

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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Communions

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

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

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

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

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

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

July: First Sabbath: Beaulay; **Second:** Bonar Bridge, Staffin; **Third:** Applecross; **Fourth:** Struan; **Fifth:** Cameron.

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

September: First Sabbath: Chesley, Larne, 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, Uig; **Fifth:** Mbuma.

November: Second Sabbath: Glasgow; **Third:** Wellington; **Fourth:** Aberdeen, Chiedza.

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

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The Great Teacher

Some people may feel that, if Christ was still present in the world, spiritual conditions would be very much better than they are. They may imagine that He, now exalted to heaven, seems remote from them and their needs – but if they could meet Him in a Jerusalem street, for instance, or by the well of Sychar, His teaching would produce far more wonderful effects on their souls than the preaching of mere mortals, sinners like themselves.

But this is not so. God's ways are best. Let us remember that the overall view which John gives us of the effects of Christ's teaching among the Jews is: "He came unto His own, and His own received Him not" (Jn 1:11). This was according to the divine purpose; the main work which He came to bring about in the world was to lay the foundation for the salvation of multitudes by working out redemption. He is now ascended, as the God-man Mediator, to the right hand of the Father. It is the place of power; there He works according to His statement to the disciples: "All power is given unto Me in heaven and in earth" (Mt 28:18).

Christ is continually exercising that power in gathering His elect into His kingdom, from all parts of the world. And He is in no way remote from the gatherings of His people; His promise remains true: "Where two or three are gathered together in My name, there am I in the midst of them" (Mt 18:20). As the Prophet like Moses who was promised to the Church, He works effectively, not only in the hearts of His people, but also in the hearts of those in whom a saving work is to be carried out. When Moses died, his work as prophet was over; but when Christ ascended to heaven, it was to carry out, on a vastly greater scale, His work as prophet – to teach sinners throughout the world the will of God for their salvation.

He had shown His wonderful power as the great Teacher in dealing with, for instance, the woman of Samaria at the well of Sychar. He led her on, step by step; He showed her her sin and pointed to Himself as the source of spiritual blessing. Then, as the conversation advanced, she referred to the Messiah who was to come, and the divine Prophet revealed Himself to her with the words: "I that speak unto thee am He" (Jn 4:26). His words were

effective; they reached right into the woman's soul. She learned what this Prophet intended she should learn – that He is the Messiah – and she trusted in Him, for His words were accompanied by the power of the Holy Spirit.

At that time, He spoke directly to the soul of a sinner. Now, exalted to heaven, He uses means; He speaks through the written Word of God. He, at the right hand of power, speaks into the hearts of sinners – by the Word and Spirit. This was what happened on the Day of Pentecost. Peter preached, along with the other disciples. Never, while Christ was physically present in this world, was there any suggestion of blessing on this scale; never before were 3000 souls gathered into the kingdom of God at once. Under conviction of sin, this multitude of sinners asked Peter and the other Apostles: “Men and brethren, what shall we do?” (Acts 2:37), but they did so because the great Prophet was teaching each of them effectually. And when Peter told them: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins”, they did repent, because Christ taught them effectually, through the instrumentality of Peter's words.

Peter and the other disciples had been well prepared for their work as preachers. Jesus had met them on a number of occasions between His resurrection and ascension. On one of these occasions He reminded them of His previous teaching: “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me” (Lk 24:44). It is striking that even this supreme Teacher should lay such stress on the contents of Scripture (the Old Testament, all that was yet written of the Bible). Likewise, preachers today should be content to use the Scriptures of the Old and New Testaments as the basis of all their teaching.

The Saviour went on to do what no mere man can ever do: He opened the disciples' understanding, “that they might understand the Scriptures”. He had direct access to their souls and, to an extent that He had never done before, He enabled them to absorb His teaching. This was part of the special preparation these disciples were given so that they would be able to go out and speak in Christ's name, with great authority, to Jew and Gentile. What He especially emphasised to them, on the basis of the Old Testament Scriptures, was His death and resurrection. He told them: “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day”. And on the basis of His death and resurrection, “repentance and remission of sins” were to “be preached in His name among all nations”.

Christ's death and resurrection was to be at the centre of the disciples' preaching also, as it was to be the main thread, not only of the Gospels, but also of the Epistles – indeed of the whole New Testament – which these men

were to write. In today's preaching likewise, Christ's death and resurrection must have a conspicuous place. As ministers in every generation go out to proclaim forgiveness of sins and to call sinners to repentance, they must do so on the basis of Christ's finished work in time. They do not receive teaching from Christ in the same way as the first disciples did. But Christ, as the great Prophet, uses the completed Scriptures to instruct those whom He sends out into the ministry. He applies the truth to them by the Holy Spirit so that they are equipped to preach the whole counsel of God, and particularly the doctrine of salvation through a crucified and risen Saviour. Thus their understandings are enlightened so that they have a proper grasp of those teachings which they, as ambassadors for Christ, are to proclaim to others.

Yet, if these preachers consider only their own powers, they must despair of ever doing good to any sinner, no matter how appropriate the content of their sermons may be or how earnestly they may speak. Their confidence must lie in the One who called them to preach. He is the great Teacher; He is ever able to reach the hearts of the hardest of sinners; He can open their understandings so that they too may comprehend the Scriptures and look to Him by faith. And the result is that they are saved with an everlasting salvation.

These saved sinners need further teaching. And Christ as Prophet undertakes to provide that teaching. Their growth in knowledge comes through the Word, especially as proclaimed in public worship – when that Word is applied by the Holy Spirit. Thus they should look to Him who has all power in heaven and earth, to bring the truth to bear effectively on their minds and hearts so that they may profit from all the means of grace, whether in private or in public.

In particular, we should desire that Christ, through the Spirit, would be present in our churches to bless the reading, and especially the preaching, of the Word of God. We should pray that the great Prophet would so use the truth that sinners would be awakened to a sense of their sins, having it powerfully imprinted on their minds. And we should ask that the great Prophet would then make the call of the gospel – in, for instance, these words: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28) – effective in drawing sinners to Himself.

Christ does not need to be in this world to work such wonders of grace as the conversion of sinners; He is doing so from His throne in glory. Over the centuries He has effectually taught multitudes of sinners, so that they have acknowledged Him as Prophet, Priest and King. Nor need He return to this world to work such wonders of grace on a large scale. On the throne of glory He has all power. And He will yet exercise that power so that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Is 11:9).

“The Heart is Deceitful”¹

A Sermon by *David Black*

Jeremiah 17:9. *The heart is deceitful above all things, and desperately wicked: who can know it?*

God’s testimony is true and faithful. Men may amuse themselves and their fellow creatures with empty, high-sounding descriptions of the dignity of human nature and the all-sufficient powers of man; but every humble, every truly-enlightened mind, will see and acknowledge the accuracy of the declaration in the text, that the heart is deceitful above all things, and desperately wicked.

This is a truth which, like many others in the Word of God, can only be learned from experience. As long as we assent to it, merely because it is contained in the Scriptures, we are strangers to its nature, and cannot understand what it means. But, as in water face answers to face, so does the heart of man to man; in different ages and in different circumstances, human nature is still the same. And when, by means of the Word, the secrets of our own hearts are made manifest, when we come to perceive the exact correspondence between the declarations of Scripture and what is happening within us, we are obliged to confess that God is in it of a truth, since none but He who searches the hearts and tries the reins of the children of men could know so perfectly the inward workings of our minds and those numberless evils which are hidden from the view of all our fellow creatures.

I propose at present to speak only of the deceitfulness of the heart, a subject sufficiently extensive, not merely for one discourse, but for many. And after all that can be said on the subject, it must remain in great measure unexhausted, for who can know it? The deceit that lodges in the heart is so complicated and so various that it is impossible to trace all its windings. It is only a comparatively small part of it that any created mind can discover and therefore, in the verse after the text, God claims this knowledge as His special prerogative: “I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings”. It may be useful to turn our attention to this very important subject and point out some of the plainest and most decisive evidences of the deceitfulness of the human heart provided by Scripture, observation and experience.

1. Man’s general ignorance of his own character. There is nothing in the history of mankind more surprising or, at first view, more unaccountable

¹Taken, with editing, from Black’s *Sermons on Important Subjects*. Born in 1762, he became minister first of St Madoes, near Perth, and later of Lady Yester’s Chapel in Edinburgh; he died in 1806.

than the bias in favour of oneself which prevails in the world. One would be apt to imagine that it should not be so difficult to arrive at a knowledge of our real character, as we possess every possible advantage for attaining it. We have constant access to our own hearts, and it is more important to learn this than to acquire any other knowledge. But we see, in fact, that this is the most uncommon of all knowledge. Nor is it difficult to account for this fact, since the heart is deceitful above all things.

