

The Free Presbyterian Magazine

**Issued by the Free Presbyterian Church of Scotland
Reformed in Doctrine, Worship and Practice**

“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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Moderator of Synod: Rev G G Hutton BA, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.

Clerk of Synod: Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU; tel: 0208 309 1623, e-mail: JMacL265@aol.com.

Assistant Clerk: Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.

General Treasurer: Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283, fax 0141 332 4271, e-mail: wc.fpchurch@btconnect.com.

Law Agents: Brodies WS, 15 Atholl Crescent, Edinburgh, EH3 8AH; tel: 0131 228 3777.

Clerks to Presbyteries:

Northern: Rev G G Hutton BA, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.

Southern: Rev H M Cartwright, MA, 8 Colinton Road, Edinburgh, EH10 5DS; tel: 0131 447 1920.

Western: Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.

Outer Isles: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520271.

Australia and New Zealand: Rev J A T van Dorp, 14 Thomson Street, Gisborne, New Zealand; tel: 06 868 5809.

Zimbabwe: Rev S Khumalo, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131.

Zimbabwe Mission Office: 9 Robertson Street, Parkview, Bulawayo; tel: 002639 62636, fax: 002639 61902, e-mail: fpchurch@mweb.co.zw.

Residential Care Homes:

Ballifeary House, 14 Ness Walk, Inverness, IV3 5SQ; tel: 01463 234679.

Leverburgh Residential Care Home, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA; tel: 01859 520296.

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Editor: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Tel: 01859 520271; e-mail: leverburgh@lineone.net. Unsigned articles are by the Editor.

Editorial Board: The Editor, Rev H M Cartwright, Rev N M Ross, Rev D W B Somers et.

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Communions

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

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

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

April: Second Sabbath: Gisborne, Leverburgh, Staffin; **Third:** Chesley, Laide; **Fourth:** Glasgow, Grafton; Mbuma.

May: First Sabbath: Aberdeen, London; **Second:** Achmore, New Canaan, Donsa, Kinlochbervie; **Third:** Edinburgh; **Fifth:** Auckland, Chiedza.

June: First Sabbath: Farr, Perth; **Second:** Nkayi, Santa Fe, Shieldaig; **Third:** Lochcarron, Uig; **Fourth:** Bulawayo, Gairloch, Inverness.

July: First Sabbath: Beauty, Raasay; **Second:** Bonar, Staffin, Wellington; **Fourth:** Struan; Cameron.

August: First Sabbath: Dingwall; **Second:** New Canaan, Somakantana, Leverburgh; **Third:** Laide; **Fourth:** Vatten; **Fifth:** Stornoway, Tomatin, Zenka.

September: First Sabbath: Breascleite, Chesley, Lame, Sydney, Ullapool; **Second:** Halkirk, Mnaka, Portree; **Third:** Tarbert; **Fourth:** Barnoldswick, Ingwenya, North Uist.

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

November: First Sabbath: Applecross; **Second:** Glasgow; **Fourth:** Aberdeen; **Fifth:** Chiedza.

December: First Sabbath: Singapore; **Third:** Bulawayo, Santa Fe, Tauranga.

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“Take not Thy Holy Spirit . . . ”

As we approach the end of 2009, the religious and moral outlook in Britain remains bleak. God continues to be very largely ignored by Government and people. Year after year, legislation pours out of Parliament but never, it seems, is it considered remotely possible that God may have declared His mind on some aspect of whatever area of human conduct is being further regulated. Or if it is abundantly clear that God has spoken – declaring, for instance, that homosexual behaviour is abominable – His revelation must be steadfastly ignored and the nation directed to conform to the norms of godless, secular thinking.

Church buildings abound in all parts of the country. While many of them have been closed down and converted into flats or offices or even nightclubs, the majority remain open; yet in how many of these could one hope to hear a sermon which even vaguely resembles the central scriptural message of sin and salvation? One fears they are comparatively few.

But bleak though the outlook is, there is still a remnant according to the election of grace. The Lord has not forsaken us altogether. We still have reasons for thankfulness. The Holy Spirit is still at work, though He has seriously departed from us. Sinners are still being born again; God’s children are still making their way towards heaven in dependence upon their Saviour.

Notwithstanding the human propensity for formality in religion, the abundance of churches reminds us of other times in history, when the Holy Spirit was poured out. We may let our minds drift back to, for instance, the period of the Reformation 500 years ago, when a seismic change took place in many parts of Europe that was, at bottom, the result of the Spirit’s work.

In 1559, following the five-year reign of militantly-Roman-Catholic Queen Mary, Queen Elizabeth had now been a year on the throne of England, and a new church settlement was in place. Although that settlement left much to be desired, the gospel was again being preached in many pulpits throughout the country. And convinced Protestants who, during Mary’s reign, had been forced to take refuge in continental cities such as Frankfurt and Geneva, were now back in England and again making their influence felt.

Meanwhile, in Scotland, 1559 found John Knox back from Geneva for the last time to assume leadership of the movement which, in God's good providence, was to lead to national recognition of the Protestant religion the following year. The unwillingness of the present Scottish government to commemorate next year the anniversary of the Reformation in Scotland reflects two facts: (1) The Reformation was a clear statement that the Bible is completely true and its teachings utterly dependable, so that everyone is under an absolute obligation to receive these teachings and to follow them out in their lives. (2) The Reformation was an equally-clear statement that Roman Catholic doctrines are false, blasphemous and dangerous.

Both these statements show that the minds of those, such as Knox, who articulated them had been enlightened by the Holy Spirit. Equally, the fact that neither of them is popular today shows that the work of the Holy Spirit is now very much restrained. This is an age when "truth is fallen in the street" (Is 59:14), and what most people want is to be able to do and say and believe whatever they please and feel no responsibility before God to receive what He has revealed.

Since the Reformation, the Holy Spirit has often been poured out in abundance on the hearts of needy sinners in various parts of the United Kingdom. That abundance is no longer to be seen, and we are in danger of the Holy Spirit being entirely withdrawn from this country – though we should bear in mind that the influences of the Holy Spirit will never be entirely removed from the world, for there will always be some to fear God "as long as the sun and moon endure, throughout all generations" (Ps 72:5).

Britain deserves that the Lord would take His Holy Spirit away because of how we have rejected Him and His ways. His judgements in Old Testament times were thus described: "He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness"; and the reason why these judgements were inflicted is at once spelled out: "for the wickedness of them that dwell therein" (Ps 107:33,34). Similarly, when the rivers of gospel blessings dry up and spiritually-prosperous districts are turned into barrenness, we have to ask: Is this not the result of the sins of those who dwell there? As we consider our position today we cannot avoid remembering the sinful unbelief of so many in the churches during the last 150 years or so: they rejected the authority of the Scriptures and gave human reason free rein in deciding what may be believed in both religion and morals and what may be rejected.

In such a situation, God's people would do well to remember David's petition: "Take not Thy Holy Spirit from me" (Ps 51:11); let them also cry: Take not Thy Holy Spirit *from our nation*. Yet what hope can we have that

such a petition will be heard? If we focus on what we deserve, the answer to our question must be: Absolutely none. But such a focus ignores the fact of *grace*; it is to a gracious God we are to come with our petitions, and there is a gracious Mediator in whose name we may present them.

The Church has been commissioned to spread the gospel everywhere, even in generations when the Holy Spirit has been largely withdrawn and when there is a danger of even more serious judgement being imposed. But the Church has not been left to act alone; the great King, her Mediator, has promised her: “I am with you always, even unto the end of the world” (Matt 28:20). If He is with her, He *will* work by the Holy Spirit. Accordingly, there is every reason for the Church not only to pray that the Spirit would not be taken away, but also that He would be poured out to a vast extent, even in a generation as undeserving as ours.

Did Jerusalem deserve the outpouring of the Holy Spirit on the day of Pentecost, particularly so soon after they “by wicked hands” had “crucified and slain” the Lord of glory? Manifestly not. But the disciples had been praying consistently and earnestly in the upper room since the ascension of their Master and, in His grace, the Lord had been pleased to hear them and to pour out the Holy Spirit. For Christ had “ascended on high . . . led captivity captive . . . received *gifts* for men; yea, *for the rebellious* also” (Ps 68:18). And prominent among these gifts for rebellious sinners was the Holy Spirit, to subdue their rebellion and make them willing to follow Christ in the paths of new obedience.

