

# The Free Presbyterian Magazine

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

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

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

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

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

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

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

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

### Residential Care Homes:

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

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

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

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# The Free Presbyterian Magazine

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## God Will Be Glorified

In the life of every believer, many surprising events take place which no one, at least in this life, is able to explain. But we are told, on divine authority, that “all things work *together* for good to them that love God” (Rom 8:28) – not necessarily these events looked at singly, but when taken along with, for instance, their consequences, they work out for the good of the child of God. Illness, bereavement and all the other circumstances that cause such sadness and difficulty in this sinful world are, none of them, welcome. But they do not come alone to the believer; they may result in more prayerfulness, more searching of the Scriptures, a stronger faith in the Lord Jesus Christ, greater dependence on God’s providence, increased sanctification, greater patience and much else. Thus the trouble, when accompanied by the blessing of God and the work of the Holy Spirit in the heart, works for the good of the believer.

Obviously sin does no good to the child of God; rather it causes damage. Indeed it may do immense harm, both to the person who does wrong and to others who are affected by it. Think, for example, of David’s great sin; it was a very bad example to others and it had serious consequences for himself. Yet when one considers how that particular sin – what was indeed a series of sins – was followed by a series of severe chastisements and by deep repentance (as evidenced by the words of Psalm 51) one can see that the whole chain of events, working together, brought about spiritual good for David. Especially one would expect to see, after believers have been guilty of serious sin, their repentance followed by an increased hatred for sin and a greater desire for inward holiness.

As we look around us and take note of what is happening throughout the world, we see that God is very largely ignored and His revelation emphatically rejected almost everywhere. On all sides we see selfishness, cruelty, and wickedness of every kind; we are confronted with idolatry, false religion, militant unbelief; and we watch terrible misery following in their train. We may be inclined to ask how, in a fallen world where Satan seems to rule almost unhindered, God can take glory to Himself. But we should not be

surprised to discover that God's ways are higher than our ways, and His thoughts than our thoughts (see Isaiah 55:9). With infinite wisdom He can order all the affairs of the world in ways that are altogether beyond our capacity to understand.

We are told that "the Lord sitteth upon the flood; yea, the Lord sitteth King for ever" (Ps 29:10). He was entirely in control of the waters that swept so powerfully over the world in Noah's time; He brought about this cataclysm because He was resolved to punish the people of that age for their gross sins. What God's purpose was in bringing that flood on the earth is obvious from Scripture: that He might glorify Himself in bringing judgement on those whose way of life was so utterly evil. In other instances when floods, whether literal or metaphorical, sweep over the earth, God's purposes may be much less clear, but we ought to realise that, in all He does, God acts in ways that are altogether holy and wise.

And as we consider human rebellion against God, in its various forms, we may take refuge in the fact that all things will work *together* for His glory – just as all things work together for the good of the individual believer. We may not be able to understand how this can possibly be true, particularly if we are confronted with the depths of human cruelty: the torture of a child, for instance, or the sustained brutality of Nazi Germany towards the Jews. Such crimes speak loudly of the fearful nature of human depravity. But why does God permit such things to take place? Why does He not restrain sin more than He does? These are difficult questions. Indeed we do well to be silent before the great and holy God. The best response to most comments in reaction to such events, and their relation to God's providence, is to use the words of Paul: "Who art thou that repliest against God?" God has not chosen to explain all His ways of working in providence. But He has made it clear that all things will work together – though not necessarily individually – for His glory.

We get light on God's ways of working in providence from Scripture. If, for example, we follow the course of Israel's wanderings through the wilderness from the time when they crossed the Red Sea, we repeatedly see actions and words and attitudes which in themselves were most certainly not to the glory of God. He had revealed His power and His faithfulness in bringing Israel out of Egypt, but He had also given them a revelation in word through Moses. That revelation in word should, on its own, have been sufficient to convince them that God was to be trusted in all His dealings with them, but especially after they had seen it clearly demonstrated, in their deliverance from Egypt, that no earthly power could resist His purposes.

How glorifying it would have been to God if the Children of Israel had

trusted His word in spite of every difficulty – even when there was no obvious source of food, when there was a lack of water, and when they saw the great strength of the Canaanite cities. Instead what is again and again prominent in the account of Israel’s wanderings is their unbelief; they did not trust God to deliver them (see Ps 78:22). They were not glorifying God.

Yet, when we take other matters into account, we see that God was glorified through these things working *together*. God took glory to Himself in the exercise of His long-suffering, in not cutting Israel off in spite of their sins; He gave them further opportunities to repent and serve Him. God also glorified Himself in answering Moses’ believing prayer: “Pardon, I beseech Thee, the iniquity of this people according unto the greatness of Thy mercy” (Num 14:19). Again God was glorified in His faithfulness to His promises; He had undertaken to bring Abraham’s descendants into the land of Canaan, and no power – not Satan’s, not Pharaoh’s, not that of the strongest tribes in the area, not even that of Israel’s unbelief – could stand in the way of the Most High fulfilling these promises.

This principle has held true throughout history, and it holds true today. We see individuals, organisations and governments ignoring God and His laws, refusing to give God the glory which is *due* to Him (see, for instance, Ps 29:2). We do not know if the Lord will act, in this life, to take glory to himself in dealing with this generation for its ungodliness. On the other hand, He could greatly glorify His mercy by the conversion of multitudes, even in the very near future. But we do know that, sooner or later, either in mercy or in judgement, God will glorify Himself by fulfilling His declaration: “I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow” (Is 45:23).

When the last day will come, and the Son of man will call all human beings from their graves, it will not be possible for any of them to refuse. However determined they may have been, during this life, in their rebellion against the commandments of God and the call of Christ in the gospel, they cannot but submit to the command to rise from the dead and go to judgement. And there will be the same unwilling submission when the Judge sends the ungodly away into everlasting punishment. In that day it will be seen that all things relating to the ungodly have worked together for the glory of God.

If we focus on the professing Church, we may be dismayed by its weakness and its failures. We may be saddened to see the devastation wrought by generations of unbelief and departure from the standard God has set for His Church. We have seen a loosening of the Church’s hold on vital doctrines of the faith, including the fundamental doctrine of the inspiration and dependability of Scripture, until some sections of the Church leave one doubting if

they believe in anything. Not only is the Fourth Commandment completely ignored, but the First and the Seventh are also being thrown aside – and others too have little respect paid to them. Clearly none of this is glorifying to God.

Yet even in days of spiritual darkness, God takes glory to Himself in the salvation of individual sinners, even although these may be comparatively few. In every generation “the gospel of Christ . . . is the power of God unto salvation to every one that believeth” (Rom 1:16). All in this generation for whom Christ died will most certainly be saved; they will all believe in Him as the One who died for sinners and rose again; they will all be kept by the power of God, through faith, until they are received into the perfect blessedness of heaven. And God will be glorified in it all.

But God is glorified in preserving His cause in existence in the face of opposition of every kind: Satan’s temptations, persecution, mockery, false religion, atheism, and unfaithfulness within the Church. But the great Head of the Church has promised: “The gates of hell shall not prevail against it” (Mt 16:18). So it has proved, and so it always will. Never will the schemes of Satan, and of those who do his evil work, be allowed to succeed to the extent that Christ’s cause will become extinct.

God took glory to Himself at the time of the Reformation, in raising up able, godly men such as Martin Luther, John Calvin and John Knox as leaders in the Church and in converting, through their ministry, large numbers of people. But God’s glory was all the greater because of the contrast between the revived state of the Church and its previous idolatrous condition; one thinks also of Rome’s many false doctrines, the sheer worldliness of most who held office in the pre-Reformation Church, and the manifest wickedness of some of them. Indeed God has been glorified in every revival of religion, not least through the exercise of His power when Satan’s kingdom was immensely strong and the Church was weak, sometimes almost dead.

However weak the Church is, or may become, we must never lose sight of the fact that “the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (Hab 2:14). God is yet to work powerfully through His Word to bring multitudes of sinners into His kingdom, throughout the world. Ministers in particular must never lose confidence in the gospel as “the power of God unto salvation”; they must press on in dependence on Christ, in the hope that the Holy Spirit will yet mercifully apply the Word to the hearts of their hearers. And let all who have the glory of God in view, and who have a heart for the good of sinners, persevere in prayer. They may find these words of David particularly appropriate: “Let the whole earth be filled with His glory” (Ps 72:19).

