

The Free Presbyterian Magazine

(Published by the General Committee of the Free Presbyterian Church of Scotland)

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

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Reformed in Doctrine, Worship and Practice

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

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

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

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

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

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

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

AUGUST — First Sabbath, Dingwall; Second, New Canaan, Portree, South Harris and Stratherrick; Third, Bonar and Laide; Fourth, Vatten, Stornoway and Zenka.

SEPTEMBER — First Sabbath, Breasclete, Dumbarton, Ullapool and Wellington; Second, Applecross, and Flashadder; Third, Halkirk, Perth and Tarbert; Fourth, Barnoldswick, Ingwenya and Tomatin.

OCTOBER — First Sabbath, Donsa, Grafton, Lochcarron and North Tolsta; Second, Gairloch and Ness; Third, Chesley and London; Fourth, Dornoch, Gisborne, Lochinver and Uig. Fifth, Mbuma.

NOVEMBER — First Sabbath, Raasay; Second, Glasgow; Third, Chiedza and Edinburgh.

DECEMBER — First Sabbath, Larne; Third Sabbath, Bulawayo.

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No. 10

Rome's Hidden Hand

On the thirty-first day of August the main item of news carried by newspapers and by the mass media generally was the IRA cease-fire. Much space was devoted to the statement issued by these barbarous men and to the comments, views and opinions of politicians thereon. After twenty-five years of terrorism, murder and violence we are asked to believe that this band of thugs and terrorists is now ready to lay down its weapons and that from henceforth it will seek to pursue its objectives only by peaceful means. Once they have succeeded in persuading all concerned that they have really renounced violence they expect to sit down at a negotiating table and with other political parties determine the political future of the very province which they did their utmost to destroy. It is little wonder that our Protestant fellow-citizens in Ulster feel betrayed and especially when the very men responsible for the shedding of so much blood over the years are feted as heroes and triumphalism prevails in Republican strongholds. Within a week, Mr Gerry Adams, representing terrorists, is given a much-publicised welcome in Dublin by the Irish Prime minister while Dr Ian Paisley MP, representing peace-loving Unionists, is unceremoniously ejected from the precincts of No 10 Downing Street by the British Prime Minister! Some Unionist politicians believe it to be only a temporary and tactical cease-fire and that the announcement was made only because certain behind-the-scenes concessions were made to the IRA. It is, in our view, deplorable that these men should be given any place at a negotiating table. In this we share the view expressed by Norman Lamont the ex-Chancellor and we applaud him for expressing it in so unequivocal a manner: "It is wrong to treat with murderers and torturers. These people should be in prison, not negotiating with representatives of the Government."

Notwithstanding the fact that there was in all that was written in newspapers of this turn of events very little reference to the part played by the Jesuits of Rome, we believe that they and their Church were much

involved. It is known that our Government used certain priests as intermediaries when engaging in clandestine negotiations with the men of violence but their involvement was but the tip of the iceberg. The men with real power and influence such as those occupying the highest offices in the church of Rome, the Pope included, have remained in the shadows plotting and scheming with one object in view — a united Ireland with the Church of Rome ascendant. It is known that some of these meetings were held in monasteries north and south of the border.

One of the leading Republican politicians, Mr John Hume, is said to be Jesuit-educated. It was his name that was linked to that of Gerry Adams when the idea of peace by negotiation was first floated by the Republicans and it is no secret that he has been in close contact with the IRA's political front men and has acted as their chief messenger. Across the Atlantic President Clinton, pushed by the Irish-American lobby, has been far from inactive and we know that he is clearly in favour of a united Ireland. It is he who facilitated the granting of entry visas to IRA terrorists who then made the most of the opportunity to publicise their cause from coast to coast and drum up support for it. He sent an 'unofficial' delegation to Ireland only some days before the announcement of the cease-fire and one of them at least had Jesuit links. Bearing in mind that Clinton pursued his studies at the Jesuit-run Georgetown University and, also, that he has publicly expressed his admiration of his mentors, are we to think that he is not influenced by them and that they have not made use of him for their own ends? As for the Government of the Irish Republic, it is patently obvious that the Roman Catholic Church wields a tremendous amount of influence over its ministers and indeed it can hardly be otherwise, the system being what it is, and its principles accepted as authoritative. The Pope after all claims temporal as well as spiritual jurisdiction over all nations and there can be few more Popish nations under heaven than the Republic of Ireland. Even the minister of state at the Northern Ireland Office, Michael Ancram, the man most involved in these affairs from the British side, is an ardent Roman Catholic.

What has the World Council of Churches to do with Northern Ireland and the settlement of its political future? Yet we find them sending a delegation there. Perhaps the answer to our question is to be found in the following quotation from a contemporary writer: "In 1948, the World Council of Churches was established. And from the very outset, everything possible was done to avoid offending Rome. And one even announced that the first meeting of the council could be spoken of as a reversal of the trend which began at the Reformation! In other words a 'return' to

Rome. It was the fruit of the labours of the Jesuits over 400 years. The WCC was, and remains, a satanic organisation, promoting the formation of the one world religion headed by the Pope of Rome. The Papacy is reaping the results of 400 years of secret undercover work." The ultimate aim of the Jesuits is "to efface from the European dictionary the fatal word Protestantism" and that name has for long been associated with Northern Ireland.

If it were not the case that the Pope blasphemously claims to be the prince of the kings of the earth, the political complexion of all these men and organisations would not be of such consequence but the reality is different. When it comes to a conflict of interests, they have to decide — according to the tenets of their own religion — that their first allegiance is to the Pope and that his interests are to be prosecuted above those of any other. How perilous then to the interests of our nation, not to speak of the interests of Protestantism, to have such in places of power and influence. But our poor, benighted political leaders do not see things in that light. Most of them, alas, have little time for religion and those that do have been brainwashed by ecumenists to the extent that they consider Christianity and Roman Catholicism to be synonymous terms. They do not see that the civil and religious liberties of Protestants are placed in jeopardy immediately the Church of Rome is able to wield power. This is what Protestants in South America are learning to their cost. An American publication dated May 1994 reports that the Roman Catholic Archbishop Sinesio Bohn of Brazil, speaking at the National Conference of Bishops, and in condemning Protestant evangelism, said, among other things, "We will declare a holy war; don't doubt it . . . The Catholic Church has a ponderous structure, but when we move, we'll smash anyone beneath us." Have we reason to think that Ulster Protestants would find her attitude any different if they were to be forced into accepting a united Ireland? The 70-year-old pensioner who was interviewed on the Shankill Road by a passing "Times" reporter had, in our view, a better grasp of the situation than most of the political and religious pundits who were queueing up at microphones all day to comment on the cease-fire. At the mention of it, he shrugged his shoulders: "What's in it for us?" he said. "It's all for the Church of Rome."

How sad that there should be conflict at all! No matter on which side of the Irish sea we find ourselves, as far as physical appearance is concerned, there is no difference. The resemblance is such that we must conclude that all belong to the one race, to the one family. Why then the hatred and disunity? The fault lies at the door of a foreigner, the "old

man on the Tiber", and it is to be feared that only his removal will bring peace and harmony. That event, we are fully persuaded, is coming and when it does "the kingdoms of this world" shall be "the kingdoms of our Lord and of His Christ". Ireland shall then be united again and the British Isles shall be the one unit it ought to have remained from the outset; but this time it will be a case of one Lord, one faith, one people united in love and in the bonds of the Gospel.

"Rome shall perish, write that word
In the blood that she has spilt." (Cowper)

— J. McL

THE HOPE OF ABRAHAM

The following discourse is taken from a volume of sermons by Joseph Addison Alexander DD entitled "The Gospel of Jesus Christ". We quote from the biographical notice: 'In addressing the General Assembly of the Presbyterian Church in 1860', Dr Hodge thus spoke: "I regard Dr Joseph Addison Alexander as incomparably the greatest man I ever knew — as incomparably the greatest man our Church has ever produced . . . Princeton is not what it was, and can never expect to be what it has been. You cannot fill his place. The only compensation for such a loss is the presence of the Spirit of God." And, in a critical notice of the Discourses of this volume (which had been left by the lamented author ready for the press, and were printed at New York shortly after his death) the same distinguished man uses these words: "His sermons are of very different kinds, but all have certain characteristics which belong to all the productions of his pen. We find everywhere the same exquisite felicity of expression; the same freedom from redundancy; the same perspicuity and order; the same refined taste; the same weight of thought, soundness of doctrine, and devotional spirit. He rarely, if ever, preached a doctrinal sermon; that is, he was wont to take up a theological subject, such as justification, regeneration, or the like and give it a formal discussion. His discourses were all Biblical in form, and truth was always presented as he found it in the Bible. In everything he showed the hand of a master; and we doubt not that these sermons will go wherever the English language is known, and be read as long as that language is understood.' "

"He looked for a city which has foundations, whose builder and maker is God." Heb. 11: 10.

