

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

Contents

God’s Good Hand.....	353
The Church’s Worship in Heaven (2) A Sermon by Hugh Martin.....	356
The Reformers on Church Government 2. The Presbyterian System Formed in the Scottish Church (1) Rev J R Tallach	362
Reflections on a Life in the Ministry David Black.....	366
Sanctification in Romans 7 Charles Hodge	369
Eastern Europe Mission News Rev D A Ross	371
Book Review <i>Gospel Basics</i> , by Andrew A Bonar	373
Notes and Comments	374
Protestant View	375
Church Information	378
Acknowledgement of Donations.....	380
Index for 2011	381

December 2011

Vol 116 • No 12

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev K D Macleod BSc, F P Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA.

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

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

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

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

Clerks to Presbyteries:

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

Southern (pro tem): Rev J L Goldby MA, 23 Upper Cairncastle Road, Larne BT40 2EF; tel: 02828 274865.

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

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

Australia and New Zealand: Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: 02 9627 3408.

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

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

Residential Care Homes:

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

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

Website of the Free Presbyterian Church of Scotland: www.fpchurch.org.uk.

The Free Presbyterian Magazine

Published by The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

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

Editorial Board: The Editor, Rev N M Ross, Rev D W B Somerset.

Deadline for sending material to the Editor: The beginning of the month previous to publication.

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, F P Manse, Swainbost, Isle of Lewis, HS2 0TA. Available free on request.

Youth Magazine: *The Young People's Magazine*. Editor: Rev K D Macleod BSc.

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: Larne, 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:** Aberdeen, 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:** Chiedza.

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

The Free Presbyterian Magazine

Vol 116

December 2011

No 12

God's Good Hand

Nearly 80 years had passed since the first Jews had returned to Jerusalem from their captivity in Babylon. Now, after a four-month journey, Ezra had reached Jerusalem with another band of returning captives and he felt great reason to acknowledge God's kindness in taking them safely on their way; it was "according to the good hand of his God upon him" (Ezra 7:9).

He was, in effect, acknowledging God's mercy. He knew he did not deserve such kindness. He was a sinner; so what he deserved was God's wrath and curse for ever. But he had been made willing to receive salvation according to the Old Testament revelation; he had kissed the Son of God (see Psalm 2:12); in other words, he had willingly and lovingly submitted to the Messiah, who was to come in the fullness of time as God's provision for the salvation of a lost world. His natural rebellion had been subdued and so he was willing to have salvation on God's terms. It was salvation through the suffering of a substitute, which was so vividly typified at the temple in Jerusalem through the offering up of the various sacrifices.

Now Ezra and his companions had reached Jerusalem safely. No doubt he had expected to meet various difficulties but, in spite of them all, God had brought him and his party to the end of their journey. So he was now acknowledging that God, in His providence, had acted powerfully on their behalf all along the way. In his *Commentary*, Matthew Henry notes that, "we must see the hand of God in the events that do occur, and acknowledge Him with thankfulness when we have reason to call it His *good* hand".

When the year comes to an end, we will, if are still spared, have completed another stage in the journey of life. Whatever difficulties we may have experienced on this journey, it is clear that we have been provided for in many ways, and this should lead us again to recognise God's goodness to us throughout our lives, and during 2011 in particular.

God's children have particular reasons for thinking of His good hand towards them – acting powerfully for them in His kindness. They should feel greatly impressed by the eternal love of God towards them, undeserving sinners though they are. It was in that love that God sent His only begotten

Son into the world, which meant that He must suffer unto death for their sins. No wonder Paul exclaimed, as he recognised God's good hand towards him in the provision of a divine Saviour: "Thanks be unto God for His unspeakable gift" (2 Cor 9:15).

Each day on their journey through life, God's children are in danger, not merely of physical injury or some such calamity, but what is much more serious, of spiritual damage. Satan is going about continually, seeking whom he may destroy with his temptations, whether he acts against people directly or uses others as his instruments. Just as Ezra, on his way to Jerusalem, required God's protection from marauding tribes and other dangers, so he needed God's good hand to work for him and his party to protect them from temptation. Left to themselves, they might have had serious, sinful disagreements; they might have turned back to Babylon in a fit of unbelief, questioning God's good will towards them and His promise to care for them. But God's good hand was upon them and they reached Jerusalem safely.

So all God's children need His protection each day on their journey through life; they cannot expect that their path will be entirely smooth. Indeed their Saviour has told them plainly, in words originally addressed to His disciples: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jn 16:33). Thus they not only need God's good hand to keep them from physical harm; they even more need Him to preserve them from temptation and to support and protect them when they are tempted.

They are not to become despondent and unbelieving, for their Saviour – now risen and exalted – goes on to assure them: "Be of good cheer; I have overcome the world". Therefore neither the world nor the god of the world will ever be able to overcome those who are united to Christ. For His sake, the good hand of God will follow them all the days of their life and they will dwell in the house of the Lord for ever. They have looked to Christ; they are depending on Him; so a safe arrival in heaven, the final destination on their journey through this world, is sure for them.

Many of God's children may be rather apprehensive as they look on towards the next stage of the journey. Old age, failing health, bereavement, spiritual weakness, concerns about friends and family, about Christ's Church and their nation, and a host of other troubles and worries may make the immediate future look immensely bleak. From the human perspective, that may be so, but the promises preserved in God's Word are absolutely sure.

These words in particular are addressed to all God's children, and they are as relevant today as ever: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame

kindle upon thee" (Is 43:2). This promise uses serious literal dangers to represent the whole spectrum of troubles, both temporal and spiritual, which believers may be called to pass through in providence. But it makes God's good will clear to them, for in this promise He undertakes to bring them out on the other side of the river or the fire which represents particular troubles, without experiencing real harm. It is not a promise that they will be protected from sadness, hurt or difficulty. But it is a promise of God's good hand, for they have a throne of grace to go to, and on the throne is the One who has overcome the world and is ruling over everything that happens – and everything that happens to them in particular.

Under His all-powerful, gracious governing of the world, that other promise will also be fulfilled: "All things work together for good to them that love God" (Rom 8:28). The sadness or the hurt or the difficulty that confronts them may not be good in itself, but as it works together with such other factors as God's blessing on His Word and the patience and experience that ensue (see Rom 5:4) they do indeed profit.

Even if they fall, they are assured that they will not be cast off utterly, for the Lord upholds them with His good hand (see Ps 37:24). Thus He raised up David and Peter when they fell into sin and, although their restoration involved bitter tears, they were brought again into positions of usefulness in God's cause in this world, before being brought at last to glory. All things worked together for their good under God's good hand, including the chastisement which their Father in heaven saw fit to administer to them so that they might "not turn again to folly" (Ps 85:8).

The unconverted too have much to be thankful for – particularly because, in His longsuffering, God has spared them in this world, where they may continue to have opportunities of finding salvation in Christ Jesus. If spared until the end of this year, they will have passed another significant milestone on their journey to eternity. Yet they have *no promise* of reaching that milestone, and it is altogether uncertain how many more milestones there are on that journey. It should be obvious to them, as they travel on, that they are not relying on God's good hand in their providence; they are not looking to Jesus for salvation; they are not fleeing from the wrath to come.

In their uncertain situation, one thing should be clear: "it is time to seek the Lord" (Hos 10:12). Solemnly, next year may be too late; indeed tomorrow may be too late. The Lord has specified the time that is acceptable to Him. It is not sometime far away in the future; it is not next year; it is not tomorrow; it is *now*. He has said, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor 6:2). And included in that salvation is the promise of a safe journey to heaven, for God's good hand is on all who believe.

The Church's Worship in Heaven (2)¹

A Sermon by *Hugh Martin*

Hebrews 8:1. *We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens.*

2. Another highly-valuable inference from our present doctrine is this: Christ's priesthood, as exercised in heaven, is **the bond of an intelligent sympathy** between the portion of the Church that is in heaven and the portion of it on earth.

The redeemed Church of Christ in heaven and earth is one. "For this cause I bow my knees unto the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Neither faith nor the instincts of spiritual feeling and love can brook the idea of any essential separation, of any effective gulf of disjunction between them. Yet, if the celestial priesthood of Christ be removed, it will be difficult to see how the Church in heaven is other than most effectually isolated from the Church militant below. Consider this from both the points of view: (1) that of the Church above, in its interest and sympathy with their brethren on earth; (2) that of the Church on earth, in our interest and sympathy with our brethren in glory. And see how all intelligent sympathy on both sides must depend on the continued execution of Christ's priestly office in heaven.

(1) Consider *the Church in heaven* as interested in the affairs of the Church on earth. We cannot imagine that they take no interest in the condition of their brethren here below. We can scarcely believe it to be a part of the perfection of "the spirits of just men made perfect" that they have ceased to take an interest in the spiritual affairs of Christ's people on earth, and in the progress of His kingdom amidst the trials and conflicts of its militant estate. That could hardly be.

