

The Free Presbyterian Magazine

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth," Psalm 60:4

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Contents

Making Melody to the Lord	321
Sermon:	
The Natural Heart Unveiled in the Great Account	
<i>Charles J. Brown D.D.</i>	323
The Church of Rome at the Bar of History	
Part 1 - The Status Given To Tradition	
<i>Rev. John Macleod, M.A.</i>	332
A Catechism for the Instruction of Communicants	
Questions Nos. 123-137	
<i>Andrew Thomson, D.D.</i>	338
The Day of Deliverance	
Thomas Halyburton's account of his obtaining salvation	341
Examining my State for Eternity	
Donald Duff's account of being helped by Halyburton's Memoirs	343
Book Reviews:	
<i>Memoirs of Thomas Halyburton</i>	343
<i>Accuracy of Translation</i>	345
Protestant View	346
Notes and Comments	346
African Mission News	348
Planned Visit to Eastern Europe	350
Church Information	351
Acknowledgements of Donations	352

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THE FREE PRESBYTERIAN CHURCH OF SCOTLAND

Moderator of Synod: Rev D. M. Boyd, MB, ChB, F.P. Manse, 11 Auldcastle Road, Inverness, IV2 3PZ.

Clerk of Synod: Rev John MacLeod MA, 16 Matheson Road, Stornoway, Isle of Lewis, HSI 2LA. Tel & Fax 01851 702755.

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

General Treasurer and Publications Treasurer: Mr R A Campbell, 133 Woodlands Road, Glasgow, G3 6LE. Tel: 0141 332 9283. Fax 0141 332 4271.

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

Clerks to Presbyteries:

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

Southern: Rev A McPherson, 11 Mavisbank Gardens, Burghmuir, Perth.

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

Outer Isles: Rev J Macleod MA, 16 Matheson Road, Stornoway, HSI 2LA.

Skye: Rev J R Tallach, F P Manse, Raasay, IV40 8PB.

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

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

Zimbabwe Mission Office: 9 Robertson Street. Parkview, Bulawayo. Tel: Bulawayo 80000.

THE FREE PRESBYTERIAN MAGAZINE

Editor: Rev Neil M Ross BA, 10 Achany Road, Dingwall, Ross-shire, IV15 9JB, to whom all unsigned articles are to be attributed. Tel and Fax: 01349 864351. E-mail: Compuserve 100756,75 or Internet 100756.75@compuserve.com

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COMMUNIONS

January: *Second Sabbath*, Nkayi; *Fourth*, Auckland, Inverness and New Canaan.

February: *Second Sabbath*, Dingwall, *Third*, Stornoway, *Fourth*, North Uist and Zenka.

March: *First Sabbath*, Ullapool; *Second*, Ness, Portree and Tarbert; *Third*, Kyle of Lochalsh; *Fifth*, Gisborne, Ingwenya and North Tolsta.

April: *First Sabbath*, Achmore and Portnalong; *Second*, Fort William, South Harris and Staffin; *Third*, Chesley, Laide; *Fourth*, Glasgow and Mbuma.

May: *First Sabbath*, Grafton; *Second*, Chiedza, Kinlochbervie and London; *Third*, Edinburgh.

June: *First Sabbath*, Auckland, Broadford, Daviot, and Perth; *Second*, Shieldaig and Sydney; *Third*, Glendale, Lochcarron and Uig; *Fourth*, Gairloch; *Fifth*, Inverness and Bulawayo.

July: *First Sabbath*, Beaulay, Raasay and Wellington; *Second*, Bonar and Staffin; *Fourth*, Cameron, North Uist, and Struan.

August: *First Sabbath*, Dingwall; *Second*, New Canaan, Portree, Somakencana, South Harris and Stratherrick; *Third*, Laide; *Fourth*, Vatten. *Fifth*, Stornoway and Zenka.

September: *First Sabbath*, Breasclete, Ullapool; *Second*, Applecross, Halkirk, Larne; *Third*, Perth and Tarbert; *Fourth*, Barnoldswick and Ingwenya.

October: *First Sabbath*, Donsa, Grafton, Lochcarron and North Tolsta; *Second*, Gairloch and Ness; *Third*, Chesley and London; *Fourth*, Dornoch, Edinburgh, Gisborne, Stoer, Mbuma and Uig.

November: *First Sabbath*, Raasay; *Second*, Glasgow; *Third*, Chiedza.

December: *Third Sabbath*, Bulawayo.

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Making Melody to the Lord

A TRULY reformed Church must not only be reformed in doctrine but also in worship. Numerous Churches who regard or describe themselves as Reformed, are not reformed in worship inasmuch as they have elements in their worship which God has not prescribed – for example, hymns of human composition and instrumental music.

The fundamental rule as to what we are to include in the worship of God is that we use only what God requires and prescribes. This principle, the regulative principle, is found, for example, in Deuteronomy 12:32, “What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it.” Again, in the New Testament we read these words from the lips of the Divine Head of the church, “Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. . .” Matthew 28:19, 20.

In the matter of singing praise in worship, Scripture teaches that the Psalms, and the Psalms alone, are the songs to be sung. Being “given by inspiration of God”, or “God-breathed”, they have come from the mind and mouth of God. What better manual of praise could one have? In any case, the explicit directive of God is: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord,” Colossians 3:16.

Of course, it cannot be argued for a moment that the hymns referred to above are human productions. They are obviously part of “the word of Christ”, that is, they are part of the inspired word of God. This is confirmed by the term “spiritual”, which is applied in the original language to each of the terms “psalms”, “hymns” and “songs”, and indicates that they proceed from the Holy Spirit. The phrase “psalms, hymns and spiritual songs” means simply the Spirit-inspired Book of Psalms.

To speak of human hymns as “inspired” is, as J. G. Vos says, “a very loose

inaccurate use of the term "inspired". What such people probably mean is "inspiring" or "inspirational". When we are speaking about the Bible, the word "inspired" has a technical meaning: it means "God-breathed". The idea is not that God by His spirit breathed something into certain person, but that the words of Scripture are what God has breathed out; that is, they are truly the Word of God. Only the Bible, therefore, is the Word of God. If all hymns were inspired in this technical sense, they would be part of the Word of God, and they would have to be included in every copy of the Bible."

In his booklet, *The Singing of Psalms in the Worship of God*, G. I. Williamson says, "The fact is that all three of these terms, psalms, hymns and songs, are used in the Bible to designate various sections contained in the Old Testament Psalter. To us it may seem strange, or even unnecessary, that the Holy Spirit would use a variety of titles to describe His inspired compositions; but the fact is that He did so. Just as the Holy Spirit speaks of His "commandments and his statutes and his judgements" (Deuteronomy 30:16), and of "miracles, wonders and signs" (Acts 2:22), so He speaks of "psalms, hymns and songs". As His commandments, statutes and judgements are all divine law in the language of Scripture; and as miracles, wonders and signs are all supernatural works of God in the language of Scripture; so psalms, hymns and songs are the inspired compositions of the Psalter, in the language of Scripture itself."

Nor will it do to argue that the Psalms have little to say of Christ and that therefore human hymns which major on the person and work of Christ are superior. To say that there is not enough of Christ in the Book of Psalms is, as an American minister said, "a really astonishing thing, for Christ Himself said that the Book of Psalms were written about Him (Luke 24:44). His own dying words were quoted from Psalm 22. . . And then, by the mouth of His servant Paul, He commanded the Churches to keep on singing the Psalms. And why not? He Himself, by the Holy Spirit, was the author of them. And the truth is that there is more of Christ in every psalm written by Him before He came into the world, than in any hymn written by mere men after He came."

Without a doubt, the Book of Psalms is the divinely appointed manual of praise. It is therefore a serious matter and displeasing to God for any Church or congregation to thrust aside this manual of praise, which He has ordained, and replace it by compositions of men. This is what Scripture condemns as "will-worship". "It is the duty of Christians to praise God publicly," says *The Rectory for the Public Worship of God*, "by singing of Psalms together in the congregation, and also together in the family. In singing of Psalms, the voice be tunably and gravely ordered; but the chief care must be to sing with the understanding, and with grace in the heart making melody to the Lord." □

Sermon*

The Natural Heart Unveiled in the Great Account

*Charles J. Brown D.D.***

"AND another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow,"
Luke 19:20 and 21

Text: *"For I feared thee, because thou art an austere man."*

I HAVE many a time thought of preaching a sermon, taking for the text of it some such words as we sang just now from the hundred and thirty-ninth Psalm, "Thou understandest my thought afar off"; and having for its object to bring out the principle that God is accustomed in the Scriptures to put words into the lips of men, which they would never dream of speaking out, but which He knows to be the true index of their character, and the expression of their inmost thoughts and feelings, if only they ventured to tell them to themselves and others. So it is, beyond doubt, with these words, which the blessed Lord Jesus puts into the lips of this man of His parable, who has come to give in his account in the judgement of the great day: "Thou art an austere man – I feared thee, because thou art an austere man." Of course it is not that such words will be spoken by any man at the judgment seat. And it is not that even in the present world men venture, in so many words, to speak thus to God. But it is, that myriads upon myriads of men, whom Christ represents in the person of this man, on supposition of their being made to disclose in the judgment their most secret thoughts, with the motives that all along actuated their life in this world, would give expression to them in some such appalling words as these: "Lord, I knew thee to be a hard master, whom it was very difficult to please; and so, dreading thee, I thought it best and safest to keep as much as possible out of thy way, and avoid simply, as I hope I have avoided, giving thee any serious ground of offence with me. 'Lord, behold, here is thy pound, which I

This version of the sermon is abridged because of lack of space, and is edited in some other ways.

Brown, Charles John (1806-84), says the *Dictionary of Scottish Church History and Theology*, an influential Free Church (FC) minister and preacher. The brother of David Brown, he was born in Aberdeen and educated at Marischal College there. He was minister of Anderston Chapel, Glasgow (1831-7) and of New North (C of S and FC), Edinburgh (1837-84). At the time he adhered to the FC, and was Moderator of the FC General Assembly in 1872. Brown made him a DD in 1863. He took a significant part in Church controversies – on non-spiritual independence, establishment and union. He was particularly influential as a pastor. His publications mainly derived from sermons or dealt with

have kept laid up in a napkin: for I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow'. 'I feared thee, because thou art an austere man'!"