Did Scotland and England and various other European countries in the sixteenth century deserve the great work of the Holy Spirit during the Reformation? Again, manifestly not. And we would be hard pressed to identify any body of godly people who were then praying consistently and earnestly for an outpouring of the Spirit. So, while there were no doubt scattered individuals and small groups who were crying to God to come and work in the power of His Spirit, we may recognise all the more clearly the grace of the one who said, long centuries previously: “Before they call, I will answer” (Is 65:24).

In spite of the bleakness of the spiritual landscape around us, in this and other countries, we must never lose sight of God’s grace and power. We must never lose sight of the fact that He hears prayer, even the prayer of the weakest of His children in the most discouraging of circumstances. We have every reason to plead that the Lord would not take His Holy Spirit from us but, further, that He would pour out the Spirit to an unprecedented extent. We have the encouragement of the promise: “The earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Is 11:9).

Moses' Choice¹

A Sermon by Charles J Brown

Hebrews 11:24-26. *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.*

There are two principal ways which God uses in His Word to direct our minds to His law – precept and example. Each method has its own advantages. Precept has the advantage of greater exactness and accuracy, example of greater persuasiveness. Precept is more precise in conveying its information; but example, by embodying the precept in living characters and showing its practicability, has a special fitness for winning the heart and the affections. In the character of Moses, as it is here drawn by the inspired writer, there are set before us some of the most difficult – yet necessary and fundamental – lessons that belong to a Christian's life. While God is commending them to us, arraying them in the loveliness of an eminently-attractive example, let us attempt, as we go along, to apply them to ourselves by way of trial, encouragement and direction, according to our differing needs.

To enter into the spirit of this passage, it will be right to refresh our memories with the brief accounts given elsewhere of the earlier days of Moses, in Exodus 2:1-11 and Acts 7:21-23. After comparing these passages, there can be little doubt about the period to which the Apostle refers when he speaks of Moses, having come to years, refusing to be called the son of Pharaoh's daughter. It was when, at age of 40, as Stephen informs us, "it came into his heart to visit his brethren, the children of Israel".

During the first 40 years of his life, Pharaoh's daughter had treated him as her own son; and the conjecture is not altogether without support in the inspired narrative, as well as in Jewish tradition, that he was designed ultimately to succeed to the crown. However this may be, it is certain that he had received the education and the general treatment which were proper to the grandson of so great a monarch, that he had cultivated all the learning of his age and country with that success which would have qualified him to act an important part in the court of Egypt, and that his prospects of worldly advancement were altogether of the brightest kind.

Moses, however, had heard of the promises the God of heaven had made of old to Abraham, Isaac and Jacob, his ancestors. Though the condition of

¹Reprinted, with editing, from *The Scottish Pulpit*, vol 3. Brown (1806-84) was then a minister in Anderston, Glasgow; he later moved to Edinburgh.

his countrymen was then such as seemed only to throw contempt upon them, he believed these promises. He believed that Messiah would yet come of the despised seed of Abraham and that Jehovah would bring His people into the earthly Canaan. But he also believed that, as God had covenanted to be the God and portion of His people, He had prepared for them a far more glorious inheritance than this – an inheritance corresponding in excellence and duration with His own infinite resources, to which He would bring all His faithful servants in due time, whatever their condition might be in this transitory world.

Through the power of this divine faith dwelling in his soul from day to day, Moses lost all relish for the pleasures, the honours, and the people of Egypt. Amidst the gaieties and splendour of its court, his heart was with his brethren, the thought of whose iron bondage made pleasure nauseous to his soul. Up to this period, indeed, he had been led by the providence of God to remain in the court of Egypt, that he might there acquire that knowledge of the world and of the arts and sciences which was destined to prove of so much service to him in his future role of legislator and leader of Israel. But that end had now been fully answered. Moses had seen that God was to deliver his people by his hand, and that he could not permanently retain his present rank without renouncing his allegiance to Jehovah; so he cheerfully cast the court of Egypt behind him, refusing any longer to be called the son of Pharaoh's daughter.

To see the glory of that victory which, through faith, Moses thus achieved over the world, notice the particular circumstances in which he abandoned his relation to the daughter of Pharaoh. We are told that it was when he was "*come to years*". It was not the rash act of impetuous youth but the cool, deliberate choice of maturer years. Neither was it the act of one who had grown grey in the service of the world and was casting it away at length in disgust when he could no longer retain it or shine among its followers. It is not uncommon for men, after giving the vigour of their powers to sin and the devil, to offer the fag-end of them to God – hoping first to get all that Mammon can give, and then all that Christ can give.

Moses, at 40, a man of the finest accomplishments – which qualified him to shine in any station, even the highest – cast the Egyptian court behind him. Neither was the country which he forsook any contemptible object of worldly ambition. It was full of sin to be sure, but that would have been no disparagement of it in the eye of an unholy man; and we know that it was illustrious for wealth, for magnificence and for every kind of learning. It is also noteworthy that, had Moses desired an excuse for remaining in the court of Egypt, he might have found a very plausible one in the plea of gratitude

to his benefactress, whose kindness in sparing his life and treating him as her son seemed to deserve another response than refusing the honour. Duty to God outweighed all this with Moses.

We shall find new and interesting light thrown upon the feelings and conduct of Moses in verse 25: he refused to be called the son of Pharaoh's daughter, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season". Observe, in the first place, the state for which Moses deliberately exchanged the ease and affluence of Pharaoh's court. It was a state of positive affliction. He did not exchange one set of worldly comforts for another, but a palace for a life of difficulty, danger and self-denial, in connection with a people who were utterly despised and lay helpless beneath the rod of powerful oppressors.

But, whatever attractions the *pleasures* of the Egyptian court might have for others, they had none for the soul of this man; the afflictions for which he exchanged them were sweetened to him by the consideration that they were the afflictions of Israel – identified with the cause and the people of his God, for you will notice again here the expression, "affliction *with the people of God*". It was not mere patriotism or love of kindred that influenced the choice of Moses; he chose to suffer affliction with the people of God as such, and for the cause of God as his cause, like another kindred spirit of a later period: "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory".

While the choice of Moses was thus a religious choice, it was also in the highest degree rational; indeed, religion and right reason always coincide. It is very probable that some of those in Pharaoh's court who witnessed the conduct of Moses would set him down as a man in whom superstition had gained the ascendancy over reason and common sense. They were the fools, however, not he. He chose rather to suffer affliction with the people of God, than enjoy the pleasures of sin "*for a season*". He considered that, even if the pleasures of the luxurious court were more attractive in themselves than they were to him, still they were perishing. At best they could be enjoyed for only a few years, and even for these few years they could not be enjoyed without drawing down the displeasure of an infinite God. He argued, on the other hand, that the afflictions he might be called to endure were likewise but for a season and would speedily give place to a blessedness whose excellence they were not worthy to be compared with.

O that men of the world who talk of reason would but follow reason; that they would seriously reflect how short-lived – if they will not let us say how intrinsically contemptible – are those pleasures for whose sake they are content to live as if there were no eternity, as if there were either no God

or if it did not matter whether His creatures acknowledge His authority or trample it under foot! If you could enjoy these pleasures always, then there might be at least some show of reason for preferring them above the favour of the blessed God. But when you consider how short is “the triumphing of the wicked”, how short also the afflictions of the righteous, and how glorious his everlasting portion, do you not see that you are truly playing the fool, and that the path which reason and religion alike point out is the choice of Moses when he turned his back on sensual and idolatrous Egypt and cast in his lot with the people of God?

To open up still further to us the views and feelings of Moses in refusing to be called the son of Pharaoh's daughter, it is added in verse 26 that he esteemed “the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward”. The reproach of *Christ* is the reproach cast upon the Church, the body of Christ – which He accounts His own reproach because of His unity to the Church and the love He bears to it. Christ was far beyond the reach of suffering in His own person when He said to Saul, “Why persecutest thou Me?” Observe also that the reproach of the Old Testament Church is called the reproach of Christ, for He was the king and head of it as well as of the gospel Church. Indeed, strictly speaking, there has never been more than one Church of Christ under different dispensations.

