

The Free Presbyterian Magazine

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

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

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Reformed in Doctrine, Worship and Practice

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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 Staffin; Fifth: Cameron.

AUGUST — First Sabbath, Dingwall; Second, New Canaan, Portree, South Harris and Sherrick; 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, Barwick, Ingwenya and Tomatin.

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

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

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

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THE
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and Monthly Record

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A Visit to Malawi and Kenya

On 9th August we left Scotland for Malawi, travelling via Brussels and Nairobi. The following day we arrived in Malawi, reaching Blantyre in the afternoon and taking up residence in the new Mission House at Chirimba which is about five miles outside the city. Apart from visits to Ngabu in the south and to Ntaja in the west, the Mission House was to be our home for the next five weeks.

The first weekend was spent at Kudya Lodge, Liwondi, situated on the bank of the Shire River. From here it was just an hour's drive to Ntaja. Sabbath two services were held in the Ntaja area and another one on Monday morning. These services were well attended. Churches of a temporary construction had been erected in all three places which afforded protection from the heat of the sun. Had it rained, it is doubtful if these could have given much shelter from the heavy tropical showers to those parts.

Second weekend we travelled south to the Lower Shire valley. Here it was intense, though not as hot as it would be in the month of November before the rains would come. On Sabbath, services were held in which were well attended. On Sabbath evening a violent storm broke out which cut off the electricity in the Resthouse where we were. The storm cooled the temperature considerably, making the journey to Blantyre on the Monday much more pleasant. On the following weekends, I was able to travel by car from Blantyre to various places within an hour's drive from the Mission house. The congregation increased from fifty or sixty to over a hundred people. I held classes in the Mission House for men from the area in which the Mission operates. One of these was from Mozambique. They were visiting Malawi and I was invited for me to go to Mozambique.

who attended the classes appeared to appreciate the opportunity of learning more about the doctrines of God's Word and the practices of the Free Presbyterian Church. We trust that they will carry something of what they learned with them to their own areas. Although some of the Mozambique refugees have returned to their own country, they have not been able yet to plant and harvest crops to keep themselves alive, and so are dependent on help from outside. Consideration should be given to their difficult situation and an effort made to provide help for them until they are able to build houses for themselves and plant maize to meet their needs. Small congregations have been formed in six places in Mozambique where people meet to read the Word of God and where the catechism is taught.

The door is at present open in Malawi and in Mozambique for the proclamation of the gospel of Jesus Christ. The paramount need is for labourers to labour in that part of the Lord's vineyard. We cannot over-emphasise that need. As congregations decline in Scotland, due to a Christ rejecting generation, the way is open for the gospel to be carried to a people who are willing to assemble to hear that same gospel. What our response as a Church will be to this great need for labourers has yet to be seen. So far it is only occasional visits from Church Deputies that have taken place. The need is for missionaries of the Cross who would devote their lives to the service of Christ in those lands. Such a provision might appear to human judgment an impossibility but there is nothing too hard for the Lord. The Lord is able to direct His servants to any part of His vineyard, and there to use them mightily in His service.

On 14th September we left Malawi and travelled to Kenya via Lusaka in Zambia. We spent one night in Nairobi before proceeding to the Mission which is situated over two hundred miles to the west. We did not know what might meet us there as difficulties had arisen recently. As I was to spend only two weekends at the Mission, I held services the first weekend at Sengera where the Clinic and other buildings have been erected. As the school classrooms were too small for the congregation, the services were held in the open under the shade of trees, over one hundred people attending. Some of these people had walked for two hours to attend the service and had to walk another two hours or more to reach their homes again. Services in their own areas had been suspended due to lack of suitable men to hold them.

The second weekend of my visit, I travelled to Mokoma to hold services there, while Rev. J. Goldby held two services at Sengera and one at Ogembo. Mokoma is too far from Sengera for the people to walk there. One of the school classrooms was well filled with people for the two

services, which were held with only a short interval between them. In all the congregations many young people attend the services. This is a hopeful sign and we trust that the Word may be blessed to them, as well as to the older people.

I held a service at Ogembo on the Monday after the first weekend and during that week visited the schools at Mokoma and Sengera. Along with Rev. John Goldby, I visited the schools at Riamangata and Maiga later in the week. Before leaving for Nairobi on the second Wednesday, Rev. Goldby and I held a meeting with the School Council at Sengera, which they had requested, in order to acquaint us with the needs of the school and ask us about the Mission's plans for the school. During my time at Sengera I had ample opportunity of meeting people from the different parts of the Mission and also hearing the views of the Staff, Mr Nyarango, a former Government minister, who has taken an interest in the Mission, also called several times at the Mission while I was there to discuss different aspects of the Mission's work.

It was a privilege to meet the people on the Mission and to have an opportunity of assessing the situation there. Dr Tallach had already done this for the period he spent at Sengera. I hope that my visit may have helped in some measure to calm the unsettled situation which had developed in recent times. Rev. John Goldby's arrival should be of great help in bringing about a more stable situation. I would acknowledge the Lord's goodness during the period spend abroad, and would crave the prayers of the Lord's people for the preservation and firm establishment of our Mission in that part of Kenya. A door has been opened up but there are many adversaries. It is the Lord alone who can maintain His Cause there.

THE HOPE OF ABRAHAM

by Joseph Addison Alexander

(Continued from Page 298)

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

And who are its inhabitants? "The nations of them which are saved shall walk in the light of it, and the kings of the earth bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and the honour of the nations into it." And are none to be excluded? Ah, yes! "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are

written in the Lamb's book of life." And no names are found there but the names of those who wash their robes and make them white in the blood of the Lamb. This is the grand distinction of the city for which Abraham looked. It is a city free from sin. In this it differs from all earthly cities. It is hard to conceive of one of our great cities without the associated images of filth, riot, drunken-ness, debauchery and wretchedness. But if we ever reach the city of Abraham, and rest upon his bosom at its sumptuous feasts, we shall know how to separate these hateful concomitants from our conceptions of a city.

And why is it called a city? Because with a city we associate ideas of substantial strength, immense wealth, regular government, social intercourse, refinement of manners, and external splendour. But what are all these, in the cities of the earth, to the surpassing glories of that city for which Abraham looked, and where the saints shall be enthroned as kings and priests unto God? No wonder, then, that Abraham, forgetting things around him, looked for a city which hath foundations, whose builder and maker is God.

10. Here, then, we begin to see a marked resemblance between his case and our own. However foreign and remote from our experience what has hitherto been said of his condition, at last we are alike, we are all sojourners and strangers upon earth, we seek the same city as the patriarch. However well we may be pleased with it, however fully satisfied with what it can afford, we know that our abode in it is only for a time: it is not the place of our rest. And of this we are receiving constant admonitions. If man's relations to his fellow-man remained unaltered during the present life, he might be tempted to believe that this was his final resting-place. But Providence has left no room for such an illusion. The cords that bind us to the world are breaking one after another, and the very ground on which we stand seems to slide away from under us; so that, in middle life and old age, we appear to tread no longer the green and smiling earth we trod in childhood. We have within us also abundant indications that we are mere sojourners. The sense of a hereafter, the instinctive stretching of the thoughts towards it, teach us the same lesson; while the voice of conscience sometimes shrieks, and sometimes whispers, Arise and depart hence: this is not your rest. You may, perhaps, have heaped up wealth, and used various methods, in order to persuade yourself that you are here at home, and you may be ready to exclaim, What! am I a mere sojourner, surrounded as I am by all this permanent prosperity? You are like a man upon a journey homeward, who should tarry at a wayside inn, and expend his time and money in furnishing and decking his temporary lodging. And

do you not at times feel yourself that it is so? Have you not often an uneasy sense of present insecurity and approaching change? And is not this sufficient to obscure the brightness of your precious metals, and to impair the verdure of your pleasant fields? And you, O men of pleasure, have not you the same experience? In the midst of your exciting and degrading pastimes, have you not paroxysms of alarm and restlessness? Amidst your voluntary madness, have you not your lucid intervals, in which you feel you are mere sojourners in a foreign country? All feel it; all know though all will not allow themselves to act as if they knew that they are not at home, and that a journey is before them.

11. Now, this feeling of uneasiness, this sense of homelessness, is, as you well know, incompatible with happiness. In order to be happy, you must have a home, either present or in prospect. Have you such a home? Remember that earthly homes, in reference to eternity, are nothing worth. Look at the households breaking up around you, and say whether these can be your solace and your stay for ever. What will you do, then? Will you waste yourselves in misanthropic discontent? No! do as Abraham did: look forward to the city which hath foundations, whose builder and maker is God. The more unsatisfactory you find this world, look the more eagerly and steadfastly on that which is to come. Are you just beginning life, and have you, as yet, experienced no vicissitudes? Oh, then, be wise beforehand. Do not wait till your heart is sickened and your temper soured by disappointment. But now, when your feelings are elastic, and your affections ardent, even now, look for a city which hath foundations, whose builder and maker is God.

If, on the other hand, experience has taught you the treacherous hollowness of sinful pleasures, and your heart is almost breaking with defeated hopes, unsatisfied desires, and a sense of want, then have you the less excuse for looking any longer at those objects which you have already proved and found unsatisfactory. Oh, begin at last to look away from this world, with its cloud-capped towers and gorgeous palaces — look away from the baseless fabric of a vision, to a city which hath foundations, whose builder and maker is God.