Self-love casts a veil over the understanding, the judgement is warped by various circumstances, and hence many seem to be almost entire strangers to their own character. They think, reason and judge quite differently in anything that relates to themselves from what they do in cases in which they have no personal interest. Accordingly we often hear people exposing follies for which they themselves are remarkable, and talking with great severity against particular vices of which, if all the world is not mistaken, they themselves are notoriously guilty. It is astonishing how far this may be carried! How often we see men, not only altogether blind to their own character, but unresponsive to everything that can be said to convince them of their mistake. In vain do you instruct or reprove them, for they turn away everything from themselves and never once imagine that these counsels and admonitions are chiefly intended for their benefit.

Every day brings frequent instances of this in common life. The Bible gives us a remarkable example in the case of David, on one particular occasion. I say on *one* particular occasion, for the description we have been giving does not apply to David's general character. Few people were, in general, more accustomed to self-inquiry. But when Nathan the prophet was sent to him in consequence of his grievous fall in the matter of Uriah, such was the unresponsiveness and self-ignorance which sin had produced that he did not perceive the application of the parable to himself till the prophet declared, “Thou art the man”.

Thus, if we trace this self-ignorance to its source, we shall find that it is in general due, not only to that partiality and fondness which we all have for ourselves, but to the prevalence of some particular passion or interest which perverts the judgement, in every case which involves that passion or interest. Hence some men can reason and judge fairly enough, even in cases in which they themselves are interested, provided it does not strike against their favourite passion or pursuit. Thus the covetous man will easily enough perceive the evil of drunkenness, and perhaps condemn himself if he has been guilty of this sin in a particular instance. But he is altogether unconscious of the dominion of the love of money, his predominant passion. It has become habitual to him. His mind is accustomed to it, so that his judgement is warped in every

case where his interest is concerned, and in those instances he plainly shows that he is totally unacquainted with his own character. The same observation applies to other particular vices.

Here then is one striking evidence of the deceitfulness of the heart. It produces ignorance of ourselves; it keeps men strangers to their own character and makes them presume fatally that they are in a state of friendship with God while they are enemies to Him in their minds by wicked works.

2. Man's general disposition always to justify his own conduct. Our first parents showed this disposition immediately after they ate the fruit of the forbidden tree. When the Lord appeared to Adam and charged him with his guilt, he attempted to justify himself by saying, "The woman whom Thou gavest me to be with me, she gave me of the tree, and I did eat". And similarly the woman replied, "The serpent beguiled me, and I did eat". Something also of this disposition is common to all their sinful posterity. We are all extremely biased towards ourselves and apt to view our own conduct in a different light from that in which we regard the conduct of our fellow creatures. When we observe improper conduct in others, the impropriety strikes us at once. Sin appears to us in its true colours, and we are ready to judge and condemn, perhaps with too much severity. But in our own case, the action is seen through a deceitful medium. The judgement is perverted by self-love, and a thousand expedients are employed, if not to vindicate our conduct, at least to apologise for it.

If we cannot justify the action itself, we attempt to use the peculiar circumstances of the case to extenuate its guilt: we were placed in such and such a particular situation, which we could not avoid; our temptations were strong; we did not go the lengths that many others would have gone in similar circumstances; the general propriety of our conduct is more than sufficient to overbalance the little irregularities with which we may sometimes be chargeable. Thus men endeavour to justify their own conduct on all occasions. They even learn to call their favourite vices by softer names. With them overindulgence in alcohol is only the desire for good fellowship; lewdness is gallantry or the love of pleasure; pride is a just sense of our own dignity; and covetousness, or the love of money, is a prudent regard to our own interest. Strange infatuation! To think that it is possible to change the nature of vices by changing their names, and that what is base and detestable in others should be pardonable in ourselves!

It may be further observed that, besides these single deliberate acts of wickedness, there are numberless cases in which the wickedness cannot be exactly defined but consists in a certain general attitude and course of action, or in the habitual neglect of some duty whose bounds are not precisely fixed.

This is the special province of self-deceit and here, most of all, men are apt to justify their conduct, however plainly and palpably wrong. Whoever considers human life will see that a great part, perhaps the greatest part, of the contact between mankind cannot be reduced to fixed rules, yet in these cases there is a right and a wrong; there is conduct that is sinful and immoral and there is conduct, on the other hand, that is virtuous and praiseworthy, though it may be difficult – perhaps impossible – to ascertain the precise limits of each.

To give an example: there is no word in our language that expresses more detestable wickedness than *oppression*. Yet the nature of this vice cannot be so exactly stated, or its bounds so clearly marked, that we may be able to say where, in all instances, right and justice end and oppression begins. It is likewise impossible to determine how much of everyone’s income ought to be devoted to pious and charitable purposes; the boundaries cannot be exactly marked. Yet, in the case of other people, we can perceive the difference between a generous man and one with a hard-hearted disposition.

In these cases, there is great latitude for everyone to decide in his own favour, and so to deceive himself; and it is chiefly in such instances that men are ready to justify their conduct, however criminal it may be. Because they are not chargeable with single deliberate acts of wickedness and you cannot precisely point out to them, in so many words, what they have done wrong, they falsely conclude that their general attitude and behaviour are unexceptionable. Yet their general attitude and behaviour may in fact be uniformly wrong, inconsistent with the spirit of the gospel, and contrary to the plainest commands of morality.

3. Man’s difficulty in acknowledging his faults, even when conscious that he has done wrong. This necessarily follows from the disposition in human nature, to which I have already referred, to justify our own conduct on all occasions. Hence men in general are so backward to acknowledge their faults and so displeased with those who are faithful and friendly enough to point them out.

How few can bear to be told their faults! This is the sure and ready way to make most men your enemies, even though you administer the reproof in the gentlest and most prudent manner. Instead of reflecting on their own conduct, which might convince them of the justice of what is laid to their charge, many set themselves immediately to discover faults in those who reprove them faithfully, or those who, they suspect, may have been the source of the information. Turning away their attention entirely from themselves, they are only concerned to find equal, if not greater, blemishes in others. Thus deceitful is the heart of man. We wish always to entertain a favourable

opinion of ourselves and of our own conduct, and are displeased with those who try in any instance to change this opinion even if it is done with the best and friendliest intention.

But how unreasonable and preposterous is this degree of self-love! If we were alive to our true interests, we would wish to become better acquainted with our follies and our faults, and would esteem those who reproved us faithfully as our best friends. Instead of feeling any resentment against them, we would turn our resentment against ourselves and try, in the strength of divine grace, to correct those evils which we might easily discover, if we were not blinded by self-love. But through the deceitfulness of the heart, men are generally disposed to justify their own conduct and are ready to throw the blame of what is amiss on anything sooner than on themselves.

4. Man's disposition to rest in ideas and forms of religion, while he is destitute of its power. In the purest ages of the Church, there have been people of this character. From selfish or worldly motives they have made a profession of religion, without understanding its nature or feeling its power; having a name to live, they are spiritually dead. It is not easy for people whose minds are in any degree informed, to divest themselves entirely of religious impressions. The fears that naturally accompany guilt will at times thrust themselves on the most frivolous and thoughtless. But the natural mind by no means finds the pure, the spiritual, the humbling doctrines and precepts of the gospel agreeable; and it is therefore not surprising that people who have some apprehension of the truth of religion, but no acquaintance with its power, should eagerly grasp at something which may give them hope beyond the grave while, at the same time, it leaves them in the quiet possession of their beloved lusts.

Hence so many are hearers of the Word only and not doers also, deceiving their own selves; so many show great zeal about the less important matters in religion, but are shamefully deficient in some of its plainest and most essential duties; so many are punctual in religious observance, but are unjust and uncharitable in their conduct towards their fellow creatures; so many can talk fluently and correctly on religious subjects, but are visibly under the dominion of evil attitudes and habits; so many are scrupulously exact in the externals of religion, but make no effort to cultivate its genuine spirit or to perform its most significant duties. Like the Pharisees of old, who paid tithes of anise, mint and cummin, they neglect the weightier matters of the law: judgement, mercy and faith.

Hypocrisy in all its forms and appearances flows from the deceitfulness of the heart; for in general men deceive themselves before they attempt to deceive others. Few are so bold as to lay down a plan of imposing on the

world, without attempting, in the first instance at least, to impose on their own minds. Nor is it difficult, when the mind is strongly biased by the love of any particular sin or the pursuit of any particular interest, to persuade ourselves that our conduct is, at least, excusable, if not innocent. A dishonest mind is satisfied with the meanest evasions, and those who wish to be deceived into a good opinion of their conduct are seldom at a loss for means to accomplish their purpose.