Now, when Moses made up his mind to abandon his relationship to Pharaoh's daughter, he was fully aware that he must not only endure affliction but also reproach, which is all the more difficult for a man to endure who has been accustomed to receive honour. He was about to make common cause with the despised and oppressed Hebrews, and he knew enough of the world to realise that, however much it might honour him while he did not openly protest against its ways, it would scorn and persecute him when he became an open and determined enemy to its procedure.

Not only did he leave the Egyptian court *in spite of* the world's reproach; we are here told that he actually esteemed its riches “greater riches than the treasures in Egypt”. The treasures of Egypt he accounted poverty, the reproach of Christ riches. It was not that he loved the reproach and hatred of men, nor that he was incapable of feeling them keenly, but he loved Christ more than the love of men. And if Christ and His people and cause must suffer reproach, he will have his share of it and will count himself more honoured in it than in the applause of the most magnificent court in the world.

Here again Moses acted not only religiously but rationally, “*for he had respect unto the recompense of the reward*”. He considered that all the treasures which Egypt or its king could bestow on him would speedily end

in vanity. On the other hand, he saw by faith that if Christ, the Almighty Redeemer of the Church, took such a concern in its reproaches as to esteem them His own, then He would not be content with bringing His people to the inheritance which He had covenanted to bestow on them; Christ would even turn their reproaches for His sake into riches by crowning them with more eminent tokens of His regard. Moses fixed his eye on the *consequences* of Christ's reproach and of Egypt's glory, clearly discerning that even the severest trials for Christ's cause were honourable, not only because of their connection with Him, but because they actually carried along with them the greatest and truest riches. By all these considerations he was sickened with the godless joys of the world and, glorying even in tribulations and reproaches, he took his leave of Egypt and all that pertained to it.

A great deal of very precious instruction may be drawn from this passage. I would remind you of some of the principal lessons which it teaches:

1. We have in the passage a fine illustration of the power of faith in overcoming the world. Here is a victory infinitely more noble than the conquests of Alexander; it was won by Moses over his own spirit and an ungodly world. He overcame "by faith", that faith which is "the substance of things hoped for, the evidence of things not seen". And "this is the victory that [still] overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

2. Learn from the passage that true faith is an operative principle, manifesting itself in such victories as these. Try by this test what your faith is worth. Did it ever manifest itself in mortification of the flesh, in self-denial, in the casting away of sinful pleasures for the sake of Christ?

3. True religion is the result of deliberation. When Christ is put in the one scale and the world in the other, true religion deliberately prefers Christ above all other things.

4. This passage reminds us that the Christian can more easily, through the power of those glorious realities which faith opens up to his view, renounce those sinful pleasures which he is called to renounce. On the other hand, the trials which he is called to endure are by the same means more easily borne.

5. The worst of Christ's cause is preferable to the best of the world's. Christ's reproach is preferable to the world's riches.

6. It is a particularly pleasing sight to witness a man exchanging the pleasures of sin for the service of God, while he might yet shine among the world's followers were he so disposed.

7. Christians may and ought to have respect to "the recompense of the reward" to quicken them in duty and strengthen them in the midst of difficulties and temptations.

8. Let us make use of the whole subject to encourage ourselves in the good ways of the Lord. Are we called to suffer afflictions for Christ's sake? "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Are we called to suffer reproach? "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." "Let us go forth, therefore, unto Him without the camp, bearing His reproach."

Calling the Sabbath a Delight¹

2. How We Should Keep the Sabbath

Rev H M Cartwright

As is common in the directions given to us in the Word of God, we are told how we are not to keep the Sabbath, as well as how we are to keep it. As long as those who have been brought by grace to love the Lord and His law have another law in their members warring against the law of their mind (Rom 7:23) they need to be exhorted not to be conformed to this world (Rom 12:2) and to deny ungodliness and worldly lusts (Titus 2:12). The Fourth Commandment is positive in its form but, when it comes into contact with human sinfulness, it opposes characteristically-sinful human behaviour.

We are to turn away our foot from the Sabbath. In these words we are warned against trampling the Sabbath Day under our feet. We can do this, not just literally by running marathons for charity, as some do, but by making it a day for doing what we want to do ourselves – rather than what the Lord requires of us, as good for ourselves and glorifying for Him. What we desire to do on this day should be in keeping with what the Lord desires us to do: not "doing thy pleasure . . . not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words".

Certainly, unnecessary travel and the innocent activities and pleasures which might be legitimate on other days are, when introduced to the Sabbath Day, means of trampling the Sabbath under our feet. But so also are the unspiritual and worldly thoughts and words and activities which are too much with us. This does not mean that we are to be inhuman or inhumane and ignore the common necessities and courtesies of life but we are to beware of the things of the everyday week intruding into the Sabbath in such a way as makes us unmindful of its holy nature and purpose and draws us away from God and from the holy exercises and pleasures for which it has been set apart.

The Westminster *Larger Catechism* (Ans 119) sums up the negative aspects

¹The first article, published last month, considered how we should view the Sabbath.

of the passage from which our title is taken when it asserts that “the sins forbidden in the Fourth Commandment are, all omissions of the duties required, all careless, negligent and unprofitable performing of them, and being weary of them; all profaning the day by idleness, and doing that which is in itself sinful; and by all needless works, words and thoughts about our worldly employments and recreations”.

On the positive side, the *Westminster Larger Catechism* (Ans 117) asserts that “the Sabbath, or Lord’s Day, is to be sanctified by an holy resting all the day, not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful; and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy) in the public and private exercises of God’s worship: and, to that end, we are to prepare our hearts, and with such foresight, diligence and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of the day”. It is a day to be occupied with work which is of deep spiritual and eternal significance – to be taken up with contemplation of the revealed glory of God, doing spiritual good and preparing for heaven.

Patrick Fairbairn says that the Sabbath was designed to carry the heart up in holy affection to its Creator and outwards in acts of goodwill and kindness to men on earth. It gives us time and conducive circumstances to attend to our spiritual concerns, to consider our relation to God and to engage in those activities which would promote our communion and fellowship with Him.

What desecrates the Sabbath is primarily the unspiritual and worldly mind. What makes the Sabbath tolerable or pleasant to such as are under the power of the carnal mind is the admission as much as possible, at least in one’s mind, of the things which at best belong to other days.

We are to call the Sabbath a delight – a luxury, a pleasant thing. Calling it that does not mean just giving it that name, but really finding it and treating it as such. We are to find pleasure in the Sabbath Day when it is kept in accordance with its chief purpose, saying of this day what the Psalmist says of the day of the gospel, or the day of grace in general: “This is the day which the Lord hath made; we will rejoice and be glad in it” (Ps 118:24). Robert M’Cheyne spoke of the Christian Sabbath with all its blessings as one of those pleasant fruits of Christ and His sacrifice, which are sweet to the taste of those who sit down under His shadow (Song 2:3). How different this is from the attitude of those who long for the Sabbath to be gone so that they can get on with the worldly business which lies nearest to their hearts (Amos 8:5).

The heart is to be in the observance of the Lord’s Day. “This is the love of God, that we keep His commandments: and His commandments are not

grievous” (1 John 5:3). The law of God is “the perfect law of liberty” (Jas 1:25) to those who love the Lord their God with all their heart and soul and mind and strength (Mark 12:30), who “delight in the law of God after the inward man” (Rom 7:22). His yoke is easy and His burden is light (Matt 11:28-30). Those who conform to the Sabbath requirement bemoan their poor Sabbath keeping, but the Sabbath is their delight, the activities of the Sabbath give them pleasure, and the idea of an eternal Sabbath, perfectly kept and enjoyed, fits in with their idea of heaven. As one commentator (Delitzsch) puts it, the Sabbath is to be a pleasure to us because it leads us to God, and not a burden because it leads us away from our everyday life.