I am the more anxious to look at these words somewhat carefully with you, because they may be found to have a great deal more to do with not a few of us, and we with them, than might at first view seem probable. Certain it is that the Saviour does not describe here any rare, abnormal, exceptional case. I have mentioned "myriads upon myriads of men", for in the two servants who had before given in their account with humble joy, Christ had represented all the righteous: all God's regenerated and forgiven children. And in this last servant (alas! a servant without service) He represents all others besides. If you ask how this can be when the language is so peculiar, I answer that the very peculiarity of it was doubtless intended to make the description the more widely comprehensive: intended to prevent any man making his escape from the searching application of it, by saying, "Well, I am at least no profligate, no thief, drunkard, adulterer, murderer!" Neither was this man any such sinner. "Lord, behold, here is thy pound," says he. If he had done no good, neither had he done any flagrant harm. "Behold, here is thy pound, which I have *kept*" – he had not squandered it; he had not "wasted his substance with riotous living." Indeed, he was not without a kind of religion of his own. "I *feared* thee," says he. In short, it is here just as in that profoundly solemn account of the judgment in the twenty-fifth of Matthew, where Christ does not expressly deal with the case of licentious, profligate men, but pronounces the doom of everlasting death on the simple lack of all loving, active, service rendered to Him. That pronouncement is: "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." So in this parable He *includes* the licentious and the profligate in describing the man on whom He is about to pronounce the like doom: "Another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow."

I have singled out these central words, "*For I feared thee, because thou art an austere man,*" because they will be found to contain, in brief, the entire inward character of the natural man: the character of the ungodly, natural heart out of which unavoidably comes the ungodly life, though in endlessly different shapes and forms. *Three* distinct features will be found to make up that character – distinct, yet inseparably connected together.

I. First, lying at the bottom in the character of the natural mind, there is

“the evil heart of unbelief,” – a fatal misjudgment of the adorable God, – an entire heart-ignorance of God, estrangement from God, and believing of the devil’s lie about God, in the place of God’s blessed revelation of Himself. “‘Thou art an austere man,’ a hard master, very difficult to please, ‘taking up that thou layedst not down, and reaping that thou didst not sow,’ demanding (if, indeed, thou dost seriously *demand* anything of us) things impossible for us frail creatures!” You observe that I have thrown in these parenthetical words, “if, indeed, thou dost seriously *demand* anything of us.” But the truth is, that these extremes strangely and fearfully meet in the natural heart: the extreme of a secret, sceptical contempt of God, with the extreme of a dark, servile dread of God: that word, “Thou thoughtest that I was altogether such an one as thyself,” meeting with this word, “I feared thee, because thou art an austere man.” Still, still, the natural conscience will bear stern witness to the reality of a divine law and judgment. When the fallen heart is forced into near contact with God, this is its language (scarce uttered consciously even to itself, much less uttered audibly to others), “Thou art an austere man; a hard master, demanding things unreasonable, things impossible for us weak creatures!”

Need I say that this is a lie of the devil, a foul calumny on the blessed God? A hard master? Oh, “God is love.” “There is none good but one, that is God.” A hard master? “Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust.” A hard master? “As I live, saith the Lord, I have no pleasure in the death of the wicked.” “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” A hard master? “My grace is sufficient for thee; for my strength is made perfect in weakness.” “If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” A hard master? “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” But, “if our gospel be hid,” as Paul writes, “it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him.”

It is solemnly interesting to note, that this was the very lie with which Satan ruined our race in the garden of Eden, saying to the woman, “Yea, hath God said, Ye shall not eat of every tree of the garden?” – as if to say, “An extraordinary restriction! – very capricious and arbitrary! Was it so in truth?”

But, as Scripture states, "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat" (literally, "eating thou shalt eat," that is, mayest freely and abundantly eat) "but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Assuredly it was nothing strange that the glorious God, in the act of giving to our first parents more than leave to regale themselves over the whole extent of that garden, should, without giving His reasons to them, restrict their liberty in a single instance; and it was all the less strange, that in the midst of the garden He had planted another tree, "the tree of life," in whose fruit, as often as they partook of it, He gave to them a kind of sacramental pledge that they should be raised, by and by, with their posterity, to a higher, immutable, everlasting life, on condition of their loyal obedience to His commandment. But that "liar and murderer from the beginning" said to the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The lie, alas, already found lodgment in her heart, since she not only recoiled not from the tempter and from entering into communication with him, but ventured to change the terms of both the liberty and the restriction: "Ye shall not eat of it, neither *shall ye touch* it, *lest ye die*;" as if to say, "Possibly we may not!" "And the serpent (following up his advantage at once) said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat"! So fallen man says, "'Thou art an austere man,' a hard master!" Well, we see that lying at the bottom of all here, in the character of the natural mind, unveiled in the day of final account, there comes out the "evil heart of unbelief," a fatal misjudgment of the adorable God, an entire heart ignorance of God, estrangement from God, believing the devil's lie about God, in place of God's blessed revelation concerning Himself.

II. **Second**, and inseparably connected with this first feature in the character of the natural man, see a second: **a dark, jealous dread of such a God, prompting the wish to be away from Him.** "*I feared thee, because thou art an austere man, a hard master!*" This fear is obviously that of dark distrust, jealousy, suspicion. It is the opposite of confidence, affection, love. How, in fact, *can* such a God be loved? Ask the Israelites if they love the

tyrant that demands the full number of bricks of them, without giving them the straw with which to make them. "I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow." It is the fear that "hath torment." There is a fear of holy reverence, begotten of faith, springing out of profound regard for the blessed God, and, in turn, deepening the regard from which it springs. But this is the fear of a slave beneath the master's lash, prompting, as I have said, the desire to be away from him.

Behold the earliest manifestation of it in our first parents, immediately on their committing the fatal sin. It is written, "And the eyes of them both were opened, and they knew that they were naked. . . And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Ah, it was well for them that God had come after them, calling to Adam, "Where art thou?" There is reason to think that both of them soon had the fear of dark and jealous dread replaced by a gracious fear; and faith in the devil's lie concerning God replaced by faith in His blessed revelation concerning Himself, in the covenant promise that the seed of the woman should bruise the head of the serpent! But behold the natural heart in every age, left to its own workings. "I hid myself"! Oh, listen to its language, "'Depart from us, for we desire not the knowledge of thy ways.' O God, if we can get but thy benefits, let us have as little to do with thyself as possible." This is the "evil heart of unbelief, in departing from the living God"! "I feared thee, because thou art an austere man." This is the fear of the doomed spoken of in the Book of the Revelation: "But *the fearful, and unbelieving*, and abominable;" the fear that springs from unbelief; from dark, jealous distrust of God. "I feared thee, because thou art an austere man!"

III. And now, connected inseparably with these two features of character of the natural heart, see the **third feature: an utter indisposition for all cheerful, active service of God.** "*For* I feared thee. Lord, behold, here is thy pound, which I have kept laid up in a napkin; *for* I feared thee, because thou art an austere man." Now, it is impossible to serve such a God; impossible, first, to love Him; and next, impossible to serve a God unloved. Oh, love is the spring of service; but distrust, jealousy, suspicion, are the death of it.

But this man thinks he has served God tolerably well. "Lord, behold, here is thy pound!" In the exceeding deceitfulness of his natural heart he contrives to persuade himself that he has given God no serious cause of offence. "Behold, here is thy pound, which I have kept laid up in a napkin."

It is the more strange that he should be able so to persuade himself, inasmuch as in his own words, "*thy pound*," he confesses that it was the property of another: of a Master who had lent it to him for a purpose, which, assuredly, was not that of keeping it laid uselessly up. Would you see what the purpose was? You have it in the thirteenth verse: "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." "Occupy," that is, trade diligently, "till I come." Oh, what is the whole Christian life but a busy commerce, a trading for God, for our own good and the good of all around us, for eternity? To this end has the Master lent us our time, mental powers, reputation, influence, property, with all spiritual privileges, saying, "Occupy till I come." But this man, along with all the myriads whom he represents, has contrived to forget all that, and to persuade himself that God too has forgotten it. "Lord," says he, "behold, here is thy pound!" What is this but that insolent contempt of God of which I spoke near the outset, as meeting in the natural heart with the dark, jealous dread of Him, "*Thy pound*," says he. "Lo, there thou hast *that is thine!*" In reality, the man's whole life had been a continued disobedience to the Master, rebellion against the Sovereign, robbery of the great Owner and Proprietor. Yet says he, "Lord, behold, here is thy pound, which I kept laid up in a napkin." The word "napkin" is to be noted. It means literally *a sweat cloth*: that with which some earnest labourer might wipe the sweat from his brow. But this man, having no occasion for any such cloth in toiling for *this* Master at least, has taken it to wrap the Master's pound in!

Oh, beloved, when God "will bring to light the hidden things of darkness, and make manifest the counsels of the hearts," it will be seen terribly that for one to have done no good in this world was to have done evil; that to have been useless was to have been mischievous; that not to have served God was to have served the devil; that not to have "gathered with Christ" in His kingdom was to have "scattered abroad"; that not to have been the loyal, loving servant of Christ was to have been His enemy, and at war with Him!

Look a moment at the solemn reply of the King. "Out of thine own mouth will I judge thee, thou wicked servant." Ah, the disguise is removed. "*Thou wicked servant.*" "*Thou fearful, and unbelieving, and abominable one!*" The King will not descend to dispute his character with the man. "Out of thine own mouth will I judge thee. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore gavest not thou my money into the bank that at my coming, I might have required mine own with usury? And he said unto them that stood by, Take from him the pound." O terrible word: all the things now taken away, from which might have come the hope of recovery! But that is not all.

The King also says, "Those mine enemies which would not that I should reign over them, bring hither, and slay them before me." Compare the words in the parable of the talents: "Cast ye the *unprofitable* servant into the outer darkness; there shall be weeping and gnashing of teeth." And again, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." These shall go into everlasting punishment!

I would have you to note – although it belongs less to my main theme – that, if you take the three features of character which we have seen in the text, and simply reverse them one by one, you shall have the whole character of God's regenerated child – of that heart of which it is written, "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Thus:

First, substitute that word of the apostle, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them," by the word which follows it, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." For heart ignorance of God, substitute the promise fulfilled, "I will give them a heart to know me, that I am the Lord." For the "evil heart of unbelief" which credits the devil's lie about God, substitute that heaven-born faith, "We believe and are sure that thou art the Christ, the Son of the living God;" "We have known and believed the love that God hath unto us." And now you have the foundation of the whole character of the new creature in Christ Jesus.