Balaam was a remarkable instance of this. He was a man of extensive knowledge and superior gifts. He was not a stranger to religious impressions, for in his calm reflecting moments, he desired to die the death of the righteous; nor could any consideration prevail with him to oppose the divine commandment, by cursing those whom God had blessed. But he loved the wages of unrighteousness. Covetousness was his ruling passion and it led him, by the advice he gave to Balak, to contradict the whole spirit and design of the very prohibition, although he professed so sacred a regard for the letter of it.

5. It would be easy to multiply particulars on this subject, but I only add, finally, that the deceitfulness of the heart is seen in the highest degree from **man overlooking the real motives of his conduct** and mistaking the workings of his own corruptions for fruits of the Spirit. No one can doubt that there is such deceitfulness in the world who considers the dreadful enormities that have been committed in the name of religion. In many cases it must be acknowledged that these enormities have been committed by people who were conscious of the motives from which they acted and who used religion merely as a means to attain the objects of their ambition. But in other cases it is no less certain that men have concealed from themselves the motives of their conduct, and have even mistaken the workings of their corruptions for the fruits of the Spirit of God.

We have several examples of this in Scripture. A striking instance of it occurs in the conduct of Jehu when he was shedding the blood of Jezreel to serve his own ambition. He said exultingly to Jehonadab, “Come with me, and see my zeal for the Lord”. It is probable that at the time he imagined himself to be influenced by zeal for God, though there can be no doubt that, in what he did, he was actuated chiefly by the love of power. Our blessed Lord forewarns His disciples that the time should come when whosoever killed them would think that he did God service. Similarly the prophet Isaiah had declared concerning the persecuted people of God in his time, “Hear the word of the Lord, ye that tremble at His word: Your brethren that hated you, that cast you out for My name’s sake, said, Let the Lord be glorified”.

We are greatly shocked when we read of the dreadful persecutions which have been carried on in different ages by the bloodthirsty followers of Rome

against the faithful servants of Christ; yet these men pretended to have zeal for the glory of God. It is probable that many of them might go so far as to imagine that they were doing God's service while shedding the blood of His saints. This is indeed the highest instance of the desperate wickedness of the human heart, and the most awful proof of being given up by God to a reprobate mind. But, in a lesser degree, men often practise this kind of deceit when they ascribe to the Spirit of God what is evidently the effect of their own ignorance, wickedness and depravity.

On the whole, since the ways in which men deceive themselves are so various, can we be too jealous over our own hearts? "He that trusteth in his own heart", says the wise man, "is a fool." And the reason is obvious: because "the heart is deceitful above all things, and desperately wicked". Let us therefore accustom ourselves to self-examination. Instead of indulging a censorious disposition and looking around to find out the faults of our neighbours, let us examine ourselves and observe the plagues of our own hearts. Let us attend, not merely to our outward actions, but to the principles and motives from which these actions proceed. Let us consider our conduct, not in the light in which self-love and bias would present it to our minds, but in the light in which any impartial spectator would view it, in the light in which God's Word teaches us to consider it, and in the light in which it will be judged at last, when God shall bring to light the hidden things of darkness and make manifest the counsels of all hearts.

We are all more or less liable to deceive ourselves, and they who think they have the least of it are, in general, most of all under its dominion. Let us therefore distrust our own judgement and, conscious of how ignorant we are, let us pray to God for His teaching, saying with Elihu in the Book of Job, "That which I see not, teach Thou me", and with the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting".

Blessed thought, gentlemen! My sin and I can be separated.

John Duncan

We believe, on the authority of Scripture, that God has decreed to give salvation to some and to withhold it from others. We know, at the same time, that He offers salvation to all in the gospel; and to suppose that He is not sincere would be to deny Him to be God. It may be right to endeavour to reconcile these things, because knowledge is always desirable and it is our duty to seek it as far as it can be attained. But if we find that beyond a certain limit we cannot go, let us be content to remain in ignorance. Let us reflect, however, that we are ignorant in the present case only of the connection between two truths, and not of the truths themselves, for these are clearly stated in the Scriptures. We ought therefore to believe both, although we cannot reconcile them.

John Dick

The Ethiopian Treasurer (1)¹

James Buchanan

The case of the Ethiopian Treasurer affords a beautiful example of the way in which the Spirit of God may lead an ignorant but sincere inquirer to a clear, saving knowledge of the truth as it is in Jesus, in spite of many unfavourable circumstances. It belongs to a different class of cases from the Philippian jailer, the dying thief and Saul the persecutor.² While they differed from each other in many respects, each of them could be charged with some specific crime of a highly aggravated nature – the Jailer with the intention of suicide, the thief with robbery, and Saul with persecution and bloodshed. Yet nothing criminal is recorded of the Ethiopian, and much that is creditable to his character; his main defect was his ignorance of divine truth, and even that he was earnestly seeking to remove. His experience is therefore fitted to illustrate the case of such as have long been seeking the truth, but who still walk in darkness and have no light. When rightly understood, it must impart to them much instruction and encouragement.

1. His state before conversion. There were many unfavourable circumstances which might seem to render his conversion very difficult. Yet there were some very hopeful symptoms.

Among the unfavourable circumstances, I may mention his *birth and residence* in Ethiopia – a land of heathen darkness – probably not less than 1000 miles from Jerusalem, the seat of the true religion; his *elevated rank* as “an eunuch of great authority under Candace, Queen of the Ethiopians”; and his *worldly wealth*, which is often a snare to the soul. “How hardly”, says our Lord Himself, “shall a rich man enter into the kingdom of God”; and again, “I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God”. Not only do the cares of the world choke the Word and render it unfruitful, but also the deceitfulness of riches and other lusts.

He belonged to a class of men who exercised almost unlimited power in some Eastern nations, and who were notoriously addicted to intrigue and the other arts of courtly ambition. This might have been a bar to his spiritual progress, for “ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are

¹This is the first part of a chapter, reprinted with editing, from the “Illustrative Cases of Conversion” in *The Office and Work of the Holy Spirit*. It is based on Acts 8:26-40

²Buchanan’s accounts of their conversions appeared in previous issues of this Magazine.

mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence". It is manifest that these, or some similar circumstances in his condition, had exerted an injurious influence over him, and had retarded his progress in religious knowledge; He was, as we shall immediately see, lamentably ignorant, notwithstanding all the efforts he had made.

But we cannot read the narrative without discovering some hopeful symptoms in the state of his mind. While he was by birth and residence an Ethiopian Gentile, he was, both in his creed and his profession, a proselyte to the Jewish faith, and a believer in the one living and true God. Although surrounded by the forms of polytheistic superstition and living in a land of gross spiritual darkness, he had in some way not described become acquainted with the revelation of divine truth in the Old Testament Scriptures. And his eye had been opened to discern the true light so far as to satisfy him that it was the light of heaven. Thus much is implied in the fact that "he had come to Jerusalem to worship" and that on his return he was reading the Scriptures.

And this instance exemplifies a delightful truth: the extensive influence which the Jewish dispensation exerted on the surrounding nations. While it was in some respects limited and local, being specially designed for the children of Israel, it was fitted to instruct other nations in the grand principles of religious truth. All the great nations of antiquity were successively brought into such near contact with the Jews that the knowledge of the one living and true God was imparted to many a thinking mind amongst them. Partly by their long captivity, partly by their dispersion to almost every city, they were intermingled with the Assyrians, Persians, Greeks and Romans, so that not only was the Old Testament translated into Greek for the Jews who spoke that language, but heathenism itself derived from it many useful hints.

And as the Old Testament dispensation was fitted to exert such an influence over the surrounding nations, provision was made for admitting proselytes to some, at least, of the privileges and services of the Jewish Church. There were two classes, the proselytes of righteousness and the proselytes of the gate; and they were in the habit of coming up to Jerusalem at the stated festivals, as well as the Jews who were scattered abroad. It is said that, on the day of Pentecost after the crucifixion of the Saviour, there were assembled "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes, and Arabians," speaking different languages but worshipping the same God.

The Ethiopian Treasurer was one of these proselytes. By coming from Ethiopia to Jerusalem, he was virtually declaring that his mind could not rest in the mythology of his own country – that he saw the error of polytheism and admitted the fundamental principle of the Divine unity. This was in itself a solemn, public testimony to the supremacy of the God of Israel.