At the heart of gospel Sabbath-keeping is the concern to honour the Lord, whose holy and honourable day it is: honour Him by recognising His authority to set this day apart, by endeavouring to keep it as He requires and, as the *Westminster Larger Catechism* (Ans 117) puts it, by “making it our delight to spend the whole time (except so much of it as is to be taken up in the works of necessity and mercy) in the public and private exercises of God’s worship”. We are recognising, as James Fisher puts it, that “God is the sovereign Lord of our time, and has the sole power and authority to direct how it should be improved” – “because the observing of one day in seven for a Sabbath flows from the sovereign will of God appointing it, and could never have been observed more than any other part of time merely by the force of nature’s light”.²

The Fourth Commandment is probably the one that is most readily and thoughtlessly and fearlessly broken, and one of the reasons is that more than the others it seems to rest on the absolute authority of God. People may see a measure of self-interest in having a day of rest, as they see in having laws against killing or stealing, but why should it be the Sabbath and why should they keep it as the Bible requires? One recent commentator (Motyer) has said that the Sabbath is not for the mere indulgence of personal pleasures or preferences but is conducive to sweet delight in the Lord and His ordinances. It is loved as the day which by God’s appointment commemorates creation, testifies to the accomplishment of redemption and points us forward to glory. Are we endeavouring to remember the Sabbath day to keep it holy out of regard for what God has declared to be His will?

James Walker’s *The Theology and Theologians of Scotland 1560-1750* was first published in 1872, when the situation had not degenerated to the extent to which it has subsequently done. In challenging the common contempt for what has been called “the Scottish Sabbath”, he writes: “I do not comprehend how any person with religious feelings and sympathies should not be ready to admit that at least there is something very grand about the

²James Fisher, *The Assembly’s Shorter Catechism Explained*, Ans 58:3 and 58:22.

Scottish Sabbath, in its idea of a day of communion with the Unseen and Eternal; of adoration of our Maker and our Saviour; of self-examination and moral excellence; of acquisition of religious knowledge; and all this in order to the spiritual elevation of the soul, the replenishing of our moral energies, and a closer hold of the verities which have a place in our creed".³ As James Fisher says in his *The Assembly's Shorter Catechism Explained*: "If Adam in innocence needed a Sabbath for the more immediate service and solemn worship of God, much more do we, who are sinful creatures, and so immersed in worldly cares, need such a day" (Ans 58:33).

Eastern Europe Mission News

Rev D A Ross

There have been two visits to Odessa this year. The first was in January/February by Rev W A Weale and Mr Edward Ross, which was reported on in the April issue of this Magazine. The second visit was undertaken in June/July by Mr Edward Ross and myself. During our time in Odessa we always have to attend to Mission business, which is first organised through the Field Committee.

At the time of our visit a substantial amount of manual work still had to be done, including laying concrete on the forecourt of the building and painting the loft floor. The building is now complete apart from some small external items, but the security wall will not be built for some time yet. In the meantime, Mr Igor Zadoroshnyy and Mr Dmytro Levytskyy have secured an asbestos barricade which ensures a degree of privacy and protection. The furnishings used in the former place of worship, in Mr and Mrs Igor Zadoroshnyy's home, have been moved to the new building, where the congregation now worships.

The building has an excellent burglar alarm system and movements outside can readily be detected from inside the building. The alternative was to use guard dogs, but we opted for the alarm system as more satisfactory. The building has now been commissioned by the building inspectors. On the other hand, documentation connected with ownership of the building has yet to be completed through the local council, as well as the registration of the congregation, but both these matters are in process. All three items of business required the assistance of a lawyer.

We also attended to publishing projects when in Odessa. We received a quotation from our usual printer of £900 for 10 000 copies of *The Mother's*

³Pp 187-188.

Catechism in Russian, and of £2920 for 2000 of Robert Shaw's *Exposition of the Westminster Confession of Faith*. Since then we have received a slightly-cheaper quotation for Shaw's *Exposition*. This book will be useful to ministers of the gospel as a guide to their studies. Our Odessa friends have finished checking the translation and we hope that this book will be ready before long for distribution throughout Ukraine and beyond. *The Mother's Catechism* has now been printed. All this literature will be stored in the basement of the Mission building.

In Ukraine there is a large demand for books for children and young people. Accordingly *Line upon Line* by F L Mortimer has also been translated into Russian; the translation is being finalised by Mrs N Hopkins at the moment. Rev D Macfarlane's *Sermons* has been well received in many parts of Ukraine and beyond, and our next translation is to be a further book of sermons by the early ministers of the Free Presbyterian Church. We are discussing the possibility of translating a number of other books.

This year we were not able to go to Romania with the usual load of Trinitarian Bible Society calendars and Bibles, as well as humanitarian aid. The reason for this is a deficit of approximately £8000 in the Eastern Europe Fund. In the meantime we have decided to use our funds for essential work on the Mission.

Mr Dmytro Levitskyy continues his studies in English and the subjects in which he will need to sit entrance exams before he can join divinity classes. He expects to resit an exam in English language in December. It was our intention that Rev Neil Ross would visit Odessa in March for a communion season, but since Mr Levitskyy has to be in Scotland in March for Presbytery exams, it is necessary to postpone the communion.

Bible and literature distribution goes on as usual to people in Ukraine and other countries. The 12 000 Kulish Bibles received some years ago from the Trinitarian Bible Society have all been posted by Mr Igor Zadorozhnyy to people in central Ukraine. We now purchase a regular monthly supply of Kulish Bibles from the Trinitarian Bible Society as well as Russian Bibles and continue to post them out.

Mr Zadorozhnyy attended a Calvinist Conference in one of the suburbs of Kiev in late October, with 58 delegates – ministers of Reformed and Presbyterian churches in Ukraine. It marked the five-hundredth anniversary of John Calvin's birth.

Mr Zadorozhnyy brought to the Conference a small quantity of confessional documents published by the Free Presbyterian Church of Scotland as well as other spiritual literature in Russian and Ukrainian, printed in Odessa. Ukrainian ministers of the gospel may have had a theological education, but

these men had never seen these books. Mr Zadorozhnyy organized a bookstall with examples of our literature and Trinitarian Bible Society *Words of Life* calendars for 2010. All the delegates surrounded the bookstall and examined the books with great interest. They asked permission to take the books and within 30 seconds the bookstall was empty; the quantity available was not enough to satisfy everyone. Many of the ministers gave Mr Zadorozhnyy their addresses for further correspondence because they are desperately in need of more copies of the *Confession of Faith* for their congregations.

For many years, Ukrainian ministers were isolated and had no communication with each other. We were pleased to see that a number of Reformed and Presbyterian congregations have been formed in Ukraine. In the city of Khmelnytsky, in the west of the country, an entire Arminian congregation has embraced Reformed teaching.

However, there are activities in the few Reformed circles we have come in contact with in Ukraine which do not altogether correspond to the doctrine, worship and practice of the *Westminster Confession of Faith*. Our small group in Odessa therefore has a worthwhile contribution to make to the advancement of the teachings of the whole Word of God in Ukraine. We hope our people will continue to support the work of this Mission. It is only through their support that it was possible to begin this work. The Lord has prompted many to support it and one reason, no doubt, is that the Church is endeavouring to fulfill the Saviour's parting direction, "Go ye into all the world and preach the gospel to every creature".

Is God Our All?¹

Matthew Mead

Shall I ask you one question? Have you secured this God to be your all in the next world, in a way of grace and love? Please answer it. I tell you, and I am sure you will say so too, it is a thing of the greatest importance under the heavens of God to secure an interest in God as our all in a way of grace. Let me tell you:

1. God will be our all in that world, whether you have secured Him or not. Christ gives up the kingdom, and God takes the management of all; all the administration is then in the hand of God. Whether you have secured Him or not, God will be your all in that world – if not in a way of mercy, then He will be so in a way of wrath.

¹The conclusion, as edited, of one of a series of sermons by this Puritan preacher on Hebrews 10.31: "It is a fearful thing to fall into the hands of the living God".