# Purity of Heart<sup>1</sup>

A Sermon by *John Macdonald*

Matthew 5:8. *Blessed are the pure in heart, for they shall see God.*

The state of true religion among the Jews was very low when Christ entered on His public ministry. Instead of adhering to the Word of God as the only rule of faith and sound morality, their teachers attached equal, if not greater, importance to the traditions of the elders. Hence their religion degenerated into a bare conformity to external rites and ceremonies, chiefly of man's invention. Instead of informing the understanding and amending the heart, these observances tended only to cherish pride and foster the vain imagination: to perform external ceremonies would be enough to procure their acceptance with God. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone." "Why do ye also transgress the commandment of God by your tradition?" And again, "In vain they do worship Me, teaching for doctrines the commandments of men".

The religion which Jesus taught His countrymen was quite different. Its doctrines and precepts were invariably addressed to the heart and declared that every religious creed is useless unless it is accompanied by a thorough change of heart and a uniform regard to all God's commandments. Christ soon attracted the notice of the Jews by the extraordinary character of His teaching. On this account multitudes began to follow Him, many of them with unworthy motives. In the last verse of the previous chapter, it is said that great multitudes followed him from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond Jordan. And in the first verse of this chapter we are told that, when He saw them, He went up into a mountain and delivered before them the longest of all His discourses left on record. He began this remarkable sermon by pointing out various dispositions of mind which he pronounced blessed. And purity of heart, the subject of our present discourse, occupies a prominent place among them.

Our remarks on this important subject will proceed in the following order: (1) where purity of heart proceeds from, (2) what it implies, (3) some observations on the promise in the text

<sup>1</sup>This John Macdonald (1800-1854) was a minister in Helmsdale in the far north of Scotland. Alexander Macleod of Uig and Rogart said: "The more I knew of him and saw of him, the more I valued, esteemed and enjoyed him as a real Christian and a faithful minister of Christ". The sermon is taken, with editing, from Macdonald's *Memoir*, by John Mackay of Lybster; the volume consists of Macdonald's life, correspondence and sermons.

**1. Where purity of heart proceeds from.** Whatever different shades of meaning the word *heart* may have in Scripture, at times it plainly signifies all the powers of the mind. Thus: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek 36:26). Again: "And when He had removed him [Saul], He raised up unto them David to be their king; to whom also He gave testimony, and said, I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will" (Acts 13:22). To suppose that the word *heart* in such parts of Scripture only implies the active powers, as it does in ethical writings, would be to maintain what cannot possibly happen: that one part of our faculties may undergo a saving change and the others remain just in their former state.

No sooner is the understanding enlightened than the active powers receive a new impulse and the individual's whole conduct is changed. Whatever reformation may happen in one's religious or moral character, unless it proceeds from an enlightened understanding it will resolve itself into selfishness, expediency or hypocrisy. The heart of man is described in the Word of God as "deceitful above all things, and desperately wicked". Hence it necessarily follows that, by nature, we have nothing of that state of mind which is necessary for seeing God, in the way signified in the text.

Experience fully agrees with the declaration of Scripture in establishing this truth. If we turn our attention for a moment to human nature in its progress from barbarity to the highest pitch of civilization which man has ever attained without the aid of revelation, we will find this confirmed abundantly. Do we not see that the most revolting practices were practised by some of those who had the highest reputation for wisdom and virtue? As to their notions of Deity and a future state of rewards and punishments, how foolish they seem to those who are favoured with the light of revelation? If all the discoveries and maxims of the sages of antiquity were collected into one mass and all the most objectionable elements were removed from this accumulation of boasted wisdom and virtue, nothing better could be inscribed on the remainder than this: "The world by wisdom knew not God". Surely if there was anything in the mind of man capable of bringing forth purity of heart, it had abundance of time and opportunity in past ages for bringing this hidden quality into action. But "do men gather grapes of thorns, or figs of thistles? Can a corrupt tree bring forth good fruit?" (Mt 7:17).

But though men, without the aid of revelation, could never bring about the change in their nature which purity of heart implies, we might suppose that a clear revelation from heaven would assuredly effect a thorough change of heart? But if these things were sufficient of themselves to convert men, how

could such wickedness continue to exist in places where the gospel has been preached for ages? How could the lives of so many professing Christians be stained with such evident marks of a filthy and impure heart and with spots that are not the spots of God's children?

"It is the Spirit that quickeneth; the flesh profiteth nothing" (Jn 6:63). "The letter killeth, but the Spirit giveth life." But if there is nothing inherent in human nature to which purity of heart can be attributed, it must be ascribed, as the Bible teaches, to the agency of the Holy Spirit in regeneration. "Verily, verily," says Christ to Nicodemus, "I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost."

The inseparable connection between regeneration and purity of heart is plainly laid down by the Apostle Peter: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet 1:22). As if he had said, I know you are born again; therefore let purity of heart, which necessarily accompanies regeneration, be exemplified in your conduct towards the brethren; it is the Spirit of God that produces purity of heart as well as regeneration.

**2. What purity of heart implies.** *Seeing God*, as the expression is used in the text, signifies nothing less than the full enjoyment of Him in heaven. When we consider the connection between purity of heart and seeing God, it may be said to involve all the doctrines of the scheme of redemption in their application to a sinner, in order to prepare him for heaven. We shall for the present, however, confine our observations to three of the leading doctrines: faith, repentance and sanctification.

(1.) *Purity of heart includes faith.* Purity of heart implies a perception of the holiness and rectitude of the moral law, and also a firm belief in the sinfulness of man as a transgressor of it. It is only by viewing the heart in the mirror of the law of God that the moral depravity of our nature can appear to us. This, and this alone, is the proper standard of moral excellence. But man is by nature ignorant of its holiness, its spirituality, and its extent. "I was," says Paul, "alive without the law once; but when the commandment came, sin revived, and I died."

The person whose eyes are opened to see the evil of sin views his own heart in this mirror. His moral condition is there brought to the touchstone. On the one hand he sees holiness, purity and excellence; on the other hand

unholiness, impurity, depravity and everything vile. These woeful qualities are, as it were, the very essence of his nature. The law demands love to God and his neighbour. The disposition of his heart is hatred to God and his fellow creatures. So far is he from possessing holiness of heart, which the law requires, that his mind is fraught with malignity and the hellish disposition of him who robbed man of his original glory. "I know that the law is holy, but I am carnal, sold under sin." Ever after knowing this, the believer considers the moral law to be the rule of his duty; and though salvation does not flow to him on account of any conformity to its precepts, he cannot therefore indulge in the sins which it condemns. He would wish, above all things, to be as holy as its utmost extent demands. "Shall we continue in sin that grace may abound? God forbid."

Faith in the Lord Jesus Christ is necessary for seeing God in the manner meant in the text, and is therefore involved in purity of heart. Because of sin, man lost the favour of God, and exposed himself to all the fatal consequences of his transgression. He is alienated from God in heart and life. All the powers of his mind are so corrupted that, without divine aid, he cannot exercise them, in any degree, in accordance with the will of his Maker. His whole conduct is, in God's sight, one continued course of iniquity, and hence he justly merits God's displeasure in time and throughout eternity. Nothing that he can do can give him any ground of hope in the mercy of God and, were he left to his own resources for deliverance, he could do nothing better than think of evading the eye of Jehovah by attempting to flee from his presence.

The plan of redemption through Christ, brought to light through the gospel, is the only way held out to a sinner for restoring him to his Maker's favour. There Christ is declared to have answered all the demands that God's law could make against the sinner, and to have removed the curse which his sin justly deserved. By so doing, Christ has consecrated a new and living way through which man may escape the punishment his sins deserve.

The person to whom the blessedness described in the text belongs is made to believe that it is only through faith in Christ, by the teaching of the Holy Spirit, he can be made a partaker of the blessings of the gospel, and so he rests his hope of acceptance with God solely on Christ's merits. This faith does not consist in speculative views of the doctrines of Christianity and a general assent to the truths of the Bible. It involves – however mortifying it may be to the pride of human nature – a cordial acquiescence in the plan of salvation in all its parts. Christ Himself is the author and finisher of this faith. It is a saving grace, whereby a sinner receives Christ and rests upon Him alone for salvation, as He is offered in the gospel.

