

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

Moderator of Synod: Rev. N. M. Ross B.A., F.P. Manse, Dingwall, Ross-shire IV15 5JH.
Clerk of Synod: Rev. D. B. Macleod M.A., Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel. & Fax No: 031 447 1920.

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

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

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

Clerks to Presbyteries —

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

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

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

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

Skye: Rev. F. Macdonald, M.A., F.P. Manse, Portree, Isle of Skye, IV51 9ES.

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

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

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

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

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

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

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

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

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

AUGUST — First Sabbath, Dingwall; Second, New Canaan, Portree, South Harris and Stratherrick; Third, Bonar and Laide; Fourth, Vatten, 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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No. 9

The Obligation of Missions

The obligation of the Church of God to engage in Mission work stems from the commission given by the Saviour to His disciples before He left this world. The terms of that commission were quite specific: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19. While the terms of the commission were unmistakably clear, and failure to act according to them would have been an act of gross disobedience to their Lord and Master, yet the task which the Lord was laying on them might seem to them an impossible one. How could they — a small band of followers of the Lord Jesus Christ — most, if not all of them unlettered men, set out on the task of subduing the nations of the world to the obedience of Jesus Christ? Were there not sinners enough in Jerusalem itself in need of having the gospel preached to them? Or might not their task be restricted at least to Judea, or, at its utmost limits, to Samaria? Why should it be extended beyond these boundaries, especially at a time when the Church was so weak in manpower? Such might indeed be the thoughts of the disciples, if they were like the Church at later times in its history, when it manifestly failed to render obedience in this matter to its glorified Head in heaven.

The Lord did not leave His disciples, however, without any encouragement to strengthen them in this great undertaking. He made known to them that they would not go alone to this work. He gave them a sure promise — "Lo, I am with you alway, even unto the end of the world." The Lord Himself was to be with them, as He had been with the Church in the wilderness, when He went before Israel in the pillar of cloud by day, and in the pillar of fire by night, to lead them in the way. To Moses He had promised: "My presence shall go with thee, and I will give thee rest." And Moses had replied: "If thy presence go not with me, carry us not up hence." On these undertakings the Lord has never gone back

throughout the long history of the Church in the world. As He was with His Church in the wilderness, so has He been with His Church ever since.

To strengthen His disciples further, the Lord directed them to the Source from which their strength would come for this great task. The Saviour was not sending them to a task in which they would manifestly fail because they had insufficient power to accomplish it. He made known to them that the issue did not lie in their hands. On the contrary, the issue was in His hands, who could declare: "All power is given unto me in heaven and in earth." Because of this the outcome was certain and sure. The possibility of failure, therefore, was ruled out. Christ was to see of the travail of His soul and be satisfied. It was in virtue of the great work which He had accomplished on Calvary that all power in heaven and earth was given to Him on behalf of His people. He had finished the work that was given Him to do. He had satisfied Divine justice and brought in an everlasting righteousness, therefore His reward was sure. A people that had not known Him would be brought to serve Him. Therefore the gospel must be preached to all nations, so that a seed would be raised to do Him service — and no power in earth or in hell could prevent it. What encouragement this would have given to the disciples in going forward to their task — and what encouragement it should afford the Church of God in our day, especially when she remembers that the One who sent forth His disciples in the beginning of the Christian Church, is the same yesterday, and today and forever. It was on the basis of the above declarations, and in the strength of divine grace, that the disciples, yes, and the Church ever since apostolic times, has endeavoured to fulfil the obligation laid upon them by their Lord and Master.

During Old Testament times the knowledge of the living and true God, the God of Israel, was largely confined within the bounds of Israel. With the coming of Christ the boundaries were extended to cover the whole earth. He came as a Light to lighten the Gentiles, as well as the glory of His people Israel. The former narrow boundaries must be broken through so that the prophecy of Isaiah concerning Galilee of the nations might be fulfilled: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Tsa. 9: 2. Defending himself before King Agrippa, Paul could tell of the commission he had received from the Lord to be the apostle to the Gentiles. It was given to him in these terms: "Unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by

faith that is in me." Acts 26: 17, 18. So also Paul could go on and testify truly: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." As with Paul, so with the other disciples. Commissioned by Christ, they went forth in the strength of their glorified Lord to make His name known throughout the whole world. They answered His call — an intrepid band of missionary warriors, weak in themselves, but strong in the grace of Him who had called them to this warfare, and through whom they could do all things, They went forth to confront a hostile world, and the powers of darkness, not meeting them with an earthly sword, but with the sword of the Spirit, which is the word of God, and their efforts were crowned with success. A token of the success which would be theirs was given to them on the day of Pentecost, when the Spirit was poured out from on High and three thousand souls turned from darkness to light.

How has it been with the Church of God in the world since that time, in relation to this commission to take the gospel to those who sit in darkness and in the shadow of death? Has the Church always been obedient to her Lord in this? At times she has been very active in endeavouring to fulfil her Master's will. At other times she has lamentably failed to carry out the obligation which the Lord laid upon her. There have been occasions in the history of the Church when it was not easy to fulfil this great task. That was true when the Church of Rome held sway over much of Europe. Yet, even at that time, the Church was actively engaged in spreading the gospel of Jesus Christ. During that period, preachers of the gospel, such as the Waldenses, the Hussites, the Lollards and others, went forth bearing the good seed of the kingdom to those near and afar off. At the time of the Reformation a time of earnest missionary endeavour occurred when the gospel was spread throughout the Continent of Europe. Later there was a time largely of inactivity so far as missionary work was concerned. Some even thought that to try and convert the heathen would only make them worse! Yet even then there were a few who, in the face of great opposition and much discouragement, set their faces on the mission field.

It was in the late eighteenth and particularly, in the nineteenth century that the Church of God woke up to her responsibilities and a time of unprecedented activity in Mission work took place, the fruits of which are still to be seen in Africa, India, China, the South Seas and in many other parts of the world. During this period the Church in Scotland sent

forth many of her sons — and her daughters too — to the Mission field in many parts of the world. To this such names as Robert Moffat, David Livingstone and Alexander MacKay (who all laboured in Africa), Dr Alexander Duff of Calcutta, William Burns of China, John G Paton of the New Hebrides, and the names of many others, bear eloquent testimony.

But why, we may ask, should such men and women have gone forth to the Mission field to suffer privations, illness, discouragements, misrepresentation, opposition, some to come to an early grave through diseases for which they had no remedy, leaving their bodies on a foreign soil — some even to endure martyrdom for the sake of Christ? What motives could impel them to make such a sacrifice? Self-evidently, it was not worldly motives which directed them to a work in which they could expect no material gain. There must, therefore, have been some other reason? What was the reason? The love of Christ constrained them, and it was this that made them willing to give their all for Him, who loved them and gave Himself for them. They had come to understand the meaning of that exhortation — “Freely ye have received, freely give.” They knew what the four lepers in Samaria gave expression to when they said: “We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king’s household.” So it is with the gospel of the Lord Jesus Christ. So it was with the missionaries who went forth with the gospel. They had to discharge their duty in carrying the good news to others. So it is in our day as well. The gospel is not for keeping to ourselves but to carry to others also, and this we must do whatever it may cost us. The Apostle Paul, even when he had to endure so much persecution and so many privations, had no doubt where his duty lay. As he went up to Jerusalem on the last occasion, he had to say: “And now, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.” Acts 20: 22-24.

The Church of God in our day is faced with the same task. Oh no, some may say, we must stay at home and abide by the stuff. This will not do, however, for everyone. Though there are some who must remain at home to maintain the work of the gospel in our own land, others must go forth, as directed by their Master, and fulfil His command to preach the gospel

to others also. Christ had to say: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10: 16. The door is wide open still in many lands for the gospel. Let each one consider his own duty in connection with that open door. Isaiah, in his day, heard the voice of the Lord, saying, Whom shall I send, and who will go for us? To that plea his answer was: "Here am I: send me." May many be raised up in our day to respond to that call.

Sermon

by Dr John Owen

The Wisdom of Making the Lord our Refuge

Preached February, 27, 1669

"Ye have shamed the counsel of the poor, because the Lord is his refuge." Ps. 14: 6.

There is a peculiar mark put upon this psalm, in that it is twice in the Book of Psalms. The 14th psalm and the 53rd psalm are the same, with the alteration of one or two expressions at most. And there is another mark put upon it, in that the apostle transcribes a great part of it, Rom. 3: 10-12.

It contains a description of a most deplorable state of things in the world, — ay, in Israel; a most deplorable state, by reason of the general corruption that was befallen all sorts of men, in their principles, and in their practices, and in their opinions.

First, It was a time when there was a mighty prevalent *principle* of atheism got into the world, got among the great men of the world. Saith he, 'That is their principle, they say in their hearts, "There is no God".' It is true, they did not absolutely profess it; but it was the principle whereby all their actings were regulated, and which they were conformed unto. "The fool," saith he, "hath said in his heart, There is no God." Not this or that particular man, but the fool, — that is, those foolish men; for in the next words he tells you "*They* are corrupt." Saith he, "The fool . . . they are corrupt;" and verse 3, "They are all gone aside." "The fool" is taken indefinitely for the great company and society of foolish men, to intimate that whatsoever they were divided about else, they were all agreed in this. 'They are all a company of atheists,' saith he, 'practical atheists.' "The fool hath said in his heart;" — that was their principle.