2. If anything short of God be your all now, He will bring that all to nothing. God engages against what a man loves only because the man loves something besides God, for then he makes that to be his god and degrades God. What does a man loves most? Either it is God or something set in the place of God, and that is his idol. God has said that He will destroy our idols; He will not bear that we make anything an idol, for He is a jealous God and will not give His glory to idols.

3. There is a day coming when you will need God; do you not believe this? Now you think you do not need Him; you have the created things: the pleasures and pastimes and comforts and enjoyments and trades and relations to please your heart with. And you think you can do without God – as God knows many do; they place other objects in God's stead. But a time is coming when all the channels of creature enjoyments shall be dried up; created things shall be no more; then how dreadful will it be to have our affections left in their height and heat and have nothing to place them upon! It is one of the miseries of hell. If you have no portion in God, you are undone for ever.

What a man makes God to be to him here, God will be that to him for ever. Is God your portion? Have you chosen God? Have you taken Him for your chief good? I tell you, then He will be so for ever, for every man is eternally happy or miserable by his own choice. Every man shall have that in the next world which he chooses in this – either happiness or misery. If we have chosen God, He will be our God for ever; but if God is nothing to you in this world in a way of faith and love and duty and service and obedience and holiness, He will be nothing to you in the next world in a way of grace, but all in a way of wrath and torment. How much therefore it concerns you and me to have secured God to be our all in the next world. And you may know this if you consider:

(1.) Have you taken Christ for your all? Have you in a sense of your lost estate by nature, and of your undone condition by the Fall, sought after Christ and closed with Him as your all here? Do you see all in Him? Do you fetch all from Him? Is He all to you in point of righteousness, all in regard of interest and reliance? If thus you have made Christ your all here, then you have secured God to be your God for ever.

(2.) Have you made God your chiefest good, your highest Lord and your last end? If so, you have secured Him to be your God for ever. This one thing will infallibly determine the case of your soul, for if God be your chief good, you love Him above all; if He is your highest Lord, you will serve Him before all; and if He is your last end, you will make Him the centre of all your duties and make every duty to observe this end. But what will be the case of sinners that have set light by Christ here, that have neglected God, broken

His commands, slighted His call, refused His counsel and turned their backs upon all the offers of grace? What shall become of them? God will be all in all to them in the next world – not in a way of mercy and grace, but in a way of wrath and vengeance; for He is the living God, whom you have slighted. And know “that it is a fearful thing to fall into the hands of the living God”.

Obituaries

Mr Murdo Finlayson

Murdo Finlayson was born in the village of Skigersta in the Ness district of the Isle of Lewis in 1930. He was brought up in a God-fearing home and at a time when the influence of the gospel was prevalent in the community. His mother was a communicant and his father, while never professing faith publicly, was regarded as one in whom there was “some good thing toward the Lord God of Israel”. Murdo’s great-grandfather, James Finlayson, was one of the two elders – the other being Mr Malcolm MacLeod, Swainbost – who stood for the truth of the gospel in 1893 and founded the Ness Free Presbyterian congregation. Murdo could remember a time when more than 100 people connected with the congregation lived in Skigersta alone.

As a young man Murdo spent a considerable period convalescing from serious illness and it seems that he first gave evidence of undergoing a measure of soul concern at this time. Although he lived carefully – being regular in the means of grace and starting to attend communion seasons in other congregations – the great change did not occur until many years afterwards. Being a reticent and private person Murdo did not readily speak of his own spiritual experiences to others, but it is believed that he was brought to a saving knowledge of his Redeemer during the time of Rev John Nicolson’s ministry in Ness some seven years before he made a public profession, in 1977. He was warmly attached to Rev William MacLean and valued Mr MacLean’s ministry highly both before and after the latter’s sojourn in the Antipodes.

Murdo ran the family croft at 18 Skigersta and also worked as a weaver. He married Miss Joan Beaton from Struan in the Isle of Skye in 1962 and they were blessed with a family of five children, one of whom died in infancy. Being an affable man he greatly enjoyed the fellowship of the Lord’s people and was loved by the brethren himself. His great delight was to attend the worship of the God of Israel and he was a regular at all the communions in Lewis and sometimes ventured further afield. He had a good stock of anecdotes concerning the godly and was pleased to regale others with the sayings

and deeds of the saints of a past generation. Being of a peaceable and kindly disposition he was ever anxious to show practical help and hospitality to the people of God, and his home was often filled at communion times. But perhaps it is as a leader of the praises of Zion that Murdo will be best remembered. He was blessed with a melodic voice and was regarded as one of the finest Gaelic precentors in the Church in his day.

Murdo was ordained a deacon in 1980 and subsequently an elder, in 1984. He served faithfully and loyally as an office-bearer and represented the Ness congregation as a member of the Outer Isles Presbytery and of the Synod on a number of occasions. He also acted as congregational treasurer in the Ness congregation for many years.

Murdo Finlayson passed away from this world peacefully on 24 January 2009 after a period of ill health. Before his departure he expressed the desire to go to the place "where there is no sin". As his time here drew to an end he was reminded by a friend of the blessedness of those who were trusting in the finished work of the Saviour and replied to the effect that it was a long time since he had first trusted in Christ for himself. We believe therefore that his latter end was peace.

"He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven" (Ps 107: 29-30). We extend our sincere sympathy to his like-minded widow and to the rest of his family in their bereavement. *(Rev) A W MacColl*

Mr Kenneth MacPherson

Kenneth MacPherson was born in 1924 to Murdoch and Mary MacPherson. His parents were at that time living on a farm about 80 km north of Gisborne in quite an isolated situation. His mother was very diligent in bringing up her children in the fear and admonition of the Lord.

When Ken had finished his schooling he went to work on a farm about 30 km from his father's property. At the beginning of the week he would ride his horse along the steep country road to his work and return home at the end of the week. He was thus continually exposed to a Christian atmosphere on Sabbaths; his father would conduct reading services and his mother would catechise him and the other members of her family, all of whom had each week to learn a portion of the Psalms and a question from the Westminster *Shorter Catechism*.

The Christian principles Ken had learned at home never left him, but the change from darkness to light did not occur until he was well on in life. When I first met him he was still a young man in his twenties, very fit and strong, and skilled as a shepherd and in other aspects of farm work. This included breaking

in young horses, a hair-raising activity which kept myself and others spell-bound for the best part of a day when we watched him on one occasion.

Ken himself, however, needed to be broken in spiritually, as all his considerable energies were exercised in connection with the things of this world. This happy time did not arrive until he was about 54 years of age. It appears that seeing his wife go forward to the Lord's Table made a deep impression on him and brought about a sense of the terrors of the law. After a period of time in this condition, the strait gate which he had shunned so many years became very desirable to him when he was reading Psalm 88. The Saviour's words recorded in Matthew 11:28, especially the call, "Come unto Me", afforded him much encouragement. The many years of love for the idols of this world now made way for the love of Christ, which constrained him to follow the Saviour for the remaining years of his life.

He first sat at the Lord's Table in Ullapool when he was on a visit to Canada and Scotland in 1979 or 1980. This was later formalised when he applied to the Gisborne Session. He was elected to the eldership in 1989 and was useful in the Kirk Session and the Presbytery. He was a good reader and for many years was able to take services on occasions when the minister was absent.

While his physical fitness remained unabated almost to the end, his failing memory became a problem during the last few years of his life. This required care in an eventide home, where he resided for a period of approximately 15 months before his departure out of this world to his eternal rest, on Sabbath, 22 February 2009 at 8 am. His remains were interred a few days later in the same grave as Dirkje's, his late, like-minded wife, at Taraheru cemetery to await the wonderful day of the resurrection. Our sympathy is extended to his daughter and seven sons who survive their parents. (Rev) J A T van Dorp

Book Reviews¹

Dr John Kennedy of Dingwall: Sermon Notes 1866-1874, published by the James Begg Society, hardback, 332 pages, £15.00.

This is the second of two volumes in which notes that Kennedy wrote out, in preparation for preaching, have been transcribed for publication without significant editing. The reader is left with occasional problems – for instance, Kennedy leaving cryptic reminders for himself as to his application or illustrations. And there are, perhaps almost unavoidably, a few mistakes. One is the valuable comment: "We cannot expect salvation from wrath without salvation from sin" (p 52), where the book actually reads *can* instead of *cannot*.