12. But here let us guard against a fatal error — the error of imagining that mere expectation is alone required. Believe me, multitudes have looked for that city who have never reached it. There is but one path to it through the wilderness of life, and that path is a narrow one. It was by that path that the Father of the Faithful gained the object of his faith and hope. If you would gain it likewise, you must walk in the footsteps of the Friend of God. Do you ask what path he travelled? I reply, the path of humble,

childlike faith. We know from the lips of Christ himself, that Abraham desired to see his day, and saw it, and was glad. It was faith in God's mercy, and that was counted to him for righteousness. It was a firm belief that God would set forth a propitiation for the sins of men, and a hearty acceptance of the pardon thus provided for himself.

These are the footsteps of the Father of the Faithful. If, then, you are merely looking forward to the happiness of heaven, without knowing or caring how it is to be obtained, learn from the example of Abraham that you must renounce all sin and self-reliance, and believe in Jesus Christ for the salvation of your souls, if you would look with any well-grounded hope, for a city which hath foundations, whose builder and maker is God.

13. And now let me turn to you who have your faces turned to Zion, and are already looking for that city to which Abraham aspired, and where he reigns in glory. It is said that when the caravan of pilgrims to the sepulchre of Christ cross the mountains of Judea, worn with hunger and fatigue, they are sometimes ready to relax their efforts and despair of safe arrival. They may even repent of their own folly in attempting so adventurous a journey, and wish themselves in safety at their own distant firesides. But these thoughts all vanish when the summit is attained, and from the mountain's brow they catch a glimpse of Olivet and Zion, and the Forsaken City seated in her widow's weeds upon her throne of hills. That sight reanimates their courage and renews their strength. With simultaneous energy they rise and hasten onward, and the roughness of the journey is forgotten in the presence of Jerusalem. O brethren, we are also strangers and pilgrims, and our way through the world may be precipitous and rugged, and so long as we look only at the things around us, our hearts may well grow faint and our knees feeble. But amidst these trials and discouragements, look upward to the heavenly hills, and through the dust and smoke of this world's troubles, keep the Eternal City steadfastly in view. That sight will make your hearts beat with new vigour. It will nerve your arm for battle and your bosom for resistance. It will enable you to look down with contempt upon the pleasures and temptations of the world; it will preserve you from illusions, painful even to the Christian, and ah! how often fatal to the unbeliever. With such illusions, we may rest assured the world, the Church, the experience, and the souls of men are ever teeming.

Upon one or two such I may dwell for a moment in conclusion. If the scenes which I describe are but ideal, they may serve, at least, as types of a most solemn reality. Let us imagine that we see one standing, even now, upon an eminence, a rising ground in life, and looking forwards.

He sees nothing but green fields and waving forests — all is fresh and all is smiling — an unruffled stream of pleasure rolls through his imaginary landscape, and the distinctions which he hopes for rise like mountains in the distance. Upon these delightful and inspiring objects his eye rests and feeds. He has no desire to look beyond them. At times, indeed, he may catch a momentary glimpse of something bright, and towering above the highest of the heights before him. Sometimes, when the sun breaks out with sudden splendour from behind a cloud, it seems to be reflected, for an instant, from a thousand glittering points, as though there were a city in the sky. But in a moment it is gone, and he forgets it, or congratulates himself that he is no enthusiast, to give up the real and substantial splendours of the scene before him in exchange for cloud-built palaces and castles in the air.

This proud reflection brings him back, with new complacency, to the Elysian fields which lie before him, and he drinks in with new pleasure the delightful sights and sounds presented to his senses. No wonder then that he refuses to listen, or listens only with incredulous contempt, to the fanatic who would tell him that his fairy prospect is a cheat, a mere illusion — that its colours fade and its music ceases on a near approach, and that the city in the clouds, which he supposed he saw, is not only real, but the only refuge from approaching dangers. He turns with pity or disgust from such forebodings, and then passes on, until he stands upon the verge of the eminence from which he has been gazing. He looks down into the valley, and beholds with fresh delight its verdure and its fruits, its sunshine and its shade. He envies the retirement of its peaceful hamlets, and listens with awe to the distant murmur of its populous cities. All seems delightful — all substantial — and above all, near at hand.

Enchanted with the prospect, he contemplatively lifts his eyes to yonder dim horizon, as if to satisfy himself that there is nothing there to lure him onward. And nothing does he see but fleecy clouds, or “the body of the heavens in its clearness.” Or if he does for an instant see again that strange unearthly gleam, and catch a faint sound like the dying swell of distant music, the flash is transient, and the sound no sooner heard than it is hushed. He pauses for a moment at the point where the upward and the downward paths diverge; he looks up the narrow winding way into the mountains, and then plunges into that which leads him gently down through groves and gardens into the deep valley. Once and again he may stand still to listen as a voice of warning comes again upon his ear. But his election has been made. He passes downward and still downward, guided by the hum of distant voices, and the gentle rush of water far below.

He observes with surprise that as he passes on, the distant prospect still seems bright and beautiful, but objects near at hand have no such charms. However far he journeys, the green fields are still as far off as at first; the fields around him appear parched and barren. Flowers are in the distance, but at hand are thorns and briars. Gardens like that of the Hesperides are yonder, but here a garden like that of the sluggard, full of weeds and unenclosed. He begins to imagine that all nature droops and fades at his approach. The grass seems to wither where his footsteps fall; his breath seems to poison vegetation and the atmosphere. The healthful airs of heaven become hot winds of the desert when they touch his cheek; and the glassy streams which were to slake his thirst dry up as he bends over them, and leave a putrid slime in their forsaken channels. The birds whose song allured him, become owls or vultures, or drop lifeless from the branches. Hamlets and cities turn to rocks and sandhills; and the shadowing trees, now leafless, leave his head exposed to scorching rays from an unclouded sun. As he looks up to tell him how he hates his beams, his torment is enhanced by another passing glimpse of that mysterious city in the clouds above the mountain tops, and another dying echo of its music. In despairing spite he stops his ears and hastens onwards, and the heat soon grows more tolerable, for the sun is hidden and the sky is overcast. winds begin to howl and whistle; thunders mutter angrily, and a thousand echoes from the hills around proclaim the coming tempest. The very earth beneath him quakes, and the illusions of the fairy landscape cease, and cease for ever. All, all is desolate, not even a shelter from the driving rain. The traveller looks desperately around for refuge from the storms of life, and then madly plunges into some dark cavern of pre-eminent iniquity; and now unable to arrest his progress, passes furiously onwards in the midst of darkness and strange noises, till he suddenly comes forth into the light of day upon the margin of a precipice. With convulsive energy he pauses on the brink; for nature sickens at the gulf below, and the instinct of self-preservation gives him strength to stop, but only for a moment. The impulse of his downward progress is too strong to be resisted, and a fierce wind from behind still pursues him. Forced to look down, his brain begins to swim; he loses his balance; he falls in; he sinks; he catches with the strength of desperation at a twig or a projecting point, and looks up from the mouth of that devouring chasm with a piercing shriek for mercy. And in that last, dying, and despairing upward look, he is entirely and for ever undecieved. He knows what he has done, and oh, unutterable anguish! he knows to a degree which plants a thousand daggers in his dying soul, he knows what he has lost. For there, far above

him, at the end of the narrow path which he despises, is the city in the sky which he had learned to laugh at as a baseless vision. But he sees it no longer as a shadowy pile of clouds. Its walls and battlements are of adamant; its deep foundations reach beyond the view of the lost sinner, as he loses his last hold upon the upper world, and after unavailing and convulsive struggles, sinks, sinks, like lead in the mighty waters, his eye still fixed upon that city with foundations, whose builder and maker is God, until it is withdrawn to be fixed for ever upon sights which, God forbid that you or I should ever see.

Let me for one moment shift the scene, and show you another instance of illusion equally powerful, but oh, how different in its nature and its end! Let me show you a small company of pilgrims who have chosen the rough, narrow, upward path which leads away from the green valley into the recesses of the bleak and barren mountains. Some you might see passing onwards with alacrity, forgetting all below them and behind them, or remembering it only to accelerate their progress towards that city with foundations, upon which their eyes are fastened. It is not of these that I would speak.

Others I might show you pressing on in the same course as long as sunshine lasts, or moonlight gilds the pinnacles of yonder city; but when black clouds hide the sky, and thick mists veil the earth, they avert their faces, they begin to linger, and to cast a longing glance into the depth below them, where the world and its temptations are arrayed in fatal splendour, and from which the voice of mirth and business constantly ascends, until sooner or later they hang over the edge with too intense a curiosity, and what follows is only known by the sound of a heavy plunge in some depth below.

But it is not of these that I would speak. It is of one who neither lingers nor looks back, nor gazes down into the valley, but whose face is still turned Zionward, whose progress, though now faster and now slower, is perceptible and constant. I wish to show you one who, while he thus moves onward in the right direction, is no less the subject of illusion than the wretch whose end I have described to you.