Secondly, Their *affections* were suitable to this principle, as all men's affections and actions are suitable to their principles. What are you to expect from men whose principle is, that there is no God? Why, saith he,

for their affections, "they are corrupt;" which he expresseth again verse 3, "They are all gone aside, they are all together become filthy." "All gone aside." The word in the original is, "They are all grown sour;" as drink, that hath been formerly of some use, but when grown vapid — lost all its spirits and life, — it is an insipid thing, good for nothing. And, saith he, "they are all together become filthy," — "become stinking," as the margin hath it. They have corrupt affections, that have left them no life, no savour; but stinking, corrupt lusts prevail in them universally. They say "There is no God;" and they are filled with stinking, corrupt lusts.

Thirdly, If this be their principle and these their affections, let us look after their *actions*, in the third place, to see if they be any better there, if they are any better in their actions. But consider their actions. They be of two sorts, — 1 How they act in the world; 2 How they act towards the people of God.

1. How do they act in the world? Why, consider that, as to their duties which they omit, and as to the wickednesses which they perform. What good do they do? Nay, saith he, "None of them doeth good." Yea, some of them. "No, not one." Saith he, verses 1, 3, "There is none that doeth good, no, not one." If there was any one among them that did attend to what was really good and useful in the world, there was some hope. 'No,' saith he; 'their principle is atheism, their affections are corrupt; and for good, there is not one of them doeth any good, — they omit all duties.'

What do they do for evil? Why, saith he, "They have done abominable works;" — 'works,' saith he, 'not to be named, not to be spoken of, — works which God abhors, which all good men abhor'. "Abominable works," saith he, 'such as the very light of nature would abhor;' and give me leave to use the expression of the psalmist, — "Stinking, filthy works." So he doth describe the state and condition of things under the reign of Saul, when he wrote this psalm.

2. 'If thus it be with them, and if thus it be with their own ways, yet they let the people of God alone; they will not add that to the rest of their sins.' Nay, it is quite otherwise; saith he, "They eat up my people as they eat bread." "Those workers of iniquity have no knowledge, who eat up my people as they eat bread, and call not upon the LORD." What is the reason why he brings it in in that manner? Why could he not say, 'They have no knowledge that do such abominable things;' but brings it in thus, "They have no knowledge, who eat up my people as they eat bread"? — 'It is strange, that after all my dealings with them and declaration of my will, they should be so brutish as not to know this would be their ruin.'

Don't they know this will devour them, destroy them, and be called over again in a particular manner.' In the midst of all the sins, and greatest and highest provocations that are in the world, God lays a special weight upon the eating of his people. They may feed upon their own lusts what they will; but, 'Have they no knowledge, that they eat up my people as they eat bread?'

There are very many things that might be observed from all this; but I aim to give but a few hints from the psalm.

Well, what is the state of things now? You see what it was with them. How was it with the providence of God in reference unto them? Which is strange, and a man would scarce believe it in such a course as this is, he tells you, verse 5, notwithstanding all this, they were in great fear. "There were they in great fear," saith he. May be so, for they saw some evil coming upon them. No, there was nothing but the hand of God in it; for in Ps. 53: 5, where these words are repeated, it is, "There were they in great fear, where no fear was;" — no visible cause of fear; yet they were in great fear.

God by His providence seldom gives an absolute, universal security unto men in their height of sin, and oppression, and sensuality, and lusts; but he will secretly put them in fear where no fear is: and though there be nothing seen that should cause them to have any fear, they shall act like men at their wits' end with fear.

But whence should this fear arise? Saith he it ariseth from hence, "For God is in the generation of the righteous." Plainly they see their work doth not go on; their meat doth not digest with them; their bread doth not go well down. 'They were eating and devouring my people, and when they came to devour them, they found God was among them (they could not digest their bread); and this put them in fear, quite surprised them.' They came, and thought to have found them a sweet morsel: when engaged, God was there filling their mouth and teeth with gravel; and he began to break out the jaw-bone of the terrible ones when they came to feed upon them. Saith he, 'God was there,' verse 5.

The Holy Ghost gives an account of the state of things that was between those two sorts of people he had described, — between the fool and the people of God, — them that were devouring, and them that had been utterly devoured had not God been among them. Both were in fear, — they that were to be devoured, and those that did devour. And they took several ways for their relief; and he sheweth what those ways were, and what judgment they made upon the ways of one another. Saith he, "Ye have shamed the counsel of the poor, because the LORD is his refuge."

There are the persons spoken of, — they are “the poor”; and that is those who are described in the verses foregoing, the people that were ready to be eaten up and devoured.

And there is the hope and refuge that these poor had in such a time as this, when all things were in fear; and that was “the LORD.” The poor maketh the Lord his refuge.

And you may observe here, that as he did describe all the wicked as one man, “the fool” so he describes all his own people as one man, “the poor”, — that is, the poor man: “Because the LORD is his refuge.” He keeps it in the singular number. Whatsoever the people of God may differ in, they are all as one man in this business.

And there is the way whereby these poor make God their refuge. They do it by “counsel”, saith he. It is not a thing they do by chance but they look upon it as their wisdom. They do it upon consideration, upon advice. It is a thing of great wisdom.

Well, what thoughts have the others concerning this acting of theirs? The poor, they make God their refuge; and they do it by counsel. What judgment, now, doth the world make of this counsel of theirs? Why, they “shame it;” that is, they cast shame upon it, condemn it as a very foolish thing, to make the Lord their refuge. ‘Truly, if they could make this or that great man their refuge, it were something; but to make the Lord their refuge, this is the foolishest thing in the world,’ say they. To shame men’s counsel, to despise their counsel as foolish, is as great contempt as they can lay upon them.

Here you see the state of things as they are represented in this psalm, and spread before the Lord; which being laid down, the psalmist sheweth what our duty is upon such a state of things, — what is the duty of the people of God, things being thus stated. Saith he, ‘Their way is to go to prayer:’ Verse 7, “Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.” If things are thus stated, then cry, then pray, “Oh that the salvation of Israel were come out of Zion,” etc. There shall a revenue of praise come to God out of Zion, to the rejoicing of his people.

That which I would principally think of use for myself and you in this psalm is this, —

That it is a wise thing, a thing of great counsel and advice, to make God our refuge in the time of greatest distress, terror, disorder, and wickedness, that can be in the world. This was the counsel of the poor of old in such a time as is here described (and there is not a sadder time

in the whole book of God), that at such a time, and at all times, it is a wise thing, a thing of counsel and advice, to make God our refuge. I do remember, in Deut. 32: 21, God reproaches his people that they provoked him with that which was not God; and in Gal. 4: 8 it is a reproach unto them, "Ye did service unto them which by nature are no gods." The meaning of it is this, that it is the foolishhest thing in the world to put our trust and confidence in any thing that hath not the nature of God. There is nothing but the immense nature of God that is able to yield a refuge unto a poor soul in all the distresses whereinto it may fall; and therefore it is certainly our wisdom to make him our refuge. It is true, men do not take their immediate refreshment out of the ocean; but it is from the ocean that all our streams are derived that give refreshment unto all creatures. We do not immediately take our spiritual relief in trouble from the immensity of God's nature, from his being God; but it is from thence that all our streams whereby we are relieved to proceed. And let us, any of us, set ourselves to the most glorious stream that appears for our refreshment, if we do not by faith trace it unto the immensity of God's nature, we shall deal with it as behemoth thinks to do with Jordan, drink all up, swallow up the glorious stream of refreshment that lies before it, if we do not see it by faith stream from the immensity of God's nature. "Trust in the LORD for ever," saith he, Isa. 36: 4. Why? what is the reason? "For in the LORD JEHOVAH is everlasting strength." The eternity of God and the omnipotency of God, the everlasting strength and name of God, that he is Jehovah, are reasons for us to place our trust and confidence in him. "Trust in the LORD for ever: for in the LORD JEHOVAH is everlasting strength." Ye know that God doth often invite us to trust in his name; and they that know his name will put their trust in him: Ps 9: 9,10, "The LORD also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee." "The name of the LORD is a strong tower: the righteous runneth into it and is safe," Prov. 18: 10. Is there any one that "walketh in darkness, and hath no light? let him trust in the name of the LORD," Isa 50: 10.

Ay, but you will say, 'Is it wisdom so to do? is it matter of counsel? the best course?' We have briefly seen it is great folly to trust in any thing that is not God by nature. Now we come to the positive part, that we are to make him our refuge. Is it good counsel so to do? Yea, 'Trust in my name,' saith God.

1. I would observe two things concerning this *name* of God, that he doth propose to us for the object of our trust, to make our refuge of:—

(1) In general, what is there in this name of God? Why, the whole Scripture is but a declaration of the name of God. All the preaching of Jesus Christ is nothing but to declare the name of God. He saith so himself, John 17: 6, where he gives an account of his ministry: "I have manifested thy name," saith he, "unto the men which thou gavest me out of the world." And ye have a summary description of it, Exod. 34: 5-7, "I will proclaim my name." What name? Why, saith he, "The LORD, strong and mighty;" or, as we read it, "The LORD GOD¹, merciful and gracious, long-suffering and abundant in goodness and truth, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Certainly, if this be the name of God, it is better to trust in the Lord than to put confidence in princes. It is wiser, it is better, of better counsel; for this *is* his name. The name of a prince may be Nabal; but God proposeth his name to us, so as to suit every state and condition we may possibly be in, under any distress: "The Lord God, merciful and gracious."