¹All the books reviewed here are obtainable from the Free Presbyterian Bookroom.

But the defects are pardonable when we consider the riches of exposition and doctrine and practical application which are served up to us in this volume. Kennedy was a godly man with a powerful mind and an excellent grasp of sound doctrine. What a privilege his hearers had as they came week after week to listen to their pastor declaring the whole counsel of God! And now these riches are for the first time available in print to readers far beyond the town of Dingwall.

In a sermon on Romans 15:30, Kennedy gives examples of “the love of the Spirit”: (1) “He loved in a past eternity. . . . He freely assumed in His love the work allotted” in the everlasting covenant. (2) “He created the human nature of Christ and dwelt and wrought therein.” (3) “He prepared all the instrumentality to be employed in the application of redemption.” For example, “He inspired men to write the Bible”. (4) “He does all saving work” in the souls of sinners. In this sermon Kennedy’s application is as follows: “(1) How ashamed ought we to be of not acknowledging, trusting and entertaining Him. (2) How much we must owe to Him if ever we are saved. . . . (3) How unbecoming is coldness among them who have fellowship in the Spirit. (4) How ought Christians to seek to joy in the Holy Ghost, having evidences of His work, and [to] trust in His love. (5) How earnest ought we to be in prayer for the Holy Spirit for ourselves and others.”

Although these notes did not have the benefit of Kennedy preparing them for publication, they are well worth reading. Like the previous volume, they provide solid food for the soul – food which is almost-ininitely more nutritious than the vast majority of religious books on the market today. It will be a further sad comment on the current religious climate if these fine volumes are neglected by professing Christians.

Lloyd-Jones: *Messenger of Grace*, by Iain H Murray, published by the Banner of Truth Trust, hardback, 274 pages, £16.00.

This is not a summary or rehash of Mr Murray’s two-volume biography of Lloyd-Jones, also published by the Banner of Truth Trust. Apart from one chapter and a book review, none of this material has previously appeared in print. The book sets out “to restate some of the main lessons of the ministry of Dr Martyn Lloyd-Jones, beginning with the preaching of the Word of God”. After summarising what he considers to be various important legacies left to the Church by Dr Lloyd-Jones, the author, who was his friend and for a time his assistant, proceeds through several chapters to consider his subject’s principles and practices with regard to preaching.

A chapter on the nature and necessity of preaching with the unction of the

Holy Spirit should be helpful to praying hearers as well as to ministers. The chapter entitled “The Evangelistic Use of the Old Testament” stresses both the need for specifically-evangelistic preaching and the function of the Old Testament in such preaching, inculcating the fear of God and a sense of the evil of sin and so of the need of salvation. Lloyd-Jones insisted that the anointing of the Holy Spirit on the message is the supreme matter in preaching, and that there is much more to preaching than giving an orderly exposition of a passage. However, a short chapter on how he built sermons around well-organised outlines illustrates his conviction that “the hardest part of a minister’s work is the preparation of sermons” and that “the Spirit generally uses a man’s best preparation”. After useful notes of an address in which he called for an improved standard of preaching, and a chapter comparing and contrasting him and Spurgeon (in whom he had little interest), the book goes on to deal with more controversial aspects of his ministry.

Lloyd-Jones identified what he called the Baptism of the Spirit with the sealing, witnessing and filling of the Spirit, equating each with a full assurance of salvation given directly and suddenly by the Holy Spirit. His views on “the Baptism of the Spirit” were taken by some as an endorsement of the incipient charismatic movement. Mr Murray discusses the undoubted defects, inconsistencies and unconvincing nature of Lloyd-Jones’ utterances on the subject, which he admits “are not ML-J at his best”. But he defends him from allegations of endorsing the charismatic movement, which he suggests had not developed in this country when most sermons relevant to the subject were preached.

Sadly, Westminster Chapel, under the ministry of R T Kendall, descended into extremes of the charismatic delusion which Dr Lloyd-Jones would have abominated. By the divergences of his own teaching on this subject from Reformed doctrine “a door was left open”, as Mr Murray puts it, “and through that door the ‘Irvingite disaster’ was to be repeated, even within Westminster Chapel itself”. Mr Murray himself presents a more biblical account of the subject and draws some useful conclusions from the discussion.

Another issue which proved controversial was Lloyd-Jones’ opposition to Evangelicals remaining in mixed denominations and looking to gain influence for themselves and the truth by practically treating as brethren those who did not share their submission to the authority of Scripture and were, for example, theological liberals or Anglo-Catholics. His call to separation in the interests of Evangelical union and a witness to truth, and his lack of any proposals regarding an ecclesiastical structure for those who might separate, highlighted the deep divisions among professed Evangelicals and allegedly left those who sympathised with his position without any clear direction.

Mr Murray discusses the historical events and Lloyd-Jones' motivation, which he suggests was "compassion for souls" rather than "a sudden interest in church issues". We obviously believe that these are not mutually-exclusive motivations and that our Scottish divines were correct in the high place which they gave to the doctrine of the Church and to the biblical pattern of one visible Church in any geographical area, united on the basis of commitment to truth with a unity which finds expression in government as well as in doctrine, worship and practice.

There are 17 pages of brief quotations from Lloyd-Jones on a variety of subjects (after the model of John Duncan's *Colloquia Peripatetica*). A book defending Evangelical co-operation with Roman Catholicism as both engaged in the same Christian mission (a view sadly endorsed by Dr James Packer) is reviewed by Iain Murray, explaining Lloyd-Jones' opposition to ecumenicity and arguing that fundamental to all the fatal errors of Romanism is its theoretical and practical subjection of Scripture to Tradition and the Church.

(Rev) H M Cartwright

The Undercover Revolution, How Fiction Changed Britain, by Iain H Murray, published by the Banner of Truth Trust, paperback, 104 pages, £4.50.

This little volume reviews the lives and writings of several nineteenth and twentieth-century authors to support the thesis that their writing was a major factor in the secularising of British society and was motivated by dislike of the Evangelical truth which most of them knew in their youth. Chief attention is given to Robert Louis Stevenson and Thomas Hardy, both of whom were nurtured in a Christian environment and subject to religious impressions in their youth but abandoned themselves to lives of unbelief, scoffing and sin, which brought them misery rather than the expected freedom and happiness.

Among others more briefly referred to are Edmund Gosse, also brought up in a Bible-believing home, Leonard and Virginia Woolf, H G Wells, George Bernard Shaw and Bertrand Russell. These authors, perhaps subtly and cautiously initially, aimed at undermining the doctrine and morality of Christianity and replacing them with something supposedly more rational and liberating. The testimony of those who knew them best demonstrates that their lives illustrated the futility of their endeavour and, "examined by the claim that they were advocates of greater human happiness, . . . were all tragic failures".

The author contends that these writers, and no doubt others like them, produced a change in the moral standards of the nation, led to the setting aside of the Bible as revelation from God and "played a major part in the demoralisation of Britain". There is no doubt that people were influenced adversely

by the fiction which they read and that it was a means of propagating ungodly beliefs and practices – and this is so still. We consider, however, that the major factors in the degeneracy of religion and morals were the capitulation in the Church to rationalism and higher criticism and the reception given in society to the evolutionary hypothesis. Popular fiction contributed significantly to giving currency to these, and behind the success of all these factors was their appeal to the ungodliness of fallen humanity.

A short, useful second part of the book sets out to show that Christianity is not fiction. Sinners will think and live as if fiction were true while rejecting the truth as if it were fiction. “The problem with which Christianity has to deal is far deeper than a matter of intellectual persuasion; and Jesus prepared His disciples for this when He foretold, ‘Neither will they be persuaded, though one rose from the dead’ (Luke 16:31). . . . Christianity succeeds by supernatural power”.

Whether or not it was fiction that changed Britain, the book serves the author’s purpose of warning readers that “words are powerful things and none can be more injurious than many to be found in fiction”. Going behind the scenes into the personal lives of popular authors gives insight into the mind and morality in which much fiction originates and which it helps to foster and promote. This book should be useful reading, particularly for students at secondary school or university.