Many of them, while on earth themselves, doubtless felt unceasingly that one distressing element of their imperfection consisted in the very difficulties they felt in grasping the interests of Christ's spiritual kingdom on earth; in gaining any large acquaintance with its condition, and maintaining that constant and lively and supreme interest in its progress which its glorious character and issues demand of the believer's heart. We can scarcely then believe that their admitted condition of perfection now shuts them out from an intelligent acquaintance, or from the means of intelligent acquaintance, with

¹The concluding part of a sermon taken, with editing, from *The Family Treasury* for 1870. The first part developed the thought: "If heaven is the scene of the priesthood of Christ, it is thereby also the scene of the Church's worship". A previous, related sermon on this text appeared in the issues for January and February.

what is happening in the kingdom of Christ in its progressive warfare with the powers of darkness.

Nor can we believe that their glorious and serene and immediate insight into the condition of the Church in heaven could make up for the deprivation of their knowledge of the state of the Church on earth. For there is a special glory in God carrying His Church on earth safely through its conflicts and dangers – a glory such as does not accrue to Him from maintaining its unassailed peace and glory in heaven. The history and conduct of the Church triumphant is – if I might use a familiar term for illustration – plain sailing, as compared with the administration and protection of its endangered interests on earth. Its preservation and progress and triumph in this dark world of sin and opposition, where Satan's battlefield is and his chiefest powers are put forth, illustrate the wisdom and grace and power of God – displayed wonderfully in ways for which heaven can afford no scope. We cannot believe that our glorified brethren, now through faith and patience inheriting the promises, are debarred from the knowledge of that manifold wisdom of God which by the Church on earth is afforded to angelic principalities and powers in heavenly places.

I know that, on such a theme, it is dangerous to argue from what we are prepared to expect, or not expect, in God's dealings with His saints in heaven; yet no small reliance may surely be placed on the intuitions of spiritual faith when these fall into harmony with the general analogy of God's more-largely-revealed procedure. And these intuitions are worthy of confidence when they find a footing in some indications of Holy Scripture, as they do in this case, though they may be small and vague.

It is true that we have no ground for believing that the spirits of departed believers return to earth, or revisit the scenes of their former sojourning. They depart and are with Christ. We have no reason to believe that they are ever present in the Church below, witnessing directly its history and movements. The angels are indeed present, as the Scriptures plainly reveal. They are the immediate spectators of the Church's worship. What bands of these glorious spirits may be present in our worshipping assemblies is hidden from us, but we are commanded to preach the Word as under their immediate inspection, as well as that of God Himself. Nor are they mere spectators of the Church's history and worship on earth. They serve, as well as witness. "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?"

It is true that no such relation as this subsists between the Church on earth and the redeemed spirits of just men in heaven. We have no reason to think that our glorified brethren are immediate spectators of our worship now; nor

do they minister on behalf of the heirs of salvation, as the angels do. But it does not follow that they are therefore uninterested in the Church's militant estate. It does not follow that they are excluded from knowledge of the spiritual condition, the progress or reverses, the conflicts and prospects, of their brethren below.

That there is nothing whatever in their present heavenly state fitted to debar them from such knowledge is conclusively demonstrated by the express instance – as good in this case as many – of the martyred ones of Christ whose “souls” are seen in vision “under the altar” and heard crying with a loud voice: “How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” Here we see souls in heaven possessing no small knowledge of what is going forward in the Church on earth; they are well-informed, not only about heaven's history and services, but about earth's present history and sorrows too. It can scarcely be an improper use of the passage if we remind you that these souls are represented to us as “under the altar”, the chiefest symbol and instrument of priesthood – as if to shadow forth the truth that their knowledge in some way depends on that priesthood.

But what I more immediately ask you to notice is what these souls know of affairs here below. They know that their own blood is not yet avenged. They know the slow steps of justice towards their persecutors, as it is guided by the wisdom of God, and restrained by His long-suffering. They have intelligent confidence in that justice in the long run; but they are aware of its present delay. Nor are they checked by God for expressing their information; but are rather soothed and quieted, and have their information still more enlarged.

Now, it is very true that, so far as this instance goes, it indicates only knowledge of a limited matter; but then it is in circumstances which surely argue knowledge, among the redeemed in heaven, of earthly affairs to a far more unlimited extent. Shall the redeemed in glory see the dark side of things – the triumph and temporary impunity of the wicked – and shall they not know the brighter side, the prosperity and prospects and progress of the righteous? Shall they see enough of the Church's state to understand its bearings on their own past history and wrongs, and on their own rightful claims and vindication, and shall they lack an insight into its larger and grander bearings upon the claims of Christ and the wrongs He endures – the bearings of the Church's state on His glory, on His seeing of the travail of His soul and being satisfied? Is it consistent with the spirit of heaven that the redeemed

should see the present Church on earth merely in relation to their own personal interests, and not in the more generous and enlarged conception of its relation to God and His anointed One? And when the glorified are seen to have real and true intelligence of what happens here below, is the question not finally settled, in all that appertains to its principles? And is the mere extent of their knowledge, after the fact of it is evident, not a matter which may be solved comparatively easily?

It is manifest then that the Church above has knowledge about the Church on earth, and therefore inevitable sympathy with it. And I think it must be plain that the great medium of their knowledge is the execution in heaven of Christ's priesthood at the right hand of the throne of the Majesty there. Nor is it possible to conceive a medium more satisfactory, effective or complete. In Revelation 8 we have a grand description of our Lord fulfilling a portion of His duties as our celestial High Priest. We are told that "another angel" – manifestly the Angel and Mediator of the covenant – "came and stood at the altar, having a golden censer; and there was given Him much incense, that He should offer it with the prayers of all saints upon the golden altar which was before the throne".

We know that the spirits of just men made perfect, though not present in our assemblies and closets below nor immediate spectators of our worship here, are present around that altar before the throne – spectators of our worship as it appears there – that is, as God sees it. And it is surely easy to believe that the advantage they thus possess for understanding the condition of the Church is not less, but greater, than if they revisited it here in its militant condition. By the mediation of Christ we see them made intelligently aware of "the prayers of all saints". They learn of these prayers in their combined and united fulness, not by any laboured effort of their own to piece together ten thousand isolated portions of their own knowledge of them, but after these portions are combined – with no omissions and no perversions – by the ministering hand of our glorious High Priest before the throne.

But the "prayers of all saints" at any moment are the very best reflection and exposition of the affairs and dangers and prospects of the whole Church at that moment. Nothing so embodies the successes or failures – the joys and sorrows, the conflicts and conquests of the Church – as her prayers. Her history is mirrored in her prayers with perfect accuracy. Give me "the prayers of all saints", and I will tell you the condition of the Church – far more accurately than if, with the swiftness of the angels' wings and of the lightning flash, I had gone through all her assemblies and witnessed with eyes of flesh the state of all her families and all her members. Give me the prayers of all saints, and I will write you a Church history such as no historian ever wrote.

This advantage the redeemed in heaven have by being present while the Angel of the covenant offers before the throne the prayers of all saints. And if to this we add that His intercessions are with infinite accuracy grounded continually on the ever-varying state of His people on earth, and every individual of them, we will see that the priesthood of Christ in heaven is, if I may so speak, a kind of divine dial, on which the whole history of the Church on earth may be read off with perfect accuracy at every moment by the redeemed brethren in heaven.

Thus much on the one side of this noble theme. And turning now to the other side, to the correlative and supplementary truth, it will be equally plain (2) that the priesthood of Christ in glory is the medium of the intelligent sympathy of *the Church below* with the interests and worship of the Church above. For, apart from Christ executing this office in heaven, we would be more hopelessly cut off from any appreciable acquaintance with them than they from us.

We cannot know by what varied means God might make up the removal of such a medium of knowledge to them; but we do know that there is nothing in our whole state here below that could remedy such a loss to us. Were the worship of our departed brethren in heaven altogether dissociated from the priesthood of our Lord, we must be aware from our own experience that we could form no conception of its elements or nature, and consequently could have no real sympathy with them. Direct acquaintance with the infinite, eternal immensity of God, and direct access to communion with God therein, we cannot have. No man comes to the Father but by Jesus – by Jesus in the execution of His priesthood.

Through the medium of that priesthood we know the aspect in which the divine nature reveals itself to us, to be adored and trusted in – to be glorified and enjoyed. We know the satisfied perfection of its infinite justice, and the satisfying and ever-ready communications of its infinite favour and gracious, fatherly complacency. We know most expressly the revealed and stipulated blessings which we may ask and expect, and the whole terms of peace and grace in which, in our unworthiness and helplessness, we may nevertheless stand toward the great God of heaven and earth. For they are laid down in a covenant, which could not more clearly or explicitly embody them than in its exceeding great and precious promises. And with sufficient spiritual light we may understand our relation and intercourse with God, and His with us – I will say far more satisfactorily and profoundly and convincingly, and with far less scope for error, than our relation and intercourse with one another in any of those ties that bind us to each other here.