“He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” What encouragement then had this Ethiopian to pray, or what was the ground and warrant of his faith? He was not by birth a Jew; he was an alien from the commonwealth of Israel, and a stranger to the covenants of promise; he had no natural or civil connection with those “to whom” (and as they supposed, to themselves alone) pertained “the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises”. He was a foreigner, a Gentile, a eunuch; how then could he hope to associate himself with the people of God, and dare to approach His temple?

He had a warrant for faith and hope – a warrant in the Old Testament Scriptures which was enough to embolden him to draw nigh. For, besides the prayer which Solomon uttered at the dedication of the Temple, he could have found in the very book of the Prophet Isaiah (56:3-7) which he read in his chariot, this precious promise: “Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people.”

This man was both a eunuch and a stranger; and as such he could know that this promise comprehended him; accordingly he came to Jerusalem, and worshipped the God of Israel there. He had a spirit of diligent inquiry, combined with teachableness. He went up from Ethiopia to Jerusalem, passing from Africa to Asia and leaving for a time the cares of his honourable and responsible office, so that he might be present at the Feast of Pentecost.

Still more striking was the manner in which he was occupied in returning from Jerusalem: instead of casting aside his religion when the festival was

over or allowing his mind to be diverted to other objects, he sat in his chariot reading the prophet Isaiah. Probably he read aloud for the benefit of his attendants; at all events he had this part of the Bible in his hand, and was engaged in reading it. He must have procured a roll which was written by himself or obtained at great expense.

But even this is not so remarkable as the humility and teachableness with which he received Philip, a stranger and one who perhaps, neither in his dress or his manners, was likely to attract the regard of a man of rank. Yet, when Philip joined himself to the chariot and ventured to ask, "Understandest thou what thou readest?" instead of spurning the question, he replied with childlike humility: "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him."

While there were several hopeful symptoms in this state of mind, it is manifest that he was still extremely ignorant of the truth. He was not only destitute of all knowledge of Christ and the gospel, but he had no correct apprehension of the spiritual meaning of the Old Testament, in which he professed to believe and which, in the midst of much remaining darkness, he still continued to read. For when, after reading a part of Isaiah 53, he put the question, "I pray thee, of whom speaketh the prophet this? Of himself, or of some other man?" his language, if it indicates a spirit of sincere inquiry, betrays also a lamentable degree of ignorance, and makes it obvious that he was still in a condition like that of the Jews themselves. Of them the Apostle says, "Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart."

His language seems to indicate that he had no acquaintance with the spiritual meaning of the Old Testament. If he was attached to the Jewish faith, he adhered to it chiefly as a sublime system of religion which taught his duty to the one living and true God, but he had no intelligent apprehension of its connection with the scheme of grace and redemption, or the work of Messiah who had been promised to the fathers.

Error never can supply the place of truth. As well might you expect the body to be nourished by poisons as the soul by error. Truth is sometimes mixed with error, in doctrines taught to the people; and if the errors are not fundamental, the truth which accompanies them may prove nourishing; but its efficacy will always be hindered or impaired by error, in proportion to its magnitude and prevalence in the system.

Two things are always implied in trusting; the first is a conviction of need, and [the second a] sense of dependence. He who needs nothing will, of course, not trust to another for what he has in himself; and he who, though destitute, is not sensible of his need will never be induced to trust in another.

Archibald Alexander

Biblical Inerrancy (4)¹

Rev H M Cartwright

4. The fundamental significance of Biblical Inerrancy for the whole position of Biblical Christianity. We can concur in the assertion of the framers of the Chicago Statement that “the authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible’s own; and such lapses bring serious loss to both the individual and the Church”. As they say, “great and grave confusion results from ceasing to maintain the total truth of the Bible, whose authority one professes to acknowledge. The result of taking this step is that the Bible which God gave loses its authority, and what has authority instead is a Bible reduced in content according to the demands of one’s critical reasonings, and in principle reducible still further once one has started. This means that, at bottom, independent reason now has authority, as opposed to Scriptural teaching. If this is not seen and if for the time being basic Evangelical doctrines are still held, persons denying the full truth of Scripture may claim an Evangelical identity while methodologically they have moved away from the Evangelical principle of knowledge to an unstable subjectivism, and will find it hard not to move further.”

As E J Young says, “if, as a matter of fact, the revelation of God is not free of error, the message of Christianity must ever remain in doubt”. As he says again, “the Bible, according to its own claim, is breathed forth from God. To maintain that there are flaws or errors in it is the same as declaring that there are flaws or errors in God Himself.” James Montgomery Boice, in *Foundations of the Christian Faith*, claims that “what is at stake is the whole matter of revelation. Can God reveal Himself to humanity? And, to be more specific, can He reveal Himself in language, the specifics of which become normative for Christian faith and action? With an inerrant Bible these things are possible. Without it, theology inevitably enters a wasteland of human speculation”.

5. The basis on which we are to defend what we believe to be the biblical, orthodox position. One could pursue an historical survey which would show that those who have contended earnestly for the faith down through the ages have held firmly to the inerrancy of the Bible. Wayne R Spear, in his discussion of “The Westminster Confession of Faith and Holy Scripture”, in the book *To Glorify and Enjoy God: A Commemoration of the 350th Anniversary of the Westminster Assembly*, repudiates the notion that the Westminster

¹The last section of a paper delivered at the 2009 Theological Conference. The previous part appeared last month.

Divines were not acquainted with or committed to Biblical inerrancy, which some claim was an idea that came to Britain after the Assembly. Spear shows that the Westminster position was very much that of William Whitaker, Professor of Divinity in Cambridge from 1579 till his death in 1595. Whitaker had expounded in print “an explicit doctrine of the inerrancy of Scripture” 60 years before the Assembly. He “contended that God is the Author of Scripture and He does not lie or make mistakes; therefore Scripture contains no lies or mistakes”.

Hugh Martin in his *The Westminster Doctrine of the Inspiration of Scripture* (1877) makes the point that the Westminster Confession says, “‘It pleased the Lord to commit the same [that is, His revelation of Himself and His declaration of His will], wholly unto writing’. The Lord *Himself* committed them to writing.” He points out the contrast with the statement of the Free Church College Committee: “‘The revelation of God and the declaration of His will are committed wholly to writing’. They *are* committed to writing. That’s all. The College Committee says not *by whom*.” Dr Spear goes on to say that “one can go back to Augustine and find an explicit doctrine of biblical inerrancy. In his very significant work, *The Harmony of the Evangelists*, he said that if we find that the Gospel writers were inaccurate historians then our confidence in their doctrinal teaching is undermined. Augustine laboured to show that there are no historical discrepancies between the Synoptic Gospels.” An historical survey would be reassuring but we have not time to attempt it and, after all, it would be appealing to the testimony of men.

One could examine the passages of Scripture which are assumed to be unhistorical, unscientific, contradictory, and show that such assumptions are at least unwarranted and often refutable. E J Young warns: “When we meet difficulties in Scripture, it is well to be cautious about asserting the presence of error”. Perceived difficulties are not incapable of solution, and if we cannot solve any of them it is most likely because “we do not know all the factors involved”. As Hugh Martin put it in the fifth of his *Letters to Marcus Dods* (also 1877): “Let your difficulties about ‘inaccuracies’, about ‘lapses of memory’, and all that sort of thing, alone; and study, unprejudiced, the proof that is proffered for the divine authorship of the Word of God. Then, if convinced, deal with your difficulties as all wise men do with difficulties in reference to what they have believed on its own sufficient evidence, especially (as in this case) when the evidence is the testimony of God.”

John Murray, in “Inspiration and Inerrancy” (*Collected Writings*, vol 4), observes that “in dealing with any subject which Scripture brings to our attention we must take into account all the relevant data made known to us, and since these data are not all concentrated in one place, we must address

ourselves to the task of correlating all the data drawn from various parts of Scripture. Too often we find what we think to be discrepancy, because we have left out of account, it may be, only *one* significant datum. Furthermore, we must recognise that oftentimes we are ignorant of significant data relevant to a particular subject, and we must be humble enough to admit the limitations under which we labour.”

The ultimate basis on which we defend what we believe to be the biblical, orthodox position is that *it is* biblical – that it is derived from explicit statements of Scripture and “by good and necessary consequence may be deduced from Scripture”. If the Bible is trustworthy at all then it is trustworthy in what it says about itself. The divine Word carries its own authority and is believed on account of that authority by all those who are given spiritual perception. John Murray, in “The Infallibility of Scripture” (*Collected Writings*, vol 1), makes the point that “the only ground is the witness of Scripture to itself, to its own origin, character and authority. . . . Are we not begging the question? . . . We depend upon the message of Scripture for every tenet of our faith, for every ray of redemptive light that illumines our minds, and for every ray of hope against the issues of time and eternity. Christianity for us today without the Bible is something inconceivable. . . . If we do not accept its verdict respecting its own character or quality, we have no warrant to accept its verdict respecting anything else.”