He journeys towards the heavenly city, but he sees it not. Jerusalem is in his heart, but not before his eyes. He even dreams that he has taken the wrong path. Imagination magnifies the dangers of the journey. Every step appears to lead into some hidden snare, and every stone to be the mark of some deep pitfall. Every thicket is an ambush; every dark spot an expected place of conflict. The hardy plants that bloom along the rugged path seem poisonous; the springs provided by the Master for his pilgrims

are passed by in timid and suspicious thirst. And when at length the body sinks exhausted and in need of slumber, all seems lost; and the man of little faith sleeps in the belief that he shall never wake. And when he does awake, it is only to a repetition of the same illusion. He is still afraid that he shall never reach the city. He is still unable to discover it in the distance; he will not look for it, but keeps his eyes fixed on the ground; or if he looks, he will not look to the right point; or if he looks to the right point, he finds the mist too dense, or the light too bright for his diseased vision. Or if he sees the object, he refuses to believe his senses, and suspects delusion on the only point where he is free from it.

Thus goes the doubter on, often ready to lie down and die, and sometimes tempted to go back or turn aside, but still moving onward because Christ is in his heart, and the secret hope that, notwithstanding all his fears, he shall yet appear in Zion before God. But see, the prospect changes. Real dangers now arise. The storm which deluges the valley sweeps across the mountain also. The doubting Christian gives up all for lost. But the very dangers which alarm his fears, quicken his footsteps, and although he may believe that he is going wrong, the tempest and the earthquake drive him on and up, until the last ascent is gained, until the last cloud breaks away, and he who thought himself approaching to the verge of an abyss, finds himself standing on an everlasting rock, and at the threshold of an everlasting door. If shame can then be felt, he blushes as he looks back for a moment at the scene of his imaginary terrors, which now seems so sweet; the sun breaks out upon the path which he has trodden, and gladdens every dark spot where he wept or trembled; the noises which once terrified him and have still pursued him, now begin to blend with shouts and songs of triumph within; the everlasting doors lift up their heads, and with one farewell look at earth's baseless fabrics, the emancipated soul enters, never to return, the city which hath foundations, whose builder and maker is God.

Fellowship Meeting Address

by **Rev Donald MacLean**

(Closing of the Question, at the Fellowship Meeting at St Jude's, in November 1993.)

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God. . ." 2 Cor 5: 17.

We have heard the marks, already, with regard to this work of God in the soul of man. Now being the work of God, it is, of course, in every respect of the term, worthy of God Himself. In connection with that new

creation, we are told here plainly that '*all things are of God*' — that all things of the new creation are of God.

Then, also, we must remember that this new creation takes place as a fruit of the death of the divine Redeemer — as a fruit of the death which is referred to here, when Christ bore the sins of His own people in His own body upon the tree, and atoned for these sins in His sacrifice on the tree of Calvary. There would be no new creation in the soul of any sinner of mankind apart from that work having been finished by the Saviour, when He cried on the cross, '*It is finished*'. It is because that work was finished, that this great event takes place in the spiritual experience of poor sinners in this world.

Now, this being the work of God, it is, as I have said already, a work altogether worthy of Him. And as we have been hearing, this new creation is bound up with the union of a soul to Christ. For, '*If any man be in Christ*', that is, if any man be united to Christ, he is a new creation. Now, it is clear and unmistakable, that no-one can be united to Christ, who does not know Him. There can be no spiritual union to Christ without a spiritual knowledge of Him. That is something bound up with the new creation, for there can be no spiritual knowledge of Christ without spiritual light. We have heard reference made to the old creation, the creation of the world — that God commanded light to shine out of darkness. In that creation, that took place: and it is equally certain, in the new creation, that that must and does take place.

Now, by spiritual light we are to understand the light of which the Spirit of God is the author. It is not the light of human teaching. It is not the light of human wisdom. It is that light to which the Saviour referred when He spoke to Simon Peter with regard to the new creation in his soul. He said this to him: '*Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven*'. The Father reveals Christ to the soul through God the Holy Spirit; and this takes place in connection with God commanding light to shine in a dark soul — a soul that is destitute of all spiritual knowledge; a soul that is destitute of all spiritual light.

How many — and we believe they are here, under the sound of the gospel, under the sound of the teaching of God's word — have occasions when sparks of light enter their consciences, when they are concerned for a while about their sins or of one particular sin for which they have been rebuked, and of which they were guilty? But while that may continue for a time, and while there may be a change, or reformation, in the character of such persons for a time, yet, because that light is not spiritual light,

but sparks of their own kindling, the light disappears, the darkness reappears, and they, however great their concern of soul may have been, are never united to Christ.

But this is a different thing: God commanding light to shine out of darkness. And when He does do so, spiritual light begins to come into the soul by God's command, and it is through the Word of God. We are told that plainly, *'The entrance of thy words giveth light'*. These words explain first of all what takes place and how it is that spiritual light begins to arise in the soul. It is through the opening of the Word of God to his or her soul that a sinner gets a view that God is, that they have sinned against God, because they come to know in some measure the spirituality of the law of God. That is missing, to a great extent, in our day and generation, because there is so little spiritual light. You cannot have spiritual light in your soul without having a knowledge, conveyed to your soul, of the spirituality, the holiness, the goodness, of the law of God. That is what took place with regard to Paul — Saul of Tarsus — walking in sparks of his own kindling, imagining all was well, sure that he would be in paradise with Abraham, and Isaac, and Jacob. But when the light, which is above the light of the sun, shone into his soul, he saw the spirituality, the holiness, of the law of God, and his sins in the light of that, and he came to experience, what he tells us, in his soul: *'Sin revived'*. Another resurrection rose up before his conscience, rose up before his soul, became a burden to him.

So, with regard to this new creation, there is a spiritual knowledge of the evil of sin, of the bitterness of sin; a spiritual knowledge of the condemnation due to sin. And the soul will be taught by the Holy Spirit to take the side of the law of God against himself, saying, as we have been hearing already since we came here: *'that thou mightest be justified when thou speakest, and be clear when thou judgest'*.

Then, on the other hand, the gospel — it will not do just to have a head-knowledge of the gospel — we must have a spiritual knowledge of the gospel if we are to come to a proper knowledge of Christ. And so the Holy Spirit takes the Word of God and begins to open up, to the soul, Christ. Just as the Saviour Himself, when the two were on their way to Emmaus, began to open up to them the scriptures. And who was He setting forth in the scriptures? — this glorious Person, *'Ought not Christ to have suffered these things, and to enter into his glory?'* Now, they were obtaining spiritual light as He was opening this up to their souls. So the Holy Spirit does this now. That does not mean to say that it is all done under one sermon. It may be line upon line, and precept upon precept.

It may be a sermon here, a sermon there; it may be even hearing a prayer and getting light on Christ in the prayer of one of the brethren — and we know of one person of whom that was true. It may be reading a sermon; or it may be alone with your Bible in your bedroom, and the Holy Spirit giving you light upon Christ in the everlasting gospel — the person of Christ, the work of Christ, the merit of the blood of Christ. And something else, that is, the soul getting a view of the love of Christ. That is what caused the two on the way to Emmaus to say: *'Did not our heart burn within us. . .'* Burn within us; warm, warm with the love of Christ, warm with the love of the One who died and rose again, and is now entered into everlasting glory. The soul, coming to see this, has a drawing to Christ, a drawing to a Christ who is known by the soul.

The Greeks, when they were coming up to the feast, they felt a drawing to Christ — of course they did. Oh, you may say, Murray M'Cheyne does not believe that that was a spiritual desire, but just a curious desire. Well, all good divines make blunders, and that is one of them, because of this, namely, that as soon as the Saviour heard of this desire, His mind went immediately to His sufferings unto death, and He saw there that that desire in the soul, *'Sir, we would see Jesus'*, was a fruit of His death. And that is what He said later on: *'And, if I be lifted up from the earth, will draw all men unto me'*. Now, this drawing is the drawing of a soul to Christ; spiritual light, spiritual understanding of who He is, and what He did; and that it was done for sinners; but for sinners with nothing to pay. We are very fond of these words of the Saviour (we all ought to be fond of them if we understood what we really were) *'And when they had nothing to pay, he frankly forgave them both'*, so that bankrupt, with nothing to pay, they were drawn to be united to Christ by faith.

That was the beginning of the new creation; old things passed away, condemnation passed away, because, *'There is therefore now no condemnation to them which are in Christ Jesus'*. And there was now in their soul a bundle of spiritual desires, there was now in their soul a love to something they had never even thought of in a state of nature, that is, love to spiritual light, and that is what we read of: *'if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.'*

Ask David, when he is cast down, when he is having doubts and fears, *'What will you do now, David?'* *'What I will do is this, something I never did before the new creation took place in my soul; I'll pray 'O send thy light forth and thy truth; let them be guides to me'.'* *'There is a love to light, a love to spiritual light; that is what the people of God delight in.'*

That is the great change in this new creation. As we said already: 'God who commanded the light to shine out of darkness, hath shined in our hearts . . .' There is this new light; and in this new light is new knowledge of Christ, and it is the beginning of light that is to shine more and more unto the perfect day. In this world there are but glimmers of the glory of Christ, the love of Christ, the sufficiency and the fulness of Christ; but it is light that is growing more and more unto the perfect day.