(Rev) H M Cartwright

Protestant View

Vatican Takeover

On 20 October 2009, at press conferences in Rome and London, an announcement was made of the Pope’s intention to issue an Apostolic Constitution (a high-level decree, like that of the Roman Emperors). It was to establish “Personal Ordinariates [bishoprics independent of regular dioceses], which will allow former Anglicans to enter full Communion with the Catholic Church while preserving elements of the distinctive Anglican spiritual and liturgical patrimony. Under the terms of the Apostolic Constitution, pastoral oversight and guidance will be provided for groups of former Anglicans through a Personal Ordinariate, whose Ordinary will usually be appointed from among former Anglican clergy”.

The *Note of the Congregation for the Doctrine of the Faith* (successor to the Inquisition), from which the previous quotation is taken claims that this action is in response to “many requests that have been submitted to the Holy See from groups of Anglican clergy and faithful in different parts of the

world who wish to enter into full visible communion". These Anglicans "have declared that they share the common Catholic faith as it is expressed in the *Catechism of the Catholic Church* and accept the Petrine ministry as something Christ willed for the Church. For them, the time has come to express this implicit unity in the visible form of full communion". The *Note* sees Ordinariates as "another step toward the realisation of the aspiration for full, visible union in the Church of Christ, one of the principal goals of the ecumenical movement".

In July 2008 it was reported that three Anglican bishops had been engaged in secret conversations with the Congregation for the Doctrine of the Faith. They wished anonymity, the talks being of such "a sensitive and potentially explosive nature". A bishop said, "The internal pressure of the Anglican communion has pushed us apart and we're committed to greater unity with Rome. There can be no future for Christianity in Europe without Rome." This proposed Apostolic Constitution is the Vatican's response.

The practical implication is that ministers and congregations of the Anglican Communion would be received into the Roman Church and function very much as they did before, with a previously-Anglican "priest" or bishop supervising them, rather than a bishop of a Roman diocese. Former Anglican "clergy" will be ordained, as the validity of their Anglican ordination is not recognised; future seminarians from these Ordinariates will be trained in Roman Catholic seminaries; only those Anglican traditions "consistent with the Catholic faith", and regarded as simply matters of "cultural diversity", will be preserved.

Taylor Marshall, a former Anglican priest teaching philosophy at the University of Dallas, clarifies what this means: "The liturgies found in the Book of Common Prayer and subsequent editions reveal a careful blend of medieval Catholic piety mixed with subtle Protestantism. . . . Cardinal Ratzinger heavily oversaw the production of the Book of Divine Worship – the approved set of liturgies for Anglican convert parishes. Protestant elements were expunged (for example, Thomas Cranmer's consecration prayer), and good elements were retained. The Book of Divine Worship is a 'sanitised' version of the Book of Common Prayer, and I suspect that future revisions will be even more traditional in their formulas."

This development demonstrates the unchanged ambition and subtlety of the Vatican. While continuing to engage in official ecumenical dialogues with the leaders of nominally-Protestant churches and encouraging international political and economic umbrella organisations which reduce national sovereignty, the Vatican works away at the grass roots, undermining ecclesiastical and political institutions which stand in the way of its objectives.

Benedict claims Romanism to be “the Church of Christ”. He is committed to the dogmas of the Council of Trent and the practices of medieval Romanism (such as plenary indulgences and parading the miracle-working bones of a dead woman around the world). He aims to recover the ground lost at the Reformation in England. He kept the Archbishop of Canterbury, his own Pontifical Council for Promoting Christian Unity and his own English RC bishops in the dark about his plans as long as possible. The Pope is aiming at further embarrassment of the established body in England professedly adhering to the Reformed faith; but he also allegedly sees the influx of many Anglicans, who would be more Roman and reactionary than many of his own clergy and people, as strengthening his endeavours to resist religious and moral liberalising tendencies in English Romanism.

Also highlighted is the low state of the Church of England. Regarded by our Scottish Reformers as only half-reformed to begin with (largely because of admitting traditions and practices assumed to be not contrary to Scripture rather than what has Scriptural authority), it is estimated that at least 1000 of her 12 000 clergy have seriously considered becoming Roman Catholics – about 500 of them ready to act on the Pope’s proposal once it is fully revealed and implemented. Many of the remainder are also Anglo-Catholics, many are liberal in their theology and practice, and some admit to being agnostics or even atheists. The Evangelical party embraces a wide spectrum, no doubt including godly men, faithful to the doctrine they have professed, but the generality are not noted for contending for the faith. An Evangelical spokesman has bemoaned the possible departure of High Churchmen to Rome as depriving Evangelicals of allies within the Church.

The Archbishop of Canterbury, trying to keep together all the varieties within his broad Church, presides over its potential demise as the Established Church in England, and with it the Establishment of the Protestant religion, even if in the less than fully-Reformed terms of the Thirty-Nine Articles. Although obviously discomfited by the Pope’s announcement, and playing second fiddle to the Roman Archbishop of Westminster at their joint press conference, Archbishop Williams joined with Archbishop Nichols in claiming for their ecumenical relations: “This close co-operation will continue as we grow together in unity and mission, in witness to the gospel in our country and in the Church at large”. On the personal level he said, “It would not occur to me to see this as an act of aggression or a statement of no confidence, precisely because the routine relationships that we enjoy as Churches will continue”.

It seems that nothing less than gracious Divine intervention can preserve our United Kingdom from becoming a European Province cut adrift from its Protestant heritage, with Romanism its dominant religion. *HMC*

Notes and Comments

Fairness and Discrimination

One of the benefits which Christianity has conveyed to the Western world is the idea of fairness; it demands that such things as laws, exams, and driving-tests should be the same for all. Courts should not favour the wealthy or the poor, and examiners should not be granting an easy pass to their families and friends. The principle behind this is the justice of God, with whom there is “no respect of persons” (Rom 2:11) and from whom comes the “royal law”: “Thou shalt love thy neighbour as thyself” (Jas 2:8). “All things whatsoever ye would that men should do to you, do ye even so to them” (Matt 7:12). Christians love equity, fairness and impartiality in human affairs and they seek to promote and uphold these things in their daily lives. In particular they seek to be fair to any opponents and enemies that they may have, and in this they show a very different spirit from the world.

Fairness is not natural to the fallen human heart. It is a fruit of Christianity in society; and where Christianity declines, unfairness will abound. This is what we have seen in the Western world. In place of fairness have come so-called “equality” and “anti-discrimination”, neatly summarised by George Orwell many years ago as: “All animals are equal, but some are more equal than others”. The whole history of the “anti-discrimination” movement has been characterised by exaggeration, inconsistency and hypocrisy. If sexual, racial and religious discrimination are intrinsically evil in all circumstances, why have those foremost in denouncing these evils been committing the very same things themselves under the guise of “positive discrimination”? And, in particular, why have they been discriminating so glaringly against Biblical Christianity? Christ, we believe, will say to such at the Day of Judgement, “Out of thine own mouth will I judge thee, thou wicked servant” (Lk 19:22); “Wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things” (Rom 2:1).

In the absence of true Christian fairness, attempts are made to employ statistics to ensure fairness. But such attempts are doomed to failure because a statistic may be as unfairly interpreted as anything else. A case in point is the ongoing petition to the Scottish Parliament by Mr Tom Minogue asking why there are disproportionate numbers of Roman Catholics and Muslims in Scottish jails. The 2001 census gave the proportion of Roman Catholics in Scotland as 16%, whereas 23.7% of prison inmates were Roman Catholic according to figures in 2007. Similarly 0.8% of the total population of Scotland was Muslim in 2001, whereas 1.85% of the prison population was Muslim in 2007. It appears, from the extensive correspondence relating to this petition

(available on the internet), that Mr Minogue is determined that the explanation for this disproportion must lie in “discrimination” against Roman Catholics and Muslims.

The Scottish Parliament has already consulted a number of eminent UK criminologists. One of these, who happens to be of Irish origin, listed various possible explanations, the first of which was that perhaps Roman Catholics “commit a greater percentage of crimes and offences than people of other religions or Christian denominations”. Mr Minogue is not satisfied with these responses, however, and further consultation is to take place. The aim, we suppose, is first to “establish” that there is discrimination against Roman Catholics and Muslims, and then to argue that the only way to address this “discrimination” is to increase the proportion of Roman Catholic and Muslim judges and police officers.