(a) There is the Bible’s claim to be the product of Divine Inspiration. James Bannerman summed up the relation between revelation and inspiration: “A supernatural communication of truth from God is a revelation; the supernatural transference of the truth to the spoken or written word is inspiration”. Inspiration is not our subject but, as we have noted at previous Conferences, the Old Testament bears witness to its own inspiration. Our Lord bears testimony to the inspiration and authority of Old Testament Scripture, and to the fact that it is without the slightest error and ever enduring (Mt 5:17-19; Jn 10:35). This view of the Old Testament Scriptures as inspired and infallible is also set forth by the Holy Spirit in the New Testament in the teaching of the apostles. They refer to God speaking through men. They ascribe to named men what was spoken by God. They write of the Scripture saying something when it was God who spoke. They quote what is spoken in Scripture by man as the utterance of the Holy Ghost. They refer to the Old Testament Scriptures as the oracles of God. The New Testament bears witness to itself as part of the Holy Scriptures, with the same divine origin and infallibility and authority as the Old Testament (for example, 2 Pet 3:15,16 with 2 Pet 1:19-21; 1 Tim 5:18 with Deut 25:4; Lk 10:7).

(b) There is the Biblical view of the extent of Divine Inspiration. Inspiration

extends to the words and not simply to the thought. As John Murray puts it in his article, "The Infallibility of Scripture": "The inspiration of Scripture involves verbal inspiration. If it did not carry with it the inspiration of the words, it would not be inspiration at all. Words are the media of communication. It is nothing less than verbal inspiration that Paul affirms when he says in 1 Corinthians 2:13, 'Comparing spiritual things with spiritual' They are Spirit-inspired words in the sense in which they were intended by the Holy Spirit".

He says in "Inspiration and Inerrancy" that "it is strange that the term 'verbal inspiration' should evoke so much dissent if not scorn. When we speak of the inspiration of Scripture we refer to Scripture as *written*; otherwise we should not be speaking of *Scripture*. But there is no Scripture without words, and, if we are to speak of the inspiration of Scripture at all, we cannot dispense with the inspiration of words. Or if we are thinking of revelation in word, revelatory word, we cannot think of revelation apart from words, nor of the inspiration which guarantees the veracity and supplies the content of that revelation apart from words." "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

(c) There is the omniscience and the truthfulness of God. God knows the truth about everything and God cannot lie. The God who is truth cannot err. R C Sproul makes the point that "unless we want to join the ranks of the absurd, or unless we confess that God inspires error and join the ranks of the impious, or unless we confess that the Bible as a whole is not inspired, then we are forced by what Martin Luther called 'resistless logic' to the conclusion that the Bible is inerrant . . . a logic that is driven to a conclusion drawn from the premise of the integrity of Christ". Calvin in his comments on 2 Timothy 3:16 asserts that "we owe to the Scripture the same reverence which we owe to God; because it has proceeded from Him alone, and has nothing belonging to man mixed with it".

The Bible is God's Word and not merely the means of communicating God's Word. God cannot err in anything that He says and therefore the Bible must be free from all error. We shall let E J Young have the last word: "It is perfectly true that if we begin with the assumption that God exists and that the Bible is His Word, we shall wish to be guided in all our study by what the Scripture says. It is equally true that if we reject this foundational presupposition of Christianity we shall arrive at results which are hostile to supernatural Christianity. If one begins with the presuppositions of unbelief, he will end with unbelief's conclusions."

The Lamps in the Tabernacle¹

Andrew A Bonar

The priest, setting the lamps in order daily, represents Christ causing His people daily to receive and give forth light and life. In the midst of a dark world, believers are set up as lights (see Phil 2:15, Mt 5:16). They should be, as John the Baptist, “burning and shining lights”. They should be representatives of Christ Himself, who shone as the light in darkness. And they must shine:

(1.) *Not by natural gifts, but by grace.* There must be a supply of beaten oil, pressed out of Israel’s olive-trees – not merely talent, or natural fervour and benevolence.

(2.) *Clearly.* There were golden snuffers for these lamps, and the use of them was committed to the priest who went in to set things in order. Believers must have their gifts and graces stirred up, so that there be no dulness, indecision, inactivity. When, believer, you feel a little pride stealing in, or love of praise, or fondness for comforts, or earthly cares, go to the priest; let Him dress the lamp.

(3.) *Constantly.* Shine as before, every day in succession; *never* hide the light. If there is a place where it is not your duty to speak, yet there is no place where it is not your duty to think and feel for God.

(4.) *Calmly.* The light of these lamps did not sputter as it burned. The oil was pure. Believers must have the lamb-like spirit of Jesus, putting away all mixture of human temper, not reproving with the heat of human passion nor harshly upbraiding the obstinate sinner, not impatient or hasty or fierce, even when enormous wickedness and deceit appear. A calm light generally shines full.

(5.) *In the face of the world.* Cast your light fair on the world’s sins, that they may see them. Point out their ungodliness, their lawlessness, their unbelief. Reprove their acts of Sabbath profanation. Check them when they swear in your presence. Bear your testimony where the truth is denied in your presence. Never be afraid of dazzling the world with too much light, but plainly show them that they are wholly sinful, wholly ruined, wholly helpless; and speak of a present, immediate, free, full pardon in the Saviour.

(6.) *So as to show the golden table and the golden altar.* The light of the candlestick did so. Was this not pointing the eye to Christ, who died and who is risen? The bread on the table is Christ, who gave His life for us; the golden altar and its incense is Jesus exalted and accepted. Here is full salvation.

(7.) *As if you alone were responsible for enlightening the dark world.* The

¹An extract from Bonar’s fine Commentary on *Leviticus*.

candlestick was the only light; so is the Church. And let every member feel responsibility. Perhaps if you do not shine, some soul shall be left for ever in darkness. If one lighthouse on the seashore were obscured, how many ships might be lost in consequence, especially if formerly that lighthouse used to direct to the haven. O then how many may perish if you backslide, and do not shine as before! This is our time for shining.

Obituary

Mr Gerrit Schuit

It was 2005. A young professing man from the United States of America was visiting Chesley in Canada. There he met a wise old Christian, who was not as sure of the young man's salvation as he was himself. The young man soon got the message. "Don't worry, I do love the Lord," he insisted. The older man replied, "But does the Lord love you?" It was a wake-up call. The young man returned home, questioning the truth of his hope. Not long after, he came to a true and saving acquaintance with Christ. It was something new, something he did not have before. And he needed it, for although young, he died within a year. He testified that he had "lived proudly on faith and works for salvation until 2005", but "fled to Jesus alone for refuge, January 2006".

The older man died a month later. We believe that they are both in glory now, enjoying the Saviour in whom they trusted with "like precious faith". The older man was Gerrit Schuit, longtime elder of the Free Presbyterian Church of Scotland in Chesley. His faithful dealing with the young man was typical. Christianity was a serious matter to Gerrit Schuit. He spent a lifetime making his own calling and election sure, and in these days of shallow religion, he was determined to help others do the same. We can still hear his voice as we write, saying: "If the beginning is wrong, everything will be wrong". How true! Start a journey in the wrong direction, and you will just get farther and farther away from your intended destination. The start must be right. That meant real regeneration by the Holy Spirit producing true faith in Christ and repentance towards God. This is how the Saviour dealt with Nicodemus when He insisted, "Ye must be born again".

Saving grace came early to young Gerrit. Conviction of sin began at four years old. He was often seen weeping at night, troubled more by his original sin – the imputed guilt of Adam's first sin and the corruption of his whole nature – than by his actual transgressions. In The Netherlands of those days, it was his rare privilege to hear only the true gospel, as expounded by Ds

Paauwe and a layman called Melisen, along with read sermons from the old English and Scottish divines. Not for him the delusion preached and accepted by so many, that mere conviction was salvation. Like all the elect, he was better taught. Nothing but faith in Christ could bring rest, for only then would he be justified. But finding Christ came neither quickly nor easily, so his mother's conversion when he was eight years old came as a great encouragement.

A year later, he was alone, walking home from school, and had reached a clearing in the woods. Spiritual and saving light was conveyed into his soul as the Holy Spirit enlightened his mind in the knowledge of Christ, especially focusing on the name *Jesus*. "Thou shalt call His name Jesus, for He shall save His people from their sins" (Mt 1:21). Thus the nine-year-old boy was persuaded and enabled to embrace the Redeemer. The date was 26 May 1932.