It is in this self-same everlasting covenant – sealed and ministered by the

self-same priesthood of our celestial High Priest – that the redeemed in glory worship God. Their spiritual light and insight into their covenant with God far exceeds ours. “*We* see through a glass darkly”, *they* “face to face”. Here “*we* know in part;” *they* “know even as also [they] are known”. But what they know fully above is what we know also truly, though partially, if we have the Spirit’s teaching here below. What they see face to face is the same that we see through a glass darkly – by the help of the Word and the medium of ordinances in the Church militant. Their worship is, in all its elements, in its materials and its spirit, identical with ours.

We are not cut off from intelligent sympathy with saints in heaven – our brethren of whom we have been for a time bereaved. The elements of their joy and worship are the very elements of our own believing consciousness here below. Their use of Christ in His priesthood is identical with ours. Their mode of access to the throne in glory is our medium of access to the throne of grace; the themes of their thanksgiving and praise are ours; and the covenant which encompasses and guarantees unto eternity all their joy is ours too, for though our house be not so with God as theirs is, He hath made with us the self-same covenant, ordered in all things and sure, and the High Priest at His right hand for ever protects its validity.

“Take comfort, Christians, when your friends / In Jesus fall asleep.” They are not carried beyond the compass of your communion, nor taken away to a realm and to exercises defying your comprehension. Your own conversation – your citizenship – even while here, is in heaven. You are not “strangers and foreigners, but fellow citizens with the saints and of the household of God”. You are come unto Mount Zion, unto the city of the living God, to the heavenly Jerusalem, to the spirits of your beloved departed ones made perfect. They have the deepest sympathy with you; and only earthliness can shut you out from sympathy with them. Your relief against every tendency to earthliness is in the sympathy and services of the High Priest in heaven; and by that priesthood at the right hand of the throne, the children of faith on earth and of glory in heaven are knit together in one communion, and the angels of God do service to them. For in the glorious ministrations of the heavenly priesthood of Christ we see heaven opened and the angels of God ascending and descending upon the Son of Man.

And now, laying our hearts open by faith to the soothing and exalting influence of divine revelations such as these, what force should we not find in the unanimous voices of apostles, psalmists and prophets, as they call upon us, saying, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For . . . your life is hid with Christ

in God.” “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” Come, my people, enter into these your celestial chambers; and when Christ, who is your life, shall appear, ye also shall appear with Him in glory.

The Reformers on Church Government¹

2. The Presbyterian System Formed in the Scottish Church (1)

Rev J R Tallach

In the decades preceding 1560 the ground was being cleared for a complete break with Rome. Under the influence of Reformed literature and the preaching of those truths by brave Reformers, a spiritual movement resulted in “privy kirks” being set up in different areas in the years immediately preceding the Reformation.

James Kirk writes: “Such was the assurance of salvation which one individual, Elizabeth Adamson, experienced from participation in these secret Protestant assemblies for Scripture study and prayer, fostered in Edinburgh by Knox and others, that on her deathbed this wife of a prominent merchant and magistrate (himself in touch with Knox from Genevan days) rejected all offers of priestly ministration and intercession. ‘Depart from me, ye sergeants of Satan’, she is reported to have uttered, ‘for I have refused, and in your own presence do refuse, all your abominations. That which ye call your sacrament and Christ’s body (as ye have deceived us to believe in times past) is nothing but an idol, and has nothing to do with the right institution of Jesus Christ: and therefore, in God’s name, I command you not to trouble me”.

Extreme unction and the services of a Church which hitherto was seen to hold the key to unlock the doors of the kingdom of heaven were despised by Elizabeth Adamson in Edinburgh. Instead, with a simple evangelical piety, she asked those around her to sing Psalm 103 because, as she explained, “at the teaching of this Psalm, began my troubled soul first effectually to taste of the mercy of my God, which now to me is more sweet and precious than [if] all the kingdoms of the earth were given to me to possess them a thousand years”.² It was this underground network of Protestant communities which grew in strength over the 30 years preceding the Reformation and which in 1560 seized control of parish kirks from priests and patrons and handed over that control to ministers and elders; in this way Kirk Sessions were set up based on the privy kirks. The privy kirks therefore formed a bridge between

¹Last month’s article provided an introduction to the subject.

²James Kirk, *Patterns of Reform*, T & T Clark, 1989, pp 1,2.

the early, unorganised, unformed movement towards reformation and the setting up of the Church established by law in Scotland.

The first attempt to give public expression to the Kirk in Scotland was made when Knox was appointed minister over a group of Protestants who occupied St Andrews castle after Cardinal Beaton's murder in 1546. Knox said at the time: "We must define the Church by the right notes given to us in God's Scriptures of the true Church". And again: "I will be of none other church except of that which hath Christ Jesus to be pastor, which hears His voice, and will not hear a stranger".³ Though this particular attempt at laying the foundation blocks for the Kirk was quickly cut short when the castle was overrun by French soldiers and the occupants shipped off to captivity, it was an important statement of a desire to be fulfilled after 1560. A Roman Catholic, John Leslie, noted at that time how Protestant preaching took place "in chimney nooks, secret holes and such private places, to trouble the whole country, quench all quietness, and banish all peace out of the land".⁴

By 1559 there were Reformed congregations, not only in Edinburgh, but also in other main centres and even through the country districts. Some from these congregations were elected to "occupy the supreme place of exhortation and reading", while others were "called as elders to exercise a godly discipline, or as deacons to collect and distribute alms for the poor within the group". In August 1559 the Town Council of Dundee agreed a stipend for the town's preacher and recognised the work of the Kirk Session already operating. The privy kirks embraced all levels of society and, although they did not themselves effect the Reformation of 1560, they gave structure and coherence to that Reformation when it did take place. It was to such gatherings that Knox wrote a "Letter of Wholesome Counsel" in 1556, in which he directs how such assemblies should worship: "There should be confession of sins, invocation of the Spirit of the Lord Jesus, readings of passages from Old and New Testaments, followed by exposition, thanksgiving and intercession". These were the first directions given for the introduction of Reformed worship in Scotland.⁵

The ground was cleared for laying the foundations of the Reformation when, in August 1560, the Scottish Parliament passed acts casting off the Pope's entire jurisdiction, annulled all former acts in favour of the doctrines and practices of the Roman Catholic Church, forbade under heavy penalties the saying and hearing of mass, and adopted the Confession of Faith drawn up by Knox and others. Thus the Roman Catholic Church in Scotland lost

³Kirk, *Patterns of Reform*, p 10.

⁴Kirk, *Patterns of Reform*, p 12.

⁵J J Murray, *The Reformation 1560*, p 29.

its position as a state Church. The Confession was adopted by the first parliament of the infant James VI in 1567 as the Confession of Faith professed and believed by the Protestants within the realm of Scotland, published by them in Scotland, and by the Estates “authorised as a doctrine grounded upon the infallible Word of God”.⁶

Professor Lyall points out that what we have here “is the Confession published by the Protestants of Scotland and *ratified and approved* by Parliament. The civil authority does not act, it approves a statement formulated outside of itself. Again, it is not the Confession of the Church of Scotland at this stage. Nor is it adopted or put forward by authority of that Church. It is the Confession of the Protestants in Scotland, and no institutional church is referred to.”⁷

Though *The Scots Confession* was replaced in 1644 by the fuller and more carefully-systematic document, *The Westminster Confession*, it was notable for its freshness and directness and, as becomes a confession of faith, it appears to come from the heart. Among its 25 articles, the section on good works is of particular relevance to the setting up of Presbyterianism in Scotland. There Knox and his colleagues inveigh against any idea of merit or supererogatory virtue. Good works are those done in faith and in obedience to God’s commandments, but they are not done by man’s free will. “The Spirit of the Lord Jesus dwelling in us by faith brings forth good works.”

Having in view the gross errors of the Roman Church, this section goes on to state that, not only are contraventions of the moral law evil, but so also are those “that in matters of religion and worshipping of God have no assurance but the invention and opinion of man, which God from the beginning has ever rejected”. This was in accord with the view of Calvin that, in the worship of God, nothing was permissible which did not have express Scripture warrant. Calvin states, “The whole sum of righteousness, and all the parts of divine worship, and everything necessary to salvation, the Lord has faithfully comprehended, and clearly unfolded, in His sacred oracles so that in them He alone is the only Master to be heard”.⁸ We have here, in other words, a plain statement of the Regulative Principle. This insistence on drawing guidance from Scripture alone would have its application in Scotland in the form of Church government and the establishment of Presbyterianism.

Burleigh highlights another relevant and important statement of *The Scots Confession* concerning the nature of the true Church of God: “Where there is true preaching of the Word of God, right administration of the sacraments of Christ Jesus, ‘which must be annexed to the Word and promise of God,

⁶G D Henderson (ed), *The Scots Confession of 1560*, Saint Andrews Press, 1960, p 3.

