

The Free Presbyterian Magazine

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

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

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Reformed in Doctrine, Worship and Practice

FREE PRESBYTERIAN CHURCH OF SCOTLAND

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

FEBRUARY — First Sabbath, Dingwall; Third, Stornoway; Fourth, 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, Gisbourne 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, Shieldaig and Sydney; Third, Glendale, Lochcarron and Uig; Fourth, Gairloch, Inverness and Bulawayo.

JULY — First Sabbath, Beaulay 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 Protestant Succession to the Throne

The Protestant succession to the throne of Britain was established through the accession of William and Mary of Orange to the throne in 1688. The Claim of Right, adopted by the Scottish Parliament in 1690, accused King James VII among other things, of being a professed Papist, of assuming the royal power, and acting as king, without ever taking the oath required by law. By that oath the king was obliged to swear to maintain the Protestant religion. Accordingly he was held to have forfeited his right to the throne. It went on to declare "that by the law of this Kingdom, no Papist can be King or Queen of this realm, nor bear any office whatsoever therein; nor can any Protestant Successor exercise the regal power, until he or she swear the coronation oath." The Articles of Union of Scotland and England in 1707 also secured the Protestant succession by stating that all Papists, and persons marrying Papists, shall be excluded from, and for ever incapable to inherit, possess, or enjoy the Imperial Crown of Great Britain and the Dominions." An Act of Security for the Church of Scotland was passed in the same year. By it the Sovereign was required, at his, or her accession to the crown, to swear and subscribe "that they shall inviolably maintain and preserve . . . the true Protestant religion with the government, discipline, right and privileges of this Church" — that of the Church of Scotland.

It was not without cause that Scotland and England, too, wished to do all in their power to prevent the return of a Romanist to the throne. Both nations had suffered to such an extent from Romanist kings or queens, that they recognised that the return of such a monarch would never be conducive to the peace and prosperity of the nation. The Jesuitical intrigues which are carried on, wherever Romanism gains a foothold, made it imperative that their nefarious work should never be countenanced through having a Romanist on the throne.

In our day these safeguards still remain on the Statute Book of our land. There are many who now think them obsolete, and would give their full

support to the removal of them from our national legislation. The Church of Rome in our land has been attempting in various ways to whittle away these laws, and will continue to do so until they are annulled. Should this happen, paving the way for a return of a Romanist to the throne, it would be disastrous for our nation and for the Protestant established religion, for the Romanists would do all in their power to make Popery the religion established by law. The Protestant churches have become so weak in their Protestantism that they could easily be swallowed up by the Romanist Church. Already the Romanists are acting very boldly, and we have no reason to doubt that, if they obtained the ascendancy in the land again, those who still held to the doctrines of God's Word would suffer for it. It is clear that the Church of Rome has been doing its best, over a long period, to win members of the Royal Family over to the Romanist faith, and not without success.

The Prince of Wales, the heir to the Throne, referring to the title "Defender of the Faith", said that he favours widening the role of the monarch to defender of all faiths, not just the Anglican faith. He said that he always felt the Catholic subjects of the sovereign, were equally as important as the Anglican or Protestant ones, and that the Islamic or Hindu or Zoroastrian subjects are all equally and vitally important. It would appear as though he regards all faiths as equally valid, so it is difficult to see how, if the time should come, he could take the Coronation Oath. Another difficulty that stands in his way of taking that oath, is his self-confessed failure to adhere to his marriage vows. According to his outlook it would seem that if one judges that their marriage has irretrievably broken down, they are free to commit adultery, even though it be with another man's wife. Is such a person fit to rule a nation? No doubt, in the present climate of opinion, many would say there is nothing to prevent him taking the crown, just as it is said nowadays that the private life of ministers of the crown in no way inhibits their remaining in office, however scandalous the nature of their life may be. These views, however, are held only in a morally decadent nation — a nation that has forsaken the law of its God. The teaching of the Bible is far otherwise. It declares to us: "He that ruleth over men must be just, ruling in the fear of God." The Lord, speaking in His word, says: "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." When God gave direction to the king who was to reign over Israel, he warned him not to multiply wives to himself, nor silver and gold. The king was instructed to write a copy of the law of God in a book, and read in it all the days of his life, in order that he might learn to fear the Lord

and keep all the words of the law. Warnings were given against departing from the ways of God. How solemn is the charge of the Lord to rulers in the Second Psalm: "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Let the Prince of Wales lay this to heart, and repent of his sin, if he hopes yet to sit on the throne. It may be, in the providence of the Lord, that the Lord will not honour him in this way, and that another William, in whom the Lord will implant His grace, may be raised up to maintain and defend the Protestant Constitution of our land.

Another King, one Jesus

When the Apostles preached the Gospel in Thessalonica, declaring Jesus to be the Christ, some believed what was declared to them. Others took exception to their doctrine and raised a tumult, saying: "Those that have turned the world upside down are come hither also." The accusation that the Jews levelled at them was that they did what was contrary to the decrees of Caesar, because they said that there was another king, one Jesus. This was a charge which, if it could be proved, might bring the wrath of the civil powers on the head of the Apostles. This charge had already been laid against the Saviour Himself. In claiming to be a king, was this not a threat to the Roman power and to Caesar himself? We know how the Saviour answered it. He said: "My kingdom is not of this world."

How truly they spoke who said that there was another King, one Jesus. He is the ruler of the Kings of the earth. He is King of kings and Lord of lords. To Him belongs kingly glory and excellency above all the kings of the earth. None of the kings of the earth, not even a Solomon, could exceed the glory of Zion's King. He is the chiefest among ten thousand and the altogether lovely One. The Kingship of the Lord of life and glory pertains to His mediatorial glory. It is as Mediator of the everlasting covenant that He exercises the offices of Prophet, Priest and King to His Church. His glory as Mediator is bound up with the great work of redemption which He undertook so willingly and so lovingly. He gave Himself a ransom for many. He came to set the sinner free through His glorious work on Calvary, and so lay the foundation for that glory which now belongs to Him as King of Zion. In His exalted glory now at God's right Hand, He receives that homage that is due to Him as King upon His holy hill of Zion. God could declare of Him: "Yet have I set my king upon my holy hill of Zion." He has "given Him a name which is above

every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." It is said of Him: "His glory is great in thy salvation; honour and majesty hast thou laid upon him." So too, are we told: "Thou settest a crown of pure gold on his head."

The Lord is establishing His kingdom in the world, notwithstanding the opposition of all His enemies. What folly is in the heart of man when he thinks he can prevent or hinder God's purpose towards the children of men. It is a spiritual kingdom He is setting up in the hearts of many by His grace. What a wonderful work this is, in subduing sinners unto himself and rescuing them from the power of sin and death. His enemies shall fall before Him. What a victory He obtained on Calvary over all His and His people's enemies! His people will participate in His victory by overcoming at last.

Samuel Rutherford in his day had no doubt about the kingly excellencies and glory of this King, one Jesus. He could not but extol Him. The following quotation bears this out: "What fairer things than Christ! O fair sun, and fair moon, and fair stars, and fair flowers, and fair roses, and fair lilies, and fair creatures! but, O ten thousand, thousand times fairer Lord Jesus! Alas, I wronged him in making the comparison this way. O black sun and moon; but O fair Lord Jesus! O black flowers, and black lilies and roses; but O fair, fair, ever fair Lord Jesus! O all fair things, black, deformed, and without beauty, when ye are set beside the fairest Lord Jesus! O black heaven, but O fair Christ! O black angels, but O surpassingly fair Lord Jesus." Well it would be for us if we had such views of the One who is exalted a Prince and a Saviour to give repentance unto Israel and remission of sins.

To His people Christ is precious — "Unto you therefore which believe He is precious." The Church could say in the Song, "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house and his banner over me was love." But what does the Church in our day know of seeing the King in His beauty and of beholding the land that is very far off? What loss is hers when it is not so, and to what can it be attributed but to her slothfulness and her backsliding. There is no change with Him. He is the same yesterday, today and forever. What mountains of separation we have raised up between ourselves and Him. Let us bemoan our folly, and seek Him anew until we shall see Him once again coming out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of

the merchant, in His chariot of salvation. Only then will we be able to commend Him to others — this other King, one Jesus, whose chariot is paved with love for the daughters of Jerusalem. The Church in the Song commended Him saying: "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."

Synod Sermon

by Rev D. MacLean, Glasgow

(Preached by the Retiring Moderator of Synod, in St Jude's Church, Glasgow, on Tuesday, 17th May, 1994.)

"Bind up the testimony, seal the law among my disciples. And I will wait upon the LORD, that hideth His face from the house of Jacob, and I will look for Him.

Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, Which dwelleth in mount Zion." (Isaiah, 8: 16-18)

At this time in the history of the land of Judah the king was Ahaz; he did not walk in the ways of David his father but in the idolatrous ways of the kings of Israel. When his capital city, Jerusalem, was threatened by the power of Israel and Samaria he sent for help to a heathen power, the king of Assyria. That help indeed did deliver Jerusalem from the power of Israel and Syria, but his not sanctifying the Lord of hosts, by failing to trust in the Lord the God of his fathers, meant that the king of Assyria invaded his land, and came as Isaiah had declared he would come — "The Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory." That was the danger with which the Cause of God in Judah, the land where God was once well known, was threatened — "the river, strong and many" flowing through the land in the way that is described here. These days are gone, but the Church of God in the day and generation in which we live is also threatened with a mighty power, with a river that is carrying away many who profess the Name of Christ, and will continue to carry them away. We must therefore be conscious of this great fact — that there are dangers with which the Church of Christ in our day and generation is threatened. They are dangers in the nature of a flood, dangers that are ready to carry all before them. We read here the description of "the waters of the river, strong and many" coming over the land of Judah and spreading all over that land, so we in our day and generation are confronted with a similar danger. It is not the danger of a heathen power with carnal weapons, but the danger of a confederacy, that is threatening to sweep away the Cause of Christ in many places.

Therefore, we shall consider first of all — this “river strong and many,” with many tributaries converging into it and strengthening its power. Secondly, we shall consider the command given to Isaiah with regard to this power. That command was two-fold. First of all, he was to have no part in the confederacy. Ahaz had sent and entered into a confederacy with the king of Assyria, but Isaiah as a servant of the Lord was to have no part in it, but rather he was, in the face of this mighty river, to “sanctify the Lord of hosts Himself.” “Let Him be your fear and let Him be your dread.” Not the king of Assyria, nor the river, the power of confederations, but the Lord Jehovah was to be his fear and dread. Thirdly, we shall consider the command given to him with regard to the exercise of his office, because he was a prophet. He was to have nothing to do with a confederacy. He had something else to do. He was to “bind up the testimony” and “seal the law among my disciples” and to “wait upon the Lord that hideth His face from the house of Jacob.” That is what he was to be engaged in, and when he was engaged in that work then he would have what are described here as “children”. He would have disciples. He would have those in whose hearts the law was sealed, although the testimony would be bound with regard to the majority of the generation in which he was, so that he would have to say, “Who hath believed our report? and to whom is the arm of the Lord revealed?” The Word of God had become a closed book to them that did not understand, nevertheless there were those, whom he calls a remnant, and who were described here as his children whom the Lord had given him, in whose hearts the Word of God was sealed by the inward operation of the Spirit of God. They were the ones who would stand against the flood. They were the ones who would witness against the flood. They were the ones who would have nothing to do with the confederacy. These words outline for us our duty at the present time in view of the dangers which confront the Cause of Christ in the world.

1. Now the river to which we wish to refer is described in the Word here as a confederacy. There is a confederacy, like a river, strong and powerful, sweeping away much of the professing Christian church. It is a confederacy of religion. There is confederacy, as we know, of a political nature. We leave that aside just now. We are not concerned with that at present. What we are concerned with is that there is a confederacy with regard to religion. That confederacy is a powerful river, a river that has many tributaries to it, and a river which is only too successfully carrying away much of the professing church in our day and generation. It constitutes a great danger to the church of Christ. It is, first of all, a

confederacy that has its source in what we know as the ecumenical movement. That is the source where this river rises, and it is in connection with its rising from that source that there are many tributaries entering into it and making it a river of power to destroy. Now, originally the ecumenical movement was intended to be a union of churches. It was intended to be, in other words, a union of those who professed the Christian religion. It therefore held out a fair prospect of encouragement to those who took the view that the outward union of the church would make it a mighty power for good. Consequently, we find that churches entered into this union through the World Council of Churches and other councils of various descriptions and kinds, and so this river grew as these tributaries flowed into it. It became more and more powerful. It was a confederation, or a confederacy, of churches, without respect to doctrinal truth, without respect to a union based upon the Word of God, without respect to a union based upon the worship of God, without consideration of a union based upon the practice and government of the church, but a meeting together of churches on the lowest common denominator. It became a river. It flowed into churches. It carried away so-called evangelical churches, so that they were submerged in it. Their testimony is being lost in it, and as they become more and more involved, so this river is spreading all over the world and reaching in every direction. It is bringing into this confederacy the various churches in the world, seeking that they would be able to win victories (as they imagine) for Christ and for His Cause in the world. This river has grown for many years. We have all been witnesses to it. We have all seen its power to bring into this confederation, churches of every kind and description — national churches, independent churches, baptist churches and paedobaptist churches. They have all been drawn into this confederacy. It has become a power which is threatening the Church of God, and threatening to sweep away everything that belongs to it.

Now what began in this way has now grown so that it is no longer concerned merely with joining Christian churches together, but it is joining together members of every kind of religion, including the eastern religions, with all their mysticism, and their so-called spirituality. They are becoming what has been termed in one place “a spiritual United Nations”. The idea is being spread abroad that politicians have failed men and they are at their wits’ end. They do not know what to do, and now it is the spiritual dimension that is needed and not the political one. Consequently, this spiritual dimension is to come, not from Christianity, but from the religions of the east, from Shintoism, Buddhism, Hinduism and so on. They are

all being brought into this river and it is powerful. This confederation is now to include not only those of the Christian religion, not only those of other religions, but the whole of mankind. This is a direct result of the heresy of the universal Fatherhood of God which teaches that every member of the human race is a child of God the Father. The river is composed now of the whole human race without distinction. Consequently in 1893, just when the Rev Donald MacFarlane was making his stand against the backsliding of the Free Church, there was another meeting taking place. That meeting was of the Parliament of World Religions, attended by three thousand people from all over the world of every kind and description — witches, Jews, Hindus, Moslems — all of whom are the enemies of Christ. One hundred years later, when we commemorated our centenary, the Parliament of World Religions commemorated its centenary. There were four and a half thousand people present on that occasion. While we do not believe that it is possible for them, because of the differences between them, to form as it were, one specific religion, yet this is a parliament, a confederacy of the world religions brought together to embrace the whole of the human race and eventually, no doubt, aiming towards a world government. That is why many of those connected with the Parliament of World Religions are closely bound up with the United Nations. Of course, as you know, U Thant was a Buddhist. He was one of the first secretaries of that organisation. Now this is a powerful force. You may not hear much about it in our circles, but it is there, and it is operating in the world, and, as it operates in the world, it seeks to do its own work. The great thing that is condemned by the Parliament of World Religions is what is called intolerance. This is a dagger (to use another figure) aimed at the heart of Christianity. Because Christianity claims to be unique, because it claims that "there is none other name under heaven given among men whereby we must be saved" but the name Jesus, and that no man can come to the Father but by Him, it is termed intolerant and called extremism by those who support the Parliament of World Religions. Normal Christianity teaches that Christ and Him crucified is the way to the Father. To hold such a view and to condemn all others, is called intolerance, and that is not to be allowed by this confederation. That raises another matter. Where does the Church of Rome figure in this flood, because it is in it? It stood outside to begin with. It would not have anything to do with the ecumenical movement. It would not have anything to do with the World Council of Churches, because the Roman Catholic Church claims that it is the true church, that they have the true religion, that one cannot be saved outside of that church,

and if one wants the fullness of grace one must become a member of it. What place does it have in this flood? Well it has a very powerful place, We know that, because the Pope met representatives of eastern religions in Assisi and was quite at home with them. One of the reasons for that is — there is a great deal of mysticism in the church of Rome itself — people seeing visions and having visions of the virgin Mary and so on. There is a great deal of mysticism and a great deal of paganism in the church of Rome, so that the church of Rome is at home with the Parliament of World Religions. It is interesting, I think, and very informative, to consider the fact that the worship of Mary, so prominent in the church of Rome, appeals to all the feminist movements which are bound up with the world religions, and with these eastern religions who have their goddesses and who worship goddesses. Here is a religion and it has as the central part of its worship and a central part of its belief and a central part of its adoration, a female in the person of the virgin Mary. Therefore the church of Rome has a very prominent part, though perhaps not publicly, in connection with this Parliament of World Religions. She is involved with it. She is keeping in touch with it. It is a fundamental principle of the church of Rome that you cannot become a member of the church of Rome, you cannot have access to the fullness of grace supposed to be there, without acknowledging the Pope as the vicar of Christ and as the head of the church. That is absolutely essential. When the Duchess of Kent became a member and believed all she was taught by a priest, she also had to submit to this, and so will all those ministers in the Church of England who are going over to the church of Rome. They will have to submit to the claims of the Pope, not only to be the vicar of Christ but to be the king of kings and lord of lords. * He is to occupy a very prominent position in the religion of the next century according to the views which are expressed by those who are engaged in this work. This is a very powerful flood. You can see on the right hand and on the left how people are carried away by it. How they rejoice that the things which were formerly condemned, in Popery for instance, are now approved in so-called Protestant churches. High mass, low mass, confession and all the things that at one time were set aside as errors and blasphemies are now engaged in, and Protestants are quite content to give a place to them. It is an overflowing power carrying away the churches,

* "At the enthronement of the Pope, as the Cardinal Deacon places the triple crown or tiara on the Pope's head, he says: Receive the tiara with three crowns and know that thou art the Father of Princes and of Kings and Ruler of the world; yea, the Vicar of our Saviour, Jesus Christ on earth." (Romanism and Evangelical Christianity — F. J. Paul — page 325).

carrying away the so-called evangelicals, carrying them away into the ecumenical movement and therefore carrying them away in this flood.