(2) It is wisdom, because God hath, in the revelation of his name, from the foundation of the world, accommodated himself unto the state and condition of his people, that they might thereby be wrought upon to trust in him. When he revealed himself to Abraham, who was to wander up and down the earth in the midst of strange and wicked nations, without a dwelling-place, and was, I am persuaded, in that state oftentimes which he expresses once, "The fear of God is not in this place, and they will slay me" (he had occasion oftentimes to think thus, "They will slay me for my goods and possessions;" he was a very great eye-sore to all the wicked inhabitants of the land, as Isaac was afterwards, "Thou art much mightier than we"), why saith God, "Fear not, I am God Almighty." He accommodates his name to his condition. And you know when the children of Israel quite despaired, and thought they should die under their bondage, and be worn away, God comes to them, and reveals himself unto them by his name Jehovah; — 'I will fulfil all my promises now.' When the children of Judah came out of captivity from Babylon, and the world was full of noise, confusion, and tumult, and armies were round about them, as you may see in the prophecies of Haggai and Zechariah, what was the name God revealed himself by? "Thus saith the LORD of hosts." He revealed that he had the power of all the armies in the world. What name hath God revealed himself now by, that may be relief unto us, and make it advice and counsel now? Why, he is revealed now as "The God and Father of our Lord Jesus Christ." That is his name, and that is his

* 1. In the Hebrew EL, which signifies "Mighty".

memorial throughout all generations, which takes in all our spiritual and temporal concerns, — one who is afflicted with us in all our afflictions, tempted in all our temptations, suffers with us under all our sufferings. He is the God and Father of our Lord Jesus Christ, who is the captain of our salvation, and able to save unto the uttermost. He hath called us to trust in this name, and hath given us this reason for it.

2. God, to show it to be our duty and wisdom, doth immediately propose *the very properties of his nature* for our relief: Isa. 40: 27, “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed away from my God?” — words whose sense are often ready to possess our hearts: I am sure they often lie at the door of mine; I know not how it is with you. What doth God propose to relieve them in that condition? Why, he doth tell them, verse 28, “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.” Why, he proposeth three or four of the essential properties of his nature to our consideration to make our refuge: — His eternity; he is “the everlasting God;” — his power; he is “the Creator of the ends of the earth;” — his unchangeableness; he “fainteth not, neither is weary;” — and his infinite wisdom; “there is no searching of his understanding.” He proposeth immediately unto our consideration these glorious properties of his nature for our relief and refuge in such a time, when we are so far beyond all relief and all hope in the world. We are so quite sunk under the weight, so laid out of the way, so thrown away, that we are ready to think that we can see no relief from God himself. “My way is hid from the LORD;” — I have had my last trial and hearing; my judgment is cast out in the court of God, passed over; God will not determine in my cause.’ It is the complaint of the church under the great oppression of the Babylonians, ‘God hath passed it over, put off the day of hearing.’ What doth God give in this great distress to their relief? Why, he minds them of his glorious properties, of his unchangeableness, eternity, infinite wisdom, and infinite power. God carries it on in that place, but I will go no farther, though in the next words God manifests that he will exert all these holy properties of his nature in a way of covenant mercy to those that believe in him and put their trust in him.

3. It is our wisdom; because no distress is unspeakably and uncontrollably great that is capable of any relief or appearance of relief from any thing but the infinite nature of God. We are exposed, or may be, unto such distresses as nothing can give us the least relief in but the

consideration of God's nature. Suppose a man were by the hands of violence cast into prison or a dungeon, where none was able to relieve him. Ay, but he will say, 'I have relief here; many good people know I am in a dungeon, and they will pray for me, pity me, have compassion upon me.' But a man may be cast into that condition where no man sees him, no man knows of him, where there is none to pity him, — a storm at sea, a dungeon out of knowledge. What shall relieve this man but the sole consideration of his interest in the infinite properties of God? I have known many in distresses of conscience but have been able to blow off everything, until God comes to swallow them up with the infiniteness of God. Doubts and fears of their hearts have despised every answer, every word of comfort, that could be given unto them; but if you could once come to swallow them up in the infiniteness of God, that hath given them some quiet. And the reason of all this is, because our fears are able to pursue our apprehensions (of relief). Whatever you can apprehend, your fears will go as far as your apprehensions, and weaken it unto you. Swallow up your apprehensions in what is infinite, and fear is swallowed up thereby. Every particular that your apprehension or reason can go through, your fears will go through, and will imbitter it to you. But if you can swallow all up into infinite wisdom, unchangeableness, mercy, fears and everything else are swallowed up; and then the soul is at rest. Bring it to a particular promise. While fear and unbelief are at work, they will go as far as you, and give trouble; but if you come to make the Lord himself, in his infinite nature, to be your refuge, there is rest and peace in the soul.

It is a matter of counsel and wisdom to make God our refuge, because it is a foolish thing to trust in that which is not God; and because God hath so proposed his nature and properties to us, as is suited to give us relief in every strait and distress whatsoever that may befall us.

"Ye have shamed," saith he, "the counsel of the poor." There is nothing that wicked men do so despise as the making God a refuge, — nothing which they scorn in their hearts like it. "They shame it," saith he. 'It is a thing to be cast out of all consideration. The wise man trusts in his wisdom, the strong man in his strength, the rich man in his riches; but this trusting in God is the foolishest thing in the world.'

The reasons of it are,—

1. They know not God; and it is a foolish thing to trust one knows not whom.

2. They are enemies to God, and God is their enemy; and they account it a foolish thing to trust their enemy.

3. They know not the way of God's assistance and help. And,—

4. They seek for such help, such assistance, such supplies, as God will not give;— to be delivered, to serve their lusts; to be preserved, to execute their rage, filthiness and folly. They have no other design or end of these things; and God will give none of them. And it is a foolish thing in any man to trust God to be preserved in sin. It is true, their folly is their wisdom, considering their state and condition. It is a folly to trust in God to live in sin, and despise the counsel of the poor.

Here we see what our duty is; and I thought I should have been able to have added a word or two of direction how to put this counsel into execution, to make the Lord our refuge, but my strength is gone.

A Noted Christian of Other Days

Though reckoned as one of the most outstanding Christians of her time, the name of Mrs Elizabeth Fraser (or, as she was better known, “Ealasaid Ruadh”), is quite unknown to but a few of our readers. The late Rev. Alexander Cook, Stratherrick, wrote a brief account of her extraordinary experiences, from which we intend giving a few quotations, so that our readers may have some idea of the extraordinary experiences through which Mrs Fraser passed.

She was born “in the most remote and hilly part of Stratherrick,” about 1790. Her father was an army pensioner, and her mother, according to Mr Cook, “claimed near kindred to an eminent minister of the Scottish Church, who, at the close of the century, published a profound theological work.*”

Though there were teachers and catechists and a few other Christians in her native place, the leavening influence of the Gospel had not reached Stratherrick in Elizabeth’s infancy and early days. Mr Cook refers to a devoted teacher, Macgregor by name, whose labours were blessed and who was successful in putting a stop to the unseemly custom of dancing at “wakes.” “Macgregor,” says Mr Cook, “succeeded in abolishing the horrid practice of dancing at ‘wakes,’ at which the widow, or the nearest relation of the deceased, was expected to lead the first reel.”

After her conversion, Elizabeth used often to travel all the way from Stratherrick to Redcastle, or Ferintosh, to hear the Rev. John Kennedy, or the Rev. Dr Macdonald. She was a very bright, lively Christian, and the effervescing exuberance of her spirit was to be disciplined and trained

* This is in all likelihood Rev. Alexander Fraser, D.D., Kirkhill, whose works “A Key to the Prophecies” and “Commentary on the Prophecy of Isaiah,” were published in 1795 and 1800 respectively.

by her infinitely wise Master as the following incident indicates. She had gone to a Communion at Ferintosh, and having noticed an aspect of peculiar severity on the countenance of Dr Angus Mackintosh, Tain, who was to preach the Action Sermon, she said on meeting Mr (he was not Dr then) Macdonald: "O: Mr Macdonald, you are to set Dr Mackintosh to preach to us, and there is not one of us but he will kill with the law:" It was a foolish remark, and such as would naturally come from a young woman whose feelings were not always under the control of her judgment. Mr Macdonald, in a kindly manner, pointed out that she might yet get plenty of the law, but that it would be neither at Ferintosh nor from Dr Mackintosh, but from a personal experience. The minister's words were soon fulfilled, for she fell into dismal depths of despondency and gloom. The occasion of this may be given in Mr Cook's words:— "This trial, though obscure in its course, seems to have been encouragement on her part of certain attentions, in the way of courtship, from some young men; and while there was no approach on her part to anything criminal, there appears to have been a want of that gravity, watchfulness, and self-denial, which a young Christian female of handsome exterior would peculiarly require. Of a sudden she was induced to marry, contrary to the advice of friends, and the object of her choice appears not to have been worthy of her. In a very few weeks after her marriage this distress came on, resulting ultimately in a state of mind bordering on despair." She was visited in her distress by her beloved and valuable friend, Mr Finlay Munro, whose labours God so signally owned in the Highlands, but she would not utter a word to him, or even give him her hand. She continued two years in the grip of Giant Despair, but when she and others thought all was gone forever, the words came for her deliverance:— "I shall not die, but live, and declare the works of the Lord. The Lord has chastened me sore, but He hath not given me over unto death" (Ps. 118: 7). This was the first streak of heaven's light piercing the Egyptian gloom and darkness. Soon after this signal deliverance she dreamt about a minister whom she held in high esteem; but who had been removed to his everlasting rest during her distress. She thought she saw him in the pulpit singing praise. After a long time, she asked, with surprise — "Are you not to begin the sermon?" "Oh," he said, "there is nothing here but praise." This mental glimpse of heaven, says Mr Cook, though in a dream, tended further to loose her bonds. The full tide of everlasting consolation began to flow into her weary soul, and the brackish waters of seemingly settled melancholy ebbed quickly away. If her distress was profound, her consolation now was of no ordinary kind.