These words refer to the patriarch Abraham, one of the most extraordinary characters of any age. Without going into his biography at large, let me call your attention to two circumstances, which especially distinguished this great man from others. In the first place, he was the Friend of God. I mean not merely that his history entitles him to this honourable appellation; not merely that God treated him and looked upon him as his friend; but that he is expressly called the Friend of God in Scripture. By the mouth of the prophet Isaiah, the Lord said to Israel: "Thou art my servant, Jacob whom I have chosen, the seed of Abraham my friend."

And why was he thus honoured? Was not Abraham a child of wrath even as others? Yes. He could not therefore be entitled meritoriously to

the distinction which his name implies. No, he himself well knew that it was not for any merit of his own, that he was allowed to be the friend of God. On the contrary, it was by renouncing all dependence on himself that he acquired this honour. Faith was his grand distinction; simple reliance on the word of God; belief in his promises, and acquiescence in his method of salvation. It was thus that Abraham became the Friend of God. But was not this a meritorious faith? Did not this very self-renunciation and reliance upon God entitle Abraham to claim his favour? It would have done so, but for this simple reason, that his faith was the gift of God, and that the same glorious Being who rewarded him, bestowed upon him that which was rewarded. Where is boasting then? It is excluded. By what law? The law of works? Nay, but by the law of faith. It was faith, my brethren, faith that rendered Abraham pre-eminently great, so great as to be called the Friend of God, and the Father of the Faithful.

This is the second honourable title which I propose to mention. Abraham, the Friend of God, was also the Father of the Faithful. Not, as the Jews supposed, the father of their nation merely. This mistaken notion made them cry out, in reply to our Lord's severe reproofs, "We have Abraham to our father." And what was his answer? "God is able even of these stones to raise up children unto Abraham." That is to say, though all Israel should fail, Abraham might still have a numerous spiritual seed; and God can give him such even from the most unexpected quarters, the most unpromising materials. While the unbelieving natural descendants of Abraham are cast out, the degraded heathen can be put into their place by the power and grace of God. He is able, even of these stones, to raise up children unto Abraham. It was not of Jews then, but of true believers, that Abraham was the spiritual father; the Father of the Faithful.

He was their father, first, as being their exemplar. He is held up as a model of strong faith to all believers, and they who follow the example of his faith, are in that respect his children. In this sense he is the Father of the Faithful. But he is also the Father of the Faithful, because the promise made to him embraced all believers who came after him. The condition of this promise was not obedience to the law, but faith in the gratuitous mercy of God, and in the atoning sacrifice of Christ. And this was the condition, not to Abraham only, but to his spiritual seed, that is, to all who should believe as he believed. "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." As one of the contracting parties in this gracious covenant, or rather as the representative of those to whom these promises were given, Abraham was the Father of the

Faithful.

Passing over all his other claims to high distinction your memory will readily suggest, I desire you to fix your eyes on these two titles of nobility bestowed upon Abraham in the word of God, and measuring his rank by these, to take into consideration the remarkable fact in his history to which I now invite your attention. This fact is, that Abraham, the Friend of God and the Father of the Faithful, was a homeless man, a wanderer, who sojourned in the land of promise, as in a strange country, dwelling in tents like an Arab or a Tartar. This fact, though not inexplicable, is so far singular as to deserve our particular attention.

1. Why, then, was Abraham a wanderer, a homeless man, a sojourner in the land of promise? I remark that it was not on account of poverty. In the East, indeed, the wandering mode of life is not in any case a sign of poverty. Powerful chieftains and whole tribes of warriors lead such a life from choice, or because it is necessary for the subsistence of their flocks and herds. But even if it were in general a criterion of poverty, it could not be so in this case. Abraham was rich — rich by inheritance — rich by acquisition — rich by the blessing of God on the increase of his possessions — and rich through the favour of the kings and chiefs whose friendship he enjoyed. His history is that of one who lived in ease and affluence, practising the characteristic hospitality of an Eastern chief.

2. Was it then because he had no real estate, no landed property, to which he could lay claim, and on which he might reside? The whole land of Canaan was in one sense his own. It was his by express grant from Jehovah — made sure to him and to his heirs for ever. It is true that when he needed a possession of a burial-place he bought it with his money of the children of Heth. But this was a part of that same course of self-denial and forbearance which is now in question. The same motive that made him a sojourner and wanderer, led him to forego his rights as the legitimate owner of the soil, and the question still arises what these motives were.

3. We read that when Abraham first crossed the Jordan from the East, "the Canaanite was in the land." The Hivite, the Hittite, the Jebusite, the Amorite, and other sons of Canaan, had possession of the country. And so thickly were they settled, in the central part at least, that there was not room for Abraham and Lot to live together. May it not be, therefore, that these actual possessors of the country would not suffer him to dwell among them? Had they known his pretensions, or, to speak more properly, his rights, they might have hated him and driven him away. But as he made no efforts to enforce those rights, nor even to assert them; and as he came among them from the East with flocks and herds, and

as an independent chieftain, they received him with respect, and this respect increased.

It is, indeed, an interesting feature in the history of Abraham's expatriation, that in Egypt, in Philistia, and in Canaan, he was treated by the natives, not only as a man respectable for wealth and power, but as a prince, a "prince of God", and as a prophet, one who held immediate intercourse with God, and was an interpreter of the divine will. In these characters he was known and revered by the heathen who surrounded him; and except in the case of the attack on Sodom and Gomorrah by the "confederated kings," all his relations with the Canaanites were amicable. And in the only case where he applied for land, it was granted by the Hittites in a manner most courteous and cordial. It was not, therefore, on account of any enmity between him and the Canaanites, that, instead of founding or accepting a great city, he preferred to live a wandering and what we would call a homeless life. There must be other reasons for his course.

4. Since then it was neither poverty, nor the want of land, nor opposition on the part of its possessors, that deterred him from inhabiting a city, or, at least, from leading a more settled life, it may be suggested, that his perseverance in a wandering course, shows him to have been a mere barbarian, one who was unable to appreciate the comforts of a settled life, or rather, who had never had experience of them. Thus we find that in Arabia there are tribes of Bedouins who regard their wandering life as the most honourable possible, and laugh to scorn those pleasures and advantages of civilised society about which they know nothing by experience. But let it be observed that these tribes inhabit the Arabian desert, where cultivation exists only in detached spots, and where the herdsman is obliged to change his pasture-ground and home continually.

Abraham, on the other hand, was in a fertile, cultivated, thickly settled country, full of proud cities, walled towns of inferior size, and villages innumerable. There is strong reason to believe that the Canaanites who were then in the land, had reached a pretty high degree of civilisation. Scanty as our information is about them, there are incidental indications of improvement which are not to be mistaken. But even supposing that they were barbarians, it does not follow that Abraham was also one. Coming as he did from that part of the globe which seems to have been first settled after the flood — from a country which in later times claimed, and was allowed to be, the cradle of knowledge by the heathen world, it is not to be supposed that he was a barbarian. The mere possession of the true religion would have had, in this as well as other cases, a refining

influence. No, he was no barbarian. It was not because he knew no better that he chose to sojourn as a stranger in the land of promise — to dwell in tents instead of houses — and to govern an encampment, not a city or a kingdom.

5. Was it then because he thought it wrong to lead a settled life in towns and cities, that he dwelt in tents? There is no trace of such a doctrine in the word of God, and Abraham was too well grounded in the divine will to hold it as a superstition. He was no ascetic. His mode of life, as I have said already, was a generous one, without fanatical antipathies — without the practice of monastic austerities or the will-worship of self-inflicted mortifications. It was not because he looked upon a settled life and civilisation as sinful, that he was willing to relinquish them. What then was his motive?

6. To some the thought may here occur, that we are searching for the explanation of a fact which needs none. Why should Abraham's wandering be considered stranger than the wandering of any other Eastern chief? And as those of the highest rank lead such a life to this day, it need not be regarded as below the dignity even of the Father of the Faithful and the Friend of God. He came into the country with his flocks and herds; and as the land was densely peopled, he was under the necessity of frequently changing his encampment and his pasture. This would be wholly satisfactory, but for the apostle's mention of the patriarch's unsettled life as a remarkable evidence of faith. If it arose merely from the nature of his property, and in fact contributed to his convenience and increase in wealth, it would hardly have been said of him, that "by faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise." We are, therefore, forced to the conclusion that his motive for pursuing such a course was very different from that which leads the ordinary herdsmen of the East to shift from place to place, and to live and die beneath a roof of camel's hair or goatskins.