2. Now that brings me to the command that was given to Isaiah and that was, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." He was to stand against this flood, and he was to resist it in the strength of grace. He was to stand alone and have neither part nor lot with this confederacy however powerful it might appear, and however powerful it was. That is our clear duty as a branch of the visible church in our day and in our generation. We have to say to every endeavour that seeks to draw us into union with other churches, "Say ye not, a confederacy." That is the position we have taken up and that is the position which people ridicule. But, you see it is a position in line with what was said to that eminent man of God, Isaiah, on this occasion. He saw and he knew that river to be powerful. He knew it was to spread over Immanuel's land, and that the church was in danger of being submerged. See what it says — "He shall reach even to the neck." When a flood reaches to his neck, a man is drowning. He is going down. Isaiah however was to behave himself in another way. He was to stand firm in the command that was given to him here — "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Do not be afraid of the king of Assyria though he has entered into a confederacy with the king of Judah, and this flood is coming in on the land. Having neither part nor lot in it. Remember that the Lord is more of might by far than all the mighty waters. The Lord sits King upon the floods. The Lord will give peace to His people and He will bless them for evermore. Isaiah was to remain firm and have nothing to do with this confederacy, but to keep the eye of faith upon the Lord of hosts, and to remember the name, Immanuel's land. Immanuel means God with us. Isaiah was to remember that. Let them have their mighty river and let them have their various tributaries coming into it and contribution to the power of the flood. Nevertheless, God is with us. This is what Isaiah was to hold and to contend for in the midst of it all. That is our duty also in the strength of grace when we see, and we must see if we have any understanding of this matter at all, how powerful the forces are in every direction. When the Parliament of World Religions met over a hundred years ago, the then Archbishop of Canterbury did not pay any attention to it. One hundred years passed, and Archbishop Carey sent support to the Parliament of World Religions. His predecessor, Dr Runcie, said that the great thing for the religion of the twenty-first century would be interpenetration of eastern and western religions. Not only Archbishop Carey, but Mr Douglas

Hurd, the Foreign Secretary of Great Britain, sent support, and all this shows how powerful this flood is.

If we see that, then we must understand the necessity for resisting it and standing against it. We shall not stand in our own strength but only in the sense that is brought before us here and that is, "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Hide His Word in your heart lest you offend Him.

3. Isaiah was given a task with regard to his prophetic office, and that task was in regard to the law and the testimony that had been placed in Israel, "the Word of God, which liveth and abideth for ever." That Word revealed and made known the love of God to a number that no man can number of the human race, by His providing salvation for them in which He would be glorified as "a just God and a Saviour." That law and testimony Isaiah had. "The testimony of Jesus is the spirit of prophecy," and, when we read his own prophecy, how clearly and wonderfully does "the testimony of Jesus" shine in it all. In Chapter 53 we read, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." Isaiah declared that, but here was a mysterious thing. He was told to bind up this testimony. That was an intimation of the fact that though the men and women of Judah heard the testimony, they would not understand it. They would not be able to read it and understand it. Blindness had overtaken them so that Isaiah himself, as I mentioned already, would have to say, "Who hath believed our report? and to whom is the arm of the Lord revealed?" When he saw the glory of Christ in Chapter 6 in the year in which King Uzziah died, he "heard the voice of the Lord saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me. And He said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Now that is the meaning of these solemn words of binding up the testimony. The people to whom it was declared would not understand it. They would not grasp it, and it is in this sense, I believe, that we are to understand the words, "that hideth His face from the house of Jacob."

Now I do not believe that these words mean that the Lord is hiding His face from His true people. No, but He is hiding His face from the professing church. When He was hiding His face from the professing church, then although the testimony was there, and the Word was preached, the people were not believing it or understanding it. There were

few conversions in the day in which Isaiah lived, and this was the work that he was given to do. Now we might say, Surely it was trying for a man who was facing the flood, that he would be told that this would be the result. Instead of sinners fleeing from the wrath to come, they would remain dead, carnal, under the preaching of the Word of God. There would be no movement among them to flee to Christ and "be found in Him", not having their own righteousness which is of the law, but that which is by faith, because the Lord was hiding His face. He was hiding His face, that is to say, hiding the light of His countenance, so that when His Word was declared, the light was not shining into the understandings of sinners, so they understood not, they believed not. The Gospel was preached but it had no effect on them. Now we live in a day and generation when that is sadly and lamentably true. The Gospel is preached and people sit under it. They have been hearing it for years but they remain in their sins. They remain darkened in their understandings. They remain alienated from the life of God through the blindness that is in their hearts. Why? Because the Lord is hiding His face from the visible church in this sense of the term. Surely that is very trying.

It is trying when we are standing against the flood, when we are witnessing against error, when we are witnessing against the delusions of Popery and Mohammedanism and Buddhism, warning our people to have nothing to do with the confederacy, but experiencing what Isaiah himself experienced here — "Who hath believed our report?" An unbelieving people, unbelief reigning. We read with regard to the Saviour Himself, "He did not many mighty works there because of their unbelief." Now anybody who has any understanding of this knows very well that it is very trying to be standing against the flood, yet knowing what was said here, "Bind up the testimony." The people, when he was to preach the Word of God, were to be hardhearted and refuse to close in with Christ in the everlasting Gospel. Yet you see Isaiah was not alone. No. This is what he said, "I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him." I will be pleading with Him, "Shine forth, O Thou that dost between the cherubims abide." Let the light of Thy countenance shine forth once more in Thy sanctuary, that sinners may be born again, and that they may be brought out of darkness into Thy marvellous light. I will wait upon the Lord Who is hiding His face from the visible church in this sense of the term. "I will look for Him."

While he was doing that, he could also say — "Behold I and the children whom the Lord hath given me." He calls them a very small remnant, and although the testimony was bound up and the majority of the people were

not listening and would not understand the Word of God, there were those of whom we read here, "Seal the law among My disciples." The Word of God was to be sealed in their hearts by the power of the Holy Ghost, and they would come to know in the light of Divine Truth, "We with our fathers sinned have, and of iniquity too long we have the workers been." They would come to realise that they were lost, and that they were ready to perish. They would come to see by faith in "the glorious Gospel of the blessed God" the Saviour of God's providing, the Lord and Saviour Jesus Christ. The Holy Spirit would take of the things of Christ and reveal them to their souls so that they would be enabled by faith to embrace Christ in the Word of God and to have the Word of God abiding by faith in their hearts. Isaiah says here, "Behold I and the children whom the Lord hath given me." As you know, although we do not have time to deal with that aspect of the matter, these words are applied to the Saviour in His speaking to the Father, but in the case of Isaiah these children or disciples were given to him by his preaching being blessed to them, just as there were in Corinth those who had one spiritual father and that was Paul. The Word of God at his mouth was blessed by the power of the Holy Spirit to them. So it will be. There will always be, and there are now, those of whom we read here — that the law was sealed in their hearts and the Word of God was sealed in their souls by the power of the Holy Ghost. They felt its authority and they knew that Isaiah was a man of God, and therefore they stood with him. They were his spiritual children and therefore they stood with him against the flood. Now, notice what was said about them. They were "for signs and wonders." We are reaching that stage now. The people who believe the Bible is the infallible, inerrant Word of God are a wonder. There are so few of them. People who will not have instrumental music in the worship of God are a wonder, as are people who exercise discipline with regard to erring members of the church. All this is bound up with the testimony for Divine Truth in which these spiritual children take their part. To the rest, to the Parliament of World Religions, to the ecumenical movement, they are looked upon as wonders. A man who believes the Bible to be infallible and inerrant, and who preaches the doctrines of Calvinism, is going to drive the people away, they say. To build up a congregation, you must accommodate yourselves to the needs and the wants of people. Above all things, do not be speaking about sin and death and judgement and hell and a lost eternity.