(2.) *Purity of heart includes repentance unto life.* It is plain from Scripture

and experience that many people repent of committing certain sins, yet it is very different from what is called *evangelical* repentance. We are told that Judas repented of betraying Christ. Impressed with his guilt, he returned to those from whom he had received the wages of iniquity and declared that he had sinned in betraying the innocent blood. His repentance was strong enough to overpower his greed, the ruling passion which induced him to sell his Master for 30 pieces of silver, which in his remorse he returned to these wicked men. There are many instances of men who were struck with terror, arising from remorse of conscience as a result of committing gross sins. For some time they manifested a kind of repentance, but when their fears of punishment were allayed, they returned to their former habits, like the dog to his vomit, "and the sow that was washed to her wallowing in the mire."

Genuine repentance implies, in the first place, a firm belief in the evil of sin and of the hatred which God bears to it. Sin destroyed the happy communion which Man had with his Maker at first. It effaced his Maker's image from his soul and placed him in the condition of an enemy to that Being whose laws he was bound to obey. He who is of purer eyes than to behold evil could no longer look upon man with delight.

The influence of sin is not confined to the disorder it brought into this world, but it extends to a future state; and its malignant nature is specially evident in the sufferings of Him who came to save sinners. When such sad consequences are the result of sin, the sinner who truly repents sees it as that abominable thing which is hateful to God. Hence the Psalmist's confession: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight".

Again, true repentance involves hatred of sin. "I esteem," says David, "all Thy precepts concerning all things to be right, and I hate every false way," or every sin. "Under the influence of conviction," says a great divine, "every sinner hates sin in this sense: that he regards it as the source of future punishment – that is, he dreads the sufferings, and hates the cause of it as such, and under the influence of this feeling he will occasionally abstain from many acts of transgression. But the penitent hates sin in its very nature, quite apart from the punishment it deserves. Being made the subject of grace, it is so disagreeable to his spiritual taste that he will avoid it with the greatest possible care. He finds a law in his members warring against the law of his mind, but sin is not more congenial to the one than it is hateful to the other."

Further, repentance includes the forsaking of sin. This naturally follows the hatred of it. Whatever object is odious to someone, it is plain enough that he will try to avoid it. The believer does not slight the precept, "Cease to do evil". He manifests, in the sight of all men, the genuineness of his repentance by forsaking the works of darkness in which he formerly indulged, which

were the fruits of his unrenewed nature and the badges of the being whom he served. When he or others henceforth commit sin, it grieves his heart and draws tears from his eyes. The ungodly may make a mock of it, but to him every kind of sin is hateful. He is therefore careful to avoid the temptations which lead to it. It is not in his own strength, however, that he purposes to forsake his iniquity; his hope of success in this way is grounded on the promises given by Him who is more powerful than all his enemies – that sin should not have dominion over His followers.

(3.) *Purity of heart includes sanctification.* Like the various other graces which form the Christian character, this is of the operation of the Spirit of God; and the subject of this good work undergoes such a change that he perceives the excellence of spiritual objects and the detestable nature of sin. His will is renewed to such an extent that the motives of the Scriptures for attaining spiritual knowledge and improving moral character are not in vain. All the faculties and powers of his soul are elevated, fitting them for exercises to which previously they were both indisposed and inadequate. Such a work is not completed at once, but it will assuredly be carried on until the day of Jesus Christ. As the work is progressive, the subject of it moves onward in its course as he is conducted by the One who began it. And as the remainders of sin within him are gradually subdued, he becomes more and more conformed to the will of God.

The groundwork of sanctification is the conversion of the sinner. The term *conversion* implies that the unconverted person's mind and life are changed and the new sentiments and habits are the result of the work of the Holy Ghost. The work begun in conversion cannot but come to a happy close. This constitutes part of Christ's intercessory prayer for His people: "Father, sanctify them through Thy truth". The subject of sanctification has, above every object, a view to God's glory and cannot indulge in the practices of those whose chief desire is to indulge their pride and gratify their lusts. While his actions clearly show what kind of spirit he has, he strives diligently to add to his "faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity".

**3. Some observations on the promise in the text.** The whole human race must see God, to hear sentence pronounced on them according to their works. The wicked, who would neither be persuaded by the threatenings of the law or by the promises of the gospel to renounce their sins and return to the Lord, must at last appear before Him to receive their awful sentence. In this sense the wicked and the righteous will see God, though in a very different way. The pure in heart, while in this world, will see Him by faith in His Son. God

is a Spirit, and so the views which His people get of Him are spiritual in nature. Man's apostasy involved him so deeply in spiritual death that, before conversion, he has no perception at all of his Maker's true character. When he hears of God's attributes, the words are without meaning to him. "The fool has said in his heart, There is no God."

The subjects of a saving change are awakened out of this deplorable state. When thus quickened from death in trespasses and sins, they behold God as a being of infinite perfections – perfect holiness, justice, mercy and truth. They see His holiness in His hatred of sin, His justice in the sufferings of Christ, His mercy in the redemption of sinners, and His truth in the execution of the sentence: "In the day thou eatest thereof thou shalt surely die". The people of God are exposed to many temptations in this world; by yielding to them their enjoyment may be marred, they may experience spiritual bondage and be subjected to the corrections of their heavenly Father. "If His children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments: then will I visit their transgression with the rod, and their iniquity with stripes" (Ps 89:30-32).

Under the impression of their guilt, they may for a season have to ask, "Will the Lord cast off for ever, and will He be favourable no more?" But when their spiritual bondage has ended, they obtain views of God that bring them in some measure to say, I love the Lord, because He has heard my voice and delivered my soul from death, my eyes from tears, and my feet from falling; I will therefore walk before the Lord in the land of the living.

They also see God in the works of His providence, as well as of His grace. While the ungodly ascribe their prosperity in life to their own wisdom, and their misfortunes to untoward secondary causes, these see the finger of God in their prosperity and their adverse circumstances. They see the hand of the Lord in the order and harmony which pervade the laws of the material world, in the succession of day and night, and in the change of the seasons. They receive instruction from the storms of winter and the quiet of summer, from the growth of spring and the abundance of harvest. The pure in heart see God in all these things.

The promise in the text, however, as already mentioned, refers chiefly to the blessedness of heaven, for the following reasons: (1.) In the description of the heavenly Jerusalem in the book of Revelation, the very same verb as in the original of our text is used to express the manner in which God's servants shall there see His face, whereas a different verb is used in the original when Paul speaks of the manner in which He is seen by His people in this life. As far as I know, the same verb is not used in any other part of the New Testament to express the manner in which His people see Him in this life.

(2.) The promise is expressed in the future tense. If it referred to a blessedness which the pure in heart have already experienced, the present or past tense might as properly be used, since they in reality see God, though but darkly through a glass, even after they are regenerated.

Hence the promise here connected with purity of heart implies the full enjoyment of God in a future state of existence. The condition of the blessed in heaven is a subject placed so far beyond the reach of our understandings that our minds soon wander when we begin to speculate on it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor 2:9).

We shall therefore only make the following very short observations on this part of the subject: As long as the righteous are in this world, their hearts are but *relatively* pure – pure only in comparison with what they were before they were effectually called. But in heaven no impure thought shall ever spring up in their minds. The least tincture of sin will not contaminate their now-perfect virtue to interrupt their full communion with God or to affect their indescribable happiness. Here they are harassed by the world, the flesh and the devil; but once they are admitted within the gates of heaven they are for ever placed beyond the reach of all their enemies – for "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie". In this state of trial they often have to ask, "O, how the Lord's song shall we sing within a foreign land?" But in heaven they shall, without intermission through the unceasing ages of eternity, sing the song of Moses and of the Lamb and tune their harps to sing the praises of Him who washed them from their sins in His own blood, and made them kings and priests unto God.

If the promise in the text involves all this, as it undoubtedly does, those to whom it belongs may well be pronounced indescribably happy. May God grant that we may be all fitted for the same exalted and endless enjoyment!

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## Christianity and the First Fleet (2)<sup>1</sup>

*Calvin MacKenzie*

**Johnson's Religious Beliefs.** These were influenced by the Evangelicalism he imbibed during his studies at both Hull and Cambridge and could only have been further strengthened by his fellowship with other Evangelicals already mentioned. Of his time as assistant to one of the leading London

<sup>1</sup>The first article described Richard Johnson, an English Evangelical who set sail for Australia as the first chaplain to the colony of New South Wales in 1787.