So Gerrit Schuit's Christianity began with an effectual call of the clearest kind. However, there was much to learn, and he was to be no stranger to the struggles common to the Lord's people during their earthly pilgrimage. Great joy had filled his soul when he met the Lord, but this gradually departed, and after six months he felt spiritually empty. His comfort was gone. What did it mean? He had to learn the hard way that Christians do not live on their experiences, not even on their joy in Christ, but on Christ Himself. Speaking of this near the end of his life, he said that it was like being in a sinking boat, where he had to throw out all his experiences one by one, until only Christ was left in the boat. "But I could not throw Him overboard", he said.

Passing through the deprivations of the Second World War in Holland, he became somewhat reticent to speak of the things of God, yet inwardly the work of grace progressed. At the end of the war he emigrated to North America. Another victory was attained. His reserve had departed, for there he was instrumental in the conversion of his aunt and cousin.

His grasp on gospel doctrine was sorely tested when he joined a group who met to discuss spiritual experience. As they gloried in the so-called "steps of grace" in their own hearts, he felt his soul come into bondage. And no wonder, for these people thought one could be regenerated and not know Christ, and born again but not justified. He was liberated from these heresies when the words of Galatians 5:1 directed him back to Christ alone for the whole of salvation: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage". Another triumph in the life of grace! In later years, he had many copies of Robert Traill's distinctions between justification and sanctification printed and distributed. Right doctrine mattered to Gerrit Schuit. It was the difference between life and death.

After marrying Grace, his faithful helpmeet until the end, he moved to Canada, eventually settling in Chesley, where he was ordained a ruling elder of the Presbyterian Reformed Church in 1966. After a while, he began to look into the congregation's history, prompted by people telling him that he was talking like a Free Presbyterian. The congregation in Chesley had left the Free Presbyterian Church of Scotland in 1930, when its minister, William Matheson, refused to comply with the Synod's stand that the Sabbath use of public transport run in systematic disregard of the Lord's Day is sinful, even if used only to attend public worship. Always a contender for Biblical principles to be applied in practice, whatever the cost, Gerrit Schuit saw that the Synod had been right. In 1974 he, with others, was the means of re-establishing the Free Presbyterian Church in Chesley. Many years before, when he had sailed past Scotland for America, he had looked longingly at her coast, remembering the godly stand of the Lord's people there over the centuries. Now he had entered that heritage himself, and would often be in Scotland, at Synods and communion seasons.

He was a Free Presbyterian by conviction and earnestly maintained the denomination's Reformed doctrine, worship and government, particularly in times of trouble. In 1989, when many in Canada were carried away by the promises of a specious liberty held out by the Associated Presbyterian Churches, Gerrit Schuit and almost the whole Chesley congregation remained faithful to the old paths.

A felt Christ was essential to our late friend. Once, after hearing an action sermon on the Rose of Sharon and partaking of the symbols of the Saviour's body and blood at His Table, he felt his heart to be cold and unmoved. When complaining of this after the service, he was asked, "What is wrong with the Rose of Sharon?" The effect was immediate. He broke down in tears and hastened to his room, pierced anew with an arrow of love from the crucified Redeemer.

In latter years he was sorely assailed by the evil one, who would suggest blasphemous and atheistic thoughts. These greatly troubled him, but he found consolation in the testimony of his conscience: that he did not agree with these thoughts. Indeed, he recoiled from them. He hated them. They were the fiery darts of the adversary, not the outworkings of his own soul.

He loved the fellowship of the saints. Rarely would conversation degenerate into a mere recounting of names or past events. Christ Himself, His cross, His preciousness to the soul, the warfare with sin, the corruptions of the heart, the allurements of the world, the assaults of Satan, and deliverances from all by the grace of God – these were the themes he loved to discuss. "Come and hear, all ye that fear God, and I will declare what He

hath done for my soul” (Ps 66:16). A favourite text was Psalm 119:49, which he loved to quote in the metrical version.

Remember, Lord, Thy gracious word Thou to Thy servant spake,
Which, for a ground of my sure hope, Thou causedst me to take.

On 11 December 2006 his sure hope was realised. Christ took him to be with Himself, which is far better. No doubt his heart leapt for joy, as faith turned to sight and he beheld his altogether-lovely Saviour. Now he is free of the sin he hated, free from the devil who buffeted him, and free from the world which grieved him.

Gerrit Schuit was not perfect. Only Christ is perfect. But he was an eminent believer, with a balanced Christianity clearly manifested in biblical doctrine, practice and experience. For 74 years on the side of Christ, 40 of them as an elder, the world saw in him “the true grace of God”. Let all who knew him, and in particular his surviving relations, settle for nothing less than the same saving relationship with Christ that he had. Let them not be drawn away to the diluted travesties that go up and down in the name of Christ today. May many follow in his steps, so that “instead of thy fathers shall be thy children” (Ps 45:16).

(Rev) K M Watkins

Our Gospel Work in Africa and Israel

Rev Neil M Ross

Zimbabwe: The Foreign Mission Committee, after conducting interviews in Zimbabwe and the UK, has appointed a new Administration and Technical Manager at Mbumba Mission. He is Mr Leendert Boon from Holland. Mr Boon is familiar with the Mission, having been a member of temporary work parties of Dutch young people who carried out valuable maintenance and repair work there in recent years. His wife, who is to accompany him, also visited Mbumba Hospital before she married, when she was researching our Mission’s Home Based Care programme devised for HIV/Aids patients.

The newly-appointed Superintendent of our Children’s Home at Thembiso, Bulawayo, is Mr B Maphala, who was Headmaster of Thembiso Primary School. To assist him in settling into his new post, the retiring Superintendent, Mr S B Mpofo, who has given many years of faithful service to the Home, has agreed to remain for a handover period of a month, and then for a further month in a consultative capacity. The building of the fifth and final house in the conversion of Thembiso from an institution to a family-based organisation has begun.

Now that the Ndebele Bible translation project is complete and the new

translation is in the hands of the Trinitarian Bible Society, some of the translation team have left, while others have moved to Zvishivane to continue working on the Shona Bible translation project under Rev Z Mazvabo. Mr Benshop, who had returned to Holland with his family in August 2010 and continued to work from Holland as co-ordinator of the Presbytery translation team, is now no longer in our employ. The Committee conveyed its cordial thanks to him for the very good work he has done in the field of translation over the years, and for the gospel spirit in which it was done.

Mr Nathaniel Mpofo, who was a member of the Ndebele Bible translation team, has been appointed, with effect from April, as a second catechist at Mbumba Mission Hospital. His much-needed help will be greatly welcomed by the present catechist, Mr Nkiwane.

Kenya: The heavy burden of work borne by our Superintendent at Sengera Mission, Rev Keith Watkins, makes it necessary that a mission administrator be appointed as soon as possible. The hope is that a suitable applicant, able to act as a manager and also to assist with church services, will come forward in response to the Committee's advertisement.

It is perhaps an indication of the validity of our work at Sengera that strife was stirred in the local community by people from a liberal North American church who visited the area and tried to infect the people with their pro-homosexual views. After Mr Watkins spoke out against them and warned the people about their abominable views, he was made the object of hate e-mails aiming to blacken his character. It is telling evidence of the relentless persistence of Satan that he incites his agents to compass sea and land to make proselytes, for he knows by observation the power of the Word of God and does his utmost to extinguish the light of the glorious gospel of Christ.

Israel: Rev John Goldby intimated that he believed his work as the Church's resident representative in Israel was at an end and met the Foreign Mission Committee in February. His request, which he felt guided to make, was that he be allowed to withdraw from the work in Israel, return to Scotland and be available for a call, but that he be permitted to retain a connection to the work in Israel. The Committee granted his request and encouraged him to continue his contacts and work among the Jews as far as this will be compatible with staying in Scotland and his duties there.

Mr Goldby reported: "*The Westminster Confession of Faith* (WCF) translation proceeds, and the revisers of the completed draft are currently working hard on Chapter 20. I would like to see this work through to publication later in the year (DV). The Delitzsch Hebrew New Testament (DHNT) revision continues also, and John's Gospel is on course for publication in the early summer. My involvement in these projects could continue by Skype, tele-

phone and visits to Israel.” In fact, at the time of writing, he is continuing in the translation work (from Scotland) by meeting over the internet (by Skype) with both the DHNT revision team and the WCF translators. It is expected that an article on the DHNT revision will soon appear in the Trinitarian Bible Society quarterly magazine.

The Committee expressed its appreciation of, and hearty thanks for, Mr Goldby’s seven years of most diligent service, on behalf of the Church, among and for the Jews in Israel. “What shall the receiving of them be, but life from the dead?” (Rom 11:15).