⁷Francis Lyall, *Of Presbyters and Kings*, Aberdeen University Press, 1980, p 13.

⁸*Institutes of the Christian Religion*, Beveridge translation, Eerdmans 1957 reprint, vol 2, p 436.

to seal and confirm the same in our hearts,' and ecclesiastical discipline uprightly ministered 'as God's Word prescribes . . . there is the true Church of Christ . . . not the universal Church but the particular Church such as was in Corinth . . . and other places in which the ministry was planted by Paul'. 'Such Kirks we, the inhabitants of the Realm of Scotland, professors of Christ Jesus, confess us to have in our cities, towns and places reformed . . .'

"The stress on 'the particular Kirk' is not due simply to the historical situation at the time when the *Confession* was written, but to a fundamental principle of the Calvinist Reformation, according to which the Church shows its face where the Christian people gather for instruction and worship around the Word. Wider organisation, national or ecumenical, may be helpful to refute heresies or declare the faith or 'for good order and policy' to be observed in the Church, but the life of the Church is in the local congregation, where Christ has promised to be present."⁹

One significant document drawn up by Knox and four other ministers was *The First Book of Discipline*. This book set out the polity of the Scottish Church. On the relative duties of ministers, elders and deacons, it laid down what was already the established practice in many places. In proposing an educational system from village school to university, open to all, with financial help available to the poor, it was farsighted and ambitious, having as its main aim a well-educated ministry for the Kirk. In respect to discipline there had been some anxiety that Kirk Sessions were encroaching on the proper preserve of the magistrate, but *The First Book of Discipline* made it clear that discipline was only to be exercised where the personal behaviour of church members brought slander on the Church.¹⁰

After the acts of Parliament noted above were passed, the first General Assembly took place in December 1560; it was composed of ministers, elders, burgesses, lairds and nobles. *The First Book of Discipline* was not clear on the national church court but it was entirely clear in its instructions at a more local level. They included the following: "Once a week in every town, that exercise that St Paul calleth prophesying is to be held". The reference is to 1 Corinthians 14:31: "That ye may all prophecy one by one, that all may learn, and all may be comforted". This "exercise", for Bible study, was to be attended by ministers and elders within a six-mile radius and was not only for the benefit of the ministers themselves but for the education of readers and exhorters, who thus had a door open to them to become ministers over a period of time if it could be shown that they had benefited by this weekly class.¹¹

⁹J H S Burleigh, *A Church History of Scotland*, pp 156-7.

¹⁰See J H S Burleigh, *A Church History of Scotland*, p 172.

¹¹J H S Burleigh, *A Church History of Scotland*, p 169.

The Reformers urged the importance of the exercise for the Church of God in Scotland, though with certain cautions against doctrinal error, over-curiosity, and the use of invective in the free discussion.¹² This weekly meeting of all the ministers in an area became the basis of the meetings of presbytery. *The First Book of Discipline* recognised four classes of ordinary and permanent office holders: the pastor, the doctor or teacher, the elder and the deacon. Two other offices, that of superintendent and reader, were created, having in view the scarcity of ministers and the needs of the times; they were not expected to continue when the situation became more settled.¹³

Another important book, *The Book of Common Order*, was written by Knox and was an extension of a book of common order he had written, with help from Calvin, for the English Church he had pastored in Geneva. It was a guide to ministers in performing their functions and bound up with it were the Lord's Prayer, the Psalms and the Apostles Creed. It was used by readers to conduct worship in the absence of a minister. It was published in 1662 in Edinburgh and confirmed by the General Assembly in December of that year as "a uniform order to be kept".

Reflections on a Life in the Ministry¹

David Black

Presbytery trials. Thursday, 19 [February 1784], was appointed for my examination before the Presbytery. It passed without censure, so that in due time, if the Lord spare me, my trials will go on. In the several steps of this affair, I acknowledge and adore the hand of providence. How little would it signify to me to have the favour and approbation of my fellow creatures, if I thought I did not have the call of God Himself to undertake this great work. Men may mistake our qualifications. They cannot penetrate into the secret purposes and dispositions of the heart, but all things are naked and open unto the eyes of Him with whom we have to do. He knows whether our aim is single or not – whether it is a sincere desire of being useful, an ardent love to Christ, and a generous compassion for the souls of men that are our chief motives, or whether our minds are influenced by the mean desire of worldly payment, ease or honour.

¹²See J J Murray, *The Reformation 1560*, p 43.

¹³Thomas M'Crie, *The Story of the Scottish Church*, Free Presbyterian Publications 1988 reprint, p 48.

¹Taken, with editing, from the "Account of the Author" prefixed to Black's *Sermons on Important Subjects*. Black (1762-1806) was minister of Lady Yester's church in Edinburgh. A sermon of his appeared in this Magazine last April.

Great Searcher of hearts, hast Thou not caused me to choose this employment, as that in which, by Thy grace, I hope with most success to glorify Thy name and advance the best interests of my fellow creatures. If ever I have indulged other views, show me the deceit and hypocrisy of my heart, and let me bitterly repent of my grievous folly.

I think at this moment, if I know my own heart, I should willingly prefer the honour of being a minister of the gospel of Jesus Christ, however despised, to the dignity of the greatest ruler on earth. Since ever I was capable of anything, I have always been inclined to devote my time and talents to the work of the ministry and have never, from my earliest years, seriously thought of any other profession. A concurrence of favourable circumstances, under the direction of providence, gradually succeeding each other, has tended to confirm my inclinations; and on the whole, now that the Lord has brought me thus far and made my way plain before me, what can I say but, Father, Thy will be done; glorify Thy great name in me and by me and fully qualify me for the work Thou hast appointed for me in Thy vineyard. Let my own soul be daily and richly fed with the heavenly manna, the bread of life that came down from heaven; and endow me with the divine skill of dispensing to everyone, like a faithful householder, their portion of meat in due season.

When licensed to preach. (Wednesday, 25 August 1784, a day which I hope never to forget.) I have now received a new character, and entered on a new and important office. Unto me, who am less than the least of all saints, is this grace given, that I should preach the unsearchable riches of Christ. This is now the outcome of many fears and hopes and prayers. Hitherto the Lord has helped me. I have undertaken a great work; but, blessed be God, He sends none a warfare at his own charges, but gives strength according to the day.

In autumn 1789 he suffered a severe and dangerous illness. After his recovery, he expressed himself as follows. (11 October 1789.) Again permitted, by the kind providence of God, to enter the pulpit after being debarred from this privilege for about four months. I preached on this occasion from Job 34:31,32, a passage which afforded me some comfort in the time of my sickness. Life in itself, with all the cares and troubles that attend it, would hardly be desirable for its own sake, but as it is the season of usefulness, as it gives an opportunity of advancing the interests of the Redeemer's kingdom, it is highly valuable, and in this view I desire chiefly to value it. O Lord, watch over my soul, that I may watch for the souls of my people. Help me to live a life of closer fellowship and communion with Thee; and then, in health or in sickness, serving Thee or receiving suffering from Thee, I shall be satisfied, cheerful and happy.

On the death of a child. (6 February 1799.) An event which for some time

we have been looking for but still is felt as a very sharp stroke and hard to flesh and blood. Never was there a lovelier child; she had reached an age specially interesting, when the first dawns of reason begin to appear. But it is the Lord; let Him do what seemeth Him good. It is His will.

Our dear child is now, I trust, with Christ in heaven, joined to her kindred spirits about the throne. What a marvellous change! What a glorious transition – from a sickbed to a throne of glory; from a world of sin and suffering to a world of perfect holiness and endless blessedness! How inconceivable the expansion of faculties that must take place in the case of an infant on its first entrance into the unseen world! It is an almost overwhelming thought that our sweet babe already knows more than the most perfect saint on earth. Let my soul bless God that I have been honoured as the instrument of bringing one into existence who is now added to the Redeemer's company above. Soon shall the last trumpet sound and the sleeping dust of countless generations awake to life. I shall then see my dear child, not the feeble infant which she was on earth, but a glorified saint, conformed to the image of her blessed Lord. O glorious hope!

Happy communion season. (Wednesday, 11 November 1801.) Last Lord's day was our communion here, and much cause have I to observe the abundant grace and goodness of God. It was as sweet and solemn a day as ever I experienced in Lady Yester's. The number of communicants greater, I believe, than on any former occasion, and some of those admitted gave hopeful evidences of a change having recently been wrought in them. Preached on Exodus 12:14. "This day shall be unto you for a memorial". I find enough to keep me humble, even in the most favoured seasons. May the Lord keep His good hand about all who have been at His table! May the impressions of this delightful solemnity long remain upon my own heart and excite me to watchfulness and diligence!