Evangelicals, Henry Foster, it was said that he regarded it as “the happiest of his ministerial life”.<sup>2</sup>

These men traced their theological pedigree to the great sixteenth-century Protestant Reformers and the seventeenth-century Puritan divines. Their Evangelicalism was grounded in the Reformed doctrine of Scripture which accepted that the Bible is absolutely authoritative and that the preaching of God’s Word should have primacy in worship services. Specifically, Evangelical preachers had a strong concern for individual salvation and a sincere interest in the practical evidences of religious faith. Consequently, their preaching showed a strong emphasis on justification by faith and the new birth, the practical importance of high moral standards for both the individual and society and the importance of works of piety and charity as evidences of sanctification.<sup>3</sup> Although an Anglican, Johnson’s Evangelicalism was of the Calvinist tradition that emphasised five key Scriptural points as summarising the doctrines of grace: (1.) The total depravity of man, (2.) Unconditional election, (3.) Limited atonement, (4.) Irresistible grace, (5.) The perseverance of the saints.

The other branch of Evangelicals was that of the Methodist persuasion: partly Calvinistic, led by George Whitefield, and partly Arminian, led by the Wesley brothers John and Charles, amongst others. The interpretation of the Wesleys was in the tradition of the old Pelagian heresy popularised anew by Jacobus Arminius, a seventeenth-century Dutch theologian who emphasised the importance of human free will, conditional election, universal atonement, resistible grace and the possibility of the saints falling away at last. The term “Methodist” had originally been coined at Oxford earlier in the century to describe the “method” by which the Wesley brothers, Whitefield and others belonging to the Holy Club (led by John Wesley) lived their lives. In 1733, when Whitefield was introduced to it, the Holy Club was not at all Evangelical. However, in time, Whitefield experienced conversion by God’s free and sovereign grace and embraced more Evangelical teaching in consequence. Methodism was originally a derogatory expression referring to all those, thought to be “enthusiasts”, who insisted on a living, personal faith in Christ, repentance and the new birth.<sup>4</sup>

By the middle of the eighteenth century it was evident the “Age of Reason” had replaced the “Age of Faith”, which had influenced every aspect of life in Britain for at least two centuries. Rationalism became the popular notion,

<sup>2</sup>H G Watkins, *Sermon on the Occasion of the Decease of the Rev Richard Johnson . . .* London, 1827, p (1) quoted in Macintosh, *Richard Johnson*, p 36.

<sup>3</sup>Macintosh, *Richard Johnson*, p 33.

<sup>4</sup>Arnold Dallimore, *George Whitefield*, London, 1970, vol 1, pp 61-77 and 179-198.

influencing the politics, commerce and social life of the day. The Church was not exempt from this tide of change, as rationalism also insinuated itself into ecclesiastical life, introducing a common-sense or practical approach instead of absolute reliance on the Word of God.<sup>5</sup> The consequences of this change were to be seen in the increase of less-spiritually-minded religion while a more formal profession of Christian truths and attachment to the Church all but replaced the teaching of the necessity of the new birth and individual repentance and faith.

Despite the fervour and faithfulness of the Anglican Evangelicals of the day, they were by far the minority in the Church of England, which had little sympathy for them and treated them with thinly-veiled and even, in many cases, open contempt. Despite remaining within the Church of England and maintaining its forms and practice, they too were referred to as Methodists, even though they differed in many aspects of doctrine from the Methodism of the Wesleys. To be an Evangelical clergyman in the Church of England at that time was to be typecast and all too often to be politically, socially and ecclesiastically sidelined. Richard Johnson was to experience the full force of this prejudice both in the colony and when he eventually returned to Britain in 1801. The satirist Sydney Smith expressed the thoughts held by many non-Evangelical Anglicans when he said: “We shall use the general term of *Methodism* to designate those three classes of fanatics (that is, Arminian and Calvinistic Methodists and the Evangelical clergymen of the Church of England) not troubling ourselves to point out the finer shades and nicer discriminations of lunacy, but treating them all as in one general conspiracy against common sense and rational orthodoxy”.<sup>6</sup>

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## Obituary

### Rev Donald MacLean

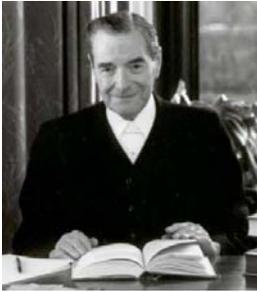
Rev Donald MacLean was so well known and so prominent a figure in the Church that it is difficult for us now to think of him as no longer occupying that place among us. But, as with Paul, the time of his departure arrived, and his absence from this passing world means that he also is now present with the Lord and in the company of the spirits of just men made perfect in heaven. We who are left behind are conscious of the breach left in our ranks and the greatness of the loss sustained. Of his removal it might truly be said that an alert watchman has been relieved from his post on the walls of Sion

<sup>5</sup>Gerald R Cragg, *The Church and the Age of Reason 1648-1749*, London, 1960, pp 141-156.

<sup>6</sup>*Edinburgh Review*, vol XI (1808), pp 341-342. Quoted in Macintosh, *Richard Johnson*, p 18.

and a worker, skilful above many in dividing the Word of Truth, has been called to rest from his labours. It is now left to others coming after him to wield that twoedged sword which he so expertly handled over so many years, in not only contending for the faith once delivered to the saints, but, above all, in propagating it, and thus being instrumental in bringing about the conviction and conversion of souls. In the ninety-sixth year of his life and sixty-first year of his ministry, he was summoned to receive his Master's commendation and reward on 13 August 2010.

Donald MacLean was of Highland parentage. His father (also named Donald) was a native of Coigach in Wester Ross and his mother belonged



to the island of Raasay. In both of these places there were not a few godly men and women who, in 1893, "had understanding of the times, to know what Israel ought to do". Accordingly, fully supporting the stand taken by Rev Donald Macfarlane, they, and many others like-minded, separated from the Declaratory Act Free Church. They understood the significance of that godly man's action when, after tabling his protest in the General Assembly of that year, he walked out, taking with him – inviolate –

the constitution of the Disruption Free Church of Scotland. Of such antecedents were Donald MacLean and Rachel MacLeod, who, in the Lord's providence, were to meet in Glasgow, where they were subsequently joined together in marriage.

They were to set up home first in the Gorbals, where their first child was born, but shortly thereafter they moved to the Shawlands area of the city and it was there that their family of one son and two daughters were brought up. Rev Neil Cameron was then the minister of the St Jude's congregation, which worshipped at that time just off Blythswood Square, and, although some three to four miles distant from their home, it was there that they regularly attended the means of grace. Public transport being then run – as it is, alas, to this day – in systematic disregard of the Lord's Day, they, rather than transgress the commandment, walked back and forth to church on the Sabbath.

Their son and first-born came into the world on 3 June 1915 and he was, in due time, baptized by Mr Cameron. We wonder if the thought entered the mind of any witnessing the event that the infant boy, that day formally brought within the bound of the visible Church, was destined, 45 years later, to occupy the pulpit of the minister administering the sacrament. On the same day another infant named Alexander McPherson was baptized and he also – as is well known – was to be called to the ministry of the gospel and in that office

served his Master faithfully over many years. One would be inclined to think that Mr Cameron, who undoubtedly was one who prayed for harvest labourers, might well have prayed that day that the two little infants before him would in due time be called to that work. In any case the two infants became fast friends as they grew up to maturity and manhood, and then stood shoulder to shoulder as good soldiers of Jesus Christ until death divided them.

As soon as they were able to walk the distance, Donald MacLean and his two younger sisters were brought by their parents to the public means of grace and he retained vivid memories of the preaching of the Rev Neil Cameron and especially the solemn manner in which he commanded the attention of his hearers, although apparently not possessing the oratorical gifts which others were noted for and employed to such effect. However, although his natural conscience might have troubled him from time to time, it was not under Mr Cameron's preaching that he came under real concern for his soul. Nevertheless, it was very evident that Mr MacLean greatly appreciated the clarity and conviction with which that man of God declared "all the counsel of God" and also his lifelong unwavering faithfulness to the principles for which the Church stood in 1893.

Mr Cameron passed away in March 1932 and in December of that year Stornoway-born Rev Roderick Mackenzie, who had pastored the Gairloch congregation with great acceptance for nine years, was inducted as his successor. Mr MacLean was then almost 17 years old, a pupil at the Albert Road Academy and was as yet without God, without Christ and without hope in the world. On leaving school, instead of following a university course, he began the course of studies and training with the firm of W G Galbraith which led to his becoming, in 1939, a chartered accountant.