As some of you may know, when Dr Owen finished his work on "The Glory of Christ", he was on his death-bed when word was brought to him that the book had gone through the press, and was now ready to be published and sent abroad. To the man that brought him that news, "Oh", he said, "I am on my way to behold the glory of Christ in a way I never saw in this world". That is the light that is in the new creation, growing more and more unto the perfect day, when they will "see the King in His beauty", in *'the land that is very far off'*.

Surely, if we have some of these rays of light in our souls, making Christ precious to us, surely then we should obey what He says to His people, *'This do in remembrance of me'*.

Letter

by Mr Alex MacLennan, Muir-of-Ord

Mrs Alex. MacLeod,
Vancouver.

No. 1 Tomich,
Muir-of-Ord,
Ross-shire.
Sat. 19/7/69

Dear Catriona,

This is a few lines to express my sincere sympathy in the recent sore stroke you have been visited with — the loss of your husband.

I believe he was a good husband to you. I can only recommend to you the One in whom all the best qualities found in an earthly husband, are to be found all at once and to perfection, our Lord and Saviour Jesus Christ, who says in His Word: "Thy Maker is thy husband — the Lord of hosts is His Name."

Our friends and relatives will soon leave us. They may follow to the grave, they can do no more. They throw the cords down on our coffin and walk away. But this heavenly Husband will remain with you, and take care of your dust till the latter day, when He will raise you out of your resting place — strong — glorious and beautiful. This is something to those who love Christ to look forward to.

You expect to see Alex again in the city of the Great King, where you

shall sing the praises of a Triune God, world without end. "Unto Him that loved us and washed us from our sins in His own blood."

I can only wish and pray that the 'God of all grace' may comfort you and fill the void in your heart. May such strokes wean us from this world — give us a desire for the 'Better Country', daily seeking preparation to cross over to the other side.

If you feel like it, I would like to have a detailed account of his last days. Was it sudden or otherwise?

I may take this opportunity of saying that three of our family have died within a little more than a year — Margaret 87; Jessie 85; John 83. There are only three of us left now — May in Tain; Johnie at Muir-of-Ord and myself.

I will be 80 myself in September of this year and still employed as full time missionary between Dingwall and Beaulieu.

Margaret used to speak often about you. She would be 88 next October. "The grace of our Lord Jesus Christ be with you all."

Alex MacLennan.

The Word more precious than Gold

1. PRECIOUS Bible! what a treasure
Does the word of God afford!
All I want for life or pleasure
FOOD and MEDICINE, SHIELD and SWORD.
Let the world account me poor,
Having this I need no more.
2. FOOD to which the world's a stranger,
Here my hungry soul enjoys;
Of excess there is no danger,
Though it fills, it never cloy:
On a dying Christ I feed,
He is meat and drink indeed!
3. When my faith is faint and sickly,
Or when Satan wounds my mind,
Cordials to revive me quickly,
Healing MEDICINES here I find:
To the promises I flee,
Each affords a remedy.

4. In the hour of dark temptation
Satan cannot make me yield;
For the word of consolation
Is to me a mighty SHIELD:
While the Scripture truths are sure,
From his malice I'm secure.
5. Vain his threats to overcome me,
When I take the Spirit's sword;
Then with ease I drive him from me,
Satan trembles at the word:
'Tis a SWORD for conquest made,
Keen the edge, and strong the blade.
6. Shall I envy then the miser,
Doting on his golden store?
Sure I am or should be wiser,
I am rich, 'tis he is poor:
Jesus gives me in his word,
FOOD and MEDICINE, SHIELD and SWORD.

J. Newton

Visit to Canada

by Rev. John MacLeod

After a comfortable, uneventful flight across the Atlantic, passing south of Greenland but near enough to obtain a spectacular view of its icy mountains, then over Labrador and northern Ontario, our plane touched down in Toronto on Tuesday, 28th June, as scheduled, at 1.30 pm local time. This was my third visit to Canada as a church deputy and on this occasion I was accompanied by my wife. Meeting us at the airport were Mr John Schuit, his daughter Carrie and sons David and Daniel. We headed north without delay and duly arrived at Mr Gerrit Schuit's home on the outskirts of Chesley about two hours later. After being kindly entertained there we were transported to the manse which was to be our home for the following three weeks. The ladies of the congregation had worked hard prior to our arrival and we thus stepped into a house in which everything possible had been done to ensure our comfort. We would like to express our gratitude to them for this.

The first Free Presbyterian minister settled in Canada was the Rev. Walter Scott and his dust lies in the cemetery at Chesley. The inscription

on his tombstone consists only of his name and the years of his pilgrimage: 1854-1916. Nor far away, situated on the town's main street, may be seen the church building where he and his congregation regularly worshipped and where many of our deputies preached in days gone by. The Rev. William Matheson followed Mr Scott but, as students of our Church's history will know, he adopted an attitude to Sabbath keeping which was in conflict with that held by the Church. The Synod had ruled that the Church's privileges would not be given to any who would travel "by trains or cars run in systematic disregard of the Lord's Day" and that ruling was not acceptable to Mr Matheson and the disagreement eventually led to the severance of both minister and congregation from our Church. This was in 1930 and not till 1975 were Free Presbyterian Church services again held, on a regular basis, in Chesley. It was then that the Presbyterian Reformed Church sought union with the Free Presbyterian Church, but when the union was agreed the majority of the Chesley congregation refused to enter into it. The minority, led by Mr Gerrit Schuit, moved out and re-established our Church's witness and that witness has been maintained, notwithstanding difficulties and trials, to the present time. In 1989, when almost the whole of the Toronto congregation misguidedly followed their minister and joined other schismatics in forming the APC's, the Chesley congregation remained faithful and it is right that the Church at home should make every effort to send deputies to visit them at frequent intervals. At present they are in the same pastor-less condition that so many congregations at home find themselves in. Because of their isolated situation their need is most pressing.

Around seventy souls gather on the Sabbath to worship God in a most comfortable church with a manse conveniently situated next door to it. These buildings are close to the centre of the town and it is to the credit of the congregation that the debt incurred in purchasing them was paid off some time ago. On my second Sabbath there the sacrament of the Lord's Supper was dispensed. The same preparatory services as in Scotland were held and they were well attended by young and old.

On the Wednesday after the communion Mr Gerrit Schuit, Mr Rick Bouman and I left Chesley by car at around 5.30 am and headed south until we joined the main East-West highway at a point just east of Toronto. Thereafter we drove east and after two short breaks we crossed over the St Lawrence River at Montreal and eventually drew up at the home of Mr Robert Champagne at Bishopton, near Sherbrooke, in the province of Quebec, at around 4.30 p.m. We had covered 950 Kilometres or 594 miles. Mr Champagne is an ex-Roman Catholic priest with whom I had

been in correspondence for some time and with whom both Mr Schuit and Mr Bouman had come into contact before. The Dominions and Overseas Committee had agreed that I should, when in Canada, endeavour to contact him if that were at all possible. We received a very warm welcome from Mr and Mrs Champagne, and we are very grateful to them for the hospitality which they showed us over the two days of our stay. Their own house being small, and having five young children, they had arranged for us to sleep in a nearby self-catering boarding-house but most of our meals were provided by them.

Until comparatively recent times Mr Champagne was connected to the Reformed Church of America but because of fearful backsliding and toleration of error within that body he left its communion and is now an independent minister.

On both evenings services were held in his home. The Authorised Version and our own familiar metrical psalms were used throughout. On the second evening the number present was augmented by the presence of a young married couple from Holland and two young women from Ontario who had accompanied them to Quebec. The opportunity was given to me to keep a short service following the pattern of worship observed in our Church. On both afternoons we had long discussions with Mr Champagne. We discovered that as far as doctrine and practice were concerned we had much in common but there were areas of difference. It was tentatively agreed that Mr Champagne would visit Chesley in September when the Rev. Keith Watkins would be there as a deputy and that he would deliver a lecture on Romanism. We left Bishopton at 3.30 a.m. on Friday morning and arrived safely back in Chesley that afternoon.

On Sabbath I kept the services in Chesley and the following Monday the prayer-meeting. On Tuesday we set off for Toronto and home. Before going to the Airport we called on Mrs Scambler at her apartment in Oakville where we were hospitably received. After worship, we were on our way again, and after bidding farewell to Mr Gerrit Schuit, who had taken us thus far in his car, we checked in, and our flight departed as scheduled. The following morning we landed safely at Glasgow Airport.

We would express our gratitude to the Chesley congregation for their kindness to us. It was good to be with them again. Finally, we have to acknowledge the Lord's kindness in preserving us all in our journeyings.

The greatest man in God's sight is the humblest man.

What is time but a bundle of changes between two eternities.

Robert Shirra.

Obituary

Mr William Sim, Elder

I have been requested by the Editor to write an obituary of this worthy elder of the church. My acquaintance with him reaches back to the 1940s by which time he was well advanced in grace and ready to prove himself a nursing father.

William Sim was brought to a saving knowledge of the Lord Jesus Christ in early years. The Lord imprinted upon his mind the sin of giving the creature the place that was only to be given to him who says, "Thou shalt have no other gods before me." Concerning this period of his life he said, "God took from me the idol and gave me Himself." To William, the thought of making a public profession of the faith was no small matter and his concern was that the Kirk Session to which he would apply would deal faithfully with him. He found such a Session in the then Kirk Session consisting of the Rev Ewen McQueen, minister, and Messrs Charles MacLean, W MacDonald, Captain KK MacLeod and Angus Stewart, and was admitted by them in the year 1921.