Secondly, for that dark and jealous dread which springs from unbelief, substitute the *love* that springs of faith, "We love him, because he first loved us;" "My beloved is mine, and I am his;" and there you have the new heart in its very *soul*. No doubt, there remains a great deal about God, His character and ways, which the believer is unable to understand and explain. But he is content to be unable, saying, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me." The old fear has given place to a new fear, the close companion of love, "Who shall not fear thee, O Lord, and glorify thy name?" "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader than the sea."

Thirdly, for the utter indisposition to God's service, substitute that heart for all service which asks, "Lord, what wilt thou have me to do?" "The love

of Christ constraineth us; because we thus judge, that if one died for all, then all died; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." True, the Christian's service, at the best, is full of imperfection, not only meriting no reward, but needing forgiveness every day and hour. But here is a Master, maligned by the devil as "austere" and "hard," who delighteth to crown the poor services of His people with mansions, cities, kingdoms! "Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him. Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities." Can it be doubted that, had the third servant come, saying, Lord, thy pound hath gained two pounds, he had been met with the like glad welcome, and with the gracious reward, "Be thou also over two cities"? "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "But the righteous shall go into life eternal!"

A practical inference or two before I close. First, *there is to be a judgment day.* Do you believe it? If there were none, this whole world would be a horrible enigma; a world in which any vile criminal could, after his crimes, do away with himself by one of those easy deaths which science tells us of, and it should be as well with him as with him who had diligently "served his own generation by the will of God, and fallen asleep." But, "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "He hath appointed a day, in the which he shall judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and

another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

Second, *how worthless, in that day, will be all merely negative religion.* "Lord, behold, here is thy pound, which I have kept laid up in a napkin!" As for attempts to occupy neutral ground in the kingdom of Christ, what dreams they are! The man who seeks for neutral ground here, has already taken his side with the devil against Christ. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." "He that is not with me, is against me; and he that gathereth not with me scattereth abroad."

Thirdly, note that this, properly speaking, *is not yet the Judge, but the Prophet, telling beforehand of the Judge, and of the judgment to come.* Thus, there is richest mercy even in the most terrible things we have heard from His lips. Oh, are there those before me whom the god of this world still blinds, lest the light of the glorious gospel of Christ should shine unto them? I bring you good tidings this day from the mouth of Jesus, "I counsel thee to buy of me" (elsewhere He says, "without money, and without price") "gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Oh that you were made to cry with Bartimeus, "Jesus, thou Son of David, have mercy upon me! Lord, that I might receive my sight!" Then, soon would *your* eyes be opened; and, knowing God's name, you would put your trust in him. And trusting, love him; and loving, serve Him; and serving Him, hear at length the blessed voice, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!"

Finally, I remind the children of God of their life-work, "*Occupy till I come.*" The whole spiritual life, as I said, what is it but a busy commerce; trading for God, and for the highest welfare of ourselves and others? See how the man of business attends to his secular calling; how his thoughts run ever on it; how he makes other things bend to it and its interests; how he economizes and arranges his time with a view to it; how he watches for ways of advancing it; how he insists on having definite security about all its affairs. Thus are you to "occupy," trade, in the grand spiritual business. And, remembering that the spring of all Christian service is faith and love, long and strive after advance in both. "Abide in Christ, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." ●

The Church of Rome at the Bar of History

Rev. John MacLeod, M.A.

A lecture given at the 1996 Theological Conference in Inverness

Part 1 - The Status Given to Tradition

MOST of those present here will be aware that a book bearing this title, *The Church of Rome at the Bar of History*,* has recently been published by the Banner of Truth Trust. The author is William Webster, a business man, living with his wife and children in Battle Ground, Washington, USA. The question at issue is: *Does the Church of Rome remain changeless in her message and authority as she claims?* The publishers tell us that William Webster answers the question “not by debating texts of Scripture but a straight appeal to the very area where the Church of Rome believes her case is strongest, the facts of history”. He shows that “much which Roman Catholicism now claims as part of her changeless creed was both unknown to the Church Fathers of the early centuries and directly contrary to what they teach.” This paper is based on Webster’s book, draws extensively from it, and constitutes what might loosely be called an extended review.

It is one of the very foundation doctrines of the Free Presbyterian Church of Scotland that the Bible is the Word of God, inspired, infallible and inerrant. The Westminster Divines in framing their Confession deemed it most appropriate and necessary to affirm at the outset that the Scriptures of the Old and New Testaments were of Divine origin, and hence the altogether reliable source of all the doctrines which they subsequently set down in the systematic, orderly manner which makes their finished document the peerless statement of the Christian faith that it is.

It was to be expected that if an Antichristian system was to be devised that the main thrust of its opposition would be directed against the doctrine of inspiration. The discrediting of the Word of God was the aim and policy of Satan from the beginning of history. More subtil than any beast of the field which the Lord God had made, he said unto the woman – “Yea, hath God said, Ye shall not eat of every tree of the garden?” – with the result that the seeds of doubt in regard to the veracity of God were for the first time sown in the mind of a creature bearing the Divine image. Let us not for a moment forget that the Word of God attributes the very origin of popery and the appearance of the man of sin and son of perdition on the stage of history to Satanic craft; his coming was predicted to be “after the working of Satan with all power and signs and lying wonders”, and the facts of history bear testimony to this being so.

Principal Cunningham draws attention to the fact that “since the fall of man

*Available from the FP Bookroom, Glasgow, at £.95 (paperback).

there have been three leading forms of the true religion, all embodying the same fundamental principles – the Patriarchal, the Jewish, and the Christian. The great enemy of mankind having secured a most important advantage in man's fall, has exerted himself to corrupt and pervert each of these forms of the true religion, and to make them subservient to the accomplishment of his own purposes. He has displayed his cunning in this respect, by adapting his measures, not merely to the leading features of man's depraved nature, but likewise to the particular circumstances in which men in these different periods were placed, the degree of light which they enjoyed, and the character of the dispensation under which they lived. Under his agency the Patriarchal religion degenerated among the mass of mankind into Paganism; the Mosaic into that state of things which is described in the Gospel history, and which, for want of a better word, may be called Pharisaism; and the Christian religion into Popery. . .

“The leading feature of Paganism is idolatry; that is, worshipping those who are no gods, or worshipping God by images. . . Pharisaism was a complete perversion of the true religion as revealed by God through Moses, and had a very striking resemblance to Popery, especially in these important particulars: That it was founded not upon the written Word of God, but upon the traditions of men; that the true ground of a sinner's hope was obscured, if not overthrown, by a principle of self-righteousness; that personal religion was supposed to consist in the observance of outward rites and ceremonies, rather than in genuine holiness of heart and life; and that to a considerable extent the authority of the divine law was made void by human traditions. The Sadducees may be fitly regarded as representing the Infidelity which, in certain circumstances, has been generally the fruit of the prevalence of Popery; and the union of the Pharisees and Sadducees, in opposing the Lord Jesus Christ, bears a striking resemblance to the combination of Papists and Infidels in the present day in opposing the true Protestantism of the Bible. . . The history of the rise and progress of Popery in the world, independently altogether of its connection with true religion and the salvation of souls, exhibits a very extraordinary series of events, which could not easily be explained, except by means of the information given us upon the subject in Scripture. The most obvious reflections (which must occur even upon a most superficial examination of the history of Popery, and which can only be confirmed by more extensive acquaintance with the subject) are, that the Church of Rome pursued with unwearied zeal and perseverance the grand object of the subjugation of the Christian world to her sway – the possession of an absolute control over the consciences and property of men; that she displayed singular skill and ingenuity in taking advantage of every circumstance which could promote her end, and in accommodating her plans to the situation in which she

found herself placed; and that she never scrupled to trample upon the laws of God and man, whenever this seemed for the time expedient. This view of Popery, which a mere survey of its history obviously suggests, is fully confirmed by an examination of the system itself, which, in all its doctrines, rites, and ceremonies, is plainly intended and admirably adapted to make men the abject slaves of their spiritual superiors, and to elevate the priest to an influence which no human being ought to possess over another."

Thus did Cunningham identify the Church of Rome. Unlike many in our day, he clearly had no difficulty in subscribing to that section of the Westminster Confession which identifies its pope with that man of sin. In his view all the predictions found in 2 Thessalonians, Chapter 2, verses 3 to 13, had been fulfilled in the history of the Church of Rome and he maintained that its future progress would be marked by "'all deceivableness of unrighteousness'; that is, by every species of fraud, fitted and intended to deceive men." Towards the end of the twentieth century, according to Cunningham's analysis, we would expect to find the Church of Rome, at the bar of history, utterly condemned: and that is what Webster demonstrates very clearly to be the case.

The status given to Tradition

The Church of Rome does not ostensibly deny the authority of Scripture. The effect of doing so would be to set it apart from the true Church of Christ in too plain a manner; it would place too great an extension of clear blue water between it and the rest of what is called Christendom; and Satan was far too subtil a strategist to adopt that approach. In setting up his counterfeit religion, his policy has continued to be that which had been so successful in Eden at the beginning; that being, of course, the undermining of the authority of the Word of God.

To the books which constituted the accepted canon of Scripture up to that time, the Council of Trent was to add the Apocrypha, pronouncing an anathema on all who would not accept its decision to do so. But not resting satisfied with that innovation, which placed writings, some of which consist of childish fables and inculcate questionable morals, side by side with books accepted for centuries as divinely inspired, Tradition was, in addition, to be given a place of equal authority with Scripture, the one complementing the other, and it is on that basis that the Church of Rome claims Divine authority for the introduction of those erroneous doctrines and practices which it now holds, and which mark it out as being no Church of Christ but a synagogue of Satan. Thornwell says, "Determined as the Pope and his legates were to suppress the Reformation, which had then been successfully begun, and to perpetuate the atrocious abuses of the Roman court, they commenced the work of death, by poisoning the waters of life at the fountain. In the sentence

immediately succeeding the anathema, we are given to understand that the preliminary measures in reference to faith were designed to indicate the manner in which the subsequent proceedings of the Council touching questions of doctrine and order should be conducted. That settled the proofs and authorities to which in all their future deliberations they intended to appeal. As Luther was to be crushed, and as the armoury of God's Word furnished no weapons with which this 'incurable heretic' could be convicted of error, a stronger bulwark must needs be raised to protect the abuses and cover the corruptions of the Church of Rome. . . Without the Apocrypha and unwritten tradition, the holy Fathers were unable to construct an embankment sufficient to roll back the cleansing tide of life which Luther was endeavouring to pour into the Aegean stable of Papal impurity and filth. The awful plunge was consequently taken, and these spurious books and lying legends were made standards of faith and of equal authority with God's holy Word." Even as recently as last October, Cardinal Hume, in issuing a document which has been described as blatantly political and pro-Labour Party, made the assertion that his Church's teaching and wisdom were based on the Bible *and* tradition.