Later in life Mr MacLean was wont to point out the exact location in Wester Ross where in the early 1930s he met for the first time a 26-year-old man from Lochcarron named William MacLean, who was at that time a school-master in Ness. The friendship forged on that occasion was to be of a lifelong nature and the bond between them endured until Rev William MacLean departed this life in 1985. We mention this friendship because it was to have an important bearing on the kindling of spiritual life in the soul of Donald MacLean. A year or two after they met, William MacLean underwent a saving change and this information, conveyed to his Glasgow friend, suddenly brought home to him the solemn realisation that he, unlike his informant, was not one who loved God, but was a sinner lost, ruined and exposed to the wrath and curse of God on account of his sins. The One who brought him to this knowledge of himself did not however leave him to despair, but moved him to seek mercy for his guilty soul and to make diligent use of the means

of grace. Accordingly he began to attend the prayer meeting and, in secret, earnestly and prayerfully to search the Word of God.

For most of 1935 he described himself as being in a very disturbed state of soul. Although continually hearing of the fullness and sufferings of Christ as a Saviour and the obligation that he was under to embrace Him as freely offered in the gospel, he discovered that actually believing in Him to the saving of his soul was another matter, something infinitely beyond the ability of "the natural man". But before the year was out, "the shadow of death was turned into the brightness of the morning", to use an expression often heard from his own lips. This occurred in November of that year. In his own words: "When coming home from the office, my soul was much taken up with meditating on a particular portion of the Word of God. The portion was: 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins'. My soul was filled with wonderful thoughts of the love of God in Christ, and I could truly say that my meditation thereon was sweet. On the evening of that day I went to the prayer meeting. The text was 1 John 4:10; the same text that I had been meditating upon was now gone over in the sermon.

"When I came home, alone in my bedroom, I was thinking of this wonderful love, and in doing so I felt a marvellous sense of being drawn to Christ in the gospel, and embraced Him by faith as my hope for time and for eternity. I had read and heard of others who, at the time of their union with Christ, had it sealed with a portion of Scripture. I began to plead with the Lord that this would be so also. It did not please Him to do so at this time. I did not understand it then, although I came to understand it later on, but I was now tempted that my experience in closing in with Christ was not the true liberty of the gospel. I resolved to cast it from me and to seek deliverance in some other way. I am convinced that in doing so I grieved the Holy Spirit by my unbelief, and became very cast down and miserable. I continued in this state for many months, very tried in my mind, and feeling wretched. One night, while trying to sleep, I thought that my mind would break with the strain I felt, when these words dropped into my soul with light and power: 'There is therefore now no condemnation to them that are in Christ Jesus'. I now saw, in a light which I had never seen before, that salvation is in union to Christ, and not in any particular experience I might wish to have."

At this juncture he found the printed sermons that Rev Jonathan Ranken Anderson preached at the time when his congregation in Glasgow was favoured with an outpouring of the Spirit to be of great help to him, but most helpful of all was his own minister. Tempted as to the reality of his spiritual experience in the matter of assurance of salvation and having made it a matter

of special prayer that his experience would be gone over by the minister that evening, he set off to attend the prayer meeting in Clydebank. Mr Mackenzie's address was based on the words: "They shall be all taught of God". In Mr MacLean's own words: "He went over every point in my spiritual experience, although it was completely unknown to him. As he mentioned each point, he said, 'This is what it means to be taught of God'. I was in a very happy frame of soul, enjoying the sweet taste of the full assurance of salvation for a considerable time."

Now an earnest follower of the means of grace, Donald MacLean had the inestimable privilege of becoming acquainted with some of the older godly men and women in the Church, some of whom had sat under the ministry of spiritual giants of the past such as Dr John Kennedy of Dingwall and Rev Alexander MacColl of Lochalsh. Not only such men as Alexander Murray of Bonar (father of Professor John Murray), John MacAulay of Applecross, Murdo MacKay of Strathy, but godly women such as Harriet MacDonald of Dingwall, and Charlotte MacKay of Strathy, as well as the Morton sisters in Glasgow, were to leave an indelible impression of true godliness on his mind. At this time he also made the acquaintance of Arthur W Pink, who was then resident in Glasgow.

Before taking the step of making a public profession of Christ, Mr MacLean was greatly exercised as to his fitness to take it, the fear of communicating unworthily and of eating and of drinking to his own damnation weighing heavily on his mind. On one occasion, having attended a service in Greenock and while walking away from the church in the company of Mr Donald Campbell, divinity student, (later Rev Donald Campbell, Edinburgh), Mr Campbell asked him how he had enjoyed the sermon, and the reply was to the effect that he had felt very dead under it. The response of this friend was that he had often felt like that at a time when he was failing to do his duty, and this seems to have given the young Donald MacLean much food for thought. Encouraged by the words of the lepers at the gate of Samaria, "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household", he came before the Session in November 1937 and was cordially received into full membership of the Church.

Having qualified as a chartered accountant in December 1939, he continued to work for the same firm until he was called up in March 1941. From that date until January 1946, he served in the Royal Navy, rising to the rank of lieutenant. From the atmosphere of a Christian home and a relatively shielded office environment, he was now to find himself sharing accommodation with shipmates who were for the most part worldly and ungodly. In hearing him

speak of his experiences over these years of naval service one would gather that he was not one who hid his light under a bushel. In the course of his early training in the south of England, he became friendly with many who attended the Galeed Gospel Standard chapel in Brighton, where Mr John Gosden was the Pastor. His almost five-year-long period of war service was to begin in West Africa, but over the latter part of it he was based in this country. Having undergone training to become an anti-submarine specialist, he finished the war instructing classes of sailors in the art of hunting U-boats.

Thoughts of entering the ranks of the Christian ministry apparently entered his mind shortly after his public profession of Christ, and some of the godly of his acquaintance, without knowing his own thoughts, predicted that that would eventually become a reality. Foremost among them there appears to have been Rev Malcolm Gillies, at that time the minister of the Stornoway congregation, and one for whom Mr MacLean retained the highest regard. What he heard from the lips of men doubtless influenced his mind to some extent as he earnestly sought light on the path of duty, but it was alone and in answer to prayer that he received what he regarded as his warrant to study for the ministry. "If thou take forth the precious from the vile, thou shalt be as my mouth", were the words which were impressed on his mind with light and power. On 24 September 1945 he appeared before the Session in Glasgow, and the following day he was received by the Southern Presbytery as a student.

In September 1946 he began his studies under the Church's theological tutors: in Dingwall for the first session under Rev D A Macfarlane; and then in Oban, under Rev D Beaton, for the second. William MacLean was to be his fellow-student. Having successfully completed their studies, they were both licensed on the same day, 29 June 1948 – Donald MacLean by the Southern Presbytery and William MacLean by the Outer Isles Presbytery.

At that time it was mostly in Gaelic that public worship was conducted in congregations situated in the north-west Highlands and Islands area, and it was regarded as essential that ministers settled over them would be fluent in the language. Mr MacLean's knowledge of Gaelic was at that time minimal, but this was to change as a result of his spending some weeks in Glendale as the guest and pupil of Rev John and Mrs Colquhoun. Within a few months his fluency in Gaelic was such that he felt it his duty to accept a call, signed by 303 persons, to the Portree congregation, and his ordination and induction took place on 22 December 1948. There he was to labour in his Master's service for eleven and a half years.

Active and zealous in attending to his pastoral duties, he not only preached three times on the Sabbath Day (morning and evening in Portree, and in Braes or Kensalyre in the afternoon), but also held meetings in several outlying

villages during the week. From the outset of his ministry it was apparent that his preaching ability and grasp of theology were outstanding, and, largely as a result of being often called upon to assist at communion seasons, this soon became well known throughout the bounds of the Church. That he had seals to his ministry in Skye is well known, although for the most part those who were his spiritual offspring at that time have now departed this life. In faithfully witnessing against increasing Sabbath desecration and other evils, he attracted the attention of the press and of the wider public.