In 1934 he became a deacon in the Inverness congregation which post he filled with the utmost integrity until he left the congregation sometime after the Second World War broke out in 1939. Then he settled in Glasgow and his work necessitated his journeying to all parts of the country, with the result that he made contacts in varied places with the people of God. One incident in connection with his travelling shows how minutely he committed his ways to the Lord.

As food was not readily available, he decided to purchase some oatmeal and salt so as to be able to feed himself. He failed to obtain the oatmeal and found himself with salt only. Upon his arrival at London he made his way to the manse where a number had gathered for the communion season. He was not long in the manse when the housekeeper informed him that she was unable to obtain any salt. Then William knew the meaning of his purchase.

He was a most spiritually-minded man and his public exercises revealed a nearness to the Saviour enjoyed only by few. At great inconvenience to himself he was a frequent visitor at the communion occasions throughout the Church. On one such occasion when he was making his effort to return in the early hours of the Monday morning, he was so tired that he was compelled to come off his bike and lie down to rest. He would have failed to awaken in time for his employment had not a dog come by his side.

He married a Miss Margaret McPherson — a woman noted for her godliness — and set up home in Glasgow, which house was of great value to the many who received entertainment there. It was in Glasgow that he was ordained to the office of the eldership and proved himself a most useful member of the Kirk Session. When the Kirk Session started holding services in Pollock, William was most ready to give his much appreciated services.

Returning to the North, he was elected an elder both in the Lairg/Bonar and in the Tain congregations. Later on, he came to live in Dingwall where he spent the remaining part of his life. His concern for the stand made by the early fathers of the Free Presbyterian Church was deep. Any seeming departure from that stand, he was ready to challenge. When, for example, he was aware that certain books which he considered to be unsound, were being published by the Christian Focus Publications, at that time under the Editorship of Rev J W Ross, a minister of the church at that time, William complained to the Western Presbytery of the church. The Presbytery did find that the Titles, "Mary, Mother of Jesus", "The Rich Fool" and "The Boy who ran away" were (as William claimed) unsound.

For several months before his end he was hospitalised. The particular ward in which he was settled was a very noisy one, occasioned by uncontrolled "music". Yet, when visiting him, it became most apparent that these things which would have proved an almost unbearable burden to others had as little effect upon him as the fire had upon the three in the furnace or as the lions had upon Daniel in the den: so wrapped up was he in meditation upon the electing love of God the Father, the redeeming love of God the Son and the sanctifying love of God the Holy Spirit.

With his decease we have every reason to pray "Help, Lord because the godly man doth daily fade away and from among the sons of men the faithful do decay." Psalm 12, verse one. **A.E.W.M.**

The Relationship between the Received Text and the Authorised Version

by Rev E. A. Rayner B.A.

We are aware of how the A.V. came into our possession. It was translated from the Greek and Hebrew manuscripts that were providentially preserved from the original autographs. No doubt we agree that the original autographs were immediately inspired of God. "Holy men

of God spake as they were moved by the Holy Ghost.” No doubt we also agree that Providential preservation has secured the inspired Word of God in Greek and Hebrew. The question now remains as to whether the translation we have, based as it is on the true text, i.e. the Received Text, is still the inspired Word of God.

Two articles help us to answer this question. The first of these is *Inspiration of Scripture* by Hugh Martin, D.D., republished by the Free Presbyterian Church 1964. On page 20 Hugh Martin deals with misapprehensions some have about referring to a mere translation as the inspired word of God. He states, “ ‘The original Hebrew and Greek may have been inspired, but you do not surely claim inspiration for a mere translation?’ It would thus appear that inspiration is conceived of as some spiritual dye or colour or flavour which is washed out or evaporates in the course of translation, and that, however good and satisfactory the translation may be.” The writer then goes on to state, “But this is just a misapprehension, or refusal to accept in its plain and simple meaning the great truth that the Scriptures are the Word of God — God’s Word committed to writing by Himself.” In order to illustrate this Martin compares other works that are translated into another language. Thus, if we would translate the Confession of Faith into Dutch or German, it remains the Confessions of Faith. Therefore if the Holy Scriptures are translated from the Greek and Hebrew into English, Dutch or German or any other language, so long as they are accurately translated, they haven’t ceased to be the inspired Word of God.

The second article is taken from the Bible League Quarterly, July/September 1994 where Charles Breed writes on *Thoughts on the Inspiration of Scripture*. He asks, “What is the relation between the ancient inspired documents and our Authorised Version of the Scriptures? I have a pretty shrewd idea how this particular book, that I am holding in my hand came into being. I know it is a translation, not the result of a miracle, but of considerable human learning. Yet this same Authorised version has stirred the souls of many, transformed the lives of thousands, and brought multitudes to the feet of Christ. A change of sound, or a change of form, does not change the meaning behind it. When applied by the Holy Ghost, it has the self-same power that the original manuscript had. The fact is you do not lose the power of inspiration by translation.” As Hugh Martin also points out that this is “— stamping with His approbation for ever the principle that the *translated* Word of God is still the *Word of God* when translated.” An apt analogy is given by Charles Breed. He says all human beings have the same kind of physical life as Adam had, but they

derived their life by ordinary generation from him, while he received it by inspiration when God breathed into his nostrils the breath of life. Translations of Scripture have power and authority like that of the originals, but they have derived it by translation from them whose descendants they are. But the autographs received it by immediate inspiration.

Having noted that immediate inspiration belongs alone to the autographs and that inspiration is not lost or washed out like a dye in translation it does not follow that the translation is perfect, or that in better days there may not be a better translation. Some erroneously hold to the idea of Authorised Version perfectionism, but the above reasoning does not imply this. We must therefore guard against going from one extreme to the other. As other articles have shown there are good reasons to believe that the A.V. is the best, and most accurate translation to date. Nor does it deny, as the Confession of Faith states, that ultimately in all controversies of religion the Church is to appeal to the Scriptures in the original languages. (Chp 1: 8) Though we believe that inspiration continues through to sound translations, e.g. the Authorised Version, we do not claim that there is an exact correspondence in every detail between them and the originals. Nor do we claim that, however faithful and well qualified the translators were, they themselves were inspired like the original writers of the autographs.

Nevertheless, any effort to cause us to question whether we have the inspired Word of God in a sound translation is an attempt to undermine our faith in the Word of God. It is a subtle attempt to undermine the believers confidence in the translated Word. So if our present Bible is not the inspired Word of God, then the question arises whether it is the Word of God after all. How contrary to the mind of the Spirit who would have God's people to trust Him and not to be afraid, so that in times of doubting these may be able to plead, "Remember Lord thy gracious Word thou to thy servant spake, which for a ground of my sure hope thou causest me to take." Once we begin to have confused ideas as to whether inspiration follows through to a sound translation, they may lead to questioning the providential preservation of the true text in the originals and so the drift continues to even worse things in the course of time.

Let us therefore hold fast the form of sound words as they are expressed in the Larger Catechism. Question 156 states that the Holy Scriptures are to be translated out of the originals into the vulgar tongue. Then question 157 follows immediately on to show how these Scriptures, including those translated into the common tongue, are to be read with a high and reverent

esteem and with a firm persuasion that they are the very Word of God — God's inspired Word.

The APCs and Free Presbyterian Standards

We continue to maintain that all the ministers and office-bearers who seceded in 1989 to form that ecclesiastical body known as the Associated Presbyterian Churches were guilty of the sin of schism. To a man, they were in breach of their solemn ordination vows and one of the saddest aspects of the whole affair was the departure of so many members and adherents who blindly followed them under the misapprehension that they were the true guardians of the constitution of the Free Presbyterian Church of Scotland and the body of men who, now that they were rid of their shackles and enjoyed "liberty of conscience", were going to do great and wonderful things. The tide of euphoria which appeared to reach such a height at the time has long since receded, mass media interest has waned, and one cannot now but wonder what the deep-down feelings of those men and women are — especially the God-fearing — who, at the time, so hastily took leave of the Church of their parents and grandparents? Not long ago, an APC office-bearer told the writer that in his case it all happened within ten minutes. The ministers returned from the Synod meeting, a congregational meeting was called, certain women tearfully declared that they were going to follow their minister whatever the outcome, and in an emotionally-charged atmosphere all present agreed to do likewise. We have no doubt that many others could tell us of how they also were carried away in somewhat similar circumstances.

There must be some if not many, who, now that their eyes have been opened, regret their action, and who would fain return. They are, however, finding out that the step back is not as easy a step to take as the one which they took in leaving but whatever the difficulties it is a step which they should take in their own spiritual interest and without delay. They must surely know that the doors of our Church are open to them and that — as those who have already returned will testify — a welcome awaits them.