Now, just in conclusion, when Isaiah stood there alone, as a flood the king of Assyria was spreading his wings over "Thy land O Immanuel." But Isaiah knew something else. He knew that the Cause of Christ could

not be destroyed by the Assyrian power or any other power, because Immanuel was to come in the fullness of the times, and this land, this land where this river was overflowing, was Immanuel's land, where He was to be born in Bethlehem and where He was to die on Calvary. Let the powers be as they like. Let them think they are going to conquer as they will. Christ is the Head of the church, and He will secure the safety of all His people, and secure the safety of the church. In the midst of devastating floods, the Spirit of God will raise up a witness against them. This is the situation that we find ourselves in. Do not let us be discouraged by it. Let us see from the Word of God how this man of God acted and how he said, "And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him."

In the Psalm we were singing, Psalm 46, we have "The Lord to her an helper will and that right early prove." These words "right early" mean at the turn of the morning. When the darkest hour is there and the dawn is ready to break, the Lord will be the help of His people. This is where we are to look, above the floods, beyond the floods, to the One Who is alive and "alive for evermore," and Who has said, "Lo, I am with you alway, even unto the end of the world, Amen", and the word "alway" means "all the days." In the days of the flood of the King of Assyria, in the days of Hezekiah and his passover, when Israel was rejoicing, in days of adversity and days of prosperity, Immanuel says, "Lo, I am with you alway, even unto the end of the world." May He bless His Word.

A More Sure Word of Prophecy

(2 Peter 1: 19)

(Only one Word of God)

by Rev Alex MacPherson

(Continued from Page 212)

(This is the second part of a Paper read at the Youth Conference in April 1994. The first part of the Paper appeared in the July issue of the Magazine.)

New Testament

The inspired writings of the Old Testament had foretold the coming of the Deliverer from sin and misery, and when He at length came, He proved to be the Son of God in man's nature. Having performed his redemptive work, He ascended again to heaven, to bring about by His almighty power the salvation of all His people. His office as Mediator is three-fold. The kingly part which He now exercises is the reward of the sacrificial part now past. His priestly intercession is forever ongoing, as is His prophetic work of revealing to His people by His Word and spirit,

the will of God for their salvation. It is with His prophetic office we now have to do in this paper, as we continue what we have to say on the “sure word of prophecy”.

With Malachi the Old Testament was complete. What was next required was inspired Scripture to relate the coming and work of Christ, the fulfilment of what the Old Testament had foretold. And after that, there had to be Scriptures which would describe the early fruits of the Gospel, as by it the New Testament church was built up, and its doctrine, worship, practice, government and discipline set out as the pattern for the remainder of time.

Just as the writers of the Old Testament books can be thought of, and in fact are called “God’s spokesmen” (same as prophets), the Saviour assured his disciples that they, too, would be God’s spokesmen. When enemies would arrest and charge them, it would be given to them, what to say, “For it is not ye that speak, but the Spirit of your Father which speaketh in you,” (Matthew 10: 19). The same men were promised similar divine help in teaching and writing; “He, (the Holy Spirit) shall teach you all things, and bring all things, to your remembrance, whatsoever I have said unto you” (John 14: 26). “The Spirit shall receive of mine and shall show it unto you” (John 16: 13,14). Thus we find Paul telling that what he as an apostle learned and taught was given by the Holy Spirit. In 1st Corinthians 2, he says that what he was given to proclaim could not spring from any human mind, but was revealed to the apostles by the Spirit. And the same Spirit enabled them to give correct expression to them, “not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth” (1 Corinthians 2: 13).

So much were prophets and apostles conscious of being God’s spokesmen, that they knew that they must not add, subtract, or mix words of their own. For example, Balaam: “If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak” (Numbers 24: 13). And four times he did just that. It is very significant that almost the last words of the Bible warn against adding to or taking from the Word of God (Rev 22: 18, 19).

And so, I repeat what I said at the close of the Old Testament part of the paper. The warning in Revelation 22 has the clear implication that what God had caused to be written was so completely his own Word, that it was not to be violated by adding or subtracting. The Bible is unique, given for the specific purpose of saving those who believe it, and leaving inexcusable those who do not. It is all needed for these purposes, and no

more is needed; therefore do not add to it, nor take from it. There is only one Word of God.

Yet men have done those very things, showing that they do not understand the nature of the Bible. Rome has added the Apocrypha and Tradition. Modern sects make additions. Mormons add three other books, and Jehovah's Witnesses produce their own corrupt version. Jews refuse the New Testament, and modernists have completely undermined the authority of the Book.

I now just want to say a little about the formation of the New Testament, and by that, the completion of the "more sure word of prophecy". At intervals following Christ's ascension, the Gospels and other books were written. Once again, it was saved sinners who recognised the fact of divine origin. That recognition was definitely not by any ecclesiastical authority. Other writings besides the inspired ones appeared, but they were set aside. The early Church were helped in their identification of the inspired books by two criteria, their authorship and subject matter. The authors had to be apostles (referred to earlier), or men approved by apostles eg Mark and Luke. The contents of the books had to be in accord with known apostolic teaching, oral and written.

There was no doubting the inspiration of the majority of the books, so that the doctrines they taught could be sought in the few books about which some doubt remained. These were James, 2nd Peter, 3rd John and Jude, and it was some time in the fourth century that these were accepted by all. So we see, that it pleased God to form the Old and New Testaments in the same way. Inspired books were given to the Church, and the Church was given the discernment to identify these and reject purely human writings. And again I stress, that the whole was one Word of God, for the early New Testament Church was as careful in their copying of the originals as the Jews had been with the Hebrew books.

From the Early Church to the First English Bibles

As we see in the Acts, the Gospel spread from Jerusalem throughout Palestine and then into Asia Minor, parts of North Africa, Europe and eastwards in Asia. In due course apostolic teaching was supplemented by copies of the inspired Scriptures, and then translations of these into other languages. In the second century, the century after the apostles, two broad movements were at work in the reproduction of New Testament Scriptures.

There was what one would expect, where Christians by the New Birth based their hope of salvation on God's special revelation of his grace through Christ as that was found in the words of Holy Scripture. To them this divine truth was their most prized possession, and they cherished their

copies of it and commissioned exact copies of it. Worn copies were not laid up like precious relics, but were destroyed. Alongside this perfectly normal movement, there was another on the part of heretics like Marcion whose New Testament omitted a number of books and shortened others. No fewer than eighty heretical parties were described as tampering with the Scriptures to make them fit their own views. So that, alongside faithful copies of the Word of God, there were at this early stage others that were corrupt. These could, of course, be recognised by the errors they contained, but they did much mischief nevertheless.

My purpose today now necessitates a leap over the centuries to the year 1604, when it was proposed by a thousand ministers led by Dr Reynolds, that King James VI and I should authorise a new translation of the Bible without note or comment. This appeared in 1611 as the King James, or Authorised version, and remained *the* English Bible for over two hundred and seventy years, displacing the eight versions that preceded it. The first of these was Wycliffe's, translated from the Latin Vulgate and produced by handwriting prior to 1384. Tyndale's translation of the New Testament from the Greek appeared in 1525 and affected others that followed, of which the Geneva Bible of 1560 was the best until the Authorised Version appeared.

From the Authorised Version to the Revised Version

The translators of the Authorised Version had a choice of two Greek texts. There was a third, but at that time it was of lesser importance. There was the Traditional or Byzantine Text, used in the Greek Church between 312 and 1453 and also elsewhere. The other text was the Alexandrian. The translators judged it inferior, and chose the Byzantine text as that which gave full evidence of being the Scripture that God had inspired, "and by his singular care and providence kept pure in all ages, and one therefore authentical," (Westminster Confession of Faith, Chapter one, Section eight).

The text used by the translators became known as the Received Text. Today there are about four and a half thousand Greek manuscripts, and also many parts of ancient translations. The weight of support given by those to the Received Text is overwhelming.

For two and a half centuries, the King James Bible (Authorised Version) was the Bible of the English-speaking peoples. Then in the 1860s two manuscripts, one recovered out of the obscurity of a monastery on Mount Sinai, and the other from the Vatican Library, brought about a tremendous change in the sphere of textual criticism. Very soon the English scholars, Westcott and Hort, decided that these two fourth century manuscripts

contained the true Greek text, and that these "wonderful" finds belonged to the small Alexandrian text group which the King James scholars had rejected. When it was decided to revise the English Bible, the work was dominated by Westcott and Hort (principally Hort), and the Sinaitic and Vatican manuscripts decided the Greek text on which the revised English was based. Nearly six thousand changes were made in the Greek, and thirty-six thousand in the English. Liberal theology and rationalistic principles played a large part; fondness of ritualism and for Rome were in the minds of most of the revisers. The revised version appeared in 1881, and failed to meet the approval of ordinary Christians, although it set off a craving for revision that has continued to the present.

There were now two English Bibles, the Authorised Version and the Revised Version and its successors in this country and America. The differences between the Authorised Version and those of the other class were not slight; those belonging to the latter class, taken collectively, were seriously different.