His ministry in Portree came to an end when he accepted a call from the Glasgow congregation in 1960. We are sure that the severing of that pastoral link was not an easy matter either for him or for his flock and we know that his attachment to the people of Skye remained strong for the rest of his life. His induction at Glasgow took place on 14 June 1960 and there he was to labour for the next 40 years of his ministry. The Glasgow charge was then regarded as one of the heaviest and most demanding in the whole Church. Mr MacLean was to preach three times on the Sabbath, the morning service in Gaelic followed by English services in the afternoon and evening. In addition he was every week to conduct two prayer meetings, one in Gaelic and the other in English. Homes of families belonging to the congregation, scattered throughout the city, were visited, patients in hospitals were sought out by him and all this accomplished without taking account of the other burdens and duties which were laid upon him by Church courts. There was some easing of the pastoral burden when, after some years, it was considered reasonable to bring the services in Gaelic to an end.

Before arriving in Glasgow he had, for a period of eight years, edited the *The Young People's Magazine*. By that time he had also been appointed Convener of the Finance Committee, Clerk of the Jewish and Foreign Missions Committee and Tutor in Systematic Theology. The duties connected with these extra-pastoral appointments he fulfilled with characteristic efficiency and zeal. It may be mentioned here that he visited our African Mission on two occasions, in 1955 and 1965. He was also the first minister to attend an Mbumba Zending annual meeting in Holland, an event which to this day results in massive financial support for our African Mission work. Mr MacLean also visited Australia and New Zealand in 1965, and again after an interval of 13 years. He visited Canada as a deputy in 1977.

In 1977 he was appointed Clerk of Synod and for the next 13 years – some of them very difficult years on account of the nature of certain cases coming before the Court – he was to discharge the duties of that office in a most competent manner. Alert and watchful, he detected and resisted any attempt to weaken the Church's testimony and witness. Largely as a result of his hand

being on the helm, the Church weathered the storms that arose in the seventies when ecumenically minded men were found within its pale, men who would, if they had had their way, have altered it from the course set in 1893. This was especially manifest in 1989 when the Synod condemned attendance at the blasphemous Roman mass, including requiem masses at funerals, a decision which was to lead to the departure of 15 ministers and certain other office-bearers, followed by a significant number of members and adherents, to form the Associated Presbyterian Churches. After resignation from the Synod clerkship, Mr MacLean served as Moderator for two consecutive years, 1992 and 1993. This departure from the usual practice is accounted for by the fact that the Synod regarded him as worthy of the honour of presiding at the Church's centenary, which was commemorated at a gathering held in the New College, Edinburgh, the very venue where Rev Donald Macfarlane placed his famous protest on the table in 1893.

But it was in preaching and in rightly dividing the Word of Truth that Mr MacLean excelled. He used both his "quiver of arrows" and his "cruse of oil" to great effect, and we are sure that some readers of this obituary will remember how true they found that to be in their own spiritual experience. There will be those who remember how he was used of God to handle their case in the course of preaching as if he were already apprised of their particular trouble, concern, or perhaps perplexity in regard to the path of duty. Taking heed to himself and to the doctrine, all the counsel of God was declared with the aim of doing good to young and old. The years following his induction in Glasgow were to see the opening of the floodgates to immorality and permissiveness and he did not fail to preach to the times, warning and exhorting the many young people that were his hearers to be on their guard and not to yield to peer pressure nor follow a multitude to do evil.

The students who passed through his hands over his period of 27 years as Tutor in Systematic Theology will remember him as one who was master of his subject. He not only endeavoured to make them in turn sound in their theological views, but, above all, impressed upon them the absolute necessity of having Christ and His sufferings at the heart of their preaching at all times. Hyper-Calvinism and Arminianism he roundly denounced. He himself loved to preach Christ as freely offered to sinners of mankind and rejoiced to hear of others doing the same. He condemned the Arminianism of Billy Graham when he conducted his Glasgow crusade in the fifties, and wrote an article to that effect in *The Free Presbyterian Magazine* which was widely read and no doubt changed the attitude of many. The same witness was raised in connection with Luis Palau's campaign in the eighties. Right to the end he kept abreast of what was taking place on the ecclesiastical scene both at home and

abroad and we know that, while he firmly held to the post-millennarial view of the second coming of Christ and earnestly prayed that the whole earth would come to be filled with His glory, he was greatly concerned over the low state to which the cause of Christ had come in this generation and over the absence of a sense of sin.

We do not claim perfection for Mr MacLean. Like others who served their Master well, he had his failings. At times he was too readily taken in by men who proved after the lapse of time to be no friends of his at all. But whatever failings he had were far outweighed by the many other admirable qualities for which his memory shall endure and remain fragrant.

Failing eyesight, which meant that he was no longer able to drive, moved him to resign from the Glasgow charge in 2000, but his mind remained as clear as crystal and he still continued to preach wherever and whenever it was his duty to do so. He was also able to play an active part in the affairs of the Southern Presbytery. For a time he served as the interim-Moderator of the Fort William Kirk Session, cheerfully travelling there by bus to spend the weekend under the hospitable roof of Mr and Mrs Iain MacKinnon at Onich, in order to conduct the services on the Sabbath.

In 1955, Mr MacLean married Grace MacQueen of Inverness and for 53 years she was his faithful companion and helpmeet. A gracious lady, she, in addition to fulfilling admirably her domestic duties, including the raising of four children, was known in the Glasgow congregation as a Phebe-like succourer of many. She passed away in 2008. Nine months prior to that, Mr and Mrs MacLean had become residents in Ballifeary House, Inverness. From the date of his arrival, Mr MacLean conducted the “family worship” held morning and evening. This was much appreciated by the residents and staff and was a duty which he himself apparently relished. “I regard it as an extension of my ministry”, he said.

Towards the end of July 2010 he contracted a chest infection which, notwithstanding the care and devoted attention given to him by the Ballifeary Home staff, failed to clear up and he was admitted to Raigmore Hospital, where everything possible was done to bring about his recovery, but it was not to be.

Six days before the end, he was visited by Alasdair MacRae, one of the Inverness elders, and at the end of the visit Mr MacLean said to him: “In spite of my faults, which are many, like Paul I have fought the good fight, I have kept the faith and I am trusting in the finished work of Christ. I am now ready when the call comes, which I expect will be soon.” Two days later, in the course of a clear, lucid spell, he said to a relative at his bedside: “I got a truth this morning”, after which he quoted the words, “The time of my

departure is at hand". His condition worsened during the evening of August 11. He was drifting in and out of consciousness, but he was heard quoting very clearly the words: "Blessed are dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them". In the early evening of August 13 he departed to Immanuel's land, where Christ is all the glory.

On the day of his funeral, family worship was conducted in St Jude's church, Glasgow. A large number of people from all parts of the Church attended. His mortal remains were laid to rest beside those of his late wife in Linn Cemetery to await a glorious resurrection. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

To his sorrowing children, Donald, Helen, Rachel and Murdo (to whom the writer is indebted for providing so much helpful information), we anew offer our sympathy and express the desire that their father's God will be their God also, and their Guide even unto death.

(Rev) John MacLeod

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## The Ground of Faith: God's Testimony<sup>1</sup>

*Thomas Charles*

Faith in its very nature, and also in all its operations, is amazingly mysterious and glorious. But what is faith? To believe is to give credit to a thing as true on the *testimony of another*. And divine faith is to believe divine testimony respecting spiritual and divine things. Thus we believe truths, which we could not discover and cannot understand, only because God, who we are assured knows them perfectly and cannot lie, testifies that they are so. And this is, in some respect, the same as if we did know them, for God is the most competent judge of what He bears testimony to, and we may depend on His truthfulness with perfect safety.

When we believe the record He has given of His Son, we believe Him to be infinitely more glorious than we can comprehend, because the Father, who knows Him to perfection, says so. The Father, who knows Him and will not deceive us, commands us to believe in Him for our whole eternal salvation, in the face of all our misery. Therefore we may as confidently rest our guilty souls upon Him as if we had the same knowledge of Him as the Father has.

<sup>1</sup>Taken, with editing, from *Thomas Charles' Spiritual Counsels*. Charles (1755-1814) was a noted minister of Bala, in north Wales, but preached far and wide with remarkable blessing. This volume of essays and letters has been reprinted by the Banner of Truth Trust and is available from the Free Presbyterian Bookroom.

God gave His Son “that whosoever believeth in Him, should not perish, but have everlasting life”. We are afraid to believe in Him, but the Father is not afraid to entrust the salvation of His people into Christ’s hands; nor is He afraid that His testimony respecting Christ should ever be called in question by the perishing of any who believe in Him. No, the Father knows the Son, and knows what He says when He declares that whosoever *believeth* in Him shall not perish.