None in his or her right mind now believes that the APCs adhere faithfully to Free Presbyterian principles. Away back in 1975 many of those ministers and elders who left in 1989 solemnly subscribed to the terms of a Resolution which was moved by Mr J. P. H. Mackay, seconded by the Rev. R. R. Sinclair, and unanimously agreed to, and which stated, among other things, that "conduct giving the impression that there is no

obstacle to association with other churches, undermines the necessity for a separate position and is therefore inconsistent with loyal adherence to the Free Presbyterian Church, and is consequently disapproved of by this Church." The ink was hardly dry on the APC Deed of Separation when these forementioned ministers and elders were happy to have Free Church and Church of Scotland men taking their services and they themselves were turning up in all sorts of places and ecumenical situations! In recent times the Rev. Norman MacIver, the Tarbert Church of Scotland minister was preaching to the Stornoway APCs on the Thursday evening of their communion and the Rev. Donald A. MacLennan, the Kinloch Church of Scotland minister, on the Monday. The Church of Scotland is the Church whose General Assembly refused to endorse the doctrine that Christ is the only Saviour for lost and ruined sinners and which did not discipline its Moderator when he maintained that the virgin birth of Christ need not be regarded as a reality. It is a Church which is to all appearances fast becoming apostate. The ministers mentioned may not be of the same mind as the General Assembly of their Church but they remain within its communion and fellowship. The Tarbert minister may feel that he owes a debt to the APCs. It was to his congregation that most of the North Harris people who left us in 1989 joined themselves. It is amazing how soon they settled in to be at home in a congregation where Christmas eve watchnight services are now the rule.

As for the mover of the forementioned motion the following report of a meeting which he attended shows where he now stands. It pained us to read in a recent issue of the "English Churchman":

"The chapel of Emmanuel College, Cambridge, once styled a 'Puritan College' was the scene on a recent Sunday of a service to mark the 30 years at Westminster, and three years at Emmanuel, as Master, of Lord St. John of Fawsley.

As Mr St John Stevas he served for a long period as MP for Chelmsford. He is well-known as a leading Roman Catholic.

The service brought together Prince Michael of Kent; with the former Archbishop of Canterbury, Dr Runcie, High Steward of the University, robed, and 'in the sanctuary', together with the Roman Catholic Bishop M. Fisher (of Brentwood). The Lord Lieutenant of Cambridgeshire was present, as also was the former Free Presbyterian, Lord Mackay of Clashfern (Lord Chancellor), and Lady Mackay, several ambassadors, and people of note attended the luncheon which followed."

When, in 1989, the Synod upheld the decision of the Southern Presbytery to discipline the Lord Chancellor for attending a requiem mass, Lord St.

John Stevas, speaking on a BBC Television News programme, referred to our Church as being no more than "a bunch of bigots". He expressed the view that Lord Mackay should now dissociate himself from us. It must thus have given him no small satisfaction to have Lord Mackay present on this occasion when he, himself, was the centre of attraction. Apart altogether from the harm which the Lord Chancellor's action would do to the cause of Protestantism there is the question, as we see it, of Sabbath desecration. In times past we know where Lord Mackay stood and it now grieves us exceedingly that he should take part in such activities on God's holy day and find this a congenial company in which to spend so many of its precious hours. If he had not placed himself outside the Church's pale and pastoral oversight, would not those whose duty it would be to watch for his soul consider it proper to look into his conduct on this occasion, and do so in the light of these very standards to which he himself willingly and solemnly subscribed? At the end of the day there is no respect of persons with God and the small and the great shall be on the same level when they stand before the great, white throne. Lord Mackay's enemies are not those that tell him the truth. On the contrary, "Faithful are the wounds of a friend."

The Stornoway APCs have launched a "national and international appeal" for money to help them in building a new church. In the advertisement which appeared in the "Christian Herald" they seem to think it advantageous to 'drop' the name of the Lord Chancellor and inform prospective donors that it was in connection with the controversy stirred up by his case that they came into being. If this brings in donations they will not, in our view, come from any truly Protestant readers of the "Christian Herald". Some of the leading APCs were at pains in 1989 to emphasise that the secession took place, not on account of the disciplining of Lord Mackay, but on account of the Free Presbyterian Church's interference with their so-called liberty of conscience. Perhaps the Stornoway brethren have forgotten this. Some of them left us declaring that the Free Presbyterian Church in 1989 was not the Church of their youth. If it was not, then the body within which they now find themselves cannot by any stretch of the imagination be identified with it. The late Rev. Malcolm Gillies would surely have had no truck with those ecumenical activities and gimmicks to which the APCs are so attached. Clinging on to them is one means of keeping afloat.

In Aberdeen our Alford Place Church has, since 1989, hosted a wide variety of speakers and organisations. In fact it would seem that the only *persona non grata* body in the place is the one which happens to own the

building, namely, the Free Presbyterian Church of Scotland. The doors are wide open to others but the locks were quickly changed when we began to take services there again! Now we have to rent a room in the University for our services and pay a boarding-house to keep the supply while the APCs continue to occupy unlawfully our Church and Manse. On 27th November, 1993, an Elaine Storkey was due to speak at a meeting for senior school pupils which was to be held in the Alford Place Church. The lady appears to be very prominent in ecclesiastical circles and, among other things, is the Director of The London Institute for Contemporary Christianity, a member of the General Synod of the Church on England, and the writer of "Mary's Story, Mary's Song", the Archbishop of Canterbury's Lent Book for 1994. Prior to this, on Sabbath, 17th October, at 11 a.m., the "All Russian Praise Group" was due to put in an appearance! If the pattern of service indicated in the advertising leaflet was followed then those present were taking part in activities which were billed as "music" — "singing" — "testimony". Free Presbyterian activities?

In Applecross the APC congregation has evaporated except for the minister and his family and it is reported that he is shortly to take a trip overseas. Now that there are no APC services being held in the locality, what can possibly justify the continued occupancy of our manse — and its use for commercial purposes — by the APC minister? It is well known that he owns a house of his own but it has now become the rented abode of the Portree APC minister. (We hear that he, also, has recently been seen exercising his gifts in Free Church and Church of Scotland circles in Skye). Such arrangements may be very convenient and cost-efficient for the APCs but are they really lawful or moral? Do they not reflect on the integrity of those concerned? Does conscience not speak at all? In Lochinver our manse continues to be occupied by the minister of the joint APC/Free Church congregation. The Free Church meanwhile rent out their own manse but what they do with the money paid to them by the tenant is not known to us. We think it is time the Free Church also engaged in some conscience-searching.

People living in the Fearn area were recently made aware of a poster which was on display among them. Members of the public were invited to come to a certain prominent APC couple's home on 'Sunday' evening at 8.30 p.m. in order to 'have fun'. The entertainment laid on included video-watching and miming. Reports appearing in the APC News from time to time have indicated the extent to which they have resorted to gimmickry as a means of bolstering their image so the Fearn poster report

came as no great surprise. What is surprising is that the APCs do not seem to be sensitive to criticism any more. Gone are the days when charges that they had departed from the practices and the doctrines of the true Free Presbyterian Church were immediately rebutted. Such rebuttals were never very convincing; now they would sound very hollow indeed. The Fearn APCs may be going their own way but they still continue illegally to hold on to, not one, but two of our churches, as well as our manse. It may not yet be a case of every man doing what is right in his own eyes but it does seem to be getting near the stage where every APC congregation is to do what is right in its own eyes. This is akin to the situation in the Free Church where in one congregation orthodoxy is the rule and in another a woman prays in public in the course of the Sabbath evening service with the minister present as a silent onlooker! We need not be surprised that these two bodies exchange fraternal greetings. — **J. McL.**

Notes and Comments

Tragic Cult Deaths

The bodies of 48 people were found in two hamlets in Switzerland. They were all members of the Order of the Solar Temple, a cult led by Luc Jouret, a self-styled Messiah. At first it was thought that it may have been a mass suicide but further evidence forced the authorities to conclude that they had been murdered. In recent times bizarre cults have risen up in different parts of the world and have attracted followers. As with the cult followers who perished in the Waco siege in Texas, these deluded followers of Luc Jouret have come to an untimely end. It is not altogether surprising that such cults should flourish in an age when Christianity is at a low ebb worldwide. The Scripture warns us that in the last days perilous times shall come. The Saviour declared that there would arise false Christs, and false prophets, who would show great signs and wonders and would deceive many. Such is our day. How many are led astray from the truth as it is in Jesus, and embrace another gospel. What need there is to be kept by the power of God from the many delusions that are rampant in our day.

The Pope's Demise

It is thought that the Pope may be nearing his end. Informed sources say he could be suffering from pre-senile dementia. Journeys which he expected to take have been cancelled. Already speculation is taking place as to who shall succeed him, whether an Italian or African Pope. It must be an embarrassment to the Romish Church that the Head of that Church,

who claims to be Christ's Vicar on earth, and who claims for himself infallibility, is in the state of mind where he will not be able to fulfil the role laid out for him by that anti-Christian system. If the Roman Catholic Church is to have another Pope, and if it is necessary to have one sooner rather than later, the Jesuits have ways of bringing this about. They are not too squeamish about how it can be accomplished. The most solemn thing about the Pope's expected demise is that he goes to give in his account for usurping the place and honour which belongs to Christ alone.

Sea Disaster

The sinking of the ferry Estonia, off the Finnish coast with the loss of 910 lives, was the worst sea disaster, so far as loss of life was concerned, since the Second World War. The wreck is believed to contain most of the 810 missing bodies. What sorrow this calamity must have brought to many families in Finland and Sweden especially, to which countries most on board belonged. The disaster reminds one of the Titanic disaster which took so many lives at one time. The sea has always taken its toll of life, but sometimes catastrophes such as this take place, in which many souls are suddenly ushered in to eternity. It is a renewed call to us to be ready when the midnight call comes.