It is abundantly clear, as Webster points out, that the Saviour accepted as authentic the Hebrew Old Testament canon, which consisted of the same thirty-nine books that are still found in our Bibles. The Apocrypha were not included, nor did the Lord Jesus ever quote from these books, and neither did the writers of the New Testament Scriptures do so at any time. That is highly significant and so also is the fact that such men as Josephus, the Jewish historian, and all the leading early fathers of the Church, such as Augustine, Athanasius, Origen and Jerome, all regarded the Apocrypha as non-inspired writings and unworthy of a place in the canon of Scripture. The *New Catholic Encyclopedia*, an authoritative Roman Catholic source, quoted by Webster, affirms that it was not until the sixteenth century that the Roman Catholic Church established the canon of the Old Testament. The same body has the effrontery to claim that the Reformers' teaching on *sola scriptura* was unknown before the sixteenth century! "What right," Webster asks, "does any council or individual have to change the canon received by the Jews, to whom according to the New Testament had been committed the very *oracles of God*?"

You will remember that Cunningham referred to Pharisaism as descriptive of that form of religion into which the true religion practised in Israel from Sinai onwards had degenerated through Satanic agency. Interpretations of the law as given by the leading teachers of Judaism had come to be of equal authority with the Word of God, and the disciples of Christ were roundly condemned on account of the disregard which they showed towards this body of teaching known as the tradition of the elders. The Pharisees believed that to

disobey the tradition was to disobey God and it was this that brought the Saviour's severe denunciation upon their heads. Far from commending them, he censured them for teaching as doctrines the precepts of men, for neglecting and setting aside the commandment of God; in short, invalidating the Word of God by their traditions which they handed down. Webster reminds us that the Saviour used Scripture to correct these traditions and teachings which had become corrupted, and that He is to be our exemplar. "To be acceptable to God, both traditions and the teachings which undergird it must at all times conform and be subordinate to his inspired Word. Thus we see that the principle of *sola scriptura* is a biblical teaching and principle." Paul's trenchant denunciation of the Galatian heresy draws our attention to the manner in which Christ's faithful disciples were to acquit themselves when placed in situations where the denouncing of error and the defending of the truth became imperative. They followed the teaching and example of their Divine Master. "The Church of Rome," to quote Webster again, "partly defends its tradition under the notion of 'development of doctrine'. That is, that the apostles left truth in germ in the Scriptures which took centuries to develop fully. Teachings, implicitly recorded in Scripture, are slowly over time more fully revealed by the Spirit of God as he gives deeper understanding. This is a clever theory. No-one denies that there can be a development in understanding the deep truths of Scripture over time, but the theory now under consideration cannot legitimize Roman Catholic tradition for it fails in two very important tests – the test of Scripture and the test of history."

Applying the test of history, it is discovered that the leading early Fathers held fast to the principle of *Sola Scriptura* and did not give any place to tradition when it came to determining matters relating to faith and practice. "Irenaeus makes it clear, as does Terullian, that there was no truth left dependent upon oral transmission. The entirety of the message of the faith was committed to writing by the apostles." A secret oral tradition independent of Scripture and which did not conform to the teaching of Scripture was in their view and at that time a gnostic heresy. The *content* of the apostolic tradition which had been handed down to them consisted quite simply of a summation of the foundation doctrines of the Old and New Testaments, and what is found on comparing the distinctive teachings of the Roman Catholicism to what these early Fathers regarded as apostolic tradition is that the Roman Catholic Church has added to the rule of faith teachings which were not part of the teaching of the early Church. It is clear from the writings of Cyril of Jerusalem (fourth century), whose view on these matters may be regarded as representative of the views commonly held by the Fathers

as a whole, that there was no oral tradition independent of Scripture. Webster affirms that "the concept of tradition as being oral in nature and a separate source of revelation independent of Scripture was clearly not the view of the early Church nor that of the Church for centuries after the patristic age. Until as late as the fourteenth century the Church viewed the Scriptures as the only source of revelation and the ultimate authority in all matters related to faith and morals. But late in the Middle Ages the concept of oral tradition being itself a source of revelation developed." In the middle of the fifth century there began to emerge a body of recognised Church Fathers as interpreters of Scripture and their interpretations were eventually to be accorded the status of authoritative 'tradition'. Apparently the Word of God was still to be regarded as the final authority, tradition remaining subordinate to it, but the authority of Scripture came to be identified with their supposedly correct *consensus of interpretation*. "This concept of *universal consent* is a principle which took root in the Church and influenced all the theological debates which followed throughout the ensuing centuries." It was later officially adopted by the Council of Trent. The relevant part of its decree reads as follows: "Furthermore, to check unbridled spirits, it decrees that no one relying on his own judgment shall, in matters of faith and morals pertaining to the edification of Christian doctrine, distorting the Holy Scriptures in accordance with his own conceptions, presume to interpret them contrary to that sense which holy mother Church, to whom belongs to judge of their true sense and interpretation, has held and holds, or even contrary to the unanimous consent of the Fathers, even though such interpretations should never at any time be published."

Just over three hundred years afterwards, the First Vatican Council in 1869-70 reaffirmed this decree in almost identical terms and this remains the authoritative position of the Roman Catholic Church to this day. What is, however, discovered when the test of "unanimous consent" is applied to the specific teachings of Romanist tradition is that this "*unanimous consent of the Fathers*" on which the Roman Catholic Church's authority rests is a complete illusion, because such a consent is historically non-existent.' The fact is that the early Church adhered to the principle of *sola scriptura* and the Roman Catholic Church's teaching on tradition is both unbiblical and unhistorical. The inescapable conclusion is that the Council of Trent and subsequent ecumenical Roman Councils have sanctioned teachings, using tradition as a source of revelation, which are contrary to Scripture but the acceptance of which, nevertheless, the Roman Catholic Church maintains is necessary for salvation.

A Catechism for the Instruction of Communicants

By Andrew Thomson, D.D. (1779-1831)

Continued from page 275 in the last issue

Questions Nos. 123 to 137 (some of which have been edited)

NOTES: The last instalment dealt with the duty of the communicant to examine himself with regard to having the graces of love and new obedience, prior to partaking of the Lord's Supper. This instalment deals with preparation by prayer before communicating, and the communicant's exercise while partaking.

123. Question. *Is anything more than the self-examination that we have been considering necessary for you before you partake of the Lord's Supper?*

Answer. Yes: I should be frequently engaged in earnest prayer to God.

124. Q. *For what are you to pray on that particular occasion?*

A. I should pray that God would enable me to examine and prove myself, and to see the real state of my heart and character; that He would give me further views of divine things; that He would bestow upon me grace for duty, and increase the graces within me; that He would confirm my faith, inflame my love, strengthen my hatred of sin, and my resolutions to be holy; and especially, that He would give me His Holy Spirit, to lead and guide me to the Table of the Lord, and to be with me while I am celebrating the ordinance.

125. Q. *In whose name should you put up these prayers?*

A. In the name of the Lord Jesus Christ, who is the "one mediator between God and men" (1 Timothy 2: 5).

126. Q. *What do you mean by putting up your prayers in the name of Christ?*

A. I mean, not merely making use of His name, but trusting at the same time with all my heart to His merits alone, for the acceptance of my prayers, and the obtaining of the blessings that I ask.

127. Q. *What encouragement have you for asking these blessings from God?*

A. The Holy Spirit is said "to help our infirmities" (Rom 8:26) in this respect. Christ Himself is our "advocate with the Father" (1 John 2: 1). And He expressly declares, "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21: 22), in so far as they are conducive to the glory of God and for our own good.

128. Q. *Is not prayer an exercise in which you should be engaged habitually at all times, as well as before or during the celebration of the Lord's Supper?*

A. Yes: prayer being the communion of the soul with God, I cannot pretend, with any appearance of reason, to have a true sense of religion, unless prayer be my daily and habitual exercise.

129. Q. *What does Scripture say on this subject?*

A. "Continue in prayer, and watch in the same with thanksgiving" (Colossians 4:2); "Pray without ceasing" (1 Thessalonians 5: 17); "Men ought always to pray, and not to faint" (Luke 18: 1); "Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Philippians 1: 6).

130. Q. *Are these expressions to be understood literally?*

A. No: if they were understood literally, it would be impossible to comply with them, without neglecting every duty but prayer alone: they only mean that we should have constantly in our minds a spirit of devotion and supplication, which shall frequently express itself in addresses to God at the throne of grace.

131. Q. *Does not prayer include something more than petition?*

A. Yes: it includes also adoration of God, confession of sin, and thanksgiving for mercies received.

132. Q. *In what way should these be particularly expressed with a view to your partaking of the Lord's Supper?*

A. I should adore God for the harmonious display of His perfections, especially of His justice and mercy, which He made in our redemption, as represented in this ordinance. I should make a humble and sorrowful confession of my sins, as a part at least of the procuring cause of my Saviour's sufferings, when "His body was broken and His blood was shed" upon the Cross. And I should acknowledge, with the warmest gratitude, the many great and precious blessings which God communicates through the death of His well-beloved Son, whom I am to remember at His Holy Table.

133. Q. *Should your prayers on this occasion be confined to yourself?*

A. No: I should also pray particularly for my fellow-communicants, and for the ministers who are to dispense the ordinance.

134. Q. *What prayers should you put up in behalf of the ministers?*

A. That they may feel the importance of the work in which they are engaged, that they may be strengthened for the performance of their solemn duty, that they may be enabled to speak a word in season for our edification and comfort.