Before closing this brief sketch, reference must be made to another and severer trial through which she passed. She had been invited to a wedding, and as was often the case in those days, there was a great deal of drinking and bad language used, which Elizabeth failed to reprove. When the hour for family worship came, it was set aside owing to the drunken state of the company. Elizabeth spent the day with the company, but before she left, the words of the Apostle fell on her startled conscience — “It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance.” (Hebs. 6: 4-6).

We leave Mr Cook to decribe the fearful despondency into which she fell:—

“The slip”, he says, “was slight, being no more than an unusual compliance by a godly person with ‘the course of the world;’ but at such a precipice, the fall proved tremendous. Elizabeth came home in a confused, desponding state, in which she continued for some days; endeavouring, but in vain, to sustain her failing hope by the promises of Scripture she used to find comfort in. Perhaps she was not precisely aware of the cause of the Lord’s controversy with her; at all events, she did not confess it to others till some weeks after her trouble was at its height. The slip was outwardly so slight, as often happens in the falls of the Lord’s children, that conscience, for a time, might not be enlightened enough to perceive it — nay, would be disabled from doing so by the darkness and confusion arising from guilt. And here the ever-watchful enemy found his advantage, in preventing ingenuous confession, which might, at the throne of grace, be so soon followed by pardon and healing (Psalm 32: 3-5). Her Christian friends also were at a loss to discover the occasion of her temptation, or the proper mode of dealing with her; her connection with the wedding having passed with little notice. To one of those conversing with her, who referred to the Saviour’s character — “He’s my Beloved still,” she sweetly said, “although forsaking me.” At the same private interview, being prevailed on to engage in prayer, in asking a blessing on food, she prayed with the unction, richness, and humble reverence characteristic of an experienced Christian, but in a tone of deep sadness. Soon, however, the temptation gathered strength, till her mind was filled and absorbed with terrors; her moans and cries resounded for days and nights continuously, “Oh, what shall I do! Oh! oh! oh!” To friends, urging on her notice, the merit and power of the Saviour, she replied with the terrible arguments common to all such tempted souls who

think they have committed the unpardonable sin — “Ah, but He is not wont to save those in my condition!”

But a lower depth still was before her, ere it pleased the Lord to “send from above and draw from the mighty waters” this poor, erring disciple. It must have been an extraordinary strength of grace vouchsafed to “Heman the Ezrahite” (Psalm 87), and doubtless to many believers since, after that pattern in holy writ — which enabled him to maintain patience and resignation in that dreadful, long-continued furnace, so that he continued to cleave by appropriating faith to him as his God, whose “wrath lay hard upon him, and who afflicted him with all his waves.” It must have been an extraordinary measure of the Spirit of Christ, which brought a sinner to such near conformity to the Great Sinless Sufferer. To these blessed attainments poor Elizabeth did not reach, and, accordingly, when “the arrows of the Almighty” were felt within her, and the Tempter was permitted utterly to raze the foundations of her hopes, then the corruption of nature — “the carnal mind which is enmity against God” — broke fearfully out. Oh! what a heart has man, when the great deep of its corruption is broken up, even in those who have the “new creature in Christ Jesus” formed and developed in them.

It was certainly an extraordinary and perplexing triumph of the enemy, we were now called to witness, to hear the language of desperation and rebellion — the very language of hell — from one who had given ample evidence for perhaps forty years of being a true fearer of the Lord. It loosened, I confess, my own sentiment of affection for her as one of the household of faith: I began to question whether the case might not be one of real apostacy. Nor was the painful severance of affection entirely healed until her happy deliverance; when it became evident that though “sifted,” her faith through the prevailing intercession, had still, as to its root in the soul, not failed. On the other hand, it might be a relief at times to consider it a case of insanity or monomania; but this so far as involving non-responsibility (the only view in which the supposition was of any value), was scarcely tenable when we considered the strength of reason and intelligence which appeared throughout. She knew and could name every visitor, conversed on some few occasions on the cause of her trouble, which she declared to be as I have stated above, and manifested the full possession — overborn by mental agony — of any faculties called into exercise. We were thus compelled to regard the case as one of Temptation, only rendered more extraordinary and appalling from being made visible by its violence, instead of being, as is usually in mercy provided, locked up in the breast of the poor sufferer.

For more than eight weeks did the dreadful furnace continue, during which time she scarcely tasted any food, or anything but water. The affectionate solicitude of neighbours and Christian friends was severely tried, but happily maintained, arrangements being made for watching in turn beside her all that time. One excellent person, who had herself known the deep waters of despair, took the principal management as a nurse; "a dreadful post of observation," but although "darker every hour," it was nobly sustained.

At length deliverance came. It was the Monday of the Stratherrick Communion. Elizabeth's attendant, leaving her in charge of another, had gone out to the services. When she left her in the morning she was still in the hands of Giant Despair, but when she returned, she noticed a remarkable change had taken place. Elizabeth was heard repeating to herself the words — "The voice of my Beloved! behold He cometh leaping upon the mountains, skipping upon the hills!" She was visited in the evening by two ministers, who found her acknowledging God's goodness and the preciousness of Christ's blood. She joined with them in singing —

"Those that are broken in their heart,
And grieved in their minds,
He healeth, and their painful wounds
He tenderly upbinds."

This was the last of Elizabeth's "fiery trials." "Much has the enemy tried you," said her faithful attendant to her one day. "Oh! it is nothing," she replied, "compared with the exceeding weight of glory it works out." "It will make the crown all the brighter," said the other. "Yes! and the melody all the sweeter," was Elizabeth's reply.

Elizabeth was now nearing her happy home. The terrible struggle of the last two months had shattered her frame. She lingered for six days after her deliverance, and on Sabbath morning, the 16th March 1856, she passed into a world that knows no storms, for "He maketh the storm a calm, so that the waves thereof are still. Then are they glad, because they be quiet so He bringeth them into their desired haven" (Ps. 107: 29, 30). We cannot do better in concluding this brief sketch of this storm-tossed sojourner to Sion than use the exhortation of the Psalmist couched in words of heavenly beauty:—

O that men to the Lord would give
Praise for His goodness then,
And for His works of wonder come
Unto the sons of men!

Among the people gathered
Let them exalt His name
Among assembled elders spread
His most renowned fame.

(Metrical Psalm 107: 31, 32)

Popery Another Gospel

by Rev John Willison, Dundee

(Continued from Page 251)

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

As the errors and deviations of Popery from the scriptures are numerous, so our arguments are manifold to prove it another gospel. Wherefore I proceed to add, in the next place,

A Twelfth Argument. That religion which derogates from the efficacy of Christ's blood to cleanse from all sin, or denies the sufficiency and fulness of Christ's satisfaction and sufferings to atone for and purge away sin, and therefore teaches the necessity of our personal satisfactions and sufferings for that end, both here and in purgatory hereafter; that religion is another gospel: but Popery is such a religion; and therefore, &c.

All Protestants, according to the scriptures, maintain, that there is an infinite sufficiency and fulness in the vicarious obedience and sufferings of Christ, to satisfy divine justice for the sins of an elect world; so that by "one offering he hath perfected for ever them that are sanctified," Heb. 10: 4. And that the blood of Jesus Christ alone cleanseth believers from all sin, and that there is no further condemnation to them that believe in him; for God fully forgives their iniquities, and he remembers their sins no more; see 1 John 1: 7, Rom. 8: 1; Jer. 31: 34.

But Papists maintain, that, besides the sufferings of Christ, there is need for the satisfactions and sufferings of believers by penance here, and hereafter in purgatory, if they have not fulfilled due penance, in order to purge away their sins, and prepare them for heaven, where no unclean thing can enter. They say, purgatory is a place of torment in the other world near hell, to which the souls go of those who die in a state of grace, but are not sufficiently purged from their sins here; and there they continue under a tormenting fire, till they have made full satisfaction for their sins, which perhaps may be many hundreds or thousands of years to some. But, they say, the time of punishment may be shortened by the prayers and merits of others, by soul-masses, and by indulgences, which can be

obtained by money. These indulgences come originally from the Pope, who hath power of remitting punishments in purgatory: and this power of indulgence is founded upon works of supererogation, that is, the overplus of the satisfactions and merits of Christ and the saints, laid up in a treasure of which the Pope keeps the key, and dispenses portions thereof to particular persons as he pleases. But all this story of purgatory, and of the Pope's power, is without any foundation in scripture, yea, it is contrary to it. It is horrid presumption and blasphemy, to go to join the merits of men with the merits of Christ, and to hold that a man on earth hath power to dispose of these merits, and to remit punishments inflicted by divine justice in another world, and to do all this for money.