Book Reviews¹

A Commentary on Matthew, The Gospel of the Kingdom, by C H Spurgeon, published by the Banner of Truth Trust, hardback, 452 pages, £15.00. This is not the kind of commentary which ministers might use to help them, for instance, understand the meaning of individual words as they prepare a sermon. Rather there is a series of comments explaining and applying each verse or, often, a few verses at once.

Spurgeon was a remarkable preacher; every Sabbath for three decades, till his death in 1892, he could fill the 6000-seat Metropolitan Tabernacle in London, and his sermons are still highly valued today. As one would expect from the work of a preacher of such marked ability and spirituality, one reaches the end of each section with a clear understanding of its meaning.

Although Spurgeon was not able to complete this work before he died, it was finished by his personal secretary, Rev J W Harrald. He did so, Mrs Spurgeon tells us in an introductory note, “entirely from [the author’s] own spoken and written words”. Almost without exception, the headings used for each section of this “Gospel of the Kingdom” refer to “the King”, Jesus Christ.

The appearance of the original printing was rather unattractive, but that defect has been remedied in this new edition, which has been completely reset, without editing. It is a welcome reprint; it should prove profitable to those who read it. To whet the appetite here are a few extracts.

First, on 6:34: “When the morrow brings sorrow, it will bring strength for that sorrow. Today will require all the vigour we have to deal with its immediate evils; there can be no need to import cares from the future. To load today with trials not yet arrived would be to overload it. Anxiety is evil, but anxiety about things which have not yet happened is altogether without excuse.”

On the two verses following the Sermon on the Mount: “The sermon is

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

over; what has become of it? Never was there so great a Preacher, and never did He deliver a greater discourse: how many were the penitents? How many the converts? We do not hear of any. Divine truth, even when preached to perfection, will not of itself affect the heart to conversion. The most overpowering authority produces no obedience unless the Holy Ghost subdue the hearer's heart."

On 8:23 (the beginning of the account of the storm on the sea): The disciples "were wise to follow [Jesus], and safe in so doing; but they were not therefore secure from trial. In the boat with Jesus is a happy place, but storms may come even when we are there."

On 18:7: "The humble are the least likely to make others stumble".

Finally, on 21:41: "The hallmark of a faithful minister is his giving to God all the glory of any work that he is enabled to do. That which does not magnify the Lord will not bless men."

Some Booklets

The Reformation 1560, The Greatest Year in Scotland's History, by John J Murray, published by the Free Church (Continuing), 60 pages, £3.00.

This booklet provides a useful summary of the events leading up to what was indeed the most significant year in the whole of Scotland's history. After a brief survey of the country's spiritual darkness before the Reformation and a whirlwind tour of the early Reformers, both on the Continent and in Scotland, the booklet's focus is very much on John Knox, a man who "had a passion to put God first". The final chapter emphasises Scotland's need of another Reformation (yet while P T Forsyth's thoughts on the importance of preaching are appropriate, a sounder writer might have been quoted here). But the quotation from C H Spurgeon is apt: "We want John Knox back again. . . . It were well if he did but rouse our hearts to action."

John Henry Newman, The Greatest Pervert to Rome, by Matthew J Hyde, published by the the Huntingtonian Press, 31 pages, £1.95.

As a teenager Newman was an Evangelical and professed conversion. However, he drifted; he became an Anglo-Catholic and was prominent in the Tractarian movement of the 1830s, with its Romanising doctrines and practices, before ending his life as a Roman Catholic cardinal. His beatification was the centre-point of the Pope's recent visit to Britain.

Dr Hyde summarises Newman's life and beliefs before drawing five lessons for today. Commenting on Newman's "conversion", the author emphasises the need for the work of the Spirit in bringing sinners to a saving knowledge of the Lord Jesus. His third point warns against putting confessions of faith above Scripture, but it is not clear who this is directed to. His final

point places appropriate emphasis on the biblical doctrine of justification.

This booklet outlines an able man's departure from the truth into very serious error. This is helpful because of the prominence that Newman has recently been given, and it is a warning to all not to rest in an intellectual conviction of the truth but to make their "calling and election sure".

When God Made the World, The Six Days of Creation Explained to the Very Young, by Daniel and Naomi Sayers, published by Gospel Standard Trust Publications, 16 pages, £1.95.

Little children should find this booklet attractive. It provides them with coloured pictures, suitably captioned, associated with the seven days of the creation week. Appropriate verses from Genesis 1 are quoted also.

Protestant View

Should Sympathy Be Shown to the Pope?

Articles in the September-October 2010 issue of *Protestant Truth* which condemned the papal visit to the UK were gladly welcomed by readers, but some were surprised to find a full-colour picture of the Pope on the front cover and two other pictures inside. And they were more than surprised when some phrases apparently sympathetic to the Pope appeared in a book review in the January-February issue.

The book, *Commander of the Faith* by Rupert Shortt, gives a concise account of Ratzinger's career and describes him as "Commander of the Faith". It is good that the reviewer states categorically: "The faith [the Pope] commands isn't that which is revealed in Holy Scripture, which is able to make us wise for salvation through faith in Jesus Christ, the one and only Mediator between God and men".

However, the review is muddled by such unwise phrases as, "It has to be said that Evangelical Protestants will have some sympathy with Ratzinger in a number of the battles he fought to maintain Rome's historic teachings", and, "As an Evangelical Protestant I have more in common with the current pope, than with liberal Protestants such as John Selby Spong and his ilk".

Of course the Pope does not believe certain of Spong's gross heresies, but he does not defend any orthodox doctrine out of love either to Christ or the Scriptures. Those who love the Saviour will not, as the Pope does, add their works to His finished work, and those who love the Word of God will not add tradition to it, as he does.

Spong's poison is very obvious. The Pope's poison has enough orthodoxy in it to make it seem safe to many, but it is all the more dangerous for that.

“A little leaven leaveneth the whole lump” – and how much leaven there is in Rome’s mixture!

It is not for the purity of Biblical doctrine that the Pope really engages in battle, but for the power of the Papacy. As “that man of sin”, he is not to be offered sympathy but rather to be consistently condemned. NMR

Notes and Comments

“Kirk on Course for Schism”

Such is the headline of an exclusive report in *The Herald* which states that a secret ballot, held by the Church of Scotland Commission on Same Sex Relationships, shows that almost 1 in 5 members of Kirk Sessions “would consider it obligatory to leave the Church” if people in same-sex relationships are allowed into the ministry. If Church people were to follow the lead of these members of Kirk Session, says *The Herald*, some 100 000 will leave the Church.

Whether or not such a forecast is realistic, it seems certain that, if the General Assembly favours the inclusion of homosexuals in the ministry, numerous ministers, office-bearers and members will have no conscientious option but departure. No doubt they will be branded as schismatics, but there comes a point in moral decline in a part of the visible Church when the compelling call to believers is: “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you” (2 Cor 6:17). The blame for any ensuing schism must then be laid fairly on those who reject the Scripture prohibition of sodomy.

In a letter to the press, a senior minister of the Church, who believes that the “unity of the Church is paramount”, bewails giving the option to Kirk Session members to say they would leave the Church if the General Assembly allowed the ordination of ministers in same-sex relationships. But it has to be said that merely-external ecclesiastical union is no substitute for “the unity of the Spirit”, which can never exist if the morality prescribed by God is replaced by a morality dictated by the spirit of an adulterous age.

It is to be feared that the next General Assembly, in an endeavour to prevent schism, will buy more time, engage in further consultations, and still tiptoe around the issue. Meantime, the matter would remain *sub judice*, public discussion in the media by Church people would still be banned, the minister who is in a same-sex partnership would continue in his charge, and the Church would further deprive itself of the blessing of the Lord.

We hope that all commissioners of Assembly who see that such immorality

is contrary to Scripture, offensive to God, destructive to the Church and dangerous to people, will quit themselves like men. We must earnestly pray that they will be given the courage to respond appropriately to the question, “Who is on the Lord’s side?” (Ex 32:26). NMR

“The Laws and Usages of the Realm Do not Include Christianity”

In a recent legal judgement, two High Court judges upheld the position of Derby City Council in relation to a couple who had brought up their own children and had lovingly and competently fostered young children in the past. They decided that the couple could lawfully be disapproved for respite fostering of children of ten years of age and under because of “an inability to respect, value and demonstrate positive attitudes towards homosexuality and same-sex relationships”. The couple had asserted, when questioned by a social worker, that their Christian principles would not allow them to tell these children that homosexuality is acceptable.