135. Q. *Do you trust in the ministers for the efficacy of the Sacrament, that you thus pray for them?*

A. No: I trust to the divine blessing, as that which alone can make this or any other ordinance effectual as a mean of salvation: but in the ordinance of the Supper the ministers are appointed to act a very important part; and surely it is my duty to pray earnestly that they may be qualified for doing it with success.

136. Q. *What prayers should you put up in behalf of your fellow-communicants?*

A. I should pray that they may be prepared according to the preparation of the sanctuary; that they may be acceptable guests at the Table; that all their graces may be in lively exercise when they are engaged in the solemnity; and that they may derive from it all the advantages which it is intended to convey.

137. Q. *What should be your conduct when seated at the Lord's Table, and partaking of the sacramental elements?*

A. I should consider that I am not merely in the presence of my fellow-men, who may be imposed upon by the appearance of sanctity, but in the presence of God Himself, who cannot be deceived, to whose eyes the inmost recesses of my heart are open, and who has declared that, "the hope of the hypocrite shall perish." I should therefore "keep the feast, not with the leaven of malice and wickedness, but with the unleavened bread of *sincerity* and *truth*" (1 Corinthians 5: 8).

I should have a pious and spiritual frame of mind, as well as great decency of outward behaviour: I should study to banish the cares of the world, to repress every sinful thought, and to devote my whole attention to the sacred service that is going on: I should rejoice that I am admitted to such a great privilege, and rejoice "with trembling" when I think how unworthy I am to enjoy it.

I should meditate with the most ardent affection and gratitude on the character, and sufferings, and death, of that gracious Redeemer, who said, "Do this in remembrance of me." I should have believing views of that great atoning sacrifice which He offered up for sin, and know and feel, that, when I eat the bread and drink the wine, I assent in the most solemn manner, to the merciful and holy covenant that He sealed with His blood.

I should now surrender my soul and my body, my heart and my life, to Him who "loved me and gave Himself for me" (Galatians 2: 20). I should resolve, over the memorials of His death, and in the strength of divine grace, to "glorify God in my body and in my spirit, which are His" (1 Corinthians 6: 20), by denying myself sinful gratifications; by "perfecting holiness in the fear of the Lord" (2 Corinthians 7: 1); and by living, as much as lieth in me, in peace and charity with all mankind.

To be concluded

The Day of Deliverance

Thomas Halyburton's account of his obtaining salvation

I CANNOT be positive about the day or hour of my deliverance, nor can I satisfy many other questions about the way and manner of it. But this is of no consequence if the work is in substance sound, for "the wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). Many things about the way and manner we may be ignorant of, while we are sufficiently sure of the effects. As to these things, I must say with the blind man, "I know not: one thing I know, that, whereas I was blind, now I see" (John 9:25). . . .

That which yielded me this relief was a discovery of the Lord, as manifested in the Word. He said to me, "Thou hast destroyed thyself; but in Me is thy help" (Hos.13:9). Now the Lord discovered to me, in the manner afterwards to be mentioned, several things, which I shall here take notice of.

1. He let me see that "there are forgivenesses with Him" – that with Him "there is mercy, and plenteous redemption" (Psl. 130:4, 7). He made all His goodness pass before me, and He proclaimed His name: "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, who will be gracious to whom He will be gracious, and will show mercy to whom He will show mercy" (Exod. 33:19; 34:5). This was a strange sight to one, who before looked on God only as "a consuming fire" (Heb. 12:29), which I could not "see and live" (Exod. 33:20).

2. He brought me from Sinai and its thunderings to Mount Zion, to the Mediator of the new covenant, and to the blood of sprinkling that cleanseth from all sin, and speaks better things than the blood of Abel (Heb 12:22, 24). He revealed Christ in His glory. I now, with wonder, "beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). And I was made to say: "Thou art fairer than the sons of men."

3. Hereon He let me see that He who had before rejected all that I could offer was well-pleased in the Beloved: "Sacrifice and offering Thou didst not desire; mine ears hast Thou opened: burnt offering and sin offering hast Thou not required. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God" (Ps. 40:6-8)

4. Hereby I was further fully satisfied that not only there was forgiveness of sins and justification by free grace, "through the redemption that is in Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past,

through the forbearance of God" (Romans 3: 24), but I also saw with wonder and delight in some measure, how God by this means might be just in justifying even the ungodly who believe in Jesus (Romans 4:5). How was I ravished with delight, when made to see that the God in whom, a little before, I thought there was no hope for me or any sinner in my case, if there were any such, notwithstanding His spotless purity, His deep hatred of sin, His inflexible justice and righteousness, and His untainted faithfulness pledged in the threatening of the law, might not only pardon, but, without prejudice to His justice or other attributes, be just in justifying even the ungodly! The reconciliation of those seemingly inconsistent attributes with one another and with the salvation of sinners, quite surprised and astonished me.

5. The Lord further opened the gospel call to me, and let me see that to me, even to me, was the "word of this salvation sent" (Acts 13:26). All this was offered to me; I was invited secretly to come and "take the water of life freely" (Revelation 22:17), and to come in my distress unto this blessed rest: "Come unto Me, all ye that are weary and heavy laden, and ye shall find rest for your souls" (Matthew 11:28).

6. He, to my great satisfaction, gave me a pleasant discovery of His design in the whole – that it was that no flesh might glory in His sight (1 Corinthians 1:29, 31), but that he who glories should have occasion only to glory in the Lord; that He might manifest the riches of His grace, and be exalted in showing mercy; and that we in the end might be saved, to the praise of the glory of His grace, who made us accepted in the Beloved (Ephesians. 1:6, 7; Isaiah. 30:18).

7. The Lord revealed to my soul that full and suitable provision made in this way against the power of sin; that as there is righteousness in Him, so there is strength, even everlasting strength, in the Lord Jehovah, to secure against all enemies (Isaiah 45:24). In Him there is sweet provision made against the guilt of sins, that through the power of temptation His people may be inveigled into: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John 2:1-2).

8. When this strange discovery was made of a relief, wherein full provision was made for all the concerns of God's glory and my salvation in subordination thereto, my soul was by a glorious and sweet power carried out to rest in it as worthy of God, and every way suitable and satisfying in my case: "They that know His name, will put their trust in Him" (Psalm 9:10; 119:93).

From the Memoirs of the Life of Thomas Halyburton - See review on page 344

Examining my State for Eternity

Donald Duff's account of being helped by Halyburton's Memoirs

I MAY tell you that, owing to certain circumstances, I was led of late to examine my own state for eternity, and to endeavour to determine if I was really what I profess to be, or was I a hypocrite? And I came at length to this conclusion, that since the free grace of God, reigning in righteousness through Christ Jesus, can take a sinner out from under condemnation, and can impart to him a nature at variance with sin, I am not altogether without hope of being found right at last.

While I was weighing this matter, a person who knew nothing of the exercise of my mind happened, strange to say, to recommend me to read the "Memoirs of Thomas Halyburton." The book was in the house, so I took it up partly from curiosity; but on going through it, I found such remarkable likeness in his experience to my own, that I thought there was an over-ruling Providence in being guided to it at that time. And although he is far ahead of me in many things, both before and after his conversion, yet as to the substance of what he relates, I make bold to say that if he was a converted man, I am not a hypocrite; although the Lord knows I would willingly sit at the feet of such a man and count myself less than the very least of such.

But how increasingly few are they becoming with whom we can take counsel as to these things. How few who can give helpful light on the case of a tried soul, or on the case of the Church of God. And even when we meet together in connection with the exercises of religion, how empty is our conversation, and how little savour of godliness is on our speech. Indeed, it is coming to be considered out of place to speak one to another of the hopes and fears, of the trials and deliverances, that attend the poor people of God in their wilderness journey. This cannot but be displeasing to the Lord, and may be one reason why there is so much cause to take up the language of the prophet: "O, the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night?"

From: Letters of the late Donald Duff, Stratherrick, The Free Presbyterian Magazine, Vol. 13.

Book Reviews

Memoirs of Thomas Halyburton edited by *Joel R. Beeke*

Publishers: Reformation Heritage Books. Hardback, xxvii plus 317 pages, price £22.50, but available from the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow G3 6LE, at the reduced price of £18.95.

THIS is a Reformed classic of spiritual experience that we cannot recommend too highly. It contains the autobiography of the Rev. Thomas Halyburton (1674-1712), together with eye-witness accounts of his extraordinary death-bed. With Gillespie before him and M'Cheyne after him, Halyburton was another of the stars of the Scottish Church whom the Lord removed at an early age; in his case at 37 years old.

We would have to agree with Archibald Alexander when he said, "There is no production of the kind, in which the exercises of the human heart, both before and after regeneration, are so distinctly described." Exceptionally helpful is Halyburton's systematic analysis of the Lord's dealings with him. Here we have a systematic theology of the heart. The Bible's doctrine of experimental religion could hardly be made more manifest. Again and again he concludes the description of a certain aspect of his experience by quoting a remarkably apt Scripture text. And then what light shines from God's Word as it is seen in its true spiritual meaning.

Here is an effective antidote to the shallowness that too often passes for true Christianity today. "Follow my advice," writes Halyburton, "study the power of religion: it is the power of religion, and not a name, that will give the comfort I find." No soul that took to heart these faithful counsels would wake up in eternity with a lie in his right hand. At one point he himself was saying, "I knew there was some change; my question was, Was it the right one?"

Here is a safe guide for concerned souls. Halyburton knew both law and gospel by deep experience, and how to apply them to the consciences of men. Here are clear directions from Mount Sinai's convictions to Mount Calvary's pardons, and all the way to Mount Zion's consolations, from one who travelled that way himself.

Here is sweet comfort for God's afflicted people. They are happy and blessed indeed, who can recognise in the exercises of Halyburton something of their own experience (in substance if not in degree). When this latter-day Philip joins their chariot and is used to open up their case as though he could see into their innermost souls, truly they can go on their way rejoicing, saying, "My Beloved is mine and I am His."

Here is wise counsel for ministers of the gospel. Halyburton's labours in the ministry did not last for long, but they were blessed by the Head of the Church who called him into the work. This stirring record of his ministerial experiences, and his deathbed exhortations to fellow ministers, expound and apply Paul's words with great power: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

We are indebted to Reformation Heritage Books for this finely produced reprint, the first since 1847. "It is worthy of a place in every family."