As for the Popish purgatory, it is nothing but a fiction contrived for secular and sordid purposes; for the scriptures know no such place, nor any purgatory for sin but the blood of Christ, 1 John 1: 7. Likewise, we learn from the scriptures, that the souls of all men, when they leave the body at death, are presently fixed in an unalterable state either of happiness or misery; that there is no intermediate place between them, nor any passage from the one to the other; see Luke 16: 22, 23, 26. Again, it is contrary to scripture, to say that any who die in a state of grace, enter into purgatory or a place of torment: for the Bible declares them "blessed who die in the Lord," or die in a gracious state, because they enter into rest, and into peace, where they are with Christ, and enjoy his blessed presence. All this is clear from Rev 14: 13; Isa. 57: 2; Phil. 1: 23, and from the instance of the thief that repented on the cross; he was with Christ in paradise that very day he died, though he had been a great sinner, and needed purging as much as any. And if the blood of Christ purged him from sin, and fitted him for heaven all at once, why should Papists seek another purgatory to themselves, when the Bible knows no other? They can never imagine that paradise, or the blessed rest which believers enter into at death, is any thing like their purgatory, which, they say, hath in it a tormenting fire little inferior to that of hell, only it is temporary. No, no; the believer's blessed rest after death is a place of happiness, void of all trouble or torment. We see, then, that the Papists' purgatory is contrary to the Bible, and highly injurious to the infinite virtue of Christ's blood, and the perfection of his satisfaction, and is a plain denying of the fulness and sufficiency of it; which is another gospel than Christ and his apostles teach us. Again, how scandalously partial and uncharitable is the Pope's way of dispensing his treasure of merits? The wealthier sort may share of it, and redeem their own souls, and the souls of their friends, out of this fiery prison, by their money; while the poor must fry in the flame

without hope of pardon or relief till the last judgment. Now, if it be in the Pope's power to deliver miserable souls out of this tormenting fire at his pleasure, what a cruel inhumane man must he be, that lets multitudes of the poor lie howling and broiling in it, and will not bestow heaps of his vast treasure upon them, to ransom them from this scorching oven!

Let me here remark, that it is the Popish doctrine of purgatory that is the foundation of their prayers for the dead. The Papists judge themselves bound to pray for the souls of their friends, that they may be delivered from the dreadful pains of purgatory. Though there be no ground for such prayers in scripture, or in the practice of the first ages, yet it is to be regretted that not a few called Protestants begin to debate for them. But if there be no purgatory, as I have showed there is not, then there is no place for prayers for the dead. It appears from the forecited verses, Luke 16: 22, 23, 26 that the souls of all men, after their departure from the body, are immediately fixed in a state unalterable. The godly go presently to Abraham's bosom, a place of glorious rest and perfection, Heb. 12: 23, where they need no prayers; the wicked go to a prison, out of which there is no redemption, where no prayer can help them, the sentence against them being irrevocable. Where the tree falleth, there it must lie. So that praying for the dead is a practice unscriptural and unwarrantable.

Thirteenth Argument. That religion which is attended with a spirit of persecution, a spirit which breathes cruelty against fellow-christians or fellow-men, is another gospel, surely not the gospel of Christ, but of antichrist: but Popery is such a religion; therefore, &c.

The Christian religion, or gospel of Christ, teaches us goodness and mercy, meekness, patience, and tender-dealing, that so we may resemble our God and Saviour, Luke 6: 36, "Be ye therefore merciful, as your Father in heaven also is merciful." Eph. 4: 32, "Be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." 2 Tim. 2: 24, 25, "Be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." Luke 9: 56, "For the Son of man is not come to destroy men's lives, but to save them." From these and other texts we see what is the spirit and temper of true Christianity.

But the spirit of Popery breathes out persecution and violence, oppression and cruelty. They avowedly plead for propagating religion by force of arms, by blood and slaughter; and so would cut men's throats to save their souls. They lay it down for a principle, that heretics are to be burnt; and such they judge all Protestants to be: and their practice is

most agreeable to their principle. Many instances might be brought of the cruel antichristian spirit of Popery, yea, so many as would fill several volumes. I will mention a few.

Long and cruel was the persecution raised by the Pope against the Waldenses and Albigenses, which began anno 1160, and continued for several centuries. The Pope instigated many kings and princes to destroy them; and a great many thousands of them were most cruelly butchered at many different times, but more especially in the year 1545. Bellarmine confesseth in his writings, that one hundred thousand of them were cut off in one expedition that year.

The Pope excited the emperors, kings, princes, dukes &c to take up arms against the Bohemians, for protesting against the church of Rome; intreating by the wounds of Christ, and their own salvation, to extirpate that cursed generation; promising pardon of all their sins to the most wicked persons that killed any of them. Many thousands of them were destroyed by various tortures and cruel deaths, as Clark narrates in his Martyrology.

Dreadful was the cruelty of the duke de Alva, while he was governor of the Netherlands, under the king of Spain: he boasted that he had in a short time put eighteen thousand in the hand of the hangman for heresy, besides many thousands massacred by his bloody soldiers.

Terrible was the massacre in Paris, anno 1572, contrived by the Pope and court of Rome; above ten thousand Protestants were murdered in Paris in cold blood in one night's time: and, after that, many thousands through France were butchered in the same manner, the news whereof were recieved at Rome with the greatest expressions of joy.

During the five years of queen Mary's reign in England, notwithstanding of her solemn promise to the men of Suffolk in favour of the Protestant religion, great cruelties were exercised against Protestants by these furious bloody bishops Gardiner and Bonner; and many godly and learned bishops, ministers, and others, in England, were condemned to the flames, and burnt alive.

Likewise, the gun-powder plot of the Papists, discovered November 5, 1604, was a fearful instance of their hellish wickedness and cruelty, when they designed to have blown up the king, the prince, and both houses of Parliament all at once, and all to re-establish Popery in these lands.

There were many terrible massacres of Protestants in several towns of Germany, anno 1630, and following years, by the emperor's general, count Tilly and his soldiers, who killed vast numbers of them in cold blood, using the most unheard-of barbarities against all sexes, ages and conditions. So

that many have observed, that so great hath the malice and rage of Papists been against the professors of the gospel, that neither Turks nor heathens ever exceeded or equalled them: no instances among them can be given like to the inhuman barbarities, or rather devilish cruelties of the Spanish inquisition, which no man of bowels is able to read without horror!

I have neither time nor room to give so much as hints of the bloody persecutions and Popish butcheries of Protestants in Scotland, England, Low Countries, France, Spain, Italy, Piedmont, Germany, Hungary, Bohemia, Lithuania, Poland, and other places, whereby many hundred thousands have been murdered, tortured, and destroyed in the most barbarous manner; for which see Clark's Martyrology, Fox, Thuanus and several Popish historians, as well as Protestants.

Yet I cannot altogether pass that terrible massacre in Ireland, when the Papists rose on the 23rd day of October, 1641 and murdered in cold blood, about one hundred thousand Protestants; the memory whereof is still solemnised on that day every year, in all the churches of Ireland, by act of parliament; and it was reckoned they massacred at least another hundred thousand after the foresaid day, before their cruelty stopt. The priests were the chief instigators in this massacre; for they gave the sacrament to divers Irish, upon condition that they would spare neither man, woman, nor child of the Protestants; assuring them, that it was as lawful to kill a Protestant, as to kill a dog; yea, that it was meritorious to wash their hands in their blood; that the killing of Protestants was a rare preservative against the pains of purgatory, and that the murderers would go straight to heaven when they died. They, among other of their cruelties, caused women to kill their own husbands and children, by putting swords in their hands, and thrusting them forward; and thus they caused children to kill their parents. They also taught their own children to kill the children of Protestants, and to use barbarities upon dead bodies, &c.

These few instances are sufficient to prove Popery to be plainly antichristianism, and another gospel than that of the meek and merciful Jesus; and that the character of the whore of Babylon is justly applied by Protestants to the church of Rome, which we have in Rev. 17: 6, "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." A horrid spectacle! to see a woman take so much delight in cruelty, as to drink blood! and the blood of Christ's saints! Therefore the apostle John adds there, "And when I saw her, I wondered with great admiration!" Why? As if he had said, I had not wondered so much to see Mahometans, or see Roman Pagans shedding the blood of Christ's saints; but to see the church of Rome, that pretends to be the

spouse of Christ, shedding the blood of so many thousands and millions of Christ's most sincere friends and subjects, for no crime or cause whatsoever, but merely for owning the authority of the Lord Jesus, and professing his truths as he hath left them in his word; this sight was most affecting, and matter of amazement to the blessed apostle! And it may also be most amazing to us, that the patience of the righteous Judge of heaven and earth should bear so long with the bloody whore! But he hath a set time for judgment.