7. Having thus determined negatively, that it was neither poverty, nor want of title to the land, nor opposition on the part of the inhabitants, nor ignorance, nor mere ascetic self-denial, nor a regard to temporal convenience that induced him to reside in tents, rather than in a palace and a city worthy of so great a prince, we are ready to receive the explanation of the text, which is this, "he looked" or was looking "for

a city". There is an ambiguity in the English version which is not in the original. "To look for," in modern English, means to search for or to seek. In the English of our Bible, where the phrase is not uncommon, it means simply to expect. The sense, then, is not that Abraham was wandering in search of a city upon earth, but that he lived in quiet expectation of a city. "If we hope for that we see not, then do we with patience wait for it." It was this "patience of hope" that rendered Abraham indifferent to the walled cities of the Canaanites around him, whose antiquity was of ancient days, and whose defence was the munition of rocks. Nothing so effectually breeds indifference to present objects, as the hope of better things to come. The traveller pressing homewards after a long absence, can pass, with a contemptuous smile, or absolute unconsciousness, those very objects which the homeless traveller dwells upon with rapture. As the venerable patriarch journeyed from Dan to Beersheba, passing among the cities and domains of the Canaanites, we may imagine that we saw him looking ever and anon beyond these objects to one more remote, and losing sight of Kirjath-Arba and Jebus, since called Hebron and Jerusalem, with their tall towers and heaven-scaling walls, amidst the loftier battlements and turrets of that real yet ideal city, towards which he was journeying. "He looked for a city."

8. And what sort of a city did he look for, in contempt of those around him? How did the city of his expectations differ from the cities of the Canaanites and the Philistines, from old Damascus, and from Ur of the Chaldees? It had foundations. "He looked for a city which hath foundations." And had not they foundations? In one sense they had none. They were liable to change. In the same sense, Abraham's city, which he looked for, had foundations, has them now; for observe the present form of the expression. It was a city, therefore, not of this world; for in this world there are no foundations time-proof. And whence had the city of his hopes these firm foundations? From the Architect.

9. Whose builder and maker is God? God does not build like man. The foundations of his structures are laid deep in his decrees, and the cement has been growing hard from all eternity. His power over the materials he uses is not merely the disposing power of a builder, but the absolute power of a maker. What he builds he creates. The city of which he is the maker and builder, is eternal; it has foundations which decay can never weaken, and which laugh at the violence of storm and earthquake. Abraham lived in expectation of a city which was not of this world. It

was what we call heaven, in the highest sense, the residence prepared by God for his true followers after death — a faithful city in which dwelleth righteousness, the new Jerusalem which John beheld in vision. It is a city which has no need of the sun, neither of the moon, to shine in it; for the glory of God lightens it, and the Lamb is the light thereof.

(To be continued in next issue.)

THE TWO TREES OF EDEN

The Presbyterian and Reformed Publishing Company has rendered a great service to the Christian Church in making available in an English translation the two volumes of Francis Turretin's "Institutes of Elenctic Theology." Hitherto, in printed form, they have only been available in the Latin in which they were originally written. The Editor's preface tells us that the translator — George Musgrave Giger — undertook the work of translation in response to a request from his friend Professor Charles Hodge of Princeton Theological Seminary. This "labor of love" embraced the production of eight thousand handwritten pages! We have now, for the first time, the whole of his manuscript printed in two handsome volumes edited by James T. Dennison Jr, of Westminster Theological Seminary in California. Francis Turretin (1623-1687) was Pastor in the Church and Academy of Geneva and Professor of Theology. He needs no commendation from us "whose praise is in the Gospel throughout all the churches."

The following extract is from Volume 1 page 578.

THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL

Why is it called the tree of knowledge and good and evil, and why did God give Adam a law about not tasting it?

I. The question has two parts. (1) With respect to the name, i.e., How did the tree of knowledge of good and evil obtain this name? (2) With respect to its use, i.e., Why God used it for a symbolic law to test man?

II. To no purpose is the question raised What sort of tree was it? Was it a fig tree (as some think because after the fall man made an apron of its leaves); or was it an apple tree (as appears to others from Cant. 8:5 because the spouse is said to have been raised up and brought forth under the apple tree)? Since Scripture tells us nothing about it, nothing certain can be ascertained. It would be a rash no less than a useless curiosity to inquire into those things which God has willed to conceal from us.

Whence called the "tree of the knowledge of good and evil"?

III. It would be better to see why it obtained this name. Now we think it was so called not formally (*as if it was in itself rational knowing good and evil*); not effectively (as if of itself it was scientific which, when eaten, was either the producer or assistant of knowledge, as was held by some of the Jews and by the

Socinians after them); not putatively, from the false nomenclature and promise of the serpent (the opinion of Rupert, Tostatus and others) because there is no reason why Adam or Moses should wish to impose a name upon the tree derived from a most bare-faced lie (the fraud of the imposter being fully known). Rather it is so called both sacramentally (because it was an exploratory sign and a warning to avoid the experimental knowledge of evil equally with good) and eventually *a posteriori* by anticipation (inasmuch as from eating of it, he was really about to experience the difference between the good of obedience and the evil of disobedience, so that he who was unwilling to discern by precept, might discern by experiment; and he was to be taught by his own evil how much good he had lost, how much evil on the other hand he had drawn upon himself, from what a height of happiness, into what a profound abyss of misery, he had precipitated himself by sin).

IV. God selected this tree then, to explore the obedience of Adam. Thus arose the special law given to him concerning not tasting its fruit: "of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2: 16, 17). This is called "a positive law" because it did not bind man from the nature of the thing (which was in itself indifferent), but from the mere will of God. It is also called "symbolic" because it was given for a symbol and trial of the obedience of man. For in it, as a matrix, the whole natural law was included. As Tertullian says, "that primordial law given to Adam in paradise, was, as it were, the matrix of all God's precepts" (*An Answer to the Jews* 2). By fulfilling it, he would have testified his uncorrupted love and obedience towards God; by violating it, he professed that he threw off the dominion of God and preferred his own will (yea even the voice of the Devil) to the divine will and voice.

Why a
symbolic law
was given.

V. Therefore that exploratory law was necessary in addition to the natural law impressed upon the conscience of men. (1) in order that God, who had granted the dominion of all things to man, might declare himself to be the Lord of man and man might understand himself to be a servant bound to obey and adhere to him. Although the natural law had already clearly declared that, yet because someone might think the natural law to be a property of nature and not a law, he wished therefore (by a peculiar law about a thing absolutely indifferent) to declare this more clearly. Thus on the one hand, the dominion of God

might appear (who by his own pure free will forbids that of which no other reason can be found beside his will); on the other, the duty of man (searching into no reason for the command or interdict, but composing himself to render obedience on account of the will of the enjoiner alone). (2) That sin might be made more conspicuous by that external symbol and the evil of the concealed ulcer he dragged to the light (or the virtue of obedience be far more clearly exhibited). For the virtue of obedience would have been the more illustrious as the evil was because forbidden of God. "For", says Augustine, "how great an evil is disobedience could not be better and more carefully impressed upon us, since therefore man became guilty of iniquity, because he touched that thing contrary to the prohibition; which, not prohibited, if he had touched, assuredly he had not sinned" (*The Literal Meaning of Genesis*). (3) To declare that man was created by him with free will; for if he had been without it, he would not have imposed such a law upon him. (4) That by interdicting the fruit of a beautiful tree, he might teach that his happiness does not consist in the enjoyment of earthly things; otherwise God would not have wished to prevent his using it. (5) To teach that God alone and his service must be sought before all things as the highest good and that we should acquiesce in it alone.

VI. To make this trial of man, God might indeed have enjoined upon him or prohibited something great and difficult (as he tried the faith of Abraham by a severe and difficult command). However, he wished to give a law concerning a thing neither great nor difficult in order that obedience might be easy, and man be deprived of every excuse if he should transgress. Hence Augustine says, "Whoever thinks the condemnation of Adam either too great, or unjust, assuredly knows not how to measure the great iniquity of sinning where there was so great a facility of not sinning; as therefore the obedience of Abraham is deservedly celebrated as great, because the slaying of his son, a most difficult thing, was commanded; so also in paradise by so much the greater was the disobedience as that which was commanded was not of difficulty").

VII. God gave this precept to man for his trial. It was not that he was ignorant of his mutability or of the event. Rather it was partly to make known to man himself his own weakness (in order that he might find out by the event itself the great difference between the Creator and the creature); partly also that God might have an occasion of more distinctly declaring his glory about man, which without this would have remained hidden in its principal part (viz., as to the exercise of mercy and justice, to which the way was opened by sin).

THE TREE OF LIFE

Why was it called the tree of life?

I. Another tree (by which, as a sacrament, God wished to seal the promise given) was the tree of life. Regarding this name opinions differ.

Why called "the tree of life"? II. Some maintain that it was so called effectively because it had an innate power of vivifying man (i.e., of keeping off not only diseases and weaknesses, but also death itself) and of conferring upon him absolute

Not effectively. immortality (the opinion of Bellarmine and other papists, but deservedly rejected by Scotus, Thomas Aquinas and others). A finite power could not have an infinite efficacy of extending life to an infinite time. Besides, since its fruit no less than its sap was liable to corruption, it could not absolutely free man from destruction, unless another cause intervened. It can indeed be determined probably that its fruit was the best and most efficacious aliment for preserving life (having the power of strengthening the nutritive faculty, repairing the weak radical and preserving an equable state of health and vigor) until it should be carried to the heavenly life. Yet on this account, it ought not to be distinguished by this peculiar name because other trees also had the same power, if not equal strength.

