 7 pm. CUAIG — Sabbath 11 am and 6.30 pm; Wednesday 7 pm. STRATH — BROADFORD — Sabbath 12 noon and 6 p.m.; Tuesday 7 p.m. PORTNALONG — Sabbath 11 am and 6.30 p.m.; Wednesday 7 p.m. STRUAN — Sabbath 12 noon and 6 p.m., Thursday 7 p.m. — Rev. G. F.P. Manse, Broadford, IV49 4AQ. Tel: 0471 822 353.
- BEAULY — Sabbath 12 noon and 6 pm; Thursday 7 pm. BEAULY (Balblair) — Sabbath 6.30 pm; Thursday 7 pm — Rev. N. M. Ross, B.A., 10 Achany Road, IV15 9JB. Tel. 0349-64351.
- BELLINGHAM — Sabbath 11.30 a.m. and 6 p.m. See also LAIRG.
- BIRKENHEAD — Milburn Crescent. Sabbath 11.15 am and 6.30 pm; Thursday 7.30 pm. Manse: 30 Barloan Crescent. Tel: 0389 33293.
- 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: 0738 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.
- FLASHADDER — First Tuesday of the month 7 p.m.
- FORT WILLIAM — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GAIRLOCH (Ross) — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; OPINAN — Sabbath 3.30 pm and Wednesday 7 pm; MELVAIG — Sabbath 11 am and 3.30 pm and INVERASDALE — Sabbath 3.30 pm. Rev. A. E. W. MacDonald, M.A. Tel: Gairloch 2247.
- GLASGOW — St. Jude's Church, 137 Woodlands Road, G3 6GL. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — Rev. Donald MacLean, 104 Baronald Drive, G12 0HY. Tel: 041 357 2315.
- GLENDAL — Sabbath 12 noon and 6 pm; Thursday 7 pm; VATTEN — Sabbath 12 noon and 5 pm; Wednesday 7 pm; WATERNISH — Services as intimated locally — Manse. Tel: Glendale 205.
- GREENOCK — West Shaw Street. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — Manse, 43 Denholm Street, PA16 8RH. Tel: Greenock 22310.
- HALKIRK — Church and Manse. Sabbath 11.30 am and 5 pm. THURSO — Church and STRATHY — Church. No F.P. Church services at present. Contact Rev. D. Boyd, Inverness. Tel: 0463 712872.
- HARRIS (North) — TARBERT — Sabbath 12 noon and 6 pm; Tuesday 7 pm; STOCKINISH — Sabbath 12 noon (as intimated); Thursday 7 pm; KYLES SCALPAY — Wednesday 7 pm as intimated — Manse. Tel: Harris 2253.
- HARRIS (South) LEVERBURGH — Sabbath 12 noon and 6 pm. SHEILEBOST, FINSBAY or GEOCRAB — Sabbath 12 noon (except first Sabbath of month). Prayer Meetings SHEILEBOST, Wednesday 7 pm; NORTHTON, Wednesday 7 pm (fortnightly); LEVERBURGH, STROND, Thursday 7 pm (fortnightly); GEOCRAB, Thursday 7 pm (as intimated). Rev. K. D. Macleod, B.Sc., F.P. Manse, Leverburgh, PA83 3UA. Tel: (0859) 520271.
- 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, Tighnabruach — 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, BT40 2EF. Tel: 0574 274865. Further information from Mr John Thomson, Tel: 0547 278 751 or from Mr James Falconer, Tel: 0574 273 294.

OVERSEAS PLACES OF WORSHIP

AUSTRALIA

GRAFTON, N.S.W. — 172 Fitzroy Street, Sabbath 11 am and 7 pm; Wednesday 7.30 pm — Rev. E. A. Rayner, B.A., 90 Victoria Street, Grafton 2460. Tel: 068 473404.
 SYDNEY, N.S.W. — Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am and 6.30 pm; Prayer Meeting, Tuesday at 7.30 pm. For further information contact Mr Van Praag, 65 St. John's Road, Schofields. Telephone: (02) 627 2651.

CANADA

CHESLEY, ONTARIO — Manse and Church, 100 Main Street, Chesley, Ontario. Sabbath 10.30 am and 7 pm, Wednesday 8 pm. contact Mr Gerrit Schuit, P.O. Box 2, Chesley, Ontario. Tel: (416) 298-2222.
 TORONTO, ONTARIO — Church and Manse, 100 Main Street, Toronto. Sabbath 10.30 am and 7 pm, Wednesday 7.30 pm. For further information contact Mr Van Praag, 65 St. John's Road, Schofields. Telephone: (02) 627 2651.
 VANCOUVER, BRITISH COLUMBIA — Church and Manse, 100 Main Street, Vancouver. Sabbath 10.30 am and 7 pm, Wednesday 7.30 pm. For further information contact Mr Van Praag, 65 St. John's Road, Schofields. Telephone: (02) 627 2651.

NEW ZEALAND

AUCKLAND — 45 Church Street, Auckland. Sabbath 10.30 am and 7 pm, Wednesday 7.30 pm. For further information contact: Mr C. van Kralingen, 3 Balm Street, Auckland. Tel: (09) 266-7618.
 GISBORNE, NEW ZEALAND — 403a Church Street, Gisborne. Sabbath 10.30 am and 7 pm, Wednesday 7.30 pm and Saturday 7.30 pm — Rev. J. A. T. Van Dorp, 14 T. Street, Gisborne. Tel: (06) 86 85 09.
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