1. The text they were based on was corrupt. Hort, the dominant member of the Revision Committee, a man who years previously had spoken of the "vile Textus Receptus", regarded the Vatican, Sinai and D manuscripts as, beyond doubt, the true New Testament text. Their antiquity proved that, or so he thought. Other gracious and more discerning scholars thought otherwise.

They concluded that these manuscripts had survived because the Church of the fourth and fifth centuries had rejected them on account of the errors they contained. They bore so many marks of Origen's influence, and of Arian doctrine that they had been discarded, and had therefore remained in existence when genuine Scriptures had become worn out and replaced by new copies which in time had also needed replacement. Origen (185-253 A.D.) had many erroneous notions. He believed in the eternal existence of each soul before joined to a body. He believed that devils would be saved, and that stars had souls. He had no place for substitutionary atonement etc. Arius (320 A.D.) denied the deity of Christ; simply the greatest of creatures. The "oldest manuscripts" contain passages which weaken Christ's deity, and strengthen a "humanitarian" view of the Saviour. The Revised Version, following the Hort text, has many omissions, doubtful readings, and notes with such readings in the margin.

2. There were Higher Critics in the Revision Committee, and even a Unitarian. So that between a bad text and spiritually unqualified translators, the resultant Bible could not avoid being seriously faulty, and

not worthy of acceptance. And, in fact, it did not displace the Authorised Version.

In the century since the Revised Version, more than a hundred new English translations have appeared. Some are better than others, but as almost all of them use the faulty Westcott and Hort Text or the Nestle/Aland text, very similar, they reproduce the errors of that text. That is the first thing that detracts from their claim to be the Word of God. Some of them made a very brief appearance, and their names are well-nigh forgotten. Better known are the Revised Standard Version 1952 (Revision of 1901 American Standard Version); the Good News Bible 1976, popularised by Billy Graham, etc; The Living Bible 1971; New American Standard Version, 1971; New International Version, 1978; The new English Bible, 1970; The Philips New Testament and The Amplified New Testament. Also the Jerusalem Bible and the Roman Catholic Revised Standard Version. The last two aimed to help ecumenism and are definitely Romewards oriented.

The questions, "Who among the translators were regenerate, and who among them were orthodox in their doctrine, and who among them believed in verbal inspiration and rejected Higher Criticism, would if known and considered, leave one with the impression that they were unfit for the holy task of Bible Translation.

Some of the Bibles, like The Living Bible and The Amplified Version, employ paraphrase and commentary, the former being almost entirely a paraphrase, and is notorious for crude colloquialisms. Inappropriate language mars many of the versions. Common to all these forms of the Bible is the omission of verses and inclusion of notes which question portions. Another feature is disagreements with each other. In fact, in reminding ourselves of the sub-title of this paper, "Only one Word of God", the spate of new versions is marked not only by very frequent disagreement with the Authorised Version, but with one another. They glaringly say to us, as it were, "There is *not* only one Word of God." Where then is "truth", God-given religious truth? "Thy word is truth." Before I finish I must mention a recent new version which in some respects differs from the faulty ones just referred to. The New King James Version was published by Thomas Nelson in 1982. Its translators pledged belief in Inspiration, and professed to follow a method of translation which made the translation completely equivalent to the wording of the texts. The translators, supposed to be representative of "evangelical Christendom", included some with "liberal" views of Scripture doctrines.

Since the New Testament in 1979, editions have been revised and

thousands of changes made. Nine of the scholars worked on the New International Version before this version, and seemed to have no difficulty about that. Had they any real conviction about the text? Profit-making was certainly an aim on Nelson's part. The New King James Version does not distinguish between "you" singular, and "you" plural as the Authorised Version does. In both Testaments many changes have been made in the wording. Interpretive headings are used which mislead and confuse. Footnotes in the New Testament are taken from the majority Text, (a text which has never been used in translation), and from the Nestle/Aland Bible Society's text, both which clash with the Received Text. These question many Authorised Version statements, and affect doctrines concerning the Saviour. The theological bias of the New King James Version is late twentieth century American — Fundamentalist — Baptist — Evangelical, and differs from that of the Protestant, Puritan translators of the Authorised Version. This fact along with all the other defects just referred to, makes the New King James Version a new translation, and not the desirable revision it is claimed to be. It is far from being an improvement on the Authorised Version.

Finally, returning to the point made in the sub-title of the paper, that there is but one Word of God. From the time that God began to give Scripture, the written Word was regarded as sacred, to be kept inviolate, not to be tampered with. The Old Testament copyists were careful to do their work accurately, and the New Testament ones did the same. The reason was clear. God was revealing his salvation; eternal life or eternal death hung upon the reception or rejection of the facts made known. The revelation therefore had to be the truth, the whole truth, and nothing but the truth. Inspiration saw to that. The Authorised Version translators were fully aware of the need for truth and accuracy, and therefore chose what they considered to be the true text, and translated it faithfully.

When two and a half centuries later, scholars who gave evidence of lacking the very first qualification as translators, namely, saving grace, chose a text which because of its many obvious defects had lain unused for one thousand five hundred years, they set on foot a movement which has continued until the present. Bent on producing a better Bible than the Authorised Version, individuals, groups, societies, churches, publishing houses have turned out new and better Bibles, as they claim and no two the same. What then has become of the unique, true, accurate, verbally inspired word of God? But what could be expected of translations done from a bad text; or translators, many, probably most of them, lacking the spiritual mind; or men who did not believe in verbal inspiration; or

higher critics and evolutionists; or rejectors of Reformed Doctrine; or men who held bad translation principles?

No translation fit to replace the Authorised Version has yet appeared. In opposition to its well founded claim to be the very Word of God, a whole collection of competing, differently-worded versions has appeared, creating confusion, and all of them objectionable for one reason or another. Their variety and faults exclude them from entitlement to regard as God's true and faithful Word. That position is held only by the Authorised Version. When better days come, it may well be that a worthy revision of that will be done, but at present it has no peer.

Popery Another Gospel

by Rev. John Willison, Dundee

(Continued from page 189)

"But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed, or be under an anathema." (Gal. 1: 8)

Tenth Argument. That religion which adds five new sacraments to the two of Christ's institution, and so corrupt and disguise these two that it is hard to know our Lord's institution in them, is another gospel than Christ's, and falls under the anathema in the text: but Popery is such a religion; therefore, &c.

The Lord Jesus Christ, the only King and Head of his church, who hath authority to institute sacraments in it, to be visible signs and seals of the covenant of grace, hath only ordained two sacraments in the gospel, baptism and the Lord's supper. And the Spirit of God forbids men to add to them, saying, "Add thou not unto his words, lest he reprove thee, and thou be found a liar;" see Mat. 28: 19; 1 Cor. 11: 23; Rom. 4: 11; Prov. 30: 6. Yet notwithstanding of our Lord's sole legislative power in his church, and his fore-said authoritative prohibition, the Papists have added five sacraments to Christ's two, namely, confirmation, extreme unction, matrimony, holy orders, and penance: but none of these five did our Lord appoint for sacraments, neither hath any of them the constituent parts, the matter and the form, the elements, or words of consecration, which are necessary to make a sacrament. As our Lord instituted only two sacraments, and recorded the same in his word; so the church in the primitive ages received only these two. The Popish number of sacraments was not known in the Christian church for eleven hundred years after Christ, nor was it made a matter of faith until about 1500, by the council of Trent.

2. The Papists make the uprightness of the priest's intention in

consecrating sacraments, to be necessary unto their validity; so that, if this intention be wanting, the sacraments are null. Upon this account, they can have no certainty whether the administrators be either Christians or priests, because they know not certainly the intention of those who baptized and ordained them; nor do the people know if they themselves be baptized, nor whether in the eucharist that which they worship for Christ's body, be any other than bread.

And for the sacrament of baptism, the Papists have so disguised it with their corrupt additions, that it hath quite another face. Why? They have brought in anointing with oil; signing many times with the cross; the using of salt; spittle; the priest's blowing on the child's face; exorcism, which is composed of certain conjuring words, actions, and signs, for driving out the devil; and a great many childish fantastical ceremonies, not appointed by Christ, but wholly devised and authorised by antichrist. Again, they hold, that men, women, or infidels, may baptize in case of necessity, though Christ appointed his ministers only to do it, in Mat. 28: 19, 20, where we see the power of teaching and baptizing go together. Also, they maintain, that those who die without baptism cannot be saved, though it may be altogether without their own fault that they want it. This they hold, without having either scripture or reason for it.

I proceed to speak of the Lord's supper, into which they have introduced so many gross corruptions, that it is nothing like our Lord's institution; which further demonstrates the Romish religion to be another gospel.