Rev. Keith M. Watkins

Accuracy of Translation by *Robert Martin*.

Published by the Banner of Truth Trust, large paperback, 95 pages, price £4.95. Available at the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow G3 6LE.

THIS is a reprint of a book written by an American Baptist minister and originally printed in 1989, dealing primarily with the New International Version of the Bible. He provides a useful critique of the assumptions underlying such versions – in particular the principle of dynamic equivalence. This principle allows translators to give the general sense of a sentence – as they understand it – rather than striving to give, as far as possible, a word-for-word rendering of the originals. But the author concludes, “Since the inspiration of the Bible is both verbal and plenary (i.e., since inspiration extends to the very words of Scripture, and equally to all the words of Scripture), and not just dynamic (i.e., the idea that inspiration has to do with only the ‘ideas’ or ‘thoughts’ of the Bible), then the accuracy of translations must be judged by principles which reflect a recognition of this most fundamental truth concerning the nature of the Scriptures. But is the dynamic equivalence philosophy of translation ultimately consistent with such a recognition? I do not believe that it is.”

And he makes this his central conclusion: “The NIV is not worthy of becoming the standard version of the English-speaking world. Its accuracy is suspect in too many ways.” He also makes this highly relevant observation: “The idea in some places seems to be that more people will read their Bibles if they have one of the simpler dynamic translations, like the NIV. This may or may not be so; I do not know. I suspect that spiritually-minded folk have always read their Bibles and studied diligently those parts ‘hard to be understood’ (2 Peter 3:16). I do know, however, that sacrificing precision for simplicity is no bargain. Inaccurate and paraphrastic Bible translations cannot but contribute to the further erosion of theological precision in the decades to come.”

However, readers should note that Appendix C: *The Textus Receptus and the Text of the New Testament*, is unsatisfactory. In spite of the author’s arguments, it is important that our translations be based on the Textus Receptus, which avoids certain corruptions which entered some copies of the text of the New Testament in the centuries after it was originally written. With this reservation we are glad to see this book back in print.

Rev. K. D. Macleod

Protestant View

The Church of Rome's crocodile tears

A "statement of repentance" was read by a French Roman Catholic bishop, in the presence of other Roman Catholic Bishops, on the site of the Drancy transit camp through which thousands of Jews passed on their way to Nazi death camps. The statement was supposed to express the Roman Catholic Church's repentance for failing to denounce the Vichy regimes's anti-Jewish laws. But Rome's repentance cannot be construed as anything other than crocodile tears.

The fact is that the Vatican did more than fail to denounce anti-Semitic activities – it actually colluded with Nazi regimes and condoned their atrocities. Rome was also responsible for the massacre of hundreds of thousands of Serbs in Croatia in 1941-2. And then it helped to smuggle war criminals out of Europe, using gold, the Simon Wiesenthal Centre thinks, taken from victims of Nazi ethnic cleansing to finance its human smuggling operations.

Last July, says a recent report in the *Daily Telegraph*, "a United States Treasury document based on intelligence information was published accusing the Vatican of keeping tons of Holocaust gold for Croatia's Nazi puppet regime and Ante Pavelic, the Ustashe founder. The looted gold was allegedly deposited in the Vatican vaults by Ustashe leaders for safekeeping."

Rome ever has been, and is, a cruel, destructive system. Scripture predicts that it, itself, shall be destroyed: that the Lord shall consume it with the spirit of his mouth, and destroy it with the brightness of His coming, 2 Thessalonians 2:7, and for this we ought to pray. □

Notes and Comments

Divorce wrecks lives down through the years

A study by a London School of Economics academic reveals that the children of divorced parents do less well in their lives regardless of whether their parents are rich or poor. These children were more likely to bear or to father a child as teenagers, their marriages were more liable to end in divorce, or their other relationships were more likely to collapse.

"Parental divorce may be directly implicated, in that children of these unions carry a legacy of doubt and vulnerability about forming and maintaining long term relationships," says the report.

Those liberal commentators who say that easier divorce is a good thing and that social and economic circumstances have more effect than divorce on how children grow up have their views flatly contradicted by the report.

The report concludes that “undoubtedly, children benefit from being raised in an emotionally and economically secure two-parent family.”

Yet again, God’s creation appointment is shown to be best and for the best. “Marriage is honourable in all, and the bed undefiled,” Heb 13:4. J. R. T.

Consequences of Darwinism

SWEDEN’S reputation for tolerant liberalism has recently been dented by the revelation of an officially authorized programme, begun in 1935, of sterilization for “social undesirables”. During a period of 41 years, 60,000 Swedes were sterilized on such grounds as being “racially mixed” or of “low social standing”. One lady, now 72, fell victim to this policy as a teenager because she had learning difficulties: it turned out later that her problem was nothing worse than shortsightedness – she needed glasses!

It was the same philosophy which was pursued in Nazi Germany with such fearful consequences in an effort to produce a pure master race. Even a secular organ like *Time* magazine can see that it is a philosophy which has its roots in the theory of evolution: “Such attitudes derived from social theorists who distorted the implications of natural selection discovered by Charles Darwin.” Granted that Darwin was not guilty of developing his theories to the extent that others did in the earlier part of this century, the fact remains that he provided the perfect foundation for doing so. No distortion of Darwin’s principles was necessary: it was an altogether reasonable deduction from his ideas. If the forces of evolution had brought the human race into existence and had taken it to the present stage of development then surely, the argument went, evolution could be helped along so that mankind could reach even higher levels of progress. The authorities in the state would then be allowed to determine who would be allowed to bear children and who must not.

A similar policy was pursued in other countries, including the USA. The magazine *Creation ex Nihilo* has pointed out (in its September-November, 1997 issue) that the presiding judge in the American Supreme Court, which heard a case on the subject of compulsory sterilization in 1924, was Oliver Wendell Holmes, “an influential Darwinist who laid the legislative foundation for many of the advances of secular humanism in the United States”. Because of his Darwinism, he has been described as finding “it difficult to take morality seriously”. Not surprisingly then, the court held that it was acceptable for the state to compel the sterilization of those who were “socially inadequate”. But in practice this definition has included the

blind, the deaf, sufferers from TB, epileptics, the poor and the homeless.

Evolution is false. God has revealed to us in the Scriptures that He created the world in six days. It is clear also that evolution is dangerous. Not only were thousands of women sterilized unnecessarily in an unacceptable policy of interference with natural (that is, God-created) reproduction, but it has deceived multitudes into believing that there is no God. It is surely part of God's judgment on this generation that the vast majority today believe a theory which should come across as an obvious lie. Even when its consequences are exploded, especially because of the clearly racist overtones of compulsory sterilization policies, everyone seems prepared to continue with the theory that led to those policies in the first place. Truly, "the carnal mind is enmity against God"! K. D. M.

African Mission News

ZIMBABWE

THE Foreign Mission Committee has engaged Miss Maaije van de Graaf from Holland, who is well qualified in management nursing, to work as a nurse at Mbumba Mission Hospital. It is hoped that her Zimbabwean entry procedures will be processed, and her work permit granted, by the beginning of next year.

Mr Ian MacLean, the administrator of our Kenyan Mission, visited Zimbabwe last month to help with the ongoing building of the new house for Miss Graham, the Headmistress of John Tallach Secondary School. It is expected that the house will be ready for her return from furlough.

It is intended that Mr MacLean will visit Zimbabwe at regular intervals, to help Mr James Mpofu with the inspection and supervision of building projects, and also with transport problems. □

KENYA

THE Rev John Goldby, the minister of our Kenyan Mission, writes, "We were thankful for the necessary and helpful visit of Rev. J. MacLeod and Rev. J. R. Tallach. There have been so many developments here in a very short time and not a few problems. Matters which had been proving difficult are now to a large extent resolved and the affairs of the mission, we trust, are on a better footing for the future. A young developing child requires more attention than one who is older. So it is with the mission work here.

"We are very glad to have a qualified teacher with us now, Catherine Mackenzie from Laide, whom I am sure will be a great asset both in the spiritual and the educational spheres. The new School programme has got off to a flying start under her capable supervision. Miss Henrietta Burgraaf is now

back after her nursing orientation course in Nairobi. Miss Peta van der Ridder is doing the same course and expects to be away for a few months.

"At present we are suffering a water shortage, due to lack of rain. Water is once again being taken in by our lorry from the River Gucha at Ogembo.

"Our Dutch friends have kindly provided £25,000 for the provision of an operating theatre." It will be in the main building where the outpatient's clinic presently is. The clinic itself, with an enlarged laboratory, is presently being relocated in the basement floor where the main water tank formerly was.

Mr MacLean writes, "The three-roomed school [for staff children], being built at the bottom of the hospital garden, is at foundation stage. A grassy area will also be formed for a playing area."

"We continue to experience problems with the maintenance of vehicles" says Mr Goldby, "partly because we have no one on the mission with adequate mechanical skills. Sharing transport also brings its problems."

Of the principal work of the Mission he says, "There are many opportunities for preaching the Gospel here on weekdays as well as Sabbath. The fact that the people are still on the land and most, sadly, without regular employment, means that they are free to assemble at any time."

Mr MacLean adds, "Many are the opportunities to visit homes and have family worship, and we try to keep Saturday afternoons free for this work. Often, when we gather in a home, many neighbours come in, attracted by the psalm singing."

Mr Goldby continues, "Frequently we see people who have walked for two or three hours to attend the Sabbath services in Sengera. We also meet people from other districts beside the way and in house to house visitation who ask us to come to their areas. When we respond to these calls we find groups of between 40 and 60 people waiting to hear the preaching of the gospel. Although the primary work is going on at Sengera we do try to answer these calls to preach in nearby locations. It may be that by such work one of the lost sheep of the house of Israel may be found. Many no doubt have motives other than their spiritual needs moving them to attend services, but that is inevitable given the sinful state of natural man whose mind is not only enmity against God and not subject to the law of God, but '*neither indeed can be*' (Romans 8:7) . . .