The judges stated, in response to the couple’s advocate, that no one asserted that Christians were not fit and proper persons to foster or adopt, or contended for a blanket ban, or sought to delegitimise Christianity, or to give Christians or people of any faith a second-class status. Sadly, they were able to assert that not all professed Christians hold the views of this couple on the subject under review.

In the process of their judgement, the judges claimed that, as a result of “enormous changes in the social and religious life of our country over the last century”, our society is now “pluralistic and largely secular”. They went on to say: “We sit as secular judges serving a multicultural community of many faiths. We are sworn (we quote the judicial oath) to ‘do right to all manner of people after the laws and usages of this realm, without fear or favour, affection or ill will’. But the laws and usages of the realm do not include Christianity, in whatever form. The aphorism that ‘Christianity is part of the common law of England’ is mere rhetoric.”

The judges leaned heavily on Lord Justice Laws’ contention in a previous case that while the law protects the right to hold and express a belief, if it protects “a particular social or moral position which is espoused by Christianity” it does so “not because of its religious imprimatur, but on the footing that in reason its merits commend themselves. . . . The conferment of any legal protection or preference upon a particular substantive moral position on the ground only that it is espoused by the adherents of a particular faith, however long its tradition, however rich its culture, is deeply unprincipled; it imposes compulsory law not to advance the general good on objective grounds, but to give effect to the force of subjective opinion The precepts of any one

religion, any belief system, cannot, by force of their religious origins, sound any louder in the general law than the precepts of any other. If they did, those out in the cold would be less than citizens and our constitution would be on the way to a theocracy, which is of necessity autocratic.”

The judges maintained that the Council were not treating the couple as they did because of their religious belief but because of their antipathy to homosexual relationships. Anti-discrimination legislation required respect and a positive attitude to such relationships by the Council. The position upheld is that the right to hold religious beliefs is safeguarded by anti-discrimination legislation but that religious beliefs cannot be used as an argument against complying with legislation which requires behaviour inconsistent with them, when providing a public service governed by that legislation. In the case, for example, of an employer who objects to such a manifestation of religious belief, “the fact that the employee’s motivation for the conduct in question may be found in his wish to manifest his religious belief does not mean that that belief is the ground of the employer’s action”.

Once again the judges of the realm are denying the Protestant, Christian constitution of the United Kingdom, claiming that they and the nation are secular. People can hold to the doctrines and principles of Christianity as matters of personal belief but cannot act in accordance with them if they conflict with the “rights” of others which have been established in laws which are contrary to Christianity. In the hierarchy of “rights”, the right to put one’s Christian beliefs into practice will be subordinate to rights which have a secular basis. There is the unjustified assumption that judgements come to from a secular standpoint will be neutral and fair, whereas judgements relying on Christian belief will be prejudiced and unfair. There is a practical denial of the fact that commitment to the Christianity which is still the recognised religion of the United Kingdom is not a matter of merely theoretical belief but has implications for the whole of life and for all relationships.

We suspect that many who do not have Christian faith, but have something of the morality which it fostered, consider with believers that the legislation of our land and the way that it is being interpreted by employers and by judges is unreasonable. Increasingly those whose commitment to Biblical Christianity and its morality constrains them to put their beliefs into practice are being excluded from callings for which their Christian way of life makes them supremely suitable. It is time that the legislators and potential legislators of the land were bombarded with demands that they take this situation in hand and prevent the further erosion of our Christian heritage and victimisation of those whose crime is that they practise the Christianity which is established as the religion of our monarch and kingdom.

HMC

Free Church Minister Undermining Sabbath Observance

A prominent Free Church minister, Rev Iver Martin of Stornoway, has caused great damage to the witness for Sabbath observance on the Isle of Lewis. In a video interview reported in the *Stornoway Gazette* he claims that it would be “petty” for him “to say that it is wrong to play golf on Sunday”. He maintains that to do so would only be wrong if someone had to be in paid employment to make the round of golf possible.

The *Westminster Confession of Faith*, in summarising the teaching of Scripture on the Sabbath, states that everyone must, “not only observe an holy rest, all the day, from their own works, words, and thoughts about their worldly employments and recreations; but also are [to be] taken up, the whole time, in the public and private exercises of His worship, and in the duties of necessity and mercy” (21.8). This statement is included in what Mr Martin has more than once subscribed to as the confession of his faith. Recreation is forbidden, as well as worldly employment (paid or otherwise) if it does not come under the headings of necessity and mercy. By giving us the Sabbath, God is providing us with a period of time which is to be used, as far as possible, for activities which are of benefit to our souls. Playing golf plainly does not come into that category. It is tragic to find a minister who has subscribed to the *Westminster Confession* denying its teaching.

Free Church Record and Ordination Vows

Rev Peter Wallace was the “Official Observer” of the Orthodox Presbyterian Church (OPC) at the recent Free Church of Scotland Plenary Assembly which permitted the introduction of hymns and musical instruments in public worship. In the “Concluding Remarks” of his account of the Assembly, published in *The Record*, he made the following telling comment on the Assembly’s decision: “Men who vowed to support and defend the old position on worship may struggle with how to support and defend the new position”. We are surprised that the Editor of *The Record*, Rev David Robertson, allowed the comment to stand. All Free Church ministers took the same vows, and the implication of Mr Wallace’s comment is that Mr Robertson and his progressive friends have not been as faithful to their vows as they should have been.

DWBS

The Definition of Marriage

In an interesting editorial article in the *British Church Newspaper* (February 25), a lawyer, Peter Murcott responds to Government moves to redefine marriage. He discusses the present legal definition of marriage which dates back to 1866: “The voluntary union for life of one man and one woman to

the exclusion of all others". He comments on the various elements of the definition: that the marriage is voluntary; that the intention at the time of marriage is that it is for life; that it is between a man and a woman; and that it is to the exclusion of all others. None of these elements can be varied without sin and unhappiness. The pattern for marriage is the union between Christ and His Church which is indeed voluntary, permanent, between two parties permitted by God to marry, and to the exclusion of all others. "I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgement, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord" (Hos 2:19-20).

DWBS

Church Information

Administrator for Sengera, Kenya.

Applications are invited for this post. Two main areas of responsibility are involved: (1) the gospel work of the Mission; the successful applicant would be involved in taking services; (2) the smooth running of the Mission, where a high level of competence in administration and finance is required. Further details may be had from the Clerk of the Foreign Mission Committee, Rev J R Tallach, Free Presbyterian Manse, 2 Fleming Place, Stornoway, Isle of Lewis. HS1 2NH; email jrtallach@btinternet.com.

General Building Fund

By appointment of Synod, this year's special collection on behalf of the General Building Fund, is due to be taken in congregations during April.

W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

Eastern Europe Fund: Anon, £454.09.

Jewish & Foreign Missions Fund: D Stewart, £100; P Garrard, for Kenya Mission, £65.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Duirinish: *Congregational Funds:* Glendale Friends, £30 per RAC.

London: *Congregational Funds:* North Uist Friend, £40 per Rev JM.

North Harris: *Communion Expenses:* Anon, £10. *Petrol Fund:* Anon, £40. *Sabbath School Expenses:* Anon, £40. *Where Most Needed:* CM, MacQueen St, £50; JN, MacQueen St, £100 per AJM.

South Harris: North Uist friend, £40 per Rev KDM.

Stornoway: *Communion Expenses:* SM, £100; DPS, £120; Anon, £20; Anon, £100; LMA, £110. *Congregational Funds:* Mrs CM, £35. *Jewish & Foreign Missions Fund:* Mrs CM, £30; Mrs CM, for Zimbabwe Mission, £40. *Sydney Congregation:* Anon, £50.

FREE PRESBYTERIAN PLACES OF WORSHIP

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.
- Breasclate:** no services meantime.
- 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 (other than second and fourth Sabbaths of month), 6 pm. Thursday 7.30 pm. **Tomatin:** second Sabbath 12 noon. **Stratherrick:** fourth Sabbath 12 noon. 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; **Strathlyon:** 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@topenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, 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 MacKinnon; 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; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. 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) Miavaig:** 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, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's 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. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765. Tel. 02 9627 3408; e-mail: sydneyfchurch@aapt.net.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; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743. Tel: 02 7432 5625

Israel

Jerusalem: Sabbath: 11 am, 7 pm in YMCA. Rev J L Goldby MA, P O Box 10578, Jerusalem 91105. Tel: 00972 2 6738181.

Singapore

Singapore: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanling 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: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytskiyy; tel:00 38 048 785 19 24.; e-mail: dlevytsky@gmail.com.

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.

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

New Naanan: 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.

Kenya

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

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