Anniversary of ordination. Lord's day, 15 September 1805, brings me to the twentieth anniversary of my ordination to the sacred work of the ministry. It is a weekly and serious thought that I have been spared and honoured to preach the gospel so long. In undertaking this great work, I hope I was actuated on the whole by pure motives, and that in the course of my ministry I have been seeking, not to please men, but to profit their immortal souls. I can truly say I have found Christ to be a good master, and His work sweet and delightful, so that I would not exchange employments with the greatest prince on earth. No material change of sentiment has taken place since I began to preach; only, if the Lord spare me, I would study to be more practical and more particular in the description of character, and more faithful in dealing with the consciences of men.

Sanctification in Romans 7¹

Charles Hodge

1. Paul details his own experience in Romans 7:7-25. This is one of the classic passages of the New Testament on the nature of sanctification. In all ages Augustinians have interpreted it as saying that the Apostle is detailing his own experience. It is enough to say here that the burden of proof rests on those who take the opposite view of the passage. It must require very strong proof that the Apostle is not speaking of himself and giving his own experience as a Christian, when:

(1.) His object in the whole discussion throughout the sixth and seventh chapters is to prove that the law, as it cannot justify, neither can it sanctify; as it cannot deliver from the guilt of sin, so neither can it free us from sin's power. This is not the fault of the law, for it is spiritual, holy, just and good. It commends itself to the reason and the conscience as being just what it ought to be, requiring neither more nor less than what it is right to demand and threatening no penalty except what is justly merited by a lack of conformity to its requirements.

What is the effect of presenting the ideal standard of moral perfection to which we are bound to be conformed on the penalty of death? The Apostle tells us that the effects are: (a) A great increase of knowledge. He had not known lust if the law had not said, Thou shalt not covet. (b) A sense of moral pollution and, consequently, of shame and self-loathing. (c) A sense of guilt, or of just exposure to the penalty of the law, of which our whole lives are a continued transgression. (d) A sense of utter helplessness. The standard, although holy, just and good, is too high for us to meet. We know we never can, of ourselves, conform to it; neither can we make satisfaction for past transgression. (e) The result of all this is despair. The law kills. It destroys not only all self-complacency, but all hope of ever being able to effect our own salvation. (f) Thus it leads the sinner to look away from himself for salvation – that is, for deliverance from the power of sin, as well as its guilt. The law is a schoolmaster to lead us to Christ.

Why could the Apostle say all this about himself? There is nothing here inconsistent with the character or experience of a true believer. It is as true of the Christian as of the unrenewed sinner that he is not sanctified by moral persuasion, by the objective presentation of truth, that he is not regenerated by any such outward influences. It is therefore perfectly pertinent to the Apostle's object to detail his own experience that sanctification could not be effected by the law.

¹An edited extract from Hodge's *Systematic Theology*, vol 3.

(2.) Paul uses the first person singular throughout. He says, for instance, “*I had not known sin*”, “*I died*”, “The commandment which was ordained to life, *I found to be unto death*,” “*I consent unto the law that it is good*”, “*I delight in the law of God after the inward man, but I see another law in my members*”. We are bound to understand the Apostle to speak of himself in the use of such language, unless there is something in the context, or in the nature of what is said, to render the reference to him impossible. It has been shown, however, that the context favours, if it does not absolutely demand, the reference of what is said to the Apostle himself.

There is nothing in the experience here detailed that is inconsistent with the experience of the true children of God. This is evident from the fact that the same humility, the same sense of guilt, the same consciousness of indwelling sin and the same conviction of helplessness, here expressed, are found in all the penitential portions of Scripture. Job, David, Isaiah and Nehemiah make the same confessions and lamentations that the Apostle makes here. The same is true of believers since the coming of Christ. There is not one of them, not even the holiest, but is constrained to speak of himself as Paul here speaks, unless indeed he chooses to give the language of the Apostle a meaning which it was never intended to express.

(3.) While the passage contains nothing inconsistent with the experience of true believers, it is inconsistent with the experience of unrenewed men. They are not the subjects of the inward conflict here depicted. There indeed often is a protracted and painful struggle in them, between reason and conscience on the one side, and evil passion on the other. But in the unrenewed there is not that utter renunciation of self, that looking for help to God in Christ alone, and that delight in the law of God, of which the Apostle speaks here.

2. What Romans 7:7-25 teaches. Assuming then that we have in this chapter an account of the experience of a true, and even of an advanced, Christian, we learn that (a) there is a mixture of good and evil in every Christian; (b) the original corruption of nature is not entirely removed by regeneration; (c) although the believer is made a new creature and is translated from the kingdom of darkness into the kingdom of God’s dear Son, he is but partially sanctified; (d) his selfishness, pride, discontent and worldliness still cleave to him and torment him; (e) they effectually prevent his “doing what he would”, they prevent his living without sin, they prevent his communion with God being as intimate and uninterrupted as he could and does desire.

He finds not only that he is often, even daily, overcome so as to sin in thought, word and deed, but also that his faith, love, zeal and devotion are never such as to satisfy his own conscience; much less can they satisfy God.

He is therefore called upon daily to confess, repent and pray for forgiveness.

The Apostle designates indwelling sin, one of these conflicting principles which he found within himself, to be “sin that dwelleth in me”, or, the “law in my members”, “the law of sin”; the other he designates “the mind”, “the law of my mind”, “the inward man”. His internal self was sometimes controlled by the one and sometimes by the other.

We learn further that the control of the evil principle is resisted, that subjection to it is regarded as a hateful bondage, that the good principle is in the main victorious, and that through Christ it will ultimately be completely triumphant. Sanctification therefore, according to this representation, consists in the gradual triumph of the new nature implanted in regeneration over the evil that still remains after the heart is renewed. In other words, as elsewhere expressed, it is a dying unto sin and living unto righteousness (1 Pet 2:24).

Eastern Europe Mission News

Rev D A Ross

This article gives an account of mission work being done by the Free Presbyterian Church in Eastern Europe. It is also intended to remind our people of our wish for their ongoing support.

In June of this year we planned to spend at least a fortnight in Odessa, intending to use as much of the time as possible in active mission work. However, this was not possible; we spent 10 days in Odessa and two days travelling to and from the Ukraine. Mr Edward Ross and I arrived there on Friday, June 24 and left on July 5. During that time, along with others responsible for the running of the Mission, we attended to a variety of projects connected with the work there.

In our previous article we noted progress with the book, *Line upon Line*. As Mr Dmytro Levitskyy is studying in Glasgow under the Church's tutor, Rev Roderick Macleod, the work of editing has been curtailed. Nevertheless the final editing of *Line upon Line* is about complete and we hope, God willing, to have the book in print shortly. We have begun the translation of the *Memoirs and Remains* of Rev Donald Macdonald, Shieldaig. It was also agreed to go ahead and print, in booklet form, those psalms already adapted into a metrical form in Russian, with music. Mrs Inna Levitskyy hopes, now with the assistance of Mrs Tanya Zodorshnyy, to speed up the rest of this enormous task of producing a metrical version of the Psalms.

As stocks of *The Westminster Confession of Faith* are running low it is necessary to print a further 5000 copies. This is a new translation carried out

by someone we have employed; it is an improvement on the previous one and at the same time frees us from a particular restriction attached to the original translation. This further print run brings the total number of copies produced thus far to 20 000, the first 15 000 having already been distributed to interested parties. How much this mission work needs to be accompanied by the Holy Spirit, who alone is able to open the minds of sinners to the Bible-based doctrines of *The Westminster Confession*.

A number of months ago a Baptist conference was held in Odessa to expose what they called the heresies of Calvinism. Attendance was by invitation only but, had it been possible for Mr Igor Zadoroshnyy to be present, he would have witnessed against these mistaken views.

It is also our intention, God willing, to produce a short work on the five points of Calvinism as well as to provide a correspondence course based on the chapters of *The Westminster Confession of Faith*. All this takes time but we aim to add to the ever-increasing numbers of Scripture-based books circulating in the Churches in Eastern Europe; these include John Calvin's *Institutes*, Matthew Henry's *Commentary* and Thomas Boston's *Fourfold State*. *The Shorter Catechism* is much in demand, one pastor requesting 400 copies. This marvellous summary of Bible doctrine has proved a wonderful blessing to many people in our own Church and far beyond, and we hope it will be so in Eastern Europe in particular.

The vehicle we have been using for transport, including bringing people to church, is now in poor condition and has to be replaced. We are at present looking into obtaining another vehicle and, depending on the availability of funds, it will be purchased as soon as possible. During our visit we organised the completion of the forecourt of the Mission building, where it was necessary to lay small concrete blocks, and also around the building, to prevent further frost damage in the areas already concreted. Some other small jobs remain to be done in connection with the building and of course there will always be ongoing maintenance.

Happily, we were once again in a position to have a communion season. Normally we have a service each day, with two services on the Lord's Day. As yet we have not had a Fellowship Meeting. Five communicants belonging to the congregation sat at the Lord's table. Just as in other parts of our Church, the Lord's table was fenced. The sermons were preached in English, with Mr Dmytro Levitskyy interpreting. The attendance at these services was slightly higher than the previous year. A few of those attending are from other churches; some of these people come a long distance and therefore cannot wait for the evening service. As well as attending at communion times they also come on some other occasions.