Giving Away God's Word — for a Hundred Years

Just over a hundred years ago, a Protestant Alliance meeting in East London was disturbed by a group of unbelievers. As they interrupted the proceedings, Mr E. A. Toms was struck by the spiritual ignorance of these men. Considering their sad state he realised that the only way to dispel such darkness was to spread the light. Immediately, two verses from the Bible came to mind — *Let there be light*: Genesis 1:3 and *The entrance of Thy Words giveth light*: Psalm 119:130.

Three months later, on 24 August, 1894, the Bible Spreading Union was formed; its sole aim being the free distribution of the Bible — God's eternal Word of Truth. This objective has never changed, and neither has God's promise — that His Word will accomplish His purposes; see Isaiah 55:11. Still true to the original concept of spreading the light by using only faithful versions, the Bible Spreading Union continues to give away the Authorised Version, or an equally reliable translation overseas.

Almighty God has graciously preserved the work and, to date, around 65,000 copies of the Bible have been sent throughout the world. The Bible Spreading Union also acknowledges its close association with the

Trinitarian Bible Society, who have provided Bibles from the very beginning.

Secretarial duties have passed from the founder to his son and, subsequently, to his grandson. Further details can be obtained from him: Mr Stephen A. Toms, Secretary, The Bible Spreading Union, 1 Donald Way, Chelmsford, Essex, CM2 9JB. Telephone: 0245 268815.

Mission News

This week, the last week of September, the arrival home in Edinburgh of Rev and Mrs D. B. MacLeod is anticipated with pleasure. In a letter to his congregation Mr MacLeod tells that while in Malawi he travelled long distances from place to place preaching at the weekends and holding classes during the week. He mentioned that on this occasion he was unable to visit Mozambique, but that four men had come to meet him. They spoke of the difficulties encountered by the returning refugees including a shortage of food as no crops had been planted the previous year, and this season they were experiencing a drought. "There is a whole field of opportunity here for work in the Lord's Vineyard. May the Lord send forth labourers." Mr MacLeod concludes.

Several Mission correspondents have referred to Miss Jessie Coote's departure for Kenya on October 6th D.V. They speak of her valuable work at Mbumba over many years, and of how she will be missed.

At Mbumba they have moved into their new out-patient department. Miss Anne Zekveld says, "It is a four-roomed building with a wide hallway and with in-built brick benches in the hall. Three of the rooms are used as consulting rooms and the fourth is for small procedures such as stitching wounds, pulling teeth, applying casts to broken limbs, etc. It takes some getting used to but on the whole we are quite happy with it. There is much more privacy for speaking to patients especially when it comes to counselling AIDS patients and patients with similar diseases. The witch-doctors still have much power and, just last week, we had a woman abscond from her bed to consult her witch-doctor.

"Another problem we have in the hospital is a disease similar to plague, carried by rats. It has not been officially confirmed as 'plague', but all the symptoms are there and all but one of our patients have responded to treatment. The Government is very co-operative to any suggestion of plague and sends out men immediately to investigate and to spray the building with D.D.T."

Friends who contributed to the goods contained in the huge container sent out to Zimbabwe by Mr Roderick Campbell, at Miss Marion Graham's

request, will be pleased to hear that the container has arrived safely and that no Customs have been levied; all in the kind providence of the Most High.

J.N.

Notes of Northern Worthies

Sheriff MacCulloch, Dornoch, was saying: "Satan has three darts to cast at the awakened and believing soul. One is, that he is not among 'the elect'; a second, that his day of grace is past; and the third is, that he has sinned the sin against the Holy Ghost."

On one occasion at a Communion at Latheron, Caithness, a great man from Ross-shire was expected to be present. On Friday, at "the fellowship meeting", all eyes were looking for him, and on being asked to speak to "the question", he rose and said: "There are only two persons here — he who has got Christ, and he who has not got Him; and he who has got Christ will have fears till the day of his death that he has not got Christ, while he who has not got Christ will not believe till the day of his death that he is without Him."

Rev. Finlay Cook remarked that Christ was saying in the Gospel: "Count down your sins to me, and I will count down my pardons to you."

Rev. John Kennedy, Redcastle, said that he never preached the Gospel rightly but he found himself the greatest sinner in the church.

One remarked that if the Apostle Paul had got his prayer answered in the removal of "the thorn in the flesh", as he desired, he would be of little use in the Church all his days afterwards.

Rev Robert Finlayson said that Paul was never holier than when he cried, "O wretched man that I am! Who shall deliver me from the body of this death?"

George Mackay, Golticlay, Caithness, and a friend were going on a Sabbath evening to "a reading". On the way they passed some people who were scolding one another about cows and grass. George said to his com-

panion: "Do not these people put us to shame? How faithful they are to their master, the devil! and how unfaithful we often are to our Master, Christ."

Sandy Gair came home one day with his horse from "the smithy". Next morning he found the horse choked with the halter. In a spirit of much submission, Sandy said, "Well, this is a trial, but glory to God, He is not done speaking to me yet."

— F.P. Mag. Vol. 25.

Church Notes

Presbytery Meetings (D.V.)

Northern: At Dingwall on 1st November at 2 p.m.

Outer Isles: At Stornoway on 8th November at 1 p.m.

Southern: At Glasgow on 15th November at 6 p.m.

Western: At Laide on 22nd November at 6 p.m.

Australia and New Zealand: At Auckland on 23rd January, 1995 at 2.30 p.m.

Zimbabwe: At Bulawayo on 14th March, 1995 at 2 p.m.

Theological Conference

The Theological Conference will be held (D.V.) in Inverness on 13th and 14th December.

The following Papers will be read:—

Tues, December 13 2.30 p.m. John Welsh

— Rev K. D. MacLeod

7.00 p.m. The United Kingdom — a Mission Field

— Rev D. Boyd

Wed, December 14 10.00 a.m. The Doctrine of Inspiration

— Rev K. Watkins

2.30 p.m. The Relationship of History to the Gospel

— Rev D. J. MacDonald

7.00 p.m. The Assurance of Faith in the Believer's Experience

— Rev D. MacLean

The Wednesday evening paper will be in public.

Acknowledgment of Donations

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

Dominions and Overseas Fund: Fornaci di Barga Friends, per L.S. £55; Anon., £20 for Italian Mission.

Foreign Mission Fund: Anon., Canada Can\$100.

Legacy Reserve Fund: J.L.F., S. Wirral £50.

Sustentation Fund: Miss J.v.S., Holland, £100.

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

Applecross: Mrs J. C-M £100 for Church painting; M. & N.F. £5 where most needed (Sustentation Fund); Anon., £20 for Sustentation Fund; Anon., £10 for door coll. and £5 for comm. Exps (in collection plate); M. & N.F. £6.80 for Congr. Fd; Mr D. G., Alness £100; Two Friends £300 for Church refurbishing (in coll. plate); J.B. £10; Two Friends £40 (where most needed) in collection plate; J.B. £25; all for Fabric Fund.

Bonar Bridge: Anon., £10 for Bonar Comm. Exps.

Breasclete: Friend of the Cause £60 for collections; P.J. MacL. £50 for Sust. Fd.; C.M.A. £20 for Sust. Fd.; £10 for For. Miss. and £15 for Comm. Coll.; Friend of the Cause £20 for Comm. Exps.

Daviot-Stratherrick-Tomatin: Glasgow Friend £10; Glasgow Friend £20, both for Stratherrick Comm. Exps.

Dingwall: Friend, £200; Friend, Kinlochbervie £10, both for Eastern Europe, both per N.M.R.; Anon., £10 for Comm. Exps. per I.N.M.

Dumbarton: Friends, Inverness £60; J.C. £20 for Congr. Fd.; J. MacD. £20 for Comm. Exps.; M.G. £15.

Glasgow (St. Jude's): "Where most needed" £40 for Congr. Fd.; Mrs M. £20 per Rev D.M. for Congr. Fund; Anon., £20 for Synod Exps; R.M. £10; S.M. £14, both for Bus. Fd.; Anon., £5; N.H. £20 per Rev D.M.; Anon., (2 donations) £90 all for Sust. Fd.; Anon., £40; Interested £50, both for Eastern Europe; Anon., £10 for Kenya Mission; Anon., £100 for Sponsor a Blind Child; Anon., £40 for T.B.S.

Inverness: Anon., £15; Anon., £30; Anon., £30; Anon., £30; Anon., £10; Anon., £20; Anon., £20; Anon., £10, all for Sust. Fd.; In memory of the late A.B. £20 for Congr. Fd, all by envelope in plate.

Lochbroom: Friend of Congregation £50 for Church heating; Anon., £120; Harris Friend, £10; both for Congr. purposes.

North Uist: A Friend £1000; A Friend £100, both per Rev A.M.; I. McD, £50 for Sust. Fd and £50 for Car Fd.