But sacramentally. III. Far better therefore is the opinion of others that the tree obtained this name principally by reason of signification. It was a sacrament and symbol of the immortality which would have been bestowed upon Adam if he had persevered in his first state. Augustine says, "He had nourishment in other trees; in this, however, a sacrament" (*The Literal Meaning of Genesis* 8.4). Now this signification can have a threefold relation. (1) With respect to past life, it was a symbol putting him in mind of the life received from God. As often as he tasted its fruit, he was bound to recollect that he had life not from himself, but from God. (2) With respect to future life, it was a declarative and sealing sign of the happy life to be passed in paradise and to be changed afterwards into a heavenly life, if he had continued upright. (3) With respect to the state of grace, it was an illustrious type of the eternal happiness prepared for us in heaven; also a type of Christ himself who acquired and confers it upon us and who is therefore called "the tree of life in the midst of the paradise of God" (Rev. 2:7); "the tree of life yielding her fruit twelve times every month, whose leaves are for the healing of the nations" (Rev. 22:2).

IV. Therefore the life which this tree signified and sealed was not

properly either the longevity or the immortality of the body alone; rather it was the eternal happiness to be obtained at length in heaven (which comes under the name of eternal life in Scripture and which no food can impart, but with which the use of food and drink rather contends). Hence it is said that God will abolish both the stomach and food, so that man may see God not in this animal body, but in a spiritual. This will be proved hereafter in a separate question.

V. When God expelled man from paradise "lest man put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3:22), it cannot thence be rightly inferred that there was a physical power in this tree of so great efficacy that it could (its fruit having been once tasted) rescue even sinful man from mortality. These words denote only the cause of his ejection from paradise on account of sin (by which, as by his own fault, he had cut himself off from that life, which was the thing signified). Thus he ought no longer to have any right to its sacrament. God speaks not with reference to the thing itself or its event (as if that tree would actually preserve his life even after sin), but in relation to the preposterous opinion of Adam who could think this, not understanding the true reason of the name. That he might not, therefore, endeavour (though vainly) to render void the threatening of God, he is expelled from paradise. Not that God envied the immortality or the longer life of man, but because it was not right that he should longer enjoy the sign of immortality which he had lost. For this purpose he also willed to station the cherubim with a flaming sword at the gate of paradise in order that our first parents might be kept away as much from the garden as from the tree.

VI. What was interdicted to them in that pristine state
How did the tree of life signify Christ? is now not only made lawful to us, but also commanded and promised in the state of grace (in which easy access is given to us to the heavenly paradise and to Christ, the true tree of life). This is the truth and mystery shadowed in this ancient type: the tree of life — not earthly, but heavenly; not material and irrational, but mystical and rational; not only significative and sealing of life, but truly the bestower of it. "In him was life" (Jn. 1:4, i.e., the fountain and cause of all life). This life is as much natural in the world (because in him we live and move and have our being. (Acts 17:28), as spiritual in the church through grace (because as Mediator, he is the prince of life giving life to the world and eternal life in heaven by glory; for he is "the resurrection and the life" who will most certainly bestow upon his own eternal life). Truly he is the only tree because no one except Christ is the author of eternal life (nor is there

salvation in any other, (Acts 4:12). No one except Christ is in the midst of paradise (Rev. 2:7) and of the street of the city (Rev. 22:2). Christ is in the midst of the church (as a more honorable and suitable place) to be near all and diffuse his vivifying powers among all; to be seen by all, as the centre in which all the lines of faith and love ought to meet, that they may acquiesce in him. The fruit-bearing tree (Rev. 2:7), which bears the sweetest and most exquisite fruit for the support of believers (Cant. 2:3), bears twelve kinds of them (Rev. 22:2), i.e., the most abundant and richest, sufficing for the twelve tribes of Israel (i.e., for all the members of the church, which from his fullness draw all gifts necessary for them). It bears them every month (i.e., perpetually) because the power and efficacy of the righteousness and spirit of Christ are perpetual and unceasing for the consolation and sanctification of believers. Its leaves (never falling and perpetually green) are appointed for the healing of the nations because it has the virtue not only of aliment (to feed our souls), but also of medicine (most healthful to cure all our diseases, (Is. 53:5; Mt. 11:28).

VII. Hence it is evident that these two trees of paradise are not free from mystery. For as the first was a sacrament of trial (which prescribed to man his duty) and the second a symbol of the reward (by which God wished to remunerate his obedience), so each shadowed forth to us in the best manner, the mode of God's acting in the church by commands and promises. The former prescribed to man his duty and explored his obedience (well signified by the tree of the knowledge of good and evil). The latter exhibited the blessing and most ample reward of God by which he wishes to crown our obedience (fitly expressed by the tree of life). Second, the law and the gospel can also be contained under this double symbol. For the law (as the tree of the knowledge of good and evil) is given to us as a trial of obedience and by sin (no less than that) is made the occasion of death and the minister of condemnation. The gospel, however, is the saving and quickening tree of life because it is "the word of life" (Jn. 6:68). Third, the former exhibits the image of Adam from whom sin and death flowed; however the latter exhibits Christ from whom righteousness and life arise (1 Cor. 15:22).

Obituaries

Thomas MacRae, Elder, Dumbarton

Thomas MacRae was born in Balachuirn, a small township on the Island of Raasay, on 8th December, 1892. His parents were Donald and Mary MacRae. His mother died when he was only five years old, and his father's

sister, Morag Urquhart, came to care for the family. She was a godly woman, and set a good example before this family, who had now become her care and concern. Thomas believed that his own mother had undergone a saving change before she was called into the great eternity. His father died when he was seventeen years of age. His brothers all died while young with the exception of Ewen who, in later life, became an Elder in the Raasay congregation. He had a high regard for his schoolmaster, Mr Alexander MacFarlane, and the sad events of his young life may also have been the means used to send him off the road on his way to school to pray behind the rocks, even as a young boy. These religious impressions did not last, as more is needed than the natural workings of conscience to bring any soul to find salvation.

Mr Alexander MacFarlane was a signatory, along with Revs Donald MacFarlane and Donald MacDonald, to the Deed of Separation of 1893 which led to the setting up of the Free Presbyterian Church of Scotland, of which Thomas MacRae was, in due time, to become a distinguished Elder.

An incident took place after Rev D. MacFarlane was inducted to the congregation of Raasay in 1892, which has often been related. On this occasion five boys were baptised. Mr MacFarlane said to one of his Elders that he believed that all five boys would yet be witnesses on the side of Christ. This took place, as all five, in due time, publicly professed their interest in Christ, and all at different times. Four of them became Elders in the Church. Thomas MacRae was one of these boys.

The time came for Thomas MacRae to leave his native isle. This took place when he was seventeen years old, after completing three years training in the Raasay gardens. He was a gardener in private service in Finart for some time, and as opportunity arose would attend the services in St Jude's congregation in Glasgow.

When war was declared in 1914, he was called up to the army, and remained in service until the end of the war in 1918. For three and a half years he was in the trenches in France and Belgium, where he experienced many wonderful deliverances in the Lord preserving his life when many of his companions died in battle.

On his return from the war, he worked in Ardentinn in Argyll, and often spent weekends with John Urquhart, a godly Elder in Greenock, and a relative by marriage. He saw in this eminent man of God the nature of true godliness, and continued to visit him until John was taken to his everlasting rest.

About this time his sister Bessie and her little son died, due to the

influenza outbreak after the war. He was extremely close to her and felt her death keenly. No doubt he had very serious thoughts about death and eternity. These thoughts were deepened when he spent weekends with his fellow islander the late John Gillies, in Glasgow, and came under the ministry of Rev Neil Cameron. It is quite evident, from the high place he had for Mr Cameron, as well as from the many quotations he repeated from his preaching, that it was through this instrumentality that Thomas MacRae was awakened to a realisation that he was in a state of sin and misery out of which he could not deliver himself, but out of which he was delivered by Christ in the Gospel being made precious to him through the teaching of the Holy Spirit. It was the benefit he felt from being under the preaching of Mr Cameron that led him to decide to settle in Glasgow.

In the early 1920s he was employed as a gardener in the Glasgow Botanic Gardens as inside and outside foreman. He was to be given charge of one of the Glasgow Parks, but refused this offer because the park was to open on the Sabbath day. Then he was chosen from more than 200 applicants to take charge of the Stephen Mitchell grounds at Alexandra Parade. In the event, it turned out that this job was more financially rewarding than the one he had rejected. He felt he was rewarded for adhering to his religious conviction, which led him to remark "The Lord will be no man's debtor", a fact which all should remember, in these days of wide-spread Sabbath-breaking for earthly gain.

In February 1925 he married Jessie MacDonald, a native of Applecross, by whom he had a family of one son and five daughters. Their most hospitable home in Dennistoun became well-known for its Christian atmosphere and warm welcome. Like all the Lord's people Thomas had his share of tribulations in this world. A little daughter died in infancy, while his only son was taken away when he was but a youth. In 1984 his married daughter Lena passed away when she was forty-eight years of age. In her case his mourning was attended with comfort, as he had a good hope that she fell asleep in Jesus. The following year his wife of sixty years died. Here again he had the good hope that, as she had become a new creature in Christ Jesus, she was at her everlasting rest.