We trust this small work will go from strength to strength. Our hope and prayer is that it will always exist as a centre from which true, biblical doctrine will go out to many people for their spiritual advancement in the Christian religion. With the Lord's blessing, that will indeed be a reality.

Book Review

Gospel Basics, Trusting, Following, and Winning Christ, by Andrew A Bonar, published by the Banner of Truth Trust, paperback, 184 pages, £6.50, obtainable from the Free Presbyterian Bookroom.

This book consists, as the Preface tells us, "of a collection of pieces written at different times and generally with a view to special circumstances". It begins with a piece by D M McIntyre on "Andrew Bonar as a Preacher" in which we are told that "the unrestrained offer of Christ to sinners of mankind was one notable mark of Dr Bonar's preaching. 'Be done looking at your faith. Look at the object of your faith, and your rest has begun. We stand at Calvary and hear Christ say, "It is finished!" We say, "Amen", and lift the cup of life to our lips.'"

There then follow two most solemn addresses to the unconverted entitled "Dreams Gone; Desolations Come" and "The Cup of Wrath". After these there is an address on "Coming to Christ". Here, as in the former two, the author warmly commends Christ and exhorts them to close in with Him without delay. The majority of messages that follow deal with subjects that frequently occupy the minds of believers: "The Holy Spirit", "What Gives Assurance", "Greater Holiness", "Victory over Sin" and "Prayer and Fasting", to name but a few.

Many precious quotations could be given from all of these but we may confine ourselves to one from the chapter on "Prayer and Fasting", a lecture on Daniel 10. There Bonar comments: "The sight of the Lord Jesus . . . strips a man of all self-righteousness and self-complacency, and leaves him overwhelmed with the feeling of utter vileness and nothingness. The nearer you get to the Saviour, you will, by comparison, see the more of your own loathsomeness, and will abhor yourself the more. By looking into yourself, and dwelling on the evils of your own heart, you may find out something of the sin within you; but, while you may go a long way in finding out the corruption within you, you may, at the same time, come to be very self-complacent over your own clearness of vision in the matter, and may feed your corruption on your corruption. On the other hand, come near Christ, and in the twinkling of an eye you are emptied of all self-complacency, and are down in the

dust of self-abhorrence, and a sense of your own nothingness. Of all ways the most thorough, to make a man humble and self-abased, is for him to see in the light of Christ what he is in himself.”

In reading these addresses, which are so full of Christ and so faithful to both law and gospel, one cannot but mourn over how bereft the pulpits of our land are of such preaching today. This book is highly commended.

(Rev) W A Weale

Notes and Comments

“Homosexual Marriage” Planned for England and Wales

As reported last month, the UK Government has followed the Scottish Parliament in proposing legislation on this subject for England and Wales. It is holding a public consultation on redefining marriage which will begin early next year. The Government says it will not ask *if* but *how* same-sex marriage should be legalised. Ministers have said the Government will listen to “all those who have an interest in the area to understand their views”. They may well listen but we fear they will not heed the many who are against the proposed measure but rather the very small but influential and strident minority of homosexual activists. (The most recent available data shows that only 0.2% of households are headed by a homosexual couple).

The Government announcement was made by Lynne Featherstone, Equalities Minister and a Liberal Democrat, who said at a meeting of Lib-Dem activists that Britain is “world leader for gay rights but there is still more we must do”. The party was committed, she said, to confronting “prejudice and discrimination in all its forms”. Not only is the Government, through one of its ministers, glorying in our shame but it intends to bring its heel down on those who rightly protest against this perversion.

The Prime Minister is personally pushing the issue forward, despite his promise to make the Government family-friendly. In his speech at the Conservative Party Conference he expressed his support for the institution of marriage, but then stated his strong support for same-sex marriage. “It is about commitment,” he said. “Society is stronger when we make vows to one another and support each other.” To equate same-sex marriage vows with traditional marriage vows is nothing less than perverse.

Some commentators have suggested that the Prime Minister’s approach to the issue is a politically-correct one based on the belief that the so-called gay lobby is stronger than the Christian lobby. It would be his wisdom to heed the result of a recent ComRes opinion poll which shows “that 83% of church-

goers are opposed to Mr Cameron's plans to rewrite the definition of marriage, and 57% said that the Prime Minister's commitment to rewriting the definition of marriage made them less likely to vote for the Conservatives. In contrast, not one of the survey's 544 respondents said that Mr Cameron's support for the radical proposal made them more likely to vote for the party."

Historical evidence, let alone Scripture, shows that when society embraces homosexual practices it not only becomes dysfunctional but also goes into self-destruct mode. It is unspeakably solemn, as we see from Romans 1:18-31, that while "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men", this sin is highlighted as one which particularly incurs His holy displeasure.

We pray that the prayers of the godly will be answered; that the Government, in its determination to forge ahead with this most sinful legislation, will be thwarted; and that marriage, as defined by God in His holy Word, will continue as the standard for society. *NMR*

Tesco and "London Pride"

The supermarket giant Tesco, Britain's largest private employer, has announced that it intends to sponsor the 2012 homosexual march, "London Pride", which is now extending itself to become a two-day "festival". The vast sums of money expended on the promotion of homosexuality in Britain are growing.

One does wonder what such events are supposed to prove. They show the boldness of sin, and its success in gaining support and adherents, but at the same time they are virtually an admission of the abnormal nature of this particular sin. The present writer feels no inclination to travel down to London and to march around waving banners, "celebrating" his preference for Christian marriage. He would rather spend time with his family. A fisherman would rather be on the riverbank than marching the streets of London. A book-lover would prefer to be with his treasured tomes. This desire to "celebrate" one's lifestyle in public betrays a fundamental restlessness and unhappiness with it, if not a stifled shame. Without the money and artificial excitement, the homosexual movement would soon lose much of its support. We pray that that time will soon come. *DWBS*

Protestant View

Plans to Modify the Act of Settlement, 1701

The Act of Settlement was passed by the English Parliament of 1701 to secure the succession of the English throne to the House of Hanover, being Protestants. It was subsequently incorporated into the Treaty of Union of

1707 between England and Scotland (incorrectly referred to as the “Act of Union”, because it was a treaty between two sovereign countries, not an Act of the British Parliament, which came into existence only as a result of the treaty). The second term of the Treaty of Union is, in summary, that the crown of the United Kingdom is to descend down the House of Hanover according to the ordinary terms of succession, and that persons who are Papists or who marry Papists are to be excluded from the succession as if they were dead. Thus their children, being Protestants, may inherit the throne, but if there are no such children then the crown passes to the nearest living Protestant.

The alarming proposal that has come out of the October meeting, in Australia, of Commonwealth Heads of Government is to modify the terms of the Act of Settlement in two ways: first by giving women and men an equal place in the succession (so that an elder daughter would precede her younger brother in the succession), and secondly by allowing people married to Roman Catholics to succeed to the throne (though not if they are Roman Catholics themselves).

These proposals are alarming for several reasons. The first is that the Treaty of Union was supposed to be an inviolable treaty, the principal terms of which were to stand for all time coming. There is no provision in the Treaty for changing these; and they are not therefore on a level with Acts of Parliament which can be repealed by succeeding Parliaments. This point was recently argued by David M Walker, who was Regius Professor of Law at Glasgow University, but it is widely disregarded. Furthermore the first violation of the Treaty by Parliament was as early as the Toleration Act of February 1712, and the Treaty has been violated in a lesser way numerous times since. Nevertheless, rulers who violate the Treaty, under the terms of which they have come to power, are answerable to God, and He may bring their unfaithfulness down on their own heads, and down on the nation. The fact that the talk is of altering the Act of Settlement rather than the Treaty of Union shows the ignorance that prevails in high places about the history of Britain and about the fundamental nature of the Treaty of Union.

A second reason is that the proposed equality between men and women in the succession is arising out of feminism and political correctness rather than out of Scripture. The inheritance has been in the male line up till now because that is the way it is in the Bible. “The head of the woman is the man; and the head of Christ is God” (1 Cor 11:3). Male headship goes back to creation and has been reflected in the inheritance of thrones, titles, estates, and so on. This is why Satan wants to change it. In certain circumstances women may inherit, as was the case with the daughters of Zelophehad in Numbers 27, but a deliberate rejection of the biblical pattern is likely to

incur the displeasure of God. Perhaps a future generation will be cursed with a new “Bloody” Mary inheriting the throne in the place of her godly younger brother Edward VI.