I. Though Christ at the first institution of the holy supper, and in the consecration and distribution, used the vulgar tongue in which he spoke to his disciples at other times; yet Popish priests use a language which the people do not understand, and utter the words of consecration so low that the people cannot hear them: and they denounce anathemas against all those who blame them for so doing.

II. At the first institution, our blessed Lord not only communicated himself, but enjoined his disciples to communicate with him; and he accordingly distributed the bread and wine to them at the same time: the Papists celebrate the sacrament frequently, without any person communicating besides the priest.

III. When the people are allowed to communicate, they give them the bread only, but sacrilegiously deprive them of the cup; contrary to Christ's institution and command; Mat. 26: 27; 1. Cor. 11: 28; and contrary to the practice of the ancient church for above a thousand years after Christ. Though the Papists acknowledge Christ's plain command, and the church's long practice in this matter; yet the council of Constance, in the year 1414,

did, with *anon obstante*, that is, notwithstanding therefore, decree that the people should not receive the cup: and the council of Trent pronounce them accursed who say the people should receive in both kinds. This impious and impudent sacrilege, in plain contempt of Christ's authority, must be grating to every Christian ear. And had not the world at that time been dreadfully blinded and enslaved by antichrist, the people would not so easily have put up with such a wicked mutilation of Christ's blessed institution, which takes from them one help of their faith and comfort, which their Saviour in his love appointed for them. With what hearts can the church of Rome read or hear that word of him who will one day be their judge? Mat. 5: 19. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

IV. They change both the name and the nature of this ordinance. The bible calls it the Lord's supper, the Papists call it the mass. Also they have changed it from a sacrament into a sacrifice; from a sacrament for commemoration, into a sacrifice for propitiation, in which, they say, the mass-priest offers to God a true and proper sacrifice for the sins of the people; which is no less than a blasphemous usurpation of the office of the Lord Jesus Christ, our great high priest, who once offered up himself a true and proper sacrifice upon the cross for his people's sins, by which one sacrifice God's justice is perfectly satisfied, and the believing soul fully secured, according to Heb. 10: 12, "This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God." Observe, he sat down for ever, because he judged his own sacrifice, then once offered by himself, was perfectly sufficient to atone for the sins of his people, and was never to be offered again. Nay, say the Papists, it was not so perfect, but that it must be offered over and over again; and all this contrary to the declaration of the Spirit of God, that his sacrifice on the cross was perfect, and never needed to be repeated, Heb. 7: 27.

This sacrament was instituted for our commemorating Christ's death on the cross, and the wonderful benefits of it; but not for our offering any sacrifice propitiatory to God, seeing Christ did this all at once, and none else can do it again, nor is there any need for it. But, in direct opposition to the Spirit of God, the Papists will have their mass to be offered, not only for thanksgiving to God for Christ's sacrifice on the cross, or in remembrance of it; but they will have it to be a proper propitiatory sacrifice for the sins of the living and dead, and of the same virtue with that which Christ offered up on the cross: nay, they say, the same very Christ that was offered on the cross is offered in the mass. But

O how vast is the difference between the two! Why? The sacrifice on the cross was the very body born of the virgin, but that offered in the mass is a piece of bread: on the cross the sacrifice had the due proportion of a man, but in the mass it is a thin wafer: on the cross there was shedding of blood, but the mass is an unbloody sacrifice. Upon all which accounts, the Popish sacrifice of the mass is justly detested by all Protestants, as being both against scripture and reason, and highly derogatory to the perfection of Christ's priesthood and sacrifice. It is absurd to have a daily repetition of a sacrifice which is perfect, or to have a sacrifice without any suffering, and a propitiation or remission without shedding of blood; for these are all contrary to the apostle's reasoning; Heb. 9: 22, 25, 26, 28; 10: 12, 14. We see then the scripture directly opposite to the Papists, though this indeed is of no weight with them, who place the church or bishop of Rome above the scriptures; so that they can dispense with them, contradict them, or put senses on them at their pleasure; and, let them do what they will, they are still infallible, inerrable: and this fatal foundation-error must be obstinately maintained, they cannot err. Indeed, if this were once shaken, the whole fabric forthwith tumbles down, even that which they have been rearing up and propping these thousand years past.

V. They fall down before the consecrated bread, and worship it; which is gross idolatry. But I shall not again insist on this corruption, having spoken of it before.

VI. They teach, that the bread and wine, in the eucharist, are by the priest's consecration transubstantiated, or changed into the true and real body and blood of Christ; the ground they plead for it is Christ's word; 1 Cor. 11: 24, "This is my body, which is broken for you." But seeing, to take these words in a strict literal sense, would be contrary to other plain scripture-texts, as well as to our reason and senses; they must certainly be taken figuratively, as we still use to take such expressions in other places, "I am the door, the vine, that rock was Christ," &c. Besides the apostle Paul, who recites Christ's words, and best knew their meaning, did not take them in the Popish sense; for, after the consecration of the bread, he calls it still bread, yea, three times over; 1 Cor. 11: 26-28. And Christ called the cup, after consecration, the fruit of the vine; Mat. 26: 29, which had not been true, if these elements had been transubstantiated. Nay, the Popish literal sense is not agreeable to the very words they build on. "This is my body which is broken;" for the Papists must own that in the strict literal sense this was not true, seeing his body was not yet broken: and consequently the words must be taken figuratively, namely, that the bread

signified his body that was soon to be broken. Our Lord frequently used this figurative way of speaking to his disciples, when he called himself a door, a way, a vine, bread, &c. And they very well understood that he meant he was represented by these things, and therefore asked him no questions, as they did about other sayings of his which puzzled them. They knew such figurative expressions were most common especially about sacraments, circumcision being called the covenant, and the lamb the passover.

Likewise, its doctrine of transubstantiation is confuted by those texts which assert that Christ went bodily to heaven, and is to continue there until his second coming; and that he is to be no more bodily in the world till that time; see Acts 3: 21; John 17: 11. Moreover, this doctrine is against the plain dictates of reason, by which we are assured, that a human body cannot be in heaven, and on earth, and in many thousand places of the earth at the same time: and also it is inconsistent with the glorified state of Christ's body to be still liable to suffering, as to be pierced, torn, burnt, corrupted, and thrown out to the dunghill. Will any man in his right senses assert, that our glorified Redeemer is yet exposed to such misery and contempt? How absurd is it to say, that Christ's body was lying on the table broken and crumbled down, while his real body was sitting by it, whole and entire, talking to his disciples! that he ate his own body, and drank his own blood! How ridiculous is it to oblige all the world to renounce their senses about these things which are the proper objects of senses! and to make them believe that those things which have the smell, taste, feeling, colour, quantity, and weight of bread and wine, are not bread and wine, but the real flesh and blood of a man! This would be to destroy the testimony of the senses altogether, and the witness of miracles to our Saviour's mission! This would be to accuse him of a weak thing, in appealing to men's senses for the truth of his miracles, and of his Messiahship, as he did when John's disciples came to him; Luke 7: 22, "Go your way, and tell John what things ye have seen and heard, that the blind see, the lame walk," &c. Also, it would have been a weak proof of his resurrection, when he appealed to the senses of his doubting disciples for their conviction, Luke 24: 39, "Behold my hands and my feet, that it is I myself; handle me and see." Neither had there been any strength in the apostle John's reasoning for the truth of Christianity, from those things which they had heard with their ears, seen with their eyes, and handled with their hands, as he doth, 1 John 1: 1.

From all which we see what real disservice they do to the doctrine of Christianity, who labour to establish the doctrine of transubstantiation.

They go about to destroy the great evidence of the first witnesses to the Christian religion, by overturning all their demonstrative arguments from it, from the resurrection of Christ from the dead, and from the great miracles which he and his apostles wrought for confirming their doctrine: for, if we cannot believe our eyes, ears, or feeling; nor be sure of what we see, hear, or handle; all these primitive arguments were good for nothing. Nay, more than that, it could be to no effect to read the bible, or cite any text to prove any one article of our faith: for how can we make it appear that the words we cite are really there, if we cannot trust our eyes? And how else are the Papists sure that the words are there which they build so much on, "This is my body?" Thus this monstrous doctrine of the Papists even destroys itself, as it would also destroy the whole bible, and foundations of Christianity.

It is nowise to the purpose for Papists to allege that this doctrine is a mystery like that of the Trinity, and not to be examined by our reason or senses: for that of transubstantiation is an object of our senses, which the glorious Trinity and nature of God is not; likewise, the doctrine of the Trinity is plainly and frequently declared in scripture, which the other is not. Nor can they say, it is a contradiction in itself, to assert three persons in one Godhead, more than three lines in one triangle; or an understanding, will, and memory in one soul. Though indeed the three divine persons in one Godhead, is a far more incomprehensible mystery. But, seeing the changing of one corporeal thing into another is a plain object of sense and reason, what cruel monsters must Papists be, who would put all to the most tormenting death who do not believe this absurd and monstrous doctrine of theirs, which hath no foundation in sense or reason, more than in scripture, but is directly contrary to all the three! Yet it is well known, that this of transubstantiation was the burning doctrine in Queen Mary's reign, and the very test by which the valiant martyrs were tried and condemned to the fire. May God pity these lands, and preserve them from the return of this absurd, monstrous, and cruel religion, and all its abettors.