In proportion as we believe this His testimony is our confidence in relying on Christ and our assurance of salvation from all our misery. And by believing the testimony of the Father respecting the Son, and acting accordingly towards the Son, we honour both the Father and the Son, and “he that honoureth not [thus] the Son, honoureth not the Father which hath sent Him” (Jn 5:23). The Father has honoured the Son by giving Him a divine commission and qualifying Him amply for the great work of saving sinners. We honour both the Father who sent, and the Son who is sent, when we receive Him as thus commissioned and qualified. The Father testified in various ways that He was well pleased with the undertaking when the Son came into the world. And by receiving Him at last into glory and sending the Holy Ghost, the Father has sufficiently testified that He is well pleased with the work as accomplished. We, on our part, honour the Father and the Son when we approve of the wonderful plan of salvation, and glory in it as accomplished by the Son.

The Father twice testified publicly from heaven that Jesus was His beloved Son, and that He was well pleased in Him, and He commands us to hear Him as one who is divinely commissioned to reveal His whole mind and purpose. We cannot but approve of the whole plan, and also the glorious execution of it, when we believe God’s testimony respecting both, for He alone is competent to judge of them. The Father has testified that Jesus is His only begotten Son and that in Him He is well pleased, that He has glorified His name and will glorify it again in His Son. Believing this testimony, we believe that the honour, taken from the divine majesty by sin, is again restored by Christ. We are not competent to judge of Jesus or of His work; but the Father is fully competent; therefore His testimony about both is more to us than if, without it, we had the comprehension and the knowledge of the highest angel in heaven.

There is something divine in faith, which goes far beyond the understanding of every creature and is familiar with objects which are incomprehensible, it is familiar with the heights and depths of mysteries far beyond the capacities of creatures. What though the mind cannot see them, cannot understand them, and cannot fathom them? Yet God can, and we have *His* testimony, which, more than anything else, will give the soul satisfaction. Faith fathoms not with its own plummet, but with *God’s*, which can reach the greatest depths;

it measures infinite objects with infinite comprehension, and removes infinite obstacles with infinite power. "God hath said" is more to faith than if it saw all that the angels in heaven see. And perhaps the record about divine things, which God has given to His Church here on earth, makes known to the inhabitants of heaven things which otherwise they could not know.

Faith will support itself on divine testimony, as on an eternal foundation, against sin, death and hell. Divine testimony about the unknown merits of Christ's sufferings will support the soul under all possible guilt. God knows both, and has testified that guilt is surpassed and removed eternally by Christ's sufferings. God knows, and has testified to us, about all the evil of sin. It is far beyond our comprehension, but He who knew what sin is, and also Christ's ability to bear it, laid upon him the iniquity of all His people, and made Him sin for them, that they might be made the righteousness of God in Him. So "where sin abounded, *grace* did much more abound".

He who knew the law, in all its divine extent, testifies that Christ has magnified it and made it honourable. By His obedience unto death, He has shown to the whole universe that the law is eternally unchangeable, because it is holy, just and good. In short, in contemplating all these divine objects, faith leaves our own understanding and our own reason behind here on earth, and takes God's understanding and reason as manifested in the Word for its guide instead. The carnal mind will always cavil at this: "How can these things be?" It may cavil, but no satisfaction can ever be given to the carnal mind; blind it is, and blind it will continue. But they who have the spiritual mind have a practical understanding of what it is to take God's wisdom and knowledge instead of their own. There is no possibility of making a blind man see but by giving him eyes. No more can a man discern spiritual things spiritually without a spiritual mind; without it we can as soon see without eyes.

But he who believes the record that God has given of His Son has the witness in himself. Such amazing effects accompany this belief as nothing else could produce. He finds that eternal life which God has testified to be in His Son. He has this life in him as a witness in himself, corresponding to God's record in His Word. He has within himself the substance of things hoped for and the evidence of things not seen. The testimony of God is the *only foundation* of faith, but this witness within himself proves that he indeed believes this record and that his faith is genuine. If he finds in himself that life which God testifies to be in Christ, then he has indeed come to Christ through believing the record.

To pretend to believe the record of God, and at the same time not to find that life in Christ which He testifies of, is in the highest degree to dishonour both the Father and the Son – it is making God a liar and supposing that

Christ died in vain. No, there is life eternal in Christ and whoever, believing God's testimony about it, comes to Christ is sure to find it. And, in proportion to the strength of our faith in God's testimony, are our applications to Christ and our consequent experience of life from Him.

We must carefully observe that God's testimony is to be believed, because it is *His* testimony, and for no other reason. Faith sets the bare testimony of God in opposition to all reasonings to the contrary from sin and its guilt, from the power of unbelief and from the accusations of Satan. If we endeavour to support it by anything else, we weaken its power and destroy its effects. And this record must be delivered just as it is: "that God hath given us eternal life, and that this life is in His Son".

The gift is great and the objects are unworthy; but great as it is, it is *freely given*; God will have it so, and we must not dispute. But "this gift is in His Son". To Him we must apply for it, and from Him we must receive it. All communication between God and sinners is through Him, and those who are not willing to receive all from and through Christ will never receive one spiritual blessing. "This life is in His Son", that is, all the blessings of the covenant of grace – pardon, grace and glory, joy, peace, strength, wisdom and comfort – all are treasured up in Christ, who dwells among us "full of grace and truth, for "it pleased the Father", in consequence of His obedience unto death, "that in Him should all fulness dwell".

Only the Spirit of God can enable us to believe God's testimony and make us willing to receive life in the way which God has appointed to bestow it. He who has found no difficulty in this is hitherto an utter stranger to that living faith which works by love and overcomes the world. The whole body of sin, the life of which is unbelief and pride, will for ever oppose it. By nature we are as devoid of belief in God as we are full of enmity against Him; nor do we seek for that life which He gives in His Son.

How then can we believe His testimony without a supernatural change? How can we apply for this life till we see our need of it and are in love with it? The carnal mind is enmity against God. It neither loves God, nor anything of a spiritual nature which He has to give, nor does it believe anything that He says. The carnal mind will have nothing to do with God in any sense. It believes the devil and loves the world more than God. The spiritual mind, on the contrary, deals with God only. Its essence is belief in God's love and submission to Him. God's Word is sufficient to rest eternal concerns upon; it will have nothing else. The spiritual mind is exactly opposite to the carnal mind in everything. But to enable it to act with efficacy in opposition to the whole body of sin, He who gave faith, and this believing nature, must enable it to believe in every particular case against all opposition.

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In all its operations, faith is mysterious and glorious. It acts something like God Himself. It acts in opposition to difficulties with the same ease as when there are none. God's Word removes them all. It is delightfully and familiarly conversant with things above reason: infinities and incomprehensibilities. It wants nothing but God and His Word; passes by everything else, and deals only with them. Being of such a nature, so divine and supernatural, it cannot but overcome all things in the end. With infinite ease, the Lord at the beginning produced everything from nothing by His mere Word. But faith engages the same God and the same Word in all its operations, and therefore it must prevail – and be more than a conqueror.

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## Book Reviews<sup>1</sup>

*The King James Bible, Its History and Excellence*, edited by J R Broome, published by Gospel Standard Trust Publications, paperback, 142 pages, £3.50.

This book brings together four items. First, "The King James Version – A Summary", the substance of an address by Stephen Hyde. Second, "The History of the English Bible", a series of articles contributed by the book's editor to the *Friendly Companion* in 1965. Third, the original introduction to the AV: "The Translators to the Readers". And fourth: "The Old Is Better", by Alfred J Levell, also available separately as a booklet; this is a discussion of various English translations, in particular of the New King James Bible, which concludes that the AV must "still be regarded as the best available English translation of the Holy Scriptures".

The book has a number of relevant illustrations, but if the publishers had used the same typeface as in the book reviewed below, it would have been a more attractive production. However, it serves a worthy purpose: to point to the history and excellence of the Authorised Version.

*Bible Search*, by L R J Broome, published by Gospel Standard Trust Publications, paperback, 147 pages, £4.50.