Indeed, Protestants in Britain, when observing the smooth and civil behaviour of sundry Papists living among them, may be apt to entertain charitable thoughts of them, that they are not inclined to such cruelty against Protestants: but some Popish writers are so ingenuous as to tell us, that it is want of power, and not of goodwill, that makes them spare us. And though some of that communion seem to abhor cruelty, yet their religion binds them to break through every engagement of friendship, gratitude, promises, or oaths, to destroy us, when it is in their power; as appears by the decrees of sundry councils and Popes which are cited before. And these decrees Popish princes and states, and all others, are required to obey upon pain of their salvation. And these who obey are assured by the Pope of all these indulgences and privileges which were granted to the adventurers for the recovery of the Holy Land, namely, to have a full pardon of all their sins here, and a greater measure of glory hereafter. So that Papists, who believe their own principles, must needs be cruel to Protestants.

Trinitarian Bible Society — Extracts from Annual Report

Introduction

In introducing the report of the Society's activities during 1993 we give thanks to the Lord both for the revelation that He has been pleased to give of Himself in the Holy Scriptures and for the provision that He has made for the publication and distribution of His Word during this, the 163rd year of the Society's existence. Notwithstanding all the powers of darkness and the forces of evil abroad in the earth, it is encouraging to report that the Society has been enabled in the goodness of the Lord to continue in its task during the past year of seeking the glory of God in the sending forth of the Word of Life to our fellow sinners in many different parts of the world.

The work of the Society is essentially spiritual and therefore this report can only be an outline of the practical activities in which we have been engaged. The spiritual record of the effects of His Word upon the minds and hearts of those who have received the Scriptures from the Society is known alone by the One who is the Divine Author and Divine Sower of the seed of the Kingdom. We have, however, the glorious assurance that His Word shall not return unto Him void but that it shall accomplish that which He pleases and prosper in the thing whereto He sent it. Whether the seed of His Word falls by the wayside, upon the rocks, among the thorns or on good ground, we may humbly continue in our work, knowing that our labour is not in vain in the Lord.

Circulation

During the year the Society distributed over 346,000 bibles and over 155,000 New Testaments. In addition, 49,000 Bibles and over 3,300,000 New Testaments were distributed under royalty agreements. The total number of distributed items amounted to more than 7.7 million during the year. These Scriptures were distributed in over 40 languages to more than 130 different countries.

Just under 2 million items of Scripture (including over 55,000 Bibles, 38,000 New Testaments and 1 million Golden Thoughts Calendars) were distributed free of charge. The value of these Scripture grants totalled over £190,000, excluding the costs of administration and distribution. The Golden Thoughts Calendars were funded from the permanent endowment fund established for that purpose. In addition, many thousands of Bibles and other Scriptures were supplied at subsidised prices.

Finance

In the Lord's goodness, the income of the Society during the year amounted to almost £1.8 million, £683,000 of which came from gifts (including legacies) and from subscriptions of members and friends of the Society in different parts of the world. The Society's expenditure totalled £1.66 million, of which the cost of Scriptures sold and granted was just over £1.05 million. This resulted in a surplus at the end of the year of £128,786. On 31st December the value of the Scriptures held by the Society was £991,000.

Editorial and Distribution Reports

1. English Scriptures

Although there are new translations of the Bible in the English language

published each year, the Authorised Version is still the most faithful and accurate translation available in the English language. It is for this reason that the Society continues to publish and circulate only this version in English. During the year over 142,000 Bibles and 1.6 million other Scripture items in the Authorised Version were distributed.

Many thousands of copies of the English Scriptures were supplied for distribution in North America, Australasia and in the parts of Africa, the West Indies and the East where English is spoken. It is also encouraging to record the number of openings which exist for the distribution of the Authorised Version within the United Kingdom, notwithstanding the spiritual degeneracy that now pervades the land. Bibles, New Testaments and other items of Scripture are supplied on a regular basis not only to the trade and to many churches but also to schools, prisons, city missions and Christian workers engaged in the sowing of the seed of the Kingdom of God. One of the city missions has entered on a scheme of placing a copy of a New Testament, supplied by the Society at subsidised prices, in every home in the city.

During 1993 the long-awaited four-volume large print edition of the Bible for the use of those with impaired sight was completed. Also, a pulpit Bible with centre-column references was printed. These two Bibles augment the range of Bibles in the Authorised Version available from the Society.

2. European Language Scriptures

During the year the Society has supplied many thousands of copies of the Bible and other Scripture items in a number of European languages for distribution in Europe and other parts of the world where these languages are spoken. These have included 95,000 Russian Bibles, 13,000 Hungarian Bibles, 68,000 French Bibles and 63,000 Spanish Bibles. In addition, many tens of thousands of New Testaments and hundreds of thousands of other Scripture portions in these and other languages were distributed, including over 1,250,000 Gospels of John and other Scripture items in the Russian language.

The year also saw the publication of the Society's edition of the Welsh Bible. For several years friends of the Society and others in Wales have been concerned that the faithful translation of the Welsh Bible, which under God had been the means of such spiritual prosperity in previous generations, was being replaced by a less accurate modern translation. With the permission of the copyright holders and the financial assistance of friends in Wales, the Society has been able to publish a new edition of the older Bible in order that the present and future generations of Welsh

speakers may have access to the Word of Life which historically had formed the basis of the rich spiritual heritage enjoyed by the Welsh people.

After over twenty years of labour the Committee of Sociedade Biblica by Trinitariana do Brasil, in association with the editorial team at the head office, the work on the revision of the Bible in Portuguese was completed during 1993. At the close of the year the printers were instructed to proceed with the printing of the first edition of 90,000 copies of this Bible for distribution in Brazil, Portugal and other Portuguese-speaking areas of the world. The New Testament portion of the revision had been published a number of years ago and it has been most encouraging to note how many copies have been distributed in Brazil over the years, largely through the use of it by Gideons International. During the past four years alone over 13 million copies of the Society's Portuguese New Testament have been circulated through their distribution channels. The Society is very encouraged by the widespread interest which exists in the Bible, the first for many years published in Portuguese based wholly on the Hebrew Masoretic Text and the Greek Received Text. The Associated Society in Brazil has received assistance from the Society's head office to purchase larger premises in Sao Paulo in order to be able to stock the Bibles and distribute them throughout the land.

3. Scriptures in Non-European Languages

Most of the Scriptures published by the Society are in European languages, although these are, of course, also spoken in countries outside of Europe. However, Bibles, New Testaments and other Scriptures are also available from the Society in a number of languages for the peoples of India, Africa and other parts of the world. Many churches, missions, schools and Christian workers look to the Society for regular supplies of the Word of God in these languages for their own use and for distribution in their localities. One of these languages is Arabic, and whilst the demand for Scriptures in Arabic is comparatively limited it is encouraging to record that several thousand copies of the Arabic Bible and New Testament are despatched each year for distribution among Arabic speakers in countries under the evil influence of Islam.

It was the privilege of the Society to publish the first edition of the Fila New Testament during 1993, a translation undertaken by friends from Australia for the Fila people of Vanuatu. Until recent years the Fila people had lived in heathen darkness but in the goodness of the Lord the light of the Gospel has shone brightly in that place to the conversion of many. We are very thankful to be instrumental in supplying the first printed copies

of the Word of God in their language, which we trust will be the means of the furtherance of the Lord's work among the Fila people.

4. Editorial Work

There are a number of translation and revision projects in progress. A few of these may be completed during the next few years, while others may take considerably longer. Good progress has been made on the revision of the Romanian New Testament and towards the end of 1993 the Gospel of Mark was prepared for trial publication. Sadly, during 1993 we heard of the death of the chief translator of the Malinaltepec translation, but are assured that others engaged in the work will continue with the project. The prayers of all our supporters are sought for all who are engaged in this most difficult, responsible and exacting aspect of our work.

Acknowledgment to Members and Supporters

The Society has been upheld in its work and witness throughout another year, notwithstanding the effects of the worldwide recession, and we give thanks to the Lord for the rich provision that He has been pleased to make for the Society through the fervent prayers, and often sacrificial giving, of His people. It is a constant source of encouragement to those who are engaged in the work to know of the prayerful support of its friends throughout the world.

The Society is especially indebted to those who are actively involved in the Society's auxiliaries in the United Kingdom and overseas, and those responsible for the affairs of its Associated Societies in Australia, Brazil, Canada, The Netherlands and the USA. We also sincerely thank each of the churches that so loyally supports the work and witness of the Society and shares with us in our aim seeking the glory of God and the salvation of our fellow men through the circulation of the Holy Scriptures. We are encouraged by the number of churches that have arranged meetings on behalf of the Society and thank each of the Regional Representatives and other friends who have spoken on behalf of the Society during the past year.

Mission Work in Eastern Europe

by Rev. D. A. Ross

In early October, it is planned, subject to Presbytery permission, to visit Eastern Europe. We are now able in God's gracious providence to accomplish two visits each year. This is more practical than one visit because

it tends to consolidate the work. We depart for Ukraine, God willing, on the 10th, and return on the 28th.