"It is the Spirit of God alone who can produce spiritual desires in the souls of men. Therefore to Him that we must look, taking up the beautiful prayer of the Church for the influence of the Holy Spirit, 'Awake O north wind; and come thou south; blow upon my garden.' (Song 4:16). What a change the answer to this prayer would bring not only upon the souls of God's people but upon the congregations of the Church both at home and abroad." □

Planned Visit to Eastern Europe

ONCE leave of absence has been obtained from the Western Presbytery, I hope, God willing, to visit Eastern Europe for three Sabbaths, leaving on Friday, 7th November, and returning on the 25th.

On this occasion I intend to fly to Odessa via Kiev. I hope to spend some days in Kiev, visiting our small group there. However, I intend to spend the three Sabbaths in Odessa with the small gathering of believers who assemble every Sabbath for public worship. I expect to spend much of my time explaining to them, at their request, some doctrines of Scripture as summarised in *The Shorter Catechism* and *The Westminster Confession of Faith*.

It is my intention also, on behalf of the Dominions and Overseas Committee, to purchase food in Kiev and Odessa at wholesale prices to give to certain needy persons in Kiev and Odessa.

I had hoped to travel to the Ukraine by our mission vehicle as usual, but the requirements for entry having become more stringent recently, it was not possible to prepare in time to travel this way. This is a great pity because we are not able to take the Bibles and literature we normally take to the Ukraine. Prior to the implementing of these stringent regulations, the Trinitarian Bible Society had granted us "Words of Life" Scripture calendars for distribution in the Ukraine: 10,000 in Russian and 10,000 in Hungarian. However, when the TBS was notified of our difficulty in preparing for the Ukraine it undertook to dispatch the calendars to three addresses in Kiev, Odessa and Nagydobrony. I hope the calendars for Kiev will arrive there before I do, for there are numerous contacts in Kiev to whom we normally distribute calendars and other literature.

We are still searching for a suitable van to replace the present vehicle, which has covered many thousands of miles and has served us well. The new vehicle must be an integral van to serve the dual purpose of carrier and sleeping quarters. The state of our Eastern Europe Fund at the moment does not allow us to buy a vehicle, and we appeal to our people to consider this need and endeavour to help.

We hope that our printing of *The Westminster Confession of Faith* in Russian will be ready this month. We have obtained the copyright of the translation from the Reformation Christian Ministries, U.S.A., to whom we are greatly indebted. We are also preparing the Confession of Faith and the Larger and Shorter Catechisms for printing in the Ukrainian language. These have been translated by a Ukrainian, the Rev. M. Fesenko, in Canada, who also printed them. He has distributed almost all that he printed, and had little hope of doing another print. He was more than delighted when he heard of our interest in the work and our wish to print more copies. He is 98 years old and very alert. However, in his translation only some of the Scripture proof texts are given in full, the large majority being Scripture references only. Mrs N.

Hopkins, in England, is presently changing the Scripture references to full proof texts, and is also making some small improvements to the translation.

We commend this work also to your prayerful interest and support. "But to do good and to communicate, forget not: for with such sacrifices God is well pleased," Hebrews 13:16.

Rev. D. A. Ross

Church Information

MEETINGS OF PRESBYTERY (D.V.)

NORTHERN: At Dingwall on Tuesday, 18th November, at 2.00 pm.

SOUTHERN: At Glasgow on Tuesday, 11th November, at 3.00 pm.

WESTERN: At Laide on Tuesday, 4th November, at 6.00 pm.

SKYE: At Portree on Tuesday, 10th February, 1998, at 11.00 am.

OUTER ISLES: At Stornoway on Tuesday, 4th November, at 1.00 pm.

AUSTRALIA and NEW ZEALAND: At Auckland on Friday, 23rd January, 1998, at 9.00 am.

ZIMBABWE: At Bulawayo on Tuesday, 10th March, 1998, at 11.00 am.

DAY OF HUMILIATION AND PRAYER

THE Synod has appointed that "Wednesday, 10th December, 1997, be kept as a day of humiliation and prayer throughout the Church, to acknowledge our enormous transgressions and backslidings both nationally and ecclesiastically, and to implore the Lord for His own glory to shine upon us favourably, by the outpouring of His Holy Spirit in the name of our Lord Jesus Christ."

CHESLEY, CANADA, COMMUNION SEASON

THE sacrament of the Lord's Supper will be administered in the Cheley Congregation on Sabbath, 9th November, D.V. It is expected that the Rev. K. Watkins, London, will conduct the services during the communion, commencing on Thursday, 6th November. For information, contact Mr G. Schuit, Tel No. 519 363 2502.

Rev. A. McPherson, Int. Moderator

PUBLICATIONS FUND

BY appointment of Synod, the Special Collection, on behalf of the Publications Fund, is due to be made in congregations during the month of November, D.V.

R. A. Campbell, General Treasurer

THEMBISO / E.S.M. SUPERINTENDENT'S POST

THE post of Superintendent for Thembiso Children's Home and Ebenezer Scripture Mission has been left vacant.

Applications for the post are therefore invited from interested, mature persons, possibly with some teaching and administration experience. Overseas workers can come as Church Workers. (An overseas applicant can enter the country as a "Church Worker").

Please include copies of certificates and a *curriculum vitae* with your application. A clean, current driver's licence will be an added advantage.

Applications to be submitted by 30th November, 1997, to: **The Mission Administrator, The Free Presbyterian Church of Scotland in Zimbabwe, 9 Robertson Street, Parkview, Bulawayo, Zimbabwe.**

Acknowledgements of Donations

THE GENERAL TREASURER acknowledges with sincere thanks the following donations:

Bookroom Fund: Anon., £7.55, per M. M. M.

Eastern Europe Fund: A friend, Skye, £10.

Jewish & Foreign Mission Fund: Anon, Canada (Sep), Can \$100; Friends, England, £300.

CONGREGATIONAL TREASURERS acknowledge with sincere thanks the following donations:

Bracadale: *Struan Church, Where most needed*, envelope in plate, £20, per treasurer.

Dornoch: *Eastern Europe Mission*, Anon., £40, per Rev. D.J. MacDonald.

Edinburgh: *Congregational Funds:* From the estate of the late Mrs. E. Stewart, Inverness, £400, per James Stewart & Co., Solicitors, Inverness; *Sustentation Fund:* Anon, £50, per D. M. Campbell, *Hearing Aid System in Church Hall*, J. N., £100, per envelope in plate.

Gairloch: *Congregational Funds:* Friend, Skye, £50; Friend, Lewis, £10; Anon, £100; Anon, £10; Anon, £30; Anon, £100; Anon, £50; Friend, North Uist, £20; Friend, Skye, £50; Friend, Skye, £100; From the estate of the late Annie Nicholson, £500; all per Rev. A.E.W. MacDonald

Larne: *Eastern Europe:* Anon, £100; *Communion Expenses*, Anon, £30; Anon, £10; all per Mr James A. Falconer.

North Harris: *Communion Expenses:* Friend, Leachlee, £40, per envelope in plate; M. M., Cluer, £10, per J. M. L.; Anon., £20, per envelope in plate; Friend, Tarbert, £10, per envelope in plate; MacQueen Street Friend, £20, per J. N.; *Bus Fund:* M.M., Cluer, £10, per J. M. L.; *Where Most Needed:* Friend, Kyle, £50; Friend, Back, £10; both per Rev. R.M.

North Tolsta: *Trinitarian Bible Society:* Anon., £10; Anon., £5; Anon., £10; Anon., £10; Anon., £9.50; Anon., £4.50; Anon., £36.45; Mrs. C. Graham, 39 N.T., £40; all per plate. *Congregational Purposes:* In memory of our beloved parents, £20, per Treasurer. *Heating:* Anon., £20, per Treasurer. *Fabric Fund:* Treasured memories, £100, per Treasurer; Friend of the cause, Breasclate, £10; Anon., £10, per plate; *Sabbath School outing:* Anon., £10, per plate; *To be used where most needed:* In memory of loved ones, £200, per D.M.K. *Sustentation Fund:* Anon., £30; Anon., £40; Anon., £20; Anon., £25; Anon., £20; Anon., £20; Anon., £20; Anon., £20; Anon., £20; all per plate.

Portree: *Where Needed:* Friend, £100, per S. Y. M.; *Sustentation Fund:* Friend, £10; Friend, £20; both per S.Y.M.; *Door Collection:* M. M., £10, per envelope in plate; *Dominions and Colonial Fund:* M. M., £20, per envelope in plate; *Eastern Europe:* Anon, £5, per envelope in plate; *Bus Fund:* Anon, £5, per envelope in plate.

Raasay: *Where Most Needed:* Dutch Friends, £5, per Rev. J. R. Tallach; Hector, £10, per treasurer; *Car Fund:* Stormoway friends, £4, per Rev. J. R. Tallach; Anon., £50; Envelope in Plate, £20; both per treasurer; *Church Door Collection:* Anon., £200, per treasurer.