Thomas MacRae was a deeply exercised Christian. Despite many attempts by the writer, who knew him for fifty years, to get him to speak of his conversion, he preferred not to do so. His spirituality of mind left no doubt but that he had been brought out of darkness into the marvellous light of the gospel. He was a keen reader of the works of the reformed divines, Thomas Boston being his favourite. Possessed of a good memory and an active mind, he could speak with intelligence and spiritual light

of the things of God.

At one period, he used to write letters to his sister-in-law, who, at that time, lived at a distance from the public means of grace, in which he gave a long and accurate account of the sermon he himself had heard preached the previous Sabbath. He became a communicant in the St Jude's congregation in November 1933, Rev Neil Cameron having died the previous year. That he was converted many years before he took this step, is evident from a remark he made to his daughter "I should have come forward years before I did. As I put it off each year it became more and more difficult for me."

As a speaker to the Question, he was a source of encouragement to the Lord's people. His marks of grace were clear and scriptural, and set out in good order, the fruit of a well-instructed mind and a deeply taught soul. He often made use of his gardening experience in his remarks. When he began to take services, some were surprised at his ability in addressing them from the Word of God, but he spoke out of the fulness of his heart, as one to whom Christ had been made very precious. He was ordained an Elder in St Jude's congregation on 24th March, 1946. In 1972 he left Glasgow to live in Dumbarton, where he was elected an Elder also. He never lost his interest in the Glasgow congregation, and always enquired about the welfare of those whom he knew there.

A pleasing feature of Thomas MacRae's character was the very serious view he took of the binding nature of his ordination vows as an office-bearer. He did not, however, feel these vows to be in any way a bondage. He had such love to the Word of God and the testimony of the church to which he belonged, that he felt the yoke of service to Christ to be easy and the burden to be light, as he discharged his duties enjoying the fulfilment of this promise "My grace is sufficient for thee, for My strength is made perfect in weakness" (2 Cor. 12: 9). At no time did he have any doubt as to the necessity of the separation which took place in 1893, and which continued during the following hundred years. In this ecumenical age, such a view is characterised as narrow and bigoted by those who are strangers to the inestimable value of the pure Word of God, preached in its fulness in the spiritual atmosphere of scriptural worship. In the various trials through which the Church has been called to pass. Thomas MacRae stood as firm as a rock to the end of his pilgrimage.

In his early days Thomas had severe trials from the power of unbelief, as well as from the temptations of Satan. This would often cause him to refer to himself as "doubting Thomas". As the years passed, and he drew near to the end of his life, he enjoyed a good measure of assurance of

his personal salvation, and would speak warmly of his good hope of being in eternal glory. In him were these words strikingly fulfilled:—

“And in old age when others fade,
they fruit still forth shall bring;
They shall be fat and full of sap,
and aye be flourishing.”

(Psalm 92: 14)

As the frailties of old age overtook him in the partial loss of his sight and hearing, his desire to be in the house of God remained strong, for he could say “Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth”. (Psalm 26: 8) His presence in the services in Dumbarton church until very near the end of his days, was a witness to the fact that he could say with the people of God in every generation:— “Behold, God is my salvation: I will trust and not be afraid: for the Lord Jehovah is my strength and my song: He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation” (Isaiah 12: 2,3).

On 8th December, 1992 he reached his hundredth year. The high esteem in which he was held was shown by the many — family, friends and well-wishers, who visited him that day. Messages of congratulation came from many quarters, and in the midst of it all he remained remarkably composed and alert, praising the Lord for His goodness and sparing mercy. It was an age he never expected to see when he was in the trenches in France.

The following May came the Centenary of the Church to which he was so devoted. In view of his state of health it was deemed unwise to take him through to the Centenary Meeting held in the Assembly Hall, Edinburgh. He was conscious of the fact, however, that the same Lord who had preserved him in the trenches in France, and brought him to his 100th year, was the One Who had preserved His Church through its various trials, and brought it to its Centenary. His name is “Jesus Christ, the same yesterday, today and forever.” (Hebrews 13: 8).

Gradually friends and family noticed that he was beginning to fail. The once erect body with its strong frame began to weaken, and the clear mind ceased to be so active, although when engaging in prayer, his pleadings were as spiritual and orderly as ever. His devoted daughter Ella saw that the end was drawing near. Her loving care and thought for all his needs, including her sharing his love and appreciation for the beauty of his garden, was a further token of the Lord’s care of him in his latter days. On 24th November, 1993, his soul passed quietly away from this world to be “with Christ, which is far better”.

So ended the life and witness of our dear friend Thomas MacRae, leaving a great blank in the family, the Dumbarton Congregation, and the Church at large, in which he had been a communicant for 60 years and an Elder for 47 years. The Lord's people are lights in the world, and when they are taken from a state of grace to a state of glory, the world becomes a darker place. May it please the Lord, who is the Light of the world, to raise up many witnesses in this dark generation.

To his daughters we extend our sincere sympathy in the loss of a loving and gracious father. May the God of all comfort and the Father of mercies uphold them in their loss, which was their father's eternal gain, for it is written — "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them". (Rev 14: 13).

D. MacL.

Mrs Jessie C. W. Sutherland, Wick

Jessie Christina Williamina Bruce was born on the 9th July, 1906, at Ulbster, Caithness. She was the fifth girl and the youngest in a family of seven. Her father, William Bruce (1868-1949), was an elder in the Wick Congregation from 1925 till his death.⁽¹⁾ He married Williamina Oag in 1893⁽²⁾. In this large family, Jessie saw and learned the example of piety. The farm labourers were included in the family worship, and one said that he had never been where one goes on one's knees, adding: "I like this bit at the end of the day."

This part of Caithness had the privilege of several renowned and godly ministers. In 1750, the Society for the Propagation of Christian Knowledge established one of its agencies at Bruan. The agent served as pastor and teacher at both Berriedale and Bruan. At the turn of the century, the Rev William Mackintosh, later of Thurso, began his ministry here from 1795 till 1805.⁽³⁾ He was much esteemed as an eloquent preacher, an able expounder of the Word of God, and a vivid but faithful delineator of the Christian's spiritual experiences. Mr Mackintosh preceded Walter Ross Taylor at Thurso, and his daughter Elizabeth married Donald Sage of Resolis.⁽⁴⁾ Another who began his labours at this mission was John

1. *The Free Presbyterian Magazine*, Vol. 54, Dec. 1949, pp 154-5.

2. *The Free Presbyterian Magazine*, Vol. 58, May 1953, pp 22-3.

3. *Fasti Ecclesiae Scoticae*, 1928, Vol. 7, p. 112.

4. Donald Sage, *Memorabilia Domestica*, pp 290, 310, 325.

Macdonald, later known as "the Apostle of the North". He was ordained on 16th September, 1806 as missionary-minister over the Berriedale and Bruan joint mission-station before being called to the Gaelic Chapel in Edinburgh on 31st January, 1807, although his future eminence was not anticipated at this stage.⁽⁵⁾

The Rev Archibald Cook also laboured here from 1823 until his translation to the North Church, Inverness, in 1837. He appears to have regarded these years as the richest in blessing of all his ministry.⁽⁶⁾ He was succeeded at Bruan by the Rev John Sinclair.⁽⁷⁾ In 1865, the long ministry of the Rev William Gray Murray commenced at Bruan. His was the ministry under which Jessie Sutherland's father spent the first part of his life. According to the Rev Donald Beaton, "Mr Murray was a valued and active supporter of the Constitutional party in the Caithness Free Church Presbytery."⁽⁸⁾ However, he entered the United Free Church in the union of 1900. Jessie's father went with him into this union. Jessie's mother was already a communicant member, professing her Saviour shortly after her marriage.

However, when William Bruce saw the errors of the new church, he left it for the Free Presbyterian Church of Scotland. This was in the early 1900s, possibly after the U.F. Church lost its church and manse in the Free Church case, and possibly after a new minister was inducted in 1907, for Jessie was probably baptised in the U.F. Church in 1906.⁽⁹⁾ Unscriptural practices were introduced with which Mr Bruce could not agree and immediately he made his exit from the church. He began to attend the ministry of the Rev Donald Beaton in Wick, initially cycling to Wick and back. He became an elder in 1925 and he conducted services during the absence of the minister. He is buried in Thrumster Cemetery. One of his sons, William Bruce, Bower, (1897-1975), was also ordained as an elder in the Wick congregation in 1963.⁽¹⁰⁾

5. John Kennedy, *The Apostle of the North*, Inverness, 1932, p 30.

6. John R. Mackay, in *Sidelights on Two Notable Ministries*, Inverness, 1970, pp 28-9. Berriedale and Bruan were separated in 1833, and the Rev George Davidson, Latheron, who had himself briefly laboured here in 1819 and 1820, secured Archie Cook's services for Bruan after he failed to be presented to Berriedale. Samuel Campbell was the minister of Berriedale when the Disruption took place. His hardships as a Free Church minister are described in *Annals of the Disruption*, Thomas Brown, Edinburgh, 1893, pp 185-6.