The Lord and Saviour said, "Behold a sower went forth to sow", and, "The sower soweth the Word". We are familiar with the Saviour's interpretation of this well known parable. Yes, the sowing resulted in no fruit in some cases but, despite disappointment, there was fruitfulness. As we endeavour to sow the Word of God in those regions, new to us as a Church, we must believe, according to the parable, that good will result from our labour. Of course, there will always be those who despise the work of spreading the Word of God, saying that it makes no useful contribution to the betterment of mankind. However, our desire is to do this good work in faith, believing the teaching of the parable of the sower: that some sinners will benefit from the Word of God. Whether spread by the written page or the preaching, there will ever be those who will benefit from time and eternity.

"Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you." 2 Thessalonians 3: 1.

Notes and Comments

Divorce in Britain

A European Union survey has shown that there are fewer marriages and more children born out of wedlock in every Common Market country. Divorce in Britain is twice the average of other European Union countries. Also, sad to say, one in three children here are born to single mothers. Almost 31 per cent of our children are illegitimate, well above the average for European Union countries. This shows the low moral state to which the nation has sunk. Many grow up in total ignorance of moral values and this bears its own fruit. Apart from a return to the word of God, the nation must sink lower and lower and ultimately perish in its own corruption, if this decline is not arrested in the mercy and kindness of the Lord.

Religious Education

It is sad to think how far from the teaching of Christian values and beliefs Religious Education has departed in recent years. Great emphasis is laid on children learning about other faiths. Recent guidelines for Religious Education which have been drawn up suggest that children will be expected to cover Buddhism, Hinduism, Islam, Judaism and Sikhism, as well as Christianity. It would appear that few schools were following the recommendation of last year's review of the national curriculum, that

Religious Education should occupy 5 per cent of teaching time. In the light of this how little of Christian teaching is being imparted in school to the rising generation. What is to become of a land that has in such large measure abandoned its Christian heritage? The result must necessarily be the loss of the privileges and benefits which Christianity gave to our country.

Church of England Services

Services are already taking place in the Church of England where God is referred to as "She" and Christ is called "Christa". This was stated at the General Synod meeting in York. While not endorsing these usages, the Synod did accept that traditional texts from the 1662 Book of Common Prayer should be mixed with modern texts in one service. The feminists within the Church of England are very persistent and may ultimately get their way in this, as well as in other unscriptural and blasphemous proposals. It is said that many traditionalists in the Church of England fear that the ordination of women priests has set in train a feminist agenda. This will result in traditional liturgies being replaced by modern forms of worship influenced by New Age concepts of the deity. There is no doubt that the ordination of women has opened the door to many unscriptural practices.

New Leader for the Labour Party

Mr Tony Blair has been appointed leader of the Labour Party in succession to the late Mr John Smith. Should the Labour Party win the next General Election, Mr Tony Blair would be Prime Minister. It is a matter of concern, therefore, that Mr Blair, though belonging to the Church of England, is married to a Roman Catholic, has agreed to his children being brought up in the Roman Catholic faith, and sometimes attends the Roman Catholic Church with them.

This being so, what an opening it gives the Romanist hierarchy for pursuing their own objective of bringing Britain under the dominion of the See of Rome. May the Lord so order it in His providence that all their schemes will be frustrated.

Priestly Child Abuse

In recent times in various parts of the world there has come to light the evil practices of Roman Catholic priests in the abuse of children. An RC working party has drawn up guidelines on how the RC church should deal with priests who sexually abuse children. The report contains an apology from a senior RC bishop to those who have been abused. It is

reported in the Press that in the past 18 months, six priests and monks in England and Wales have been convicted of child sex offences. In past generations the RC Church did its utmost to hid from the public the baneful influence of the Confessional in opening a wide door to moral depravity. Today it is no longer able to hide these things. However, nothing will change until the false doctrines of the Confessional and penance and the other false doctrines of Romanism are removed.

Church Notes

Presbytery Meetings (D.V.)

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

Southern: At Glasgow on 13th September at 6 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.

Appeal to Christian Teachers

**Ingwenya
July, 1994**

Dear Teachers,

In the Lord's providence we still have some untrained teachers on our staff despite the Government's statement that sufficient teachers are available. (This really applies to Government schools, however.) The time will soon come, however, when there will be enough teachers in all schools and the opportunity to use overseas staff will be over. Unless we can keep a few places filled with Christian staff — and those the Government will give us may not even be outwardly moral — we will be forced to accept whatever is provided. This is especially true just now as some of the Mission staff are near retiral age.

Please consider this matter seriously and consider whether you could give us even two years. You may have to teach English or Bible Knowledge as well as your own speciality.

There is still a great opportunity at present in this part of the world to pass on the Christian ethic of work and morality, as well as by your own example, show the young impressionable people what belonging to Christ means. We would urge some of you to come to share this work. It may be your last opportunity to do so!

Yours sincerely,

Marion Graham (Headmistress), John Tallach Secondary School.

Committee Meetings

The following Committees will meet in Inverness Church on Tuesday, 4th October (D.V.):—

09.00 am - 10.00 am	Magazine Committee
10.00 am - 11.30 am	Training of the Ministry
11.30 am - 01.00 pm	Sabbath Observance Outreach
02.00 pm - 05.00 pm	Finance
02.00 pm - 03.30 pm	Welfare of Youth
03.30 pm - 05.00 pm	Bookroom
05.00 pm - 06.00 pm	Dominions and Overseas
07.00 pm - 09.00 pm	Foreign Missions Religion and Morals

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 at 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.

October Issue of F.P. Magazine

All material for the October issue of the F.P. Magazine should be sent to Rev John MacLeod, F.P. Manse, Stornoway, Isle of Lewis, who will be acting as Editor during the Editor's absence in Africa.

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:—

Dominions and Overseas Fund: Mrs L.M. per E.M.M. £100.

Foreign Missions Fund: Anon, Canada, Can.\$100; Anon, Sutherland postmark £80; Mrs L.M. per E.M.M. £100.

Foreign Missions (Kenya): Mrs L.M. per E.M.M. £100; Raasay Friends, per R.D.M. £110.

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

Bracadale-Strath: D.R.M. & A.M. £30; Anon £100, both for Communion Expenses, per J.C. Dingwall: Mrs M.C. £20 for Sust. Fund, per Rev. N.M.R.

Inverness: In memory of a loving husband, £70 for Communion Expenses; D.J.P. McD., £5 for Sust. Fund, both per D.M.B.; Anon £35; Anon £5; Anon £30; Anon £10, all for Sust. Fund, all by envelope in plate; P.N. £100 for Eastern Europe Mission, per K.M.; Mrs M., Hilton, £20 for Tape Fund, per D.M.

Laide: Anon J.L. £15, P.L. £15; Friend, Aultbea £30; Anon £100; Friend, Gairloch £40; J.S.C.M.F. £15; Friend, Kinlochbervie £50; Visa Fee returned by Ukraine Embassy £40; Friend, Edinburgh £40; Friends, Scourie and Kinlochbervie £200; In Lochcarron Collection Plate £20; Friend, Edinburgh £30; Friend, Skye £10; Isle View Nursing Home £9.50, £7.55, £10, £9.50, all the above for Easter Europe Mission and all per Rev. D.A.R.; E.E. Mission, Anon Mercedes £45; Eastern Europe Mission, from a Friend £20; Eastern Europe Mission, Friend, Inverness £100; Friends, Inverness, E.E. Mission £80; Friends, Laide, for Eastern Europe £300; Anon, South Harris, Eastern Europe Fund £50; Friend, Aultbea, for Church Collection £20, per D.A.R.; Friend, Stornoway, for Church Funds £30, per D.A.R.; Friends, Inverness, for the Cause £50; Inverness, Friend, for Laide Sustentation Fund £25; To the Sustentation Fund of the Free Presbyterian Church, Laide, from the Estate of Miss M. Bain £300; Mrs L. M. Mellon, Udrigle, for Sustentation Fund £30; Aultbea Friend, for Church Funds £20, per D.A.R.; C.R. for Laide General Fund £200; Donation in Sheildaig Collection Plate, for Laide Car Fund £20; Friend, Aultbea, for Church Funds £20, per D.A.R. **Leverburgh:** Anon, Friend £100; Friend, Stockinish £20; Anon, Friend for Door Collection £10; Friend, Glen £15, for Sust. Fund, all per Rev. K.D. MacLeod.

North Harris: Anon, £20 for Church Funds; R. McL., Cluer, £5 for Bus Fund; Anon, £10 for Door Collection; Friend, MacQueen Street, £5; J. McL., Cluer, £4 for Door Collection and £10 for Bus Fund; Anon, £10 for Loop System Repairs, all by envelope in plate.

North Uist: H. McL. and C.M. McL. £50; M. McL. £50; John McD. £250; P. McD. £30; Anon £300; Anon £100; Anon £20; A Friend £20, per Rev. A.M., all for Car Fund.

Portree: Friend £10; Friend £10; Friend £4, all where needed, all per F.M.; Friend £13; Friend £10, both for Sust. Fund, both per S.Y.M.

Raasay: H.D. £10 (twice) for Church Funds; M.G. £30 for Church Door Collection; Mrs L. McL., £10 for Tapes Fund and £10 for Car Fund, all per Rev. J. R. Tallach.

Staffin: Friend, £70 for Door Collection, by envelope, per N.M.D.; A Friend, £50 for Congr. Purposes in memory of many happy communions in Staffin, by envelope, per P.M.D.