Eleventh Argument. That religion which is calculated to hinder the instruction, edification, and comfort of Christians in their journey to heaven, is another gospel than that of Jesus Christ, yea, the very reverse of Christianity: but Popery is such a religion; therefore, &c.

It is manifest from the word, and from universal experience in all places where true Christianity is taught and practised, that it is the plain scope and design of the gospel and religion of Jesus, to instruct, edify, and comfort his people in their way to eternal happiness; see Mat. 28: 20; 1 Cor. 14: 5, 26; 2 Cor. 12: 19; Eph. 4: 12; Rom. 15: 4.

But it is manifest that the Romish religion tends to obstruct their instruction, edification, and comfort, sundry ways, as by locking up the holy scriptures, these fountains of light and comfort, from the people in the Latin tongue, and forbidding them to read them. Also, by their having their prayers, hymns, and public service, in worshipping of God and administering the sacraments, in the Latin tongue, which few understand. All this is directly contrary to the scriptures, and to the practice of the apostolic and ancient churches for many ages. Pray, for what end was it that God gave the gift of tongues to the apostles and primitive pastors, but that they might instruct and edify the people wherever they travelled, by teaching, preaching, and performing divine worship and service in the vulgar language of every country to which they came? We see also the Spirit of God enjoins all his ministers to study and do all things for the people's edification, 1 Cor. 14: 26. And, in order to this, he declares it necessary that they should speak to them in a language they understood: "For how," saith he, "shall he that is unlearned say Amen at thy giving thanks, seeing he understandeth not what thou sayest?" 1 Cor. 1: 16. "For if I know not the meaning of the voice, he that speaketh shall be a barbarian to me," &c. 1 Cor. 14: 11.

Likewise, the Romish religion obstructs the comfort of the people of God, by suspending the validity of sacraments upon the intention of the priest, and the efficacy of the priest's absolution upon the fulness of the penitent's confession. Also, their doctrine about purgatory is very comfortless to the poor, who want money to purchase their deliverance from it. Likewise, they obstruct the comfort of Christians, by denying that they can in this life attain the assurance of pardon, or of their being in a state of grace, though the scriptures afford us many instances of such as have attained it, and direct all Christians to give all diligence to make their calling and election sure; see 1 John 3: 14, 19, 24; 5: 13; Rom. 5: 2, 5; 2 Cor. 5: 1; 2 Pet. 1: 10. May the Lord bless his word. Amen.

Notes and Comments

Inter-Church Festival

It is reported in the Press that more than 5000 people from all over Scotland are expected to attend a huge inter-church festival in Edinburgh next year. The programme will include music, drama, clown, puppets and dance. The theme of the Festival will be 'Faith in the Future'. Rev. Maxwell Craig, General Secretary of ACTS (Action of Churches Together in Scotland) said: "We see it partly as the beginning of a countdown to the

year 2000, looking at the way the church will be and how it will reach people in the next few decades.”

It is indescribably sad to think what Churches will resort to in order to attract people. How blind the religious leaders in Scotland are to the fact that it is abandonment of the Gospel by the Churches which has emptied these Churches. It is a waste of time for them to propose carnal amusements in order to attract people to the Churches of the land. Let the Churches of the land return to the proclamation of the Gospel of Jesus Christ in all its fulness. This alone will bring the people of Scotland back again to the Churches.

The House of Lords and Sabbath Gambling

The House of Lords followed the House of Commons in sanctioning off-course betting on horse and greyhound racing on Sabbath. This applies to England and Wales. The Peers also backed a Government amendment making clear that the Sabbath Observance Act of 1780 no longer would apply to “any sporting activity.” While the House of Lords, along with the House of Commons, have now legalised Sabbath Gambling, the law of God remains unalterable and by that law shall Parliamentarians and others be judged at the last day. That will be a more solemn tribunal than the meetings of Parliament which authorised desecration of the Lord’s Day. It will be a tribunal which will have respect for the honour and glory of God.

Joint Parentage for Lesbian Couple

Evidence of how low the nation has fallen through the sins of Sodom is seen in the granting of a court order to a lesbian couple, making them joint legal parents of a child, whose birth to one of them they organised with a surrogate father. Their lawyer stated that they now had the same legal status as parents. What a solemn awakening sinners will have one day who go on in the most vile sins, and what solemn retribution must fall on a nation which legislates to accommodate the vilest transgressions of the moral law.

Head of the European Commission

Britain’s veto of the proposal to appoint Jean-Luc Dehaene as the next head of the European Commission has had wide ramifications in the European and domestic political scenes. Of more interest to us, however, is an article which appeared in *The Daily Telegraph* on 30th June, 1994 by Noel Malcolm. He sees prime minister John Major’s veto as one of

“the first decisive steps to detach (the British Conservative Party) from the Christian Democrats in Europe.” He points out that during the recent European elections, Mr Douglas Hurd felt obliged to declare publicly that Tory Euro-candidates had nothing to do with the manifesto issued by the “European People’s Party”, the Christian Democrat grouping in Strasbourg. However, he thinks that Mr Major’s veto at Corfu went further than this.

It is heartening if this is indeed the case. There is some concern that the prime minister is too much under Romanist influence. Readers may remember that John Major’s friend, Chris Patten, who was central to the last general election victory, is a Roman Catholic. When Patten was first appointed to the Cabinet, the chief political correspondent of *The Times* gave him a glowing write-up, and although he was merely appearing for the first time he wrote that he had the potential to be a future prime minister. It was Chris Patten who supplied Major with the “subsidiarity” word at an earlier stage in the European debate. Subsidiarity is the principle of devolving decision-making down to the appropriate level of government. This was said to derive from Roman Catholic principles (although it is just as true of Presbyterianism). Even when Patten went out to Hong Kong, it was reported that John Major kept in close contact with him.

Noel Malcolm’s article reminds readers that the Social Chapter is not derived from Karl Marx but from Roman Catholic social doctrines, and that this is the reason for its support by the Christian Democrats in Europe. It points out that social “justice”, “solidarity”, “partnership”, “co-operation” are the buzz-phrases of modern Roman Catholic social theory. Malcolm claims that “a new alignment is in the making”. If this is indeed so, and that there is a developing rift between the Government and the Christian Democrats, this is to be welcomed.

Malcolm also states that Tony Blair is a devout Anglican with Anglo-Catholic leanings, whose wife is a Roman Catholic. Mr Blair frequently attends his wife’s church, and Blair apparently wrote not long ago that the inner meaning of Holy Communion was that it was a symbol of social interaction.

D.M.B.

Scotch Whisky Distillers and the Free Church of Scotland

A strange alliance between Scotch Whisky and the Free Church of Scotland was pictured in the northern press recently. United Distillers has donated a mini-bus to the Rosskeen congregation of the Free Church of Scotland near Alness. The Teaninich Distillery, Alness, has donated this towards the congregation’s community work. The company’s Scotch

whisky production director was photographed handing over the keys to the Rev. Kenny MacDonald. D.M.B.

Mission News

It has been found difficult during the past few months to supply the two Churches in Bulawayo, Nkulmane and Lobengula, owing to the serious illness of Mr Edward Zikhali, son-in-law of Rev P. Mzamo, who used to assist there. The congregation at Nkulmane has been brought to Lobengula by bus, and Mr Mziya, the administrator, has been taking most, if not all, of the services. This must have been very demanding on his time and energy. The young people who attend the services in Bulawayo have been very faithful and constant in their attendance.

The Communion was held at Lobengula this past weekend, June 26th, and we hear that there was one young male member received. There may have been others of whom we may hear later. Rev A. B. Ndebele, Moderator, was present and Rev P. Mzamo.

In Kenya Truus Ringelberg and Celia Renes are continuing with language study but are longing to begin nursing. They await final recognition of the Clinic at Sengera. Certain building improvements had been required by the Government, which improvements had been set in motion by Mr Dick Vermeulen before he left for New Zealand.

Miss Louise Leiper hopes to leave for Zimbabwe at the end of July. She will first pay a visit to her relatives in South Africa and then D.V. proceed to Mbumba, Zimbabwe. We trust she will experience the Lord's blessing in her work there. Miss Margaret MacAskill expects to return to Mbumba at the end of August, and her return will release Miss Jessie Coote for her transfer to Kenya.