A third reason is that if the monarch were to marry a Roman Catholic, then it is likely that the children would be brought up Roman Catholic (which is what Romanism requires). Even if the children were brought up notionally Protestant, where would their sympathies really lie? Charles II was notionally Protestant but it was in his reign that many of the Covenanters were killed, while Roman Catholics were placed in positions of power. The next step was that Charles’ openly Roman Catholic brother James VII came to the throne, and it was the consequences of this for Protestantism that led to the Glorious Revolution and to the Act of Settlement in the first place. Furthermore, a Roman Catholic spouse would have an undue influence in the Royal Family. We have a biblical example of this danger in the Baal-worshipping Jezebel leading Ahab further astray in 1 Kings 16:31. A more recent case, which is still in the public eye, is the effect that Tony Blair’s Roman Catholic wife has had on him. In addition, allowing the monarch to marry a Roman Catholic would just be a halfway house to allowing a Roman Catholic to sit on the throne. This step-by-step approach is how Satan frequently works.

These are grave dangers and Protestants in Britain must pray and fight with spiritual weapons for the preservation of our Protestant constitution. We are thankful that the proposed changes do not put us in imminent danger of a Roman Catholic monarch, but that is something that might change suddenly. We do not want to leave a ticking time-bomb for future generations, and the God who visits the iniquities of the fathers upon the children “unto the third generation and to the fourth generation” (Ex 34:7) may bring something terrible on our grandchildren as a result of the unfaithfulness of our generation.

DWBS

Mod Ecumenical Service

An ecumenical service for the National Mod in Lewis was advertised for 3 pm on Sabbath, October 16, in Martin’s Memorial Church, Stornoway. The service was to be conducted by Rev Iain Macdonald, minister of Cross Church of Scotland, in Ness, assisted by Rev James MacIver of Knock Free Church (and currently Moderator of the Free Church Assembly) and Father Calum MacLellan, a Roman Catholic priest from Eriskay. There was a time not very long ago when the Church of Scotland in Ness, and the Free Church generally, knew enough Protestantism not to associate in public with Roman priests. It seems that that day is now past.

We can say with virtual certainty that Father MacLellan is not preaching Justification by faith alone in Christ alone, because, if he were, he would

come out of the Church of Rome and warn people against it. It seems equally clear that Mr Macdonald and Mr MacIver do not greatly value the doctrine of Justification by faith, because, if they did, they would hardly share a platform with a man who is proclaiming a different and false gospel. We believe in putting a charitable construction on people's actions where possible, but it is difficult to see this ecumenical service as anything but a demonstration that those participating have lost sight of the gospel. They urgently need to repent and to look to Christ. "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal 1:9). *DWBS*

Ireland's Vatican Embassy

Ireland has stunned the Vatican by announcing the closure of its embassy there. It is a symptom of the changing religious situation in Ireland, where at one time the Roman Catholic Church had a stranglehold on public life. The country is becoming much more secular, as is evidenced by the reason given for the closure: the embassy "yields no economic return".

This decision is one which the United Kingdom would do well to copy. Our embassy to the Vatican yields neither economic or religious benefit; rather it is dangerous for the nation to support a religious organisation's pretensions to be a nation state – pretensions which are shown to be entirely spurious by the fact that its territory extends to less than a fifth of a square mile.

Church Information

Retirement of Rev J A T van Dorp

After many years of faithful service in the Gisborne congregation in New Zealand, Rev Johannes van Dorp tendered his resignation, to the Australia and New Zealand Presbytery, from the pastoral charge of the congregation. Mr van Dorp cited the burden of old age; he felt the time was opportune due to the arrival of a new minister in Auckland. With sincere regret, but gratitude to Mr van Dorp for his many years of faithful service, the Presbytery accepted his resignation, and wished him well in his retirement.

Mr van Dorp has also retired as Clerk of Presbytery, a position he occupied for many years. Several members of the Presbytery acknowledged their indebtedness to Mr van Dorp for his diligent work as Clerk, and a motion to that effect was placed on record.

We wish Mr van Dorp and his wife the Lord's blessing in their new home in Grafton, Australia, and trust that, as the Lord permits, he may be strengthened to preach the glorious gospel of Christ. *(Rev) G B Macdonald*

Ordination and Induction in Auckland

On Friday, 23 September 2011, the ordination and induction of Mr Jett Smith took place in Auckland. For more than 30 years the congregation had been pastorless since the death of Rev Donald M MacLeod, its only previous minister. During the long vacancy, the congregation was faithfully cared for by the interim-moderator, Rev J A T van Dorp of Gisborne. It was thus with much thankfulness that the Presbytery met for the solemn and significant occasion of the ordination of Mr Smith and his induction to the pastoral charge of the congregation.

Following the constitution of the Presbytery, Mr Ken van Kralingen was appointed Officer of Court and was instructed to read the final call for objections three times at the church door. During this proclamation, the Presbytery was seated in a private room. There being no objections, the Presbytery was clear to proceed immediately to the duties in hand and returned to the main body of the church. The Moderator went to the pulpit and conducted public worship, preaching from the words addressed by Cornelius to Peter in Acts 10:33: "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God."

After public worship was concluded, the Clerk read a narrative of the proceedings in connection with the Call to Mr Smith. Following this the Moderator called him to stand and addressed to him the questions appointed to be put to a Probationer prior to ordination and induction. When Mr Smith had answered these questions satisfactorily, the Formula was read by the Moderator and signed by Mr Smith before the congregation. He was then asked to kneel and the congregation to stand; thereafter the Moderator came down from the pulpit and engaged in solemn ordination prayer, and was joined in the laying on of hands by his two ministerial brethren on the Presbytery. Prayer being ended, he then formally admitted the Rev Jett Smith to the pastoral charge of the Auckland congregation and in token of this gave to him the right hand of fellowship, as did the other members of Presbytery then present.

Following this, the Rev E A Rayner addressed the newly ordained and inducted minister, and Rev J A T van Dorp the congregation. Several messages of goodwill were also read; thereafter the Moderator concluded the meeting with praise, which was heartily sung from Psalm 133, and the Benediction.

The new minister greeted the congregation at the church door, and afterwards a lovely supper was provided at Tyndale Christian School, to which thanks are due for the use of their school hall. Thanks are also to be extended to all who helped to arrange this welcome provision.

It is our prayerful desire that the ministry now begun in Auckland will be owned and acknowledged by the Lord, and that Mr Smith will be upheld in all of his new responsibilities in the work of the holy ministry. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor 5:20).

(Rev) G B Macdonald

College and Library Fund

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

W Campbell, General Treasurer

Magazine Prices

Rising costs over the last number of years regrettably require an increase in the prices of the Magazines from January 2012. The price of *The Free Presbyterian Magazine* is to rise by 20p per issue and *The Young People's Magazine* by 10p (to £1.80 and 90p per copy respectively). UK Subscription rates, including postage, are: *The Free Presbyterian Magazine* £23.50, *The Young People's Magazine* £14.00, both magazines together £35.50.

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: B & P Garrard, £50.

Jewish & Foreign Missions Fund: N Pearce, Cymru, for maize for Kenya Mission, £100; J Payne, for Kenya Mission, £220.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Bracadale: *Communion Expenses:* Anon, In memory of beloved parents, £300. *Where Most Needed:* Friend, Broadford, £200 per JC.

Duirinish: *Congregational Funds:* Glendale Friends, £30; Glendale Friends, £20 per RAC.

Edinburgh: *Communion Expenses:* Anon, £50. *Congregational Funds:* Friend, Cymru, £129.

Glasgow: *Bus Fund:* Anon, £100, £40, £30, £20, £20, £20, £20, £15, £15, £10, £10, £10.

Congregational Funds: The late Miss M MacIver's sister, £100 per FRD; Executry of Miss M MacIver, £1000; Anon, £200, £100, £30, £20; JD, £140, £30, £30, £30. *Dominions & Overseas Fund:* JD, £10. *Eastern Europe Fund:* Anon, £100, £85, £80, £75, £65, 24 donations of £60, £55, £50, £50, £15. *General Building Fund:* JD, £8. *Home Mission Fund:* JD, £8. *Jewish & Foreign Missions Fund:* Anon, for Israel Mission, £30, £20; JD, £10. *TBS:* Anon, £1800, £140, £45 £20.

Greenock: *Congregational Funds:* Anon, £20, £10, £10. *Jewish & Foreign Missions Fund:* Anon, £20, £10. *Staffin Manse Fund:* Anon, Kingussie, £20. *TBS:* Anon, £40, £20, £10. *Where Most Needed:* Anon, £162, £60, £40, £25, eight donations of £20, £10.

North Harris: *Communion Expenses:* Anon, £20, £60; JFM, £20. *Pulpit Supply:* FM, £20. *Where Most Needed:* JNM, MacQueen St, £100.

Portree: *Bus Fund:* Anon, £10; TCS, £20.

Staffin: *Congregational Funds:* North Uist Friend, £40; Friends, North Uist, £20; N Pearce, £129 per Rev WAW.