Meanwhile true Christians will continue to act fairly and to set an example to the world. They have a standard which is infinitely higher, more consistent, and more righteous than all “anti-discrimination” laws, in that they must continuously give an account of their conduct to Christ. In the midst of the Minogue correspondence is a briefing prepared by the Scottish Parliament Information Centre which struck the present writer as being eminently impartial and balanced. Our concern is that the spirit which produces such things should be preserved in our nation, and that we should not descend into the distortion and spin endemic in countries unaffected by Protestantism. Christians are the “salt of the earth” (Matt 5:13) and the maintenance of fairness, truth, and accuracy is a great part of their witness. *DWBS*

“Christmas Without Christ Is Meaningless”

So read a poster which I saw last year on a church notice board in Inverness. No doubt it caught the eye of many people as they walked down the street, intent on their Christmas shopping. However, Christmas has no warrant from the Bible; God has not appointed it as a special occasion to worship the Saviour. To observe it, especially in public worship, is an example of the “will worship” which is forbidden by Scripture and cannot therefore bring glory to the name and person of Christ.

Christmas is one of several religious “commandments of men” appointed by Rome whose roots are in paganism. Many people treat them as God’s commands, but in reality they undermine His law. In Laide, where I live, Christmas Day is more peaceful than any Sabbath in the year. It is shameful that the cessation of work required by the Fourth Commandment, “Remember the Sabbath Day to keep it holy”, now applies more to Christmas. Indeed some people, who do not attend church on Sabbath, think they fulfil their

obligation to God if they go to the annual Christmas Day service. Christ reminded the scribes and Pharisees of Isaiah's rebuke – and reminds us also – “In vain do they worship Me, teaching for doctrines the commandments of men” (See Matt 15:9 and Is 29:13).

Some noted Christians have regarded Christmas as an opportunity to highlight the birth of Christ, but God has not made this festival part of His worship. We therefore have no warrant to engage in it. Indeed observance of Christmas is a transgression of the Second Commandment, which forbids the worship of God in “any . . . way not appointed in His Word” (*Shorter Catechism*, Ans 51). There was a time in Scotland when Protestant Churches would have nothing to do with Christmas. But that has changed. Unless God prevent it, we as a Church may also be carried away by this God-dishonouring observance. Some meet with tremendous pressure at work, and from neighbours, relatives, retailers and churches to engage in these festivities. It takes courage to resist such pressures and we could fall into the practice quite gradually, with Christmas dinners, cards or decorations.

Some professing Christians imagine they can attract worldly people to the side of Christ by inviting them to Christmas activities in their church. But how can we expect God-given blessings to flow from Christmas, when Christ has not ordained it? In fact, while the world is quite happy to go along with Christmas, the kind of Christ represented at many such services suits it – one who is at a great distance from reality and appears just once a year. Even then, the world prefers a festival without Christ – it is the festivities which matter to them. But may we all savingly know the true doctrine of Christ as He is exalted in the Scriptures, the preached Word, and the lives of those who fear Him – adequate witnesses indeed! DAR

Swinging with the Tide

Seeing elderly, respectable-looking people entering Queen's Cross Church, Aberdeen, on a Sabbath morning, one wondered if, had they been told 60 years ago that they would end their days sitting under the ministry of a homosexual, they would not have answered with Hazeal, “Is thy servant a dog that he should do this great thing?” (2 Kings 8:13). Sixty years ago homosexuality was deplored, and probably most of these people were against it; now it is fashionable and they are for it. When better days come, it will be illegal and deplored again, and perhaps some of these people will live to change their minds for the second time.

How different it is with the Christian. He loves righteousness and hates wickedness (Ps 45:7), not because of the prevailing opinions of the world but because of the Spirit of Christ dwelling in him. He has cast his anchors,

two at the bow and two at the stern, facing heavenward, and he does not swing with the wind and the tide. In his *Character of an Old English Puritan*, John Gere (1600-49) said: The Puritan “was immovable in all times, so that they, who in the midst of many opinions have lost the view of true religion, may return to Him and find it”. When others are “carried about by every wind of doctrine” (Eph 4:14) and are making “shipwreck” (1 Tim 1:19), the people of God must pray to be kept: “Take not Thy Holy Spirit from me . . . uphold me with Thy free spirit” (Ps 51:11-12). DWBS

Church Information

College and Library Fund

By appointment of Synod, the second of the year’s two special collections for the College and Library Fund is due to be taken in congregations during December.

William Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

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The Free Presbyterian Magazine

2009

Volume 114

Editor:
Rev Kenneth D Macleod

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

Free Presbyterian Church of Scotland

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Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale: Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breasclote:** Sabbath 12 noon, 6 pm.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achary Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS; tel: 0131 447 1920.
- Farr,** by Daviot: Sabbath 12 noon and 6 pm. Prayer meetings: Thursday 7.30 pm in **Farr, Stratherrick** or **Tomatin** as intimated. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; 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 Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathly:** Church; no F P Church services.
- Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Northton, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH; tel: 01851 890286.
- North Uist: Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse tel: 01738 442992. Contact Mr J N McKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9JX; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Mivaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Haslington and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.
- Broadstairs:** Sabbath 11 am, 6 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peters Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 8 pm. Manse, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865. Contact: 02828 273294.

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7 pm; Wednesday 8 pm. Contact: Mr David Kuiper, Tel: 519 363 0367. Manse tel: 519 363 2502.

Toronto, Ontario: Church and Manse. No F P Church services at present.

Vancouver, British Columbia: Contact: Mr John MacLeod, 202-815 4th Avenue, New Westminster, V3M 1S8. Tel: 604-516-8648.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev L T Smith. Tel: 409 925 1315; e-mail: lyletsmith@gmail.com.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev E A Rayner BA, 23 Nairn Terrace, Junction Hill 2460 (mail to: PO Box 1171 Grafton, 2460). Tel: 02 6644 6044.

Sydney, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6 30 pm; Tuesday 7.30 pm. Contact: Mr C MacKenzie, P O Box 5, Riverstone, NSW 2765. Tel: 02 4730 2797. E-mail: cal.01@optusnet.com.au.

New Zealand

Auckland: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact: Mr C van Kralingen, 3 Earls Court, Manurewa. Tel: 09 266 7618.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 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, 7 pm; Thursday 7 pm. Contact: Mr Dick Vermeulen. Tel: 075443677.

Wellington: 4 Rewa Terrace, Tawa. Sabbath 11 am, 4 pm; Wednesday 7.30 pm. Contact: Mr N Hicklin, 117 Woodman Drive, Tawa, Wellington. Tel: 04 232 7308.

Israel

Jerusalem / Tel Aviv: Rev J L Goldby, 3/4 Mordechai Caspi, North Talpiot, Jerusalem 93554. Tel: 00972 2 6738181. Morning service at Jerusalem YMCA, evening service in Tel Aviv; for further details contact Mr Goldby.

Singapore

Singapore: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin I/II" (Level 2), 60 Stevens Road, Singapore 257854. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822. Tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

Ukraine

Odessa: Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levitskiyy; tel: 00380 482326685; e-mail: dmlev@eurocom.od.ua.

Zimbabwe

Bulawayo: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo. Tel: 00263 9407131.

Ingwenya: Church and Secondary School. Rev A B MacLean. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo. John Tallach School tel: 00263 85343.

Mbumba: Church and Hospital: Postal Address: Mbumba Mission Hospital, Private Bag T5406, Bulawayo. Hospital tel: 00263 898291.

New Canaan: Church: Rev Z Mazvabo. Postal Address: Private Bag 615, Zvishavane. Tel 00263 512196.

Zenka: Church. Rev M Mloyi. Postal Address: Private Bag T5398, Bulawayo. Cell phone: 0026311 765032.

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Sengera: Rev K M Watkins, PO Box 3403, Kisii; e-mail: watkinskenya@access350.co.ke. Tel: 00254 733 731002.

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