There are forty congregations in Zimbabwe, and three ministers to take services, with the valued help of elders and others. As one of our African ministers wrote in a letter some time ago: "But it is encouraging that it is when we are weak, that we are strong. The Lord can fulfil His purposes with one preacher as He would with ten. With one preacher, Peter, three thousand were converted, and with one J. B. Radasi the Church was planted at Ingwenya, and it is only Eternity that shall confirm the size of the influence that servant of God achieved. It was one John Mpofu that took the light of the Gospel to the dark Shangani Reserve, and the Lord used that service to His own Glory. Yes it is the Lord that makes a sinner useful in His own Cause. Oh, to be thus useful!" J.N.

Church Notes

Presbytery Meetings (D.V.)

Northern: At Dingwall on 6th September at 2 p.m.

Western: At Laide on 13th September at 6 p.m.

Outer Isles: At Stornoway on 27th September at 1 p.m.

Zimbabwe: At Bulawayo on 11th October at 2 p.m.

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

Skye: At Portree on 25th October at 11 a.m.

Church Deputies Overseas Visits

Canada. Rev John MacLeod visited Chesley in Canada and held a Communion there in July. Rev Keith Watkins expects to supply Chesley (D.V.) for three weeks during the last week of August and the first two weeks of September.

Kenya and Malawi. The Editor expects to visit Kenya and Malawi in August and September (D.V.), most of his time being spent in Malawi. Rev John Goldby has offered his services for the Kenya Mission for six months. He expects to leave this country in the middle of September, accompanied by his wife and three of his family.

We would request the prayers of the Lord's people for the Church Deputies in these undertakings which involve travel over many thousands of miles. We trust that the Lord will bless the labours of the Deputies while overseas.

Vacancies in Zimbabwe

1. We need at least one teacher or University graduate with teaching subjects at the John Tallach Secondary School, particularly in Maths, History, English and Bible Knowledge, initially for a two year period. He or she would be expected to help with the Sabbath School.

2. The Mission needs at least one person with experience and ability to cope with general maintenance of buildings and repairs (electrical and plumbing). He should have some knowledge of vehicle maintenance and be able to supervise various building projects. He would at first act as assistant to Mr David Ndlovu. He would be regarded as a church worker and might be asked to assist in this side of the work as well.

Reasonable accommodation with electricity and plumbing is available but families would be advised not to apply if children were of school age.

Mission Posts, Kenya

1. A teacher is required to supervise Religious Instruction in Mission Schools.

2. A qualified nurse, preferably with maternity experience, is required for work in Sengera Clinic.

Anyone who may be led to apply for any of the above posts in Zimbabwe and Kenya should contact the Rev James Tallach, Clerk of the Foreign Mission Committee, F.P. Manse, Raasay, IV40 8PB.

Death of Rev J. A. MacDonald

It is with sadness we record the passing of Rev John Angus MacDonald which took place at Ballifeary House, Inverness on 16th June, 1994. The funeral took place on Tuesday, 21st June from the Free Presbyterian Church, Inverness to Kilvean Cemetery on the outskirts of Inverness. There his remains were laid to rest until the morning of the resurrection beside those of his second wife, who had predeceased him by only two months. Mr MacDonald served the Church at Uig in Lewis, Applecross, Raasay and lastly at Fort William, where he spent almost the last thirty years of his ministry. He often contributed articles to the F.P. Magazine. He will be greatly missed. We extend our sympathy to his family and pray that their father's God may be theirs also. (An obituary will no doubt appear in due course.)

Acknowledgment of Donations

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

Eastern Europe: Higginson Christian Foundation £2737.20.

Foreign Mission (Blind Pupils): Anon., Canada, Can.\$100; Mrs H. S. £100.

Legacy Reserve: Estate of K. Macleod, Kishorn, £2500.

Magazines Free Distribution: Friend, Skye, £6.

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

Breasclete: Dr R. D. £25; Anon., £20, both for Congr. Fund; Anon., £100; Friend of the Cause, £50, both for Sust. Fund; Anon., £27 for Door Coll.

Daviot-Stratherrick-Tomatin: Friend, Stornoway £30; Friend, North Tolsta, £10; Coll. for Kenya Mission, £220.

Portree: Friend £20 for Church Heating per J.R.T.; Friend £10 per F.M.; Friend £15, both for Sust. Fund; Friend £10 where needed, last two per S.Y.M.; A.N. £3 for Church Bus by envelope in plate.

Shieldaig: Anon., Canada, £12; Anon., £100; Anon., in grateful memory of a dear husband and father £100, last two for Sust. Fund; Anon., £90 for Door Coll.; Anon., £10 for Comm. Expenses; Anon., £20 for Laid Car Fund, in collection plate; Envelope in plate at Communion, £100.

Uig: Anon., £10; Anon., £20; Anon., £30; Anon., £20, all for Comm. Expenses; Anon., £60 for Church Funds, all in Church plate; Anon., £100 for Congr. Funds; Mrs B.B. £10 for Church Door Collection, last two per Rev D. J. MacD.; Anon., £50 for Kenya Mission in church plate; In remembrance of my sister Teenan MacLennan who died 21st November, 1989, £400 for Cong. Purposes per M.M.

FREE PRESBYTERIAN PLACES OF WORSHIP

- ABERDEEN — Church and Manse. Services as advertised in the local paper and Press & Journal. For information contact Rev. J. Goldby, Farr, Tel: 08083 357.
- APPLECROSS — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Thursday 7 pm. CUAIG — Sabbath 1 pm.
- BRACADALE and STRATH — BROADFORD — Sabbath 12 noon and 6 p.m.; Tuesday 7 p.m. PORTNALONG — Sabbath 3.30 p.m.; Wednesday 7 p.m. STRUAN — Sabbath 12 noon and 6 p.m., Thursday 7 p.m. — Rev. G. G. Hutton, F.P. Manse, Broadford, IV49 4AQ. Tel: 0471 822 353.
- BREASCLETE — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- DINGWALL — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. BEAULY (Baiblair) — Sabbath 6.30 pm; Thursday 7.30 pm — Rev. N. M. Ross, B.A., 10 Achany Road, IV15 9JB. Tel. 0349-864351.
- DORNOCH — Sabbath 11.30 a.m. and 6 p.m. See also LAIRG.
- DUMBARTON — Milburn Crescent. Sabbath 11.15 am and 6.30 pm; Thursday 7.30 pm. Manse: 30 Barloan Crescent, 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.
- DUNCON — 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: 047 1920.
- FARNHAM — 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: 0883) 357.
- FELTNEY — DOER — First Tuesday of the month 7 p.m.
- FOOTSCOTCH — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GALLOCH (Ross) — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; OPINAN — Sabbath 3.30 pm; Wednesday 7 pm; MELVAIG — Sabbath 11 am and 3.30 pm and INVERASDALE — Sabbath 3.30 pm. — Rev. 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.
- GLENGARTNEY — 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, PA15 9RH. 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, Tighnabruaich — Services as intimated. Contact C. D. MacPherson. Tel: 0700 811417.
- KINLOCHBERRIE — 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 — Porteviot 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: 0851 672251.
 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: 065 422 104.
 SYDNEY, N.S.W. — Corner of Oxford and Regent Streets, Broadway, Sabbath 11 am and 6.30 pm; Prayer Meeting, Tuesday at 7.30 pm. For further information contact Mr J. Praag, 65 Pitt Street, Schofields. Telephone: (02) 627 2651.

CANADA

CHESLEY, ONTARIO — Manse and Church, 40 Forest Street, Chesley, Sabbath 10.30 am and 7 pm, Wednesday 8 pm. contact Mr Gerrit Schuit, RR2, Chesley. Tel: 416 383 4441.
 TORONTO, ONTARIO — Church and Manse. No F.P. Church services at present.
 VANCOUVER, BRITISH COLUMBIA — Fifteenth Avenue and Spruce Street. For F.P. Church services contact Mr John MacLeod, 209-750 East Seventh Avenue, Vancouver. Tel: 674-9761.

NEW ZEALAND

AUCKLAND — 45 Church Street, Otahuhu. Sabbath 11 am and 7 pm. Wednesday 7.30 pm — For further information contact: Mr C. van Kralingen, 3 Earls Court, Manurewa. Tel: (09) 266-7618.
 GISBORNE, NEW ZEALAND — 463a Childers Road, Sabbath 11 am and 7 pm; Wednesday and Saturday 7.30 pm — Rev. J. A. T. Van Dorp, 14 Thomson Street, Gisborne. Tel: (06) 86 85809.
 WELLINGTON, NEW ZEALAND — 4 Rewa Terrace, Tawa. Sabbath 11 am and 7 pm; Wednesday 7.30 pm. For further information contact N. Hicklin, 19 Turkington, St. Tawa, Wellington. Tel: (04) 232 7308.

ZIMBABWE

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

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