Stornoway: *Communion Expenses:* SM, £100. *Congregational Funds:* Family of late Mrs Jessie Morrison, £200; Family of late Miss Dolly MacLeod, £85; N Uist Friend, £40; N Uist Friend, £20. *Jewish & Foreign Missions Fund:* Mrs C M, £10 for Kenya Mission, £20 for Zimbabwe Mission.

The Free Presbyterian Magazine

2011

Volume 116

Editor:
Rev Kenneth D Macleod

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

Free Presbyterian Church of Scotland

Acknowledgements of Donations	32,96, 128,192,256,320,380	<i>Reformation Guide to Scripture, A</i>	88
Believer's Self-Ignorance, The		<i>Reformed Confessions of the 16th and 17th Centuries in English Translation</i>	154
<i>J C Ryle</i>	245	<i>Rest in God</i>	
Biblical Inerrancy		Iain H Murray	28
<i>Rev H M Cartwright</i>	17,50,80,111	<i>Scottish Reformation Society Historical Journal</i>	89
Black Isle Saints:		<i>Sickness, Suffering and Scripture</i>	
1. Women and Children	137	David Leyshon	59
2. Ministers of the Eighteenth Century	170	<i>Tender Heart, The</i>	
3. Ministers of the Nineteenth Century	205	Richard Sibbes	184
<i>Rev Neil M Ross</i>		<i>Thandabantu</i>	
Book Reviews:		J Cameron Fraser	89
<i>According to Mine Heart</i>		<i>When God Made the World</i>	
Collected Letters of J K Popham	250	Daniel and Naomi Sayers	123
<i>Agency that Transformed a Nation, The</i>		Bruised Reed and Smoking Flax, The	
J C Ryle	251	<i>W K Tweedie</i>	87
<i>Banner in the West</i>		Christ Before Pilate	
John MacLeod	58	<i>J C Ryle</i>	15
<i>Bible Search</i>		Christianity and the First Fleet	
L R J Broome	315	<i>Calvin MacKenzie</i>	268,300,328
<i>Christ in the Book of Zechariah</i>		Church Information	64,96,128,160,192, 251,288,319,352,378
B A Ramsbottom	184	Completed Redemption, A	
<i>Commentary on Matthew, A</i>		<i>W K Tweedie</i>	153
C H Spurgeon	121	Congregational Contributions for 2010	94
<i>Fearless Pilgrim</i>		Early Scottish Reformation, The:	
Faith Cook	155	12. George Wishart: Preacher	8
<i>Gospel Basics</i>		13. George Wishart: Martyr	43
Andrew A Bonar	373	14. The End of the Cardinal	75
<i>Imperious Presbyterianism</i>		<i>J H Merle d'Aubigné</i>	
Kevin Reed	348	Eastern Europe Mission News	
<i>John Calvin, Man of God's Word</i>		<i>Rev D A Ross</i>	371
Peter Barnes	251	Editorials:	
<i>John Henry Newman</i>		Discriminating Teaching	161
Matthew J Hyde	122	God Reigns	33
<i>John Knox and the Reformation</i>		God Will Be Glorified	289
D M Lloyd-Jones & Iain H Murray	280	God's Good Hand	353
<i>King James Bible, The</i>		Great Teacher, The	97
edited by J R Broome	315	Paul's Outlook on Life	193
<i>Life of Charles Hodge, The</i>		Puritan Outlook on Life, The	225
A A Hodge	346	Redemption and Praise	65
<i>My God is True!</i>		Submitting to God's Law	129
Paul D Wolffe	58	Well Pleased with Christ	257
<i>Prayers on the Psalms</i>		"Without Spot and Blameless"	1
from the Scottish Psalter of 1595	281	Word Made Effective, The	321
<i>Preacher to the Remnant</i>			
Maurice Grant	26		
<i>Reformation 1560, The</i>			
John J Murray	122		

Ethiopian Treasurer, The	
<i>James Buchanan</i>	107,141
Free Church and Purity of Worship	
<i>Matthew Vogan</i>	20
God's Love in Harmony with Justice	
<i>George Smeaton</i>	273
Ground of Faith, The: God's Testimony	
<i>Thomas Charles</i>	311
How Is the Sabbath to Be Sanctified?	
<i>Charles Hodge</i>	144
Hugh MacDonald	
<i>Rev Walter Scott</i>	236
John Knox and Preaching the Gospel	
<i>Rev H M Cartwright</i>	178,211,240
Kingdom of Heaven, The	
<i>Charles Hodge</i>	174
Lamps in the Tabernacle, The	
<i>Andrew A Bonar</i>	115
Missions	
<i>R M M'Cheyne</i>	334
New Reformed Presbyterian Constitution	
<i>Matthew Vogan</i>	246
Notes and Comments	30,59,91,124,156, 185,223,253,283,349,317,374
Obituaries:	
Rev Donald MacLean	302
Dr Duncan R MacSween	53
Mr Gerrit Schuit	116
Mr John H Thompson	26
Our Gospel Work in Africa and Israel	
<i>Rev N M Ross</i>	119,337
Outlines of Sermons:	
Christ's Suffering and Salvation	152
House Built upon a Rock, The	183
Oppressed and Afflicted	345
Sin and Confession	216
Vine and the Branches, The	277
<i>John Kennedy</i>	
Protestant View	29,62,90,123,189, 222,252,282,316,350,375
Reflections on a Life in the Ministry	
<i>David Black</i>	366

Reformers on Church Government, The:	
1. Introduction	339
2. The Presbyterian System Formed in the Scottish Church (1)	362
<i>Rev J R Tallach</i>	
Review Article:	
Insider's View of Rome, An	
<i>Catholicism: East of Eden</i>	
Richard Bennett	
reviewed by Matthew Vogan	84
Sanctification in Romans 7	
<i>Charles Hodge</i>	369
Scottish General Assemblies:	
Church of Scotland	
<i>Rev Neil M Ross</i>	218
Free Church of Scotland	
<i>Rev D W B Somerset</i>	217
Sermons:	
Believers' Security and Character	
<i>Robert Williamson</i>	132,164
Christ's Gracious Invitation	
<i>Archibald Alexander</i>	228
Christ's Priesthood in Heaven	
<i>Hugh Martin</i>	4,36
Church's Worship in Heaven, The	
<i>Hugh Martin</i>	324,356
"Heart is Deceitful, The"	
<i>David Black</i>	100
Praying for Labourers	
<i>William Wilson</i>	68
Purity of Heart	
<i>John Macdonald</i>	293
Twofold Test, The	
<i>William Traill</i>	197
Sin and Its Excuses	
<i>Henry Cooke</i>	278
Supports for Those Who Seek Holiness	
<i>John Flavel</i>	151
Synod Sermon:	
God's Promise to His Church	
<i>Rev E A Rayner</i>	260
Waiting for the Consolation of Israel	
<i>Ralph Robinson</i>	341
Who May Come to Christ?	
<i>John Colquhoun</i>	148

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.
- Breascelte:** 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 Achany 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. Manse tel: 0131 447 1920. Contact Mr I R MacLeod; tel: 0131 334 4057.
- 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; **Strathy:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, 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.
- Kinlochervie:** 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. 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 744411. 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 Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, Cheshire, CW11 4ND. Tel: 01270 761673. 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. Rev J L Goldby MA, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865.

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. Contact Mr Joseph Smith, 13732 West 6th Street, Santa Fe, 77517. Tel: 409 927 1564. Manse tel: 409 925 1315.

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: sydneyfpchurch@aapt.net.au.

New Zealand

Auckland: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J D Smith. Tel:09 282 4195.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm.

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7.30 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 Opland, P O Box 150, Carterton, 5743. Tel: 02 7432 5625.

Singapore

Singapore: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin III" (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 Zadorozhniyy, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytskyy; tel:00 38 048 785 19 24; e-mail: e-mail: dlevytskyy@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 Canaan: Church: Rev Z Mazvabo. Postal Address: Private Bag 615, Zvishavane. Tel 00263 512196.

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

Kenya

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

Free Presbyterian Church Bookroom

133 Woodlands Road, Glasgow, G3 6LE Tel: 0141 332 1760

E-mail: sales@fpbookroom.org Website: www.fpbookroom.org

Book Selection

	RRP	Offer
The Love of Christ by Richard Sibbes		
Banner of Truth, 2011, pbk, 360 pp	£5.00	£4.00
Select Letters of John Newton		
Banner of Truth Trust, 2011, pbk, 226 pp	£6.00	£4.50
Letters of Samuel Rutherford		
Banner of Truth, 2009, pbk, 20 pp	£5.00	£4.00
The Heart of Christ by Thomas Goodwin		
Banner of Truth, 2011, pbk, 176 pp	£5.00	£4.00
John Knox by John J Murray		
Evangelical Press, 2011, pbk, 112 pp	£5.99	£4.50

(Postage is extra)

Subscription rates, including postage:

F P Magazine £20.70 (£1.60 per copy) • Y P Magazine £12.20 (80p per copy)

Combined £30.90