FREE PRESBYTERIAN PLACES OF WORSHIP

SCOTLAND

- ABERDEEN:** Church and Manse. Sabbath 11.30 am and 6 pm, and on 1st Wednesday of month at 7.30 pm, in Room 7, New Rooms Building, University of Aberdeen. For further information contact Mr R Bruce. Tel: 01224 868196.
- APPIN:** Church. Camusterrach Brae. Sabbath 11 am and 6.30 pm; 2nd, 4th and 5th Tuesday of the month at 7 pm. Manse. Sabbath 1 pm.
- ARMADALE:** Church. Sabbath 6 pm. Prayer meeting, Tuesday 7.30 pm (alternate weeks). Rev. D. J. Macdonald, MA, FP Manse, Evelix, Dornoch.
- ARMADALE and STRATH: BROADFORD:** Sabbath 12 noon. Prayer meeting, 1st and 3rd Tuesday of month at 7 p.m.
- BORTHALONG:** Sabbath 3.30 pm; alternate Wednesdays 7 pm. **STRUAN:** Sabbath 12 noon and 6 pm; alternate Wednesdays 7 pm. Rev G G Hutton, F P Manse, Broadford, IV49 4AQ. Tel 01471 822353.
- BREASCLETE:** Sabbath 12 noon and 6 pm; Thursday 7 pm.
- DINGWALL and BEAULY: DINGWALL (Hill Street):** Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. **BEAULY (Balblair):** Sabbath 6.30 pm, Thursday 7.30 pm. Rev N M Ross, BA, 10 Achary Road, IV15 9JB. Tel and Fax: 01349 864351. E-mail: Compuserve 100756, 75 or Internet 100756.75@compuserve.com.
- DORNOCH:** Sabbath 11.30 am. Prayer meeting: Tuesday 7.30 pm (alternate weeks). Rev. D J MacDonald, MA, FP Manse, Dornoch, Sutherland, IV25 3RD. Tel: 01862 811138.
- ELMARTON:** Milburn Crescent. Sabbath 11.15 am and 6.30 pm; Prayer meeting, Thursday 7.30 pm. Manse: 30 Barloan Crescent. Tel: 01389 726550.
- FINDCEE:** Manse — No services.
- FINDOON:** Church. No F P Church services at present.
- FYNNBURGH:** Church, Sabbath 11 am and 6.30 pm. Thursday 7.30 pm, Gilmore Place, Tel: 0131 229 0649. Manse, Tel: 0131 447 1920.
- GARR, by DAVIOT:** Sabbath 12 noon and 5.30 as intimated; Thursday 7.30 pm (fortnightly). **STRATHERRICK:** Sabbath as intimated; Thursday 7.30 pm (fortnightly); **TOMATIN:** Sabbath as intimated; Wednesday 7.30 pm (fortnightly).
- GLASHADDER:** As intimated.
- GLASSBORO, by WILLIAM:** Church and Manse. For F P Church services contact Mr Ian MacKinnon. Tel: 01855 821308.
- GLASSBORO (Ross-shire):** Sabbath 11 am and 6.30 pm. Prayer Meeting in Strath, Thursday 7.30 pm; **INVERASDALE:** Sabbath 3.30 pm. Rev A E W MacDonald MA. Tel: 01445 712247.
- GLASGOW:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Donald MacLean, 104 Baronald Drive, G12 OHY. Tel: 014357 2315.
- GLENDALE:** Sabbath 12 noon and 6 pm; Thursday 7 pm. **VATTEN:** Sabbath 12 noon and 6 pm, Wednesday 7 pm.
- WATERNISH:** Services as intimated locally. Manse: Tel: 01470 511205.
- GREENOCK:** 40 East Hamilton Street. Sabbath 11 am; Thursday 7.30 pm.
- HALKIRK:** Church and Manse. Tel: 01847 831758. 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: 01463 712872.
- HARRIS (North): TARBERT:** Sabbath 12 noon and 6 pm; Tuesday 7 pm. **KYLES SCALPAY:** Wednesday 7 pm as intimated. **STOCKINISH:** Thursday 7 pm. Rev Roderick MacLeod BA, F P Manse, Tarbert. Tel: 01859 502253.
- HARRIS (South): LEVERBURGH:** Sabbath 12 noon and 6 pm. **SHEILEBOST and FINSBAY:** Sabbath 12 noon (except first Sabbath of month). **SHEILEBOST:** Wednesday 7 pm, **NORTHTON:** Wednesday 7 pm (monthly); **LEVERBURGH and STROND:** Thursday 7 pm (fortnightly); **GEOCRAB:** Thursday 7 pm (or as intimated). Rev K D Macleod, BSc, F P Manse, Leverburgh, HS5 3UA. Tel: 01859 520271.
- INVERNESS:** Chapel Street, IV1 1PF, Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev D Boyd, M.B.Ch.B, 11 Auldcastle Road, IV2 3PZ. Tel: 01463 712872.
- KAMES, Tighnabruach:** Services as intimated. Contact C D MacPherson. Tel: 01700 811417.
- KINLOCHBERVIE:** Manse: Tel: 01971 521268. Sabbath 11.30 am, Tuesday 7.30 pm, **SCOURIE:** Sabbath 6 pm.
- KYLE OF LOCHALSH:** Sabbath 6.30 pm, Manse Tel: No: 01599 534933. **PLOCKTON:** No F P Church services at present. Contact Rev Donald A. Ross Tel: 01445 731340.
- LAIDE (Ross-shire):** Sabbath 12 noon and 6 pm; Wednesday 7 pm. Rev Donald A Ross. Tel: 01445 731340.
- LAIRG:** Church and Manse. No FP Church services at present. See Dornoch.
- LOCHCARRON:** Church and Manse. Sabbath 11 am and 6 pm; Wednesday 7 pm. **KISHORN:** 1st and 4th Sabbaths of month 3 pm; 3rd Monday of month 7 pm; **ARDENEASKAN:** 2nd Monday of month 7 pm.
- LOCHINVER:** Church and Manse. Sabbath 6 pm. **STOER:** 12 noon.
- NESS:** Sabbath 12 noon and 6 pm; Wednesday 7 pm. Manse. Tel: 01851 810228.
- NORTH TOLSTA:** Sabbath 12 noon Gaelic, and 6 pm English; Thursday 7 pm; 1st Monday of month 7 pm. Manse. Tel: 01851 890286.
- NORTH UIST: BAYHEAD:** Sabbath 12 noon and 6 pm; Thursday 7.30 pm (fortnightly). **SOLLAS:** Sabbath 12 noon; Tuesday 7.30 pm. **CLADDACH:** Wednesday 7.30 pm (fortnightly). Rev Alex Morrison. Tel: 01876 510233.
- OBAN:** Church and Manse. No F P Church services at present.
- PERTH:** Church: Pomarium, off Leonard Street. Sabbath 11 am and 6 pm. Thursday 7.30 pm. Rev A. McPherson, 11 Mavisbank Gardens, Burghmuir, Perth. Tel: 01738 442992.
- PORTREE:** Sabbath 12 noon and 6.30 pm; Wednesday 7 pm (Church Hall). Rev Fraser MacDonald MA, FP Manse, Portree, IV51 9ES. Tel: 01478 612668.
- RAASAY:** Sabbath 12 noon and 6 pm; Wednesday 7 pm. Rev Dr James R Tallach, FP Manse, Raasay, Kyle, IV40 8PB. Tel and Fax: 01478 660216.
- ROGART:** Church. No F.P. Church services. See Dornoch.
- SHIELDAIG:** Sabbath 12 noon and 6 pm; 1st, 3rd and 5th Tuesday of the month at 7 pm. Manse. Tel: 01520 755259.
- STAFFIN:** Sabbath, 12 noon and 5 pm, Wednesday 7 pm. Rev. B. G. Whear, B.A., F.P. Manse, Staffin, IV51 9JX. Tel: 01470 562243.
- STORNOWAY:** Sabbath, Gaelic 11 am and English (in Hall) 11 am; English 7 pm; Tuesday 7.15 pm (Sandwick) Thursday 7.30 pm (Stomoway). **ACHMORE:** Sabbath 12 noon and 6 pm; Tuesday 7 pm; **SWORDALE:** Wednesday 7.30 pm (as intimated). Rev John MacLeod MA, 16 Matheson Road, Stornoway, HSI 2LA. Tel: 01851 702755.

TAIN: Church and Manse. FEARN: Church. No F P Church services meantime. See Dornoch.
 UIG (Lewis) MIAVAIG: Sabbath 12 noon Gaelic, 6 pm English- Wednesday 7 pm. VALTOS: as intimated locally. Manse.
 Tel: 01851 672251.
 ULLAPOOL: Sabbath 11 am and 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449
 WICK: Church. No F P Church services at present. For Calthness F P Church services see Halkirk. Contact Rev D Boyd,
 Inverness Tel: 01463 712872.

ENGLAND

BARNOLDSWICK: Kelbrook Road, Sabbath 10.45 am and 6.30 pm, Friday 7.45 pm. Contact Mr R Middleton, 4 Rhodes
 Close, Haslington, Crewe, Cheshire, CW1 1ZF. Tel: 01270 255024.
 LONDON: Zoar Chapel, Varden Street, El. Sabbath 11 am and 6.30 pm; Wednesday 7 pm. Rev Keith Watkins, 5
 Kempshott Road, Streatham, London, SW16 5LG. Tel and Fax: 0181764 5436.

NORTHERN IRELAND

LARNE: Station Road. Sabbath 11.30 am and 6.30 pm; Wednesday 7.30 pm. Manse, 23 Upper Caimcastle Road, Larne
 BT40 2EF. Tel: 01574 274865. Further information from Mr John Thomson, Tel: 01574 278751 or Mr James
 Falconer, Tel: 01574 273294.

AUSTRALIA

GRAFTON, NSW: 172 Fitzroy Street. Sabbath 11 am and 7 pm; Wednesday 7.30 pm. Rev E A Rayner BA, 90 Victoria
 Street, Grafton 2460. Tel: 066 423404.
 SYDNEY, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am and 6.30 pm, Tuesday 7.30 pm.
 For further information contact Mr C. MacKenzie, 4 Islington Street, Mt Pleasant, 2749. Tel: 047 30 2797. E-mail:
 calvin_mackenzie@onaustralia.com.au

CANADA

CHESLEY, ONTARIO: Manse and Church, 40 Fourth Street, S.W. Sabbath 10.30 am and 7 pm, Wednesday 8 pm.
 Contact Mr Gerrit Schuit, RR2, Chesley. Tel: 519 363 2242.
 TORONTO, ONTARIO: Church and Manse. No FP Church services at present.
 VANCOUVER, BRITISH COLUMBIA: Fifteenth Avenue and Main Street. For FP Church services contact Mr John
 MacLeod, 209-750 East Seventh Avenue, Vancouver, BC V6E 1S1.

NEW ZEALAND

AUCKLAND: 45 Church Street, Otahuhu. Sabbath 11 am and 7 pm; Wednesday 7.30 pm. For further information contact
 Mr C van Kralingen, 3 Earls Court, Manurewa. Tel: 09 232 2222.
 GISBORNE: 463a Childers Road. Sabbath 11 am and 7 pm; Wednesday and Saturday 7.30 pm. Rev J A T van Dorp, 14
 Thomson Street, Gisborne. Tel: (06) 868 5809.
 TAURANGA: Girl Guide Hall, 17th Avenue. Sabbath 11 am and 7 pm. For further information contact Mr Dick Vermeulen,
 Tel: 07544 3677.
 WELLINGTON: 4 Rewa Terrace, Tawa. Sabbath 11 am and 4 pm, Wednesday 7.30 pm. For further information contact
 Mr N Hicklin, 19 Turkington St, Tawa, Wellington. Tel: 04 232 7309.

ZIMBABWE

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

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