7. Alexander Auld, *Ministers and Men in the Far North*, Wick, 1868, pp 134-41.

8. Donald Beaton, *Ecclesiastical History of Caithness*, Wick, 1909, p 237.

9. From 1905 the U.F. congregation worshipped in a wooden hut, till a new church and manse were built in 1910. Mr Murray was succeeded by Roderick Cameron. John Alexander Lamb, *The Fasti of the United Free Church of Scotland, 1900-1929*, Edinburgh, 1956, p 505.

10. *The Free Presbyterian Magazine*, Vol. 80, Dec. 1975, pp 372-3.

William Bruce was a farmer and moved about in the locality until he settled at Bruan in 1914, and built the first two-storey house in the district in 1918. "Bruandale" is situated eight and a half miles south of Wick on a bend of the main road. Windows in each gable end of the house afford a view up the road. As a young girl, Jessie would look out of these, awaiting the visits of the ministers assisting at the communion season. She remembered the visits of the Revs Neil Cameron, Glasgow and James MacLeod, Greenock.

She recalled two early deathbed scenes which affected her greatly. Her mother's sister Christina Oag died at 22 years and was a good witness to the Saviour.⁽¹¹⁾ Alexander Oag Bruce, her elder brother by ten years, died at the age of 15 years. On his deathbed he looked upwards, stretched forth his arm, his hand pointing towards the ceiling (Mrs Sutherland imitating his gesture as she movingly repeated his last words with great emphasis), and quoting, "And in God's house for *ever more* my dwelling place shall be", he passed away to be with the Lord.⁽¹²⁾

Jessie married Adam Sutherland on 9th July, 1940. Her joy on the birth of a daughter was turned to mourning when she was widowed the same year on 12th October, 1941. She moved back to her parental home where she looked after her ageing parents until their deaths. She then moved with her two like-minded sisters, Elizabeth and Margaret, and her daughter, Wilma, to Wick on 28th May, 1953, where she was to remain until the end of her days. For a number of years she had a draper's shop in Wick from 1960 until 1971.

As in her parent's home, the bible was the main book. Family worship was held morning and evening, and the Shorter Catechism was revised on Sabbath afternoon. Jessie Sutherland was a member of many years' standing. Before making such a profession she was encouraged by Psalm 138: 8 "The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands."

The writer first met Mrs Jessie Sutherland and her daughter at the Dingwall communion in August 1989, that is, just after the A.P.C. secession. Mrs Sutherland, along with her daughter, proved to be the only faithful Free Presbyterians in Wick at that testing time. Her sisters had already passed away, in October 1983 and January 1989. When others, whom they had known most of their lives, were induced to split the

11. See *The Free Presbyterian Magazine*, Vol. 58, May 1953, p 23, for a note on another sister of her mother's, Jane.

12. Compare the death bed of Elizabeth Murray, *Rev William Grant*, Wick, 1978, p 48.

Church, these ladies held firm. The rock-like determination of Mrs Sutherland may be judged by her lone stand in Wick against a minister and congregation with whom she had worshipped during a long life.⁽¹³⁾ At this time she often quoted Psalm 17: 5 "Hold up my goings, Lord, me guide in those thy paths divine, so that my footsteps may not slide out of those ways of thine." They travelled to the Dingwall communion to have the fellowship of the Lord's people after they had been so cruelly denied the benefit of Free Presbyterian fellowship in the Wick congregation. At this time, several congregations got substantial help from Mrs Sutherland "for your stand at the Synod", as it was frequently put in the F.P. Magazine. On her decease her daughter carried out further wishes to help various small congregations.

It was her love for Christ which made her act as she did. She had a love for the Lord's people, so that in old age she began a new communion circuit, attending Dingwall, Inverness, Ullapool, Gairloch and Laide communions for the first time, which introduced her to a new circle of Christian friends in the ninth decade of her life. There were no Communion Seasons for the first two years after the split in Caithness, but eventually one was arranged for September 1991. She was glad to hear of this and looked forward to it. But then news came that her final illness had begun. In August she was admitted to the Bignold Wing of Wick General Hospital. However, she managed to get home for the day of our arrival on the Thursday of the Communion. It was my first visit to Wick, the first home I visited, and the first worship in her home. I wondered if it would be my last with her. We sang Psalm 23 which meant so much to her.

The Free Presbyterian Church in Wick is only a few hundred yards along the street from their house. She pointed out where the Rev Donald Beaton's manse was (between their house and the church). The Wick Public Library is one hundred yards in the other direction where some of Mr Beaton's books and papers are. How often Mrs Sutherland and her daughter had walked to the public sanctuary, but now they were confined to their own private worship. However, it was not long before Mrs Sutherland was to join the worship of the assembled multitudes around the throne of God and of the Lamb.

She was not fit to attend the communion services, but she insisted on being left alone so that Wilma could attend them. It rejoiced her heart that the commemoration of Christ's death was once more observed in the Free Presbyterian Church in Caithness. After worship with her on the

13. John o'Groats Journal, Wick, 2 June, 1989, p 1.

Monday, we said farewell and photographed her standing bravely at her front step. She was facing eternity with no suitable local minister or elder to visit her. Her former minister disappointed her deeply and sorely; she had never imagined that he could turn his back on the Free Presbyterian Church which he had served for so long. Seven days later she was admitted to Raigmore Hospital where stomach cancer was diagnosed. Wilma came down to Inverness and stayed with friends to whose mother Mrs Sutherland had shown much kindness. Discussions were about the sermons, not about her own condition. She wanted to know the text of the sermon, and the chapter would then be read. She had a love for the Word of God which resulted in her learning by heart large sections of it. In this she followed the example of her mother who knew by heart the whole of the book of Psalms and the prophecy of Isaiah. Latterly she took to reading the life of the Rev Neil Cameron, the early volumes of the Free Presbyterian Magazine and Richard Baxter's "The Saints' Everlasting Rest" from which she derived much benefit.

When I enquired about her soul exercises in approaching death, she was not at all sentimental or unclear. I was impressed by her clearness of vision and her ability to cast her remaining cares upon the Lord. She had a firm determination that all was well between her and Christ. "I am resting in the Lord," she said. She faced death with great courage.

She had a small operation and got home for a few weeks, after which she passed away at 7.40 pm on 30th October, 1991, at the advanced age of 85 years. The funeral service was held in her home on 2nd November, 1991, according to her wishes, and she was buried in Mid Clyth cemetery, where she laid her husband 50 years before, awaiting a blessed resurrection.

Caithness has seen many godly men and women. Their prayers are not yet fully answered for Christ's cause in Caithness. Although there are few witnesses on Christ's side now, yet the light is not extinguished. A communion season has been held each year since, and there have been additions to the congregation and the communion roll. There were about 30 visitors at the communion season in September 1993.

Mrs Sutherland was a bright Christian and of a sprightly bearing. This was seen in her last sickness which she bore with Christian fortitude and equanimity. Just three days after her operation she was meditating on a portion of scripture. She went on to quote the next verse. "There's the separation!" she said. This was not sectarian triumphalism. It demonstrates rather the pain which a godly old lady felt in being deprived of her minister, church and congregational fellowship in her last days. Yet her understanding and resolve were fortified by her faith, making her

take what she was well aware was a lonely stand. It was for a few, though painfully lonely, years — and she knew that her daughter was to bear this pain longer. Therefore she laboured to introduce her to those in other congregations who had stood firm in the truth. May her like-minded daughter be fortified by her mother's God, Who "called Abraham, being alone."

D. M. Boyd

The Establishment Principle is Being Forgotten

The Rev. Donald M. Boyd

The recent issue of *The Reformer*, the magazine of the Protestant Alliance, carries as its first article a lightly condensed version of an article by Ken Stebbins of Australia which originally appeared in *The Protestant Review* (Australia) October 1993. Stebbins has written a useful book entitled *Christ Freely Offered*, but this article carried by *The Reformer*, entitled "An interesting observation concerning The Westminster Confession of Faith and The Civil Magistrate", is of a different quality and is a matter of concern. This will be apparent to our readers if we give a few excerpts from it.

It begins by informing us that as the Westminster Assembly was convened by Parliament, and not by the Church, "it was therefore implicit from the beginning that a secular government would be having some say in ordering the affairs of the Church." After a few more *non-sequiturs*, we are told that Chapter 23, section 3, of the Westminster Confession of Faith implies that the civil magistrate "had power over discipline in the Church." Following this, a few paragraphs of history set forth the evils of Erastianism. We are then informed: "By and large the Reformers failed to break free from this way of thinking that had become so entrenched. Too often they were prepared to sacrifice the purity of the Church to retain favour with the State." Cranmer and Luther are then cited, as well as "the ludicrous situation that a godless Prince stands in line as Head of the Church of England" (the accurate term is 'supreme governor', not 'head' of the Church of England).