Portree: Gairloch Friend £100 for Congr. Purposes; Friend £20; Tolsta Friend, Psalm 77:5 £50, both for Sust. Fd., all per F.M.; Anon., £10; Anon., £4 both for Church Bus, both by envelope in plate; Friend £12; Friend £15; Tolsta Friend £10; Tolsta Friend £10; Friend £20, all where needed, all per S.Y.M.; Friend £10 for Sust. Fd.; Friend £10 where most needed, both per S.Y.M.; J.M.M. £30 where most needed, by envelope in plate.

Raasay: In memory of loved ones £100, for upkeep of Raasay F.P. Church per Rev J.R.T.; J.M.M. £30 where most needed per M.D. MacK; L. MacL. £5 for tape fund; C.F. £8 for Car Fund, both per M.T.

Stornoway: Miss K.A. MacLeod, The Cottage, Callanish, £30 for Sust. Fd.; Friend £50 for Congr. Fd.; Friend £10 for where most needed, all per Rev J. MacL.; Anon., £5; Friend of the Cause, Breasclete £10, both for Comm. Exps, both per church plate.

FREE PRESBYTERIAN PLACES OF WORSHIP

- Church and Manse. Services at 11.30 am and 6 pm, Room 7, New King's Building, University of
For information contact Mr R. Bruce, Tel: 0224 868 196.
- OSG — Camusterrach Brae, also Manse. Sabbath 11 am and 6.30 pm; Thursday 7 pm. CUAIG — Sab-
bath 11 am and 6 pm.
- DALF 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.
F.P. Manse, Broadford, IV49 4AQ. Tel: 0471 822 353.
- LETE — Sabbath 12 noon and 6 pm; Thursday 7 pm.
- ALL — Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. BEAULY (Balblair) — Sabbath 6.30 pm; Thurs-
day 7.30 pm — Rev. N. M. Ross, B.A., 10 Achany Road, IV15 9JB. Tel. 0349-864351.
- Sabbath 11.30 a.m. and 6 p.m. See also LAIRG.
- CH — Milburn Crescent. Sabbath 11.15 am and 6.30 pm; Thursday 7.30 pm. Manse: 30 Barloan Cres-
cent. Tel: 0389 33293.
- Baxter Park F.P. Church, 70 Arbroath Road and Manse. Sabbath 6.30 pm; Wednesday 7.30 pm —
Rev. A. MacPherson, 11 Mavisbank Gardens, Burghmuir, Perth. Tel: 0738 442992.
- DUNOON — Church. No F.P. Church services at present.
- EDINBURGH — Church, Gilmore Place, Tel: 031 229 0649 and Manse. Sabbath 11 am and 6.30 pm. Prayer Meeting
Thursday 7.30 pm — Rev. D. B. Macleod, M.A., Napier House, 8 Colinton Road, Edinburgh, EH10 5DS. Tel:
031 447 1920.
- FARR, by DAVIOT — Sabbath 12 noon; Thursday 7.30 pm (fortnightly); STRATHERRICK — Sabbath 5.30 pm;
Thursday 7.30 pm (fortnightly); TOMATIN — Sabbath 5.30 pm. Wednesday (fortnightly) 7.30 p.m. Rev. J. Goldby.
Tel: 0808 521 357.
- FLASHADDER — First Tuesday of the month 7 p.m.
- FORT WILLIAM — Church and Manse. For F.P. Church services contact Mr Ian MacKinnon. Tel: 085 53 308.
- GAIRLOCH (Ross) — Sabbath 11 am and 6.30 pm; Monday and Thursday 7.30 pm; OPINAN — Sabbath 3.30
pm and Wednesday 7 pm; MELVAIG — Sabbath 11 am and 3.30 pm and INVERASDALE — Sabbath 3.30 pm.
Rev. A. E. W. MacDonald, M.A. Tel: Gairloch 2247.
- GLASGOW — St. Jude's Church, 137 Woodlands Road, G3 6GL. Sabbath 11 am and 6.30 pm; Wednesday 7.30
pm — Rev. Donald MacLean, 104 Baronald Drive, G12 0HY. Tel: 041 357 2315.
- GLENDAL — Sabbath 12 noon and 6 pm; Thursday 7 pm; VATTEN — Sabbath 12 noon and 5 pm; Wednesday
7 pm; WATERNISH — Services as intimated locally — Manse: Tel: Glendale 205.
- GREENOCK — West Shaw Street. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm — Manse, 43 Denholm Street,
PA16 8RH. Tel: Greenock 22310.
- HALKIRK — Church and Manse. Tel: 084 783 758. 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, Wednes-
day 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 pre-
sent. DORNOCH — Sabbath 11.30 am and 6 pm. Prayer Meeting, Tuesday 7.30 pm (Place, as intimated). Con-
tact 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 Sab-
baths 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. 0851 810228.
- 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 MacKin-
non. 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 (Sandwich);
Thursday 7.30 pm (Stornoway); ACHMORE — Sabbath 12 noon and 6 pm; Tuesday 7 pm; SWORDALE — Wednes-
day 7.30 pm (as intimated) — Rev. John MacLeod, M.A. Post Code PA87 2LA. Tel: 0851 702755.
- TAIN — Church and Manse. F.P. Church services: see DORNOCH. FEARN — Church. No F.P. Church services at
present. Contact Rev. D. Boyd, Inverness. Tel: 0463 712872.

UIG (Lewis) Sabbath — MIAVAIG 12 noon Gaelic, 6 pm English; Wednesday 7 pm. VALTOS, as intimated locally.
 Rev. D. J. MacDonald M.A. Tel: 0851 672251.
 ULLAPOOL — Sabbath 11 am and 6 pm; Wednesday 7.30 pm — Manse: Quay Street, Ullapool, IV26 2UE. Tel: 0854 612449.
 WICK — Church and Manse. No F.P. Church services at present. For Caithness F.P. Church services see HALKIRK — Rev. D. Boyd, Inverness. Tel: 0463 712872.

ENGLAND

BARNOLDSWICK — Kelbrook Road, Sabbath 10.45 am and 6.30 pm. Prayer Meeting, Friday 7.45 pm. Contact Mr R. Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 1ZF. Tel: 0270 255024.
 LONDON — Zoar Chapel, Varden Street, London E1 — Sabbath 11 am and 6.30 pm; Wednesday 7 pm — Rev. Keith Watkins, 5 Kempshot Road, Streatham, London SW16 5LG. Tel: 081-764 5436.

NORTHERN IRELAND

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

OVERSEAS PLACES OF WORSHIP

AUSTRALIA

GRAFTON, N.S.W. — 172 Fitzroy Street. Sabbath 11 am and 7 pm; Wednesday 7.30 pm — Rev. E. A. Rayner, B.A., 90 Victoria Street, Grafton 2460. Tel: 068 423-104.
 SYDNEY, N.S.W. — Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am and 6.30 pm; Prayer Meeting, Tuesday at 7.30 pm. For further information contact J. Van Praag, 10 St. Alban's Road, Schofields. Telephone: (02) 627 2651.

CANADA

CHESLEY, ONTARIO — Manse and Church, Chesley, Ont. S.W. Sabbath 11 am and 7 pm, Wednesday 8 pm. Contact Mr Gerrit Schult, Rt2, Chesley, Ont. L0R 1G0. Tel: 416-233-2502.
 TORONTO, ONTARIO — Church of the Holy Spirit, 100 Church Street, Toronto. Sabbath 11 am and 7 pm. For further information contact Mr John MacLeod, 209-750 East Beaver Creek Road, Richmond Hill, Ont. L4B 1N2. Tel: 874-5211.
 VANCOUVER, BRITISH COLUMBIA — 1100 West Broadway and Fraser Street, Vancouver. Sabbath 11 am and 7 pm. For further information contact Mr John MacLeod, 209-750 East Beaver Creek Road, Richmond Hill, Ont. L4B 1N2. Tel: 874-5211.

NEW ZEALAND

AUCKLAND — 45 Church Street, Otterburn. Sabbath 11 am and 7 pm; Wednesday 7.30 pm — For further information contact: Mr C. van Kralingen, 1000 The Esplanade, Otterburn. Tel: (09) 232 7745.
 GISBORNE, NEW ZEALAND — 463 Main Street, Gisborne. Sabbath 11 am and 7 pm; Wednesday and Saturday 7.30 pm — Rev. J. A. T. Van Dorp, 14 Tennyson Street, Gisborne. Tel: (06) 88 88 88.
 WELLINGTON, NEW ZEALAND — 4 Rewa Terrace, Tawa. Sabbath 11 am and 7 pm; Wednesday 7.30 pm. For further information contact N. Hicklin, 19 Turkington, St. Tawa, Wellington. Tel: (04) 232 7308.

ZIMBABWE

BULAWAYO — Church: Lobengula Township, P.O. Magwegwe, Bulawayo. Church office: 9 Robertson Street, Parkview, Bulawayo. Tel: Bulawayo 62636.
 INGWENYA — Church: Rev. Aaron Ndebele, Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.
 MBUMA — Church and Hospital, Rev. Petros Mzamo. Postal Address: Mbuma Mission Hospital, Private Bag T5408, Bulawayo.
 NEW CANAAN MISSION — Church: Rev. Z. Mazvabo. Postal Address: New Canaan Mission, Private Bag 615, Zvishavane.
 ZENKA — Church. Postal Address: Private Bag T5398, Bulawayo.

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