Stornoway: Miss K.A. MacLeod, The Cottage, Callanish £20; Friend £50, both for Sust. Fund; Friend £20; Friend £10, both "Where most needed", all per Rev. J. MacLeod; Anon £5 "Where needed"; Anon £10, both per Church plate; Anon £10, both for Sabbath School Outing, per I.M.D.

FREE PRESBYTERIAN PLACES OF WORSHIP

- ABERDEEN — Church and Manse. Services as advertised in the local paper and Press & Journal. For information contact Rev. J. Goldby, Farr. Tel: 08083 357.
- APPLECROSS — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Thursday 7 pm. CUAIG — Sabbath 1 pm.
- BRACADALE and STRATH — BROADFORD — Sabbath 12 noon and 6 p.m.; Tuesday 7 p.m. PORTNALONG — Sabbath 3.30 p.m.; Wednesday 7 p.m. STRUAN — Sabbath 12 noon and 6 p.m.; Thursday 7 p.m. — Rev. G. G. Hutton, F.P. Manse, Broadford, IV49 4AQ. Tel: 0471 822 353.
- BREASCLETE — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- DINGWALL — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. BEAULY (Balblair) — Sabbath 6.30 pm; Thursday 7.30 pm — Rev. N. M. Ross, B.A., 10 Achany Road, IV15 9JB. Tel. 0349-864351.
- 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.
- DUNDEE — 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 7.30 pm — Rev. D. B. Macleod, M.A., Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 011 2920.
- FALMOUTH — Sabbath 12 noon; Thursday 7.30 pm (fortnightly); STRATHERICK — Sabbath 5.30 pm; Thursday 7.30 pm (fortnightly); TOMATIN — Sabbath 5.30 pm. Wednesday (fortnightly) 7.30 p.m. Rev. J. Goldby, Tel: 011 357.
- FLAVERHART — First Tuesday of the month 7 p.m.
- FORBES — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GAIRLOCH (Ross) — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; OPINAN — Sabbath 3.30 pm; Thursday 7 pm; MELVAIG — Sabbath 11 am and 3.30 pm and INVERASDALE — Sabbath 3.30 pm. Rev. J. 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.
- GLENDALOE — Sabbath 12 noon and 6 pm; Thursday 7 pm; VATTEN — Sabbath 12 noon and 5 pm; Wednesday 7 pm; WATERNISH — Services as intimated locally — Manse: Tel: Glendale 205.
- GREENOCK — West Shaw Street. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — Manse, 43 Denholm Street, PA16 8RH. Tel: Greenock 22310.
- HALKIRK — Church and Manse. Sabbath 11.30 am and 5 pm. THURSO — Church and STRATHY — Church. No F.P. Church services at present. Contact Rev. D. Boyd, Inverness. Tel: 0463 712872.
- HARRIS (North) — TARBERT — Sabbath 12 noon and 6 pm; Tuesday 7 pm; STOCKINISH — Sabbath 12 noon (as intimated); Thursday 7 pm; KYLES SCALPAY — Wednesday 7 pm as intimated — Manse: Tel. Harris 2253.
- HARRIS (South) LEVERBURGH — Sabbath 12 noon and 6 pm. SHEILEBOST, FINSBAY or GEOCRAB — Sabbath 12 noon (except first Sabbath of month). Prayer Meetings SHEILEBOST, Wednesday 7 pm; NORTHTON, Wednesday 7 pm (fortnightly); LEVERBURGH, STROND, Thursday 7 pm (fortnightly); GEOCRAB, Thursday 7 pm (as intimated). Rev. K. D. Macleod, B.Sc., F.P. Manse, Leverburgh, PA83 3UA. Tel: (0859) 520271.
- INVERNESS — Chapel Street. Sabbath 11 am and 6.30 pm; Monday 7.30 pm — Rev. D. Boyd, 11 Auldcastle Road, IV2 3PZ. Tel: 0463 712872.
- KAMES, Tighnabruaich — Services as intimated. Contact C. D. MacPherson. Tel: 0700 811417.
- KINLOCHBERVIE — Church and Manse. Sabbath 11.30 am; Tuesday 7.30 pm; SCOURIE — Sabbath 6 pm.
- KYLE OF LOCHALSH — Sabbath 6.30 pm. PLOCKTON — No F.P. Church services at present. Contact Rev. D. Ross. Tel: 0445 731 340.
- LAIDE (Ross-shire) — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Rev. Donald A. Ross. Tel: 0445 731 340.
- LAIRG — Church and Manse. As intimated; BONAR — Sabbath 6 pm. ROGART — No F.P. Church services at present. DORNOCH — Sabbath 11.30 am and 6 pm. Prayer Meeting, Tuesday 7.30 pm (Place, as intimated). Contact Mr Andrew Sutherland. Tel: 0408 641319. (Lairg services held at Muirness, Station Road).
- LOCHCARRON — Church and Manse. Sabbath 11 am and 6 pm; Wednesday 7 pm; KISHORN — 1st and 4th Sabbaths of month 3 pm; 3rd Monday of month 7 pm; ARDENEASKAN — 2nd Monday of month 7 pm.
- LOCHINVER — Church and Manse. Sabbath 6 pm; STOER — 12 noon. Weekly Meeting. LOCHINVER and STOER Tuesday 7 pm alternate weeks.
- NESS — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Manse: Tel. Port of Ness 228.
- NORTH TOLSTA — Sabbath, Gaelic 12 noon and English 6 pm; Thursday 7 pm; 1st Monday of month 7 pm — Manse. Tel: (085-189) 286.
- NORTH UIST — BAYHEAD. Sabbath 12 noon and 6 pm; Thursday 7.30 pm (fortnightly); SOLAS — Sabbath 12 noon; Tuesday 7.30 pm; CLADDACH — Wednesday 7.30 pm (fortnightly) — Rev. Alex. Morrison. Tel: Bayhead 233.
- OBAN — Church and Manse. No F.P. Church services held at present.
- PERTH — Forteviot Hall, Pomarium, off Leonard Street, Sabbath 11 am — Rev. Alex. MacPherson, 11 Mavisbank Gardens, Burghmuir, Perth. Tel: 0738 442992.
- PORTREE — Sabbath 12 noon and 6.30 pm; Wednesday 7 pm (Church Hall). Rev. Fraser MacDonald, M.A. Tel: Portree (0478) 612668. Post Code IV51 9ES.
- RAASAY — Sabbath 12 noon and 6 pm; Wednesday 7 pm — Rev. Dr. James. R. Tallach, Post Code IV40 8PB. Tel: (0478) 660216.
- SHIELDAIG — Sabbath 12 noon and 6 pm; Monday 7 pm — Manse. Tel: Shildaig 259.
- STAFFIN — Sabbath, Gaelic 12 noon and English 5 pm; Wednesday 7 pm — Manse Tel: 047 062 243.
- STIRLING — Cambusbarron Community Centre, Cambusbarron, Stirling. Sabbath 6 pm. Contact Mr John MacKinnon. Tel: 0786 64973. — Rev. A. MacPherson, Perth.
- STORNOWAY — Sabbath, Gaelic 11 am and English (in Hall) 11 am; English 7 pm; Tuesday 7.15 pm (Sandwick); Thursday 7 pm (Stornoway); ACHMORE — Sabbath 12 noon and 6 pm; Tuesday 7 pm; SWORDALE — Wednesday 7.30 pm (as intimated) — Rev. John MacLeod, M.A. Post Code PA87 2LA. Tel: 0851 702755.
- TAIN — Church and Manse. F.P. Church services: see DORNOCH. FEARN — Church. No F.P. Church services at present. Contact Rev. D. Boyd, Inverness. Tel: 0463 712872.

UIG (Lewis) Sabbath — MIAVAIG 12 noon Gaelic, 6 pm English; Wednesday 7 pm. VALTOS, as intimated locally.
 Rev. D. J. MacDonald M.A. Tel: 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 274855. Further information from Mr John Thompson, Tel: 0547 278 751 or from Mr James Falconer, Tel: 0574 273 244.

OVERSEAS MISSIONS AND SCHOOLS

AUSTRALIA

GRAFTON, N.S.W. — 172 Fitzroy Street, Grafton, N.S.W. 2460. Tel: 0674 91111. Sabbath 10.30 am and 6.30 pm; Wednesday 7.30 pm. Rev. E. A. Rayner, B.A., 90 Victoria Street, Grafton 2460. Tel: 0674 91111.
 SYDNEY, N.S.W. — Corner of Oxford and Regent Streets, Sydney, N.S.W. 2000. Sabbath 10.30 am and 6.30 pm; Prayer Meeting, Tuesday at 7.30 pm. For further information contact Mr J. A. T. Van Dorp, 65 St. James Road, Schofields. Telephone: (02) 627 2651.

CANADA

CHESLEY, ONTARIO — Manse and Church, 40 Chesley Road, Chesley, Ontario. Sabbath 10.30 am and 6.30 pm, Wednesday 8 pm. contact Mr Gerrit Schuit, RR2, Chesley.
 TORONTO, ONTARIO — Church and Manse, 100 St. James Street, Toronto. No F.P. Church services at present.
 VANCOUVER, BRITISH COLUMBIA — Fifteenth Avenue and Fraser Street. For F.P. Church services contact Mr John MacLeod, 209-750 East Seventh Avenue, Vancouver. Tel: 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.
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