Stebbins, a Presbyterian minister, then proceeds to tell us: "In many other ways the Church still suffers the consequences of these spiritually destructive principles." At no stage in the article has there been any distinction drawn by the author between the different types of church and state relationship. Erastianism is assumed to be the only form of church

and state relationship at the time of the first and second Reformations; the Reformers are accused of failing to break free from it. Rather, the Reformers are accused of blind opportunism: "Blind opportunism like this served the Reformers poorly 400 years ago, and does not bode well for the Church now."

Under a sub-heading "A Christian Perspective" we are told: "The apologists for the original Confession invariably point out that the concessions made to the Civil Magistrate by the Westminster divines are mild compared to what was commonly granted under Establishment principles that then prevailed in many lands." From this, we may gather that Ken Stebbins is no apologist for the original Confession, but it also appears that he groups all Establishment principles together into one, being differing forms of Erastianism. At this stage we need to remind ourselves that the Australian presbyterian churches abandoned the Establishment Principle in the mid-19th century long before the Free Church of Scotland did. It is only as the article draws to a close that we get an idea at whom Mr Stebbins is aiming. He writes: "The whole concept of '*Christianising*' society is entirely wrong and unbiblical. The Church has no mandate to '*redeem culture*', or to '*reconstruct the institutions of society*'. . . . We can never hope to '*Christianise*' society, because true '*Christianisation*' cannot be effected by legislation, only by a miracle of new birth within."

If the reader wonders why such an article has been written, and why it has been placed in *The Reformer*, it appears to have been written against the Christian Reconstruction movement, although it does not say so. This movement began in America a few decades ago and it has recently gained a foothold in England. It is also coming to Scotland and its literature is available from a well-known bookshop. It is strongly post-millennial, believing in the Christianising of culture, society, the political and legal system, etc. It claims to be Calvinistic and it is a development of Cornelius Van Til's presuppositional apologetics. It is a response to dispensational hermeneutics and to pessimistic amillennialism, in the vacuum created by the absence of the Establishment Principle in the American ecclesiastical scene. However, this movement seeks to apply the legal and judicial laws of Old Testament Judaism to modern society in a different way than historic Presbyterianism (see the Westminster Confession of Faith, Chapter 19, Sections 3 and 4). The movement already has different emphasis and different groups going their separate ways. Some Presbyterians, both in America and England, have been led into High Anglicanism through emphasis on the ceremonial law. Its post-millennial view differs from the

historic Presbyterian post-millennial view. We hold no brief for Christian Reconstruction, but there are better ways of exposing the errors in the Christian Reconstruction movement than by attacking the Westminster Confession of Faith, post-millennialism, the Reformers and the Establishment Principle.

Readers of *The Reformer* magazine would be better served by purchasing a copy of Robert Shaw's exposition of the Westminster Confession of Faith. In it they would read Shaw's lengthy comment on the 'offending' section of the Confession. Shaw begins: "In this section it was manifestly the object of the compliers of our Confession to guard equally against Erastian and Sectarian principles. In opposition to Erastian principles, according to which the government and discipline of the Church are devolved upon the civil magistrate, they declare that the magistrate may not take upon himself either the ministerial dispensation of the Word and sacraments, or any part of the government of the Church." For the benefit of our readers, we note that the first part of section 3 of Chapter 23 of the Confession is not quoted at all in Stebbins article. On the latter part of section 3, which is quoted by Stebbins, Shaw goes on to comment: "But while they deny to the magistrate all ministerial or judicial power in the Church, in opposition to Erastians, yet, to guard against the other extreme, they assert, in opposition to the Sectarians of that age, that it is his duty to employ his influence and authority, in every way competent to him, for the good of the Church, and the advancement of the interests of true religion." So, by selective quotation, Stebbins has fallen into the same camp as those, of whom Shaw goes on to speak: "It is somewhat remarkable that parties holding the most opposite views, in regard to the power of the civil magistrate about religion and the connection between Church and State, have concurred in representing this section of our Confession as allowing to the civil magistrate a controlling power in and over the Church." Shaw goes on to show the absurdity of such a claim. His comments on this section cover six pages of text which are worth consultation.

As the Westminster Confession of Faith was adopted by the Church of Scotland, and not by the Church of England, it is more appropriate to ascertain the contemporary opinion of that Church on the meaning of the Confession. The General Assembly of the Church of Scotland on 27th August, 1647, carefully explained, in the Act approving the Confession of Faith, that it did not understand the Confession in an Erastianism sense. If some should say that this appears to be an admission of ambiguity in the Confession, then we reply that ambiguity is not inconsistency. A

possible ambiguity may be clarified, but the General Assembly certainly saw no inconsistency within the Confession when it was interpreted in a non-erastian sense, but in the sense of that establishment understood by the Church of Scotland. Shaw comments: "If some detached phrases in this section may be thought to admit of a construction unfavourable to the freedom and independence of the Church, yet if these phrases are susceptible of an interpretation which harmonizes with other explicit declarations respecting the independence of the Church and the sole headship of Christ over it, that interpretation ought certainly to be received as their true and intended import."

Confusion between the Establishment Principle and Erastianism is rife. The Establishment Principle was abandoned early in America, where the Confession was modified accordingly. This has led to continual revisions of the WCOF so that the American versions do not deserve to be called the Westminster Confession of Faith. The Erastian nature of the Church of England only adds to the confusion. So it is not surprising that ignorance of the Establishment Principle prevails in America and in non-Presbyterian circles in the UK.

It is bad enough to have American adulterations of the Westminster confession, but we now have American commentaries on the Confession adding to the confusion. G. I. Williamson follows the same mistake as Stebbins, and he accuses the Westminster Assembly of inconsistency. However the inconsistency exists only in the minds of those who can think only in terms of two forms of church and state relationship, i.e. Erastianism and Independency. (There are at least seven major forms of church and state relationship, and only one of them is scriptural). In his comments on this section, G. I. Williamson confuses the Establishment Principle, put forth in this and other sections of the Confession, with Erastianism. He also cites the struggles of the Scottish Covenanters in delivering us from Erastianism as if this supports his accusation of inconsistency in the Confession! If one understands the Establishment Principle, and applies this to the Westminster Confession, then one will see no inconsistency in the Confession.

There are other errors in Stebbin's article which the constraint of time does not allow us to deal with. His comments on Constantine suggest that study of Dr James Gibson's *The Church in Relation to the State*, 1872, would pay dividends. The 'Constantine argument' was used in favour of Voluntarism in the 19th century. Gibson shows that the role of Constantine is misunderstood and that voluntary churches are the real origin of Romish domination. This argument could be developed further

in our 20th century situation. Stebbins is wrong when he says the Reformers' view served them poorly; it is the modern view, the abandonment of the Establishment Principle by worldwide Presbyterianism in the 19th century, following 18th century American presbyterianism, which served Presbyterianism so ill in the 20th century. Further, there is plenty of literature on the scripturalness of the post-millennial position.

It is a pity that this article appeared in *The Reformer*. If it serves to alert the discerning to the need to publicise more fully the confusion of the Establishment Principle with Erastianism, the injustice of identifying post-millennialism with Christian Reconstruction, and the danger of selective quotation from the Confession, then some good may come from it.

Notes and Comments

New Light on Old Fossils

In a recent issue of the "New Scientist" attention is drawn to experiments carried out by a team of palaeontologists, led by Derek Briggs, at Bristol University which demonstrated that bacteria are able to turn flesh into stone within a few weeks. The team set out "to produce mineralised 'fossils', without having to wait hundreds of millions of years". We are told that "they placed shrimp and prawn carcasses in containers of artificial seawater, then inoculated the containers with water from the Firth of Tay in Scotland, a site characterised by the activity of both aerobic and anaerobic bacteria. . . . Mineralisation started within two weeks and continued for at least four weeks. Briggs and his colleagues found that blocks of muscle tissue, individual muscle fibres and eggs were replaced by calcium phosphate particles less than 1 micrometre across. In mineral composition, textures and features, these phosphatised shrimps and prawns were very similar to the shrimps found in the stomachs of the fish from the Santana Formation in Brazil." The Brazil fossils are reckoned to be 120 million years old! Without realising it this team of scientists has, in its own way, confirmed the truth of the Biblical account of creation and Noah's flood. The fossil records do not prove the world to be millions of years old; they were formed at the time of the flood and under conditions similar to those which were reproduced in the laboratory at Bristol University.

— J. McL

Rome and the Labour Party Leadership

A writer in the "Daily Telegraph" has facetiously spoken of the Roman Catholic Church as "the Labour Party at prayer". He, no doubt, was

thinking of how the Church of England was, in a similar way, in the past, often referred to as "the Tory Party at prayer". There may be more truth in what he wrote than he is aware of. Having made such significant inroads in Royal circles it ought not to surprise us if attention is now directed towards political leaders. This particular scribe tells us that over the course of the Labour Party's leadership election campaign Mr Tony Blair was prayed for at "Sunday" masses. It was already well publicised that Mr Blair's wife was an ardent Roman Catholic; now the parish priest at the church where she worships has let it be known that "prayers were offered at Sunday masses" for her husband's success in the leadership contest. A few days after the result, this priest, we are told, was celebrating a special mass of thanksgiving. "I offered prayers", he said, "to thank God for the result". We are further informed that this priest was not the only one of that fraternity who was engaged in this activity. And what about Mr Blair himself? Well, he is apparently an Anglican — "of the High persuasion" — so if he decides to move Romeward the step will not have to be a very wide one. In fact, he must be almost there; how else can he feel at home in the midst of idolatry, "hearing mass" in the company of his wife and children, and even often recruited, we are told, to read the so-called lessons?

— J. McL

Rome and Politicians

A columnist in the "Daily Telegraph" informs us that Cardinal Hume, the Roman Catholic Archbishop of Westminster, is urging people to show greater goodwill to politicians in what he calls their "high and noble calling". We are then told that perhaps this advice should be interpreted in the context of the decision of the Heritage Secretary to award £1,500,000 of Government money 'for the shoring up of Liverpool's Roman Catholic Cathedral, as well as £465,000 for repairs and conservation to Westminster Cathedral.' The shelling out of taxpayers' money on that scale to an organisation whose coffers are already full is, in our view, nothing short of scandalous. Yet we may be sure that the cross-party Public Accounts Committee which usually closely monitors expenditure of this nature will simply nod this item through.

— J. McL

Church Notes

Mission News

Our Edinburgh minister, Rev D.B. MacLeod and his wife and daughter, Elizabeth, left for Malawi on the 9th of August. Mr MacLeod will preach

and teach in as many places as possible, but making their headquarters in Blantyre where the little mission house has been built and furnished, and we trust supplied with electricity and water. There is a great dearth of preachers in Malawi, Kenya and Zimbabwe, and Mr MacLeod's presence will be greatly appreciated. Mr MacLeod hopes to travel to Kenya in time to welcome the Rev J. Goldby, his wife, and three children on their arrival in Nairobi in September. Mr Goldby is to spend six months in Kenya, D.V., preaching and teaching at the various stations. Mr Donald MacDonald left for Nairobi on 16th August. His wife, Dr Christine, is still suffering from the effects of malaria. She hopes to return to Nairobi when practicable. Rev Dr James Tallach is also on a brief visit to Kenya on behalf of the Foreign Mission Committee. We wish them all travelling mercies.

At Ingwenya the schools were closed for the usual month during August and September, but although on holiday the staff were busy examining over a thousand applications received from Bulawayo and elsewhere for John Tallach Secondary School Form One, 1995. Over 600 pupils were allowed to sit the Test. There were only 120 places available. So there would be many disappointed pupils and parents. However, we trust that some would gain admittance elsewhere. There was another test for local children who have a class of their own of a less academic standard. During the holiday period there are two communions, one at New Canaan and the other at Zenka, which are times of refreshing for all.

In a letter from Sister Anne Zekveld she mentions the pleasure they had in welcoming a Dutch delegation from Mbuma Zending, Rev and Mrs Tj de Jong, Mr and Mrs H. van Vliet and Mr and Mrs J. Reyers. The visitors had a very busy two weeks travelling from one station to another, and even visiting far off Binga, and taking services in many different places. Most of the financial help from Mbuma Hospital comes from Mbuma Zending, and, no doubt, much prayerful support. Anne says they often have seriously ill patients arriving at the hospital who should have come for treatment much earlier. The reason is that they have been attending a witch-doctor. It happens from time to time that patients receiving treatment disappear from their hospital beds. Usually he or she has gone to consult a witch-doctor. One epileptic boy recently came for his monthly supply of pills. He had been a week without pills. He was quite frank when questioned and said he had been a week without pills and felt better without them. His uncle had taken him to a witch-doctor to get the disease

out of his system. When asked what the witch-doctor did for him he said that sometimes he gave him medicine but at other times he had spoken to the ancestor spirits. Anne asked him how much he had to pay. He said, "One hundred and eighty dollars"! Anne had a long talk with him and he went home with a couple of tracts. He attends church at one of our stations. What need there is for prayer that the Holy Spirit would bless the Word preached and set the people free from these pagan beliefs.

Mention has been made before of the large kitchen and dining-room that was built at Mbuma some years ago by Government orders, the Government paying 50% of the cost. The Mission expected that further funds would be forthcoming to pay for furnishings and for staff and food. However, as the years passed and there was no further funding the kitchen was used as a store-room and the dining-room as a meeting-place for the weekly children's Bible Class. Then a representative came from the Provincial Medical Director asking why the kitchen was not in use. The kitchen must be opened, the people must be fed and no further funds would be available. So the vegetable garden has been enlarged and the staff are busy trying to organise matters as economically as possible. In past years patients were always accompanied by relatives who brought food and cooking utensils with them. They cooked outside under a shelter, fed their relatives and usually slept under their beds. Such days are gone. Food will have to be brought from Bulawayo, a distance of over a hundred miles, staff will have to be engaged and supervised and all will have to be paid for by the hospital.

However, despite problems and some difficulties, the atmosphere throughout the Mission is cheerful and buoyant. "Hitherto has the Lord helped us." "The Lord of us hath mindful been and He will bless us still."

J.N.

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:—

Foreign Mission: A.W.M. £360, D.C. (Canada), Can \$100.

Not Specified: "t.w.o.t.L", £20.

Outreach: A.W.M., £360.

Sustentation Fund: Anon., Skye (for Church Funds), £25.

The Treasurer of the following congregation wishes to acknowledge with sincere thanks the following donations:—

North Harris: M.M. £6; 'R' Cluer, £5; "For old bus", £30; all for Bus Fund and by envelope in plate. Anon., £10 for door collection by envelope in plate. From Estate of Mrs Ellen MacDonald, per Thomas Carlin, Solicitors, £32,470.39, for Church Funds.

FREE PRESBYTERIAN PLACES OF WORSHIP

- ABERDEEN** — Church and Manse. Services at 11.30 am and 6 pm, Room 7, New King's Building, University of Aberdeen. For information contact Mr R. Bruce, Tel: 0224 868 196.
- 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.
- BREASCLETH** — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- DUNDEWALL** — 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.
- DUNDEWALL** — Sabbath 11.30 a.m. and 6 p.m. See also LAIRG.
- DUNDEWART** — Milburn Crescent. Sabbath 11.15 am and 6.30 pm; Thursday 7.30 pm. Manse: 30 Barloan Crescent. Tel: 0471 33293.
- DUNDEWART** — 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.
- DUNDEWART** — 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 Tuesday 7.30 pm — Rev. D. B. Macleod, M.A., Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel: 0471 33293.
- FALLOCH** — Sabbath 12 noon; Thursday 7.30 pm (fortnightly); STRATHERRICK — Sabbath 5.30 pm; Thursday 7.30 pm (fortnightly); TOMATIN — Sabbath 5.30 pm. Wednesday (fortnightly) 7.30 p.m. Rev. J. Goldby. Tel: 0471 33293.
- FALLOCH** — First Tuesday of the month 7 p.m.
- FALLOCH** — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GAIRLOCH** — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; OPINAN — Sabbath 3.30 pm and Wednesday 7 pm; MELVAIG — Sabbath 11 am and 3.30 pm and INVERASDALE — Sabbath 3.30 pm. — Rev. A. MacDonald, M.A. Tel: Gairloch 2247.
- GLASGOW** — 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.
- GLASGOW** — 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 7.30 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 — Zear Chapel, Varden Street, London E1 — Sabbath 11 am and 6.30 pm; Wednesday 7 pm — Rev. Keith Watkins, 5 Kempshot Road, Streatham, London SW16 5LG. Tel: 081-764 5436.

NORTHERN IRELAND

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

OVERSEAS PLACES OF WORSHIP

AUSTRALIA

GRAFTON, N.S.W. — 172 Fenton Street, Sabbath 11 am and 7 pm; Wednesday 7.30 pm — Rev. E. A. Rayner, B.A., 90 Victoria Street, Grafton, 2460. Tel: 0674 41111.
 SYDNEY, N.S.W. — Corner of Oxford and Regent Streets, Darlinghurst, Sabbath 10 am and 6.30 pm; Prayer Meeting, Tuesday at 7.30 pm. For further information contact Mr Van Praag, 600 Oxford Road, Schofields. Telephone: (02) 627 2553.

CANADA

CHESLEY, ONTARIO — Manse and Church, 100 Upper Huron Street, Sabbath 10.30 am and 7 pm, Wednesday 8 pm. Contact Mr Gerrit Schult, 4412, Chertsey, 100 Upper Huron Street.
 TORONTO, ONTARIO — Church and Manse, 100 Upper Huron Street, at present.
 VANCOUVER, BRITISH COLUMBIA — Fifth Avenue and Main Street. For F.P. Church services contact Mr John MacLeod, 209-760 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) 266-7612.
 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.
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