Here we have 44 chapters written in an engaging style. They were originally produced for the *Friendly Companion* magazine when Mr Broome was editor. They cover a wide range of topics: for example, flowers, the sand and the sea, mistakes, the salmon leap, prayer and forgetfulness. In every chapter there are constant references to Scripture. The point is unconsciously being made that the Bible must be our foundation for the whole of life.

The title points to the series of questions with which each chapter ends, with a view to encouraging the searching of the Scriptures. Answers are

<sup>1</sup>Both books reviewed here are obtainable from the Free Presbyterian Bookroom.

provided at the end of the book. The age-group aimed at is not specified, but the book would probably attract a wide range of children and young people, particularly if, at the younger end of the spectrum, parents were to read the pieces to their children. The publication of this book is welcomed.

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## Protestant View

### The Taxman and Paying for Masses

*Third Sector* reports that the Roman Catholic Church (RCC) appear set to take HM Revenue and Customs (HMRC) to court in order to clarify the taxable status of mass offerings, or stipends. These offerings are a sum of money given to a priest which obliges him, once accepted, to offer mass on behalf of a specified individual, living or dead. Although it is not said to be compulsory, it is expected that money will be paid in advance, with £10 being the donation amount frequently set.

The RCC believe that they should be able to claim Gift Aid on this money because they are donations. HMRC assert that even though payment is not compulsory the offerings constitute a transaction for a service rendered, rather than a donation. An HMRC spokesman said: “No priest will *de facto* ask for a payment for this mass to be said, but it is understood by both parties that payment is to be made – so this can’t be Gift Aided. It is not a gift – it’s a transaction.” Recent years have witnessed a greater decline in mass offerings, but the RCC expect that they could gain around £1.3m a year from Gift Aid, while an HMRC spokesman said that the figure could be considerably higher than this.

Mass offerings certainly sound like “simony” (Acts 8:9-24), something condemned by the Roman Catholic *Catechism* (para 2121) which defines it as “the buying and selling of spiritual things”. HMRC evidently believe that this is what is taking place. Roman Catholic theologians have done their best to distinguish these offerings from simony by claiming that, while it is a contract arrangement, they are simply part of the financial support given to priests. They justify such payments from the example of Judas Maccabeus in the Apocrypha (2 Macc 12:43). Since priests believe that they are offering Christ afresh in the masses that they are paid for, however, perhaps there is also the example of Judas Iscariot, who gained financially from the crucifixion. The practice of private masses for money was hugely popular in medieval times and has been given authority from Popes and Councils.

In recent decades, stipends have been referred to simply as offerings, and Canon law was introduced in 1983 to seek to prohibit the appearance of trad-

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ing. No such prohibitions were observed when Martin Luther witnessed the greedy gain made of such offerings; he referred to “countless and unspeakable abuses . . . everywhere through the buying and selling of masses”. He observed that “transgression begat superstition; superstition begat satisfaction; satisfaction begat the mass-offering; the mass-offering begat the priest; the priest begat unbelief; unbelief begat hypocrisy; hypocrisy begat traffic in offerings for gain; traffic in offerings for gain begat purgatory”.

It is evident how solemnly far Rome remains from the gospel of free grace that openly offers the spiritual feast of Christ’s benefits: “He that hath no money: come ye, buy and eat; yea, come buy wine and milk without money and without price” (Is 55:1). *MV*

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## Notes and Comments

### “Homosexual Marriage” in Scotland

The Scottish Parliament has launched a public consultation on whether to redefine marriage in order that people of the same sex may marry. The consultation will run until December 9. That such a consultation is being held at all would have astonished people 20 years ago, and it shows how rapidly a backsliding nation can descend to the depths of depravity. What might another 20 years bring at this rate?

Marriage is defined by the Bible in the formula: “Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh” (Gen 2:24). This definition cannot be brushed aside as “Old Testament”, because it is cited by Christ in connection with marriage and divorce (Mt 19:5). The relevant point here is that “He which made them at the beginning made them male and female” in order that there might be such a thing as marriage (v 4). Two men or two women cannot marry in biblical terms precisely because they are the same sex. “Homosexual marriage” is a contradiction in terms. Either there will be no wife in the “union” or else there will be no husband; and either way there will be no children, which is another purpose of marriage (Mal 2:15). Furthermore, there can be no purity in the “union”: “marriage is honourable in all, and the bed undefiled” (Heb 13:4), but the homosexual bed is declared to be “abomination” (Lev 18:22).

Marriage is intended by God to illustrate the union between Christ and His Church. Husbands are to love their wives as Christ loved the Church and gave Himself for it, and wives are to submit themselves to their husbands as the Church is subject to Christ (Eph 6:22-25). Perhaps this is why people who do “not like to retain God in their knowledge” (Rom 1:28) so often have

this symbol of the love between Christ and His Church taken away from them. Choosing to live in a world without Christian love, they are left to stumble in a world where there is by all accounts little natural love but mainly “men . . . burning in their lust one toward another” (v 27).

We pray that the moves will be defeated and that God will soon turn our nation back to a knowledge of the love between Christ and His Church.

DWBS

### **Abortion in the UK**

Official figures show that, in 2010, 12 826 abortions took place in Scotland. In other words, 12 826 unborn human beings had their lives taken away, which is a rate of 12.3 per 1000 women aged 15-44. And in England and Wales for the same year the rate was even worse, 17.5 per 1000 women, making a total of 189 574 abortions for that year. Perhaps even more startling is the fact that 34% of these women had a previous abortion. The corresponding figure for Scotland is 28%.

The killing of a young child creates outrage, but the biblical command, “Thou shalt not kill”, applies, not only to human beings who have attained independent existence, but also to the unborn. The figures just quoted show that Britain has a warped moral compass.

There is a sad unwillingness on the part of MPs to do anything about this slaughter of the unborn. Most recently, on September 7, MPs rejected a bid by Nadine Dorries to change the law, in order to stop the National Health Service paying *abortion providers* to give counselling to women considering an abortion. The Government was only willing to consult on improving such services. Even Mrs Dorries, though she has done a lot of good work in seeking to restrict abortion, described herself in the debate on September 7 as “pro choice”; in other words, she approves of abortion, while seeking to lower the age limit at which this ungodly procedure is available.

Clearly Britain is in dire need of having its moral compass recalibrated through being brought into contact with the law of God.

### **Free Church of Scotland in Aberdeen**

On Sabbath, August 14, no morning service was conducted in the Bon Accord Free Church of Scotland congregation in Aberdeen, nor had one been intimated. Instead, a joint meeting was held with various non-Free Church congregations in the Bon Accord building. The character of this praise meeting can be gathered from the cartwheel performed by the person leading it as he entered the meeting. A few Sabbaths later in the same congregation, a man who was called on to pray proceeded to read his prayer from a card, incorporating into it a poem.

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How quickly such unbiblical and unspiritual conduct is coming in, and how different it is from the Word of God: “The end of all things is at hand: be ye therefore sober, and watch unto prayer” (1 Pet 4:7). *DWBS*

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## Church Information

### Induction at Larne

The induction of Rev John L Goldby to the charge of the Larne Congregation took place on the evening of 16 August 2011. As our own Larne church building would not be able to accommodate the number of people expected to be present, it was arranged that the induction would take place in the nearby Larne and Inver Parish Church Hall, which the minister had kindly made available. In the event over 60 people attended, the majority of whom were from other denominations in the province, and their presence was much appreciated.

The Southern Presbytery first met in our own Station Road church, where it was constituted, the Moderator, Rev Roderick MacLeod, Glasgow, presiding. In the much-regretted absence, through illness, of the Clerk, Rev Hugh M Cartwright, Rev John MacLeod was appointed Clerk *pro tem*. It was then reported that the relevant Edict had been read to the congregation and that it had been returned duly attested.

The Presbytery then moved to an ante-room of the Hall. Mr Alasdair M MacPherson, on being appointed the Officer of Court, was instructed to proceed to the main door of the Hall, where he read three times the usual proclamation that if any present had any objection to the induction proceeding, an opportunity was now given to do so before the Court. There being no objections, the Presbytery resolved to proceed. The Moderator then conducted public worship, preaching an appropriate discourse on the words, “They shall come, and shall declare His righteousness unto a people that shall be born, that He hath done this”. In particular he focused on the words, “That He hath done this”, drawing attention to the sufferings of the Saviour and the fullness and freeness of the salvation wrought by Him.

Public worship being ended, it was agreed that any ministers or elders present from other congregations of the Free Presbyterian Church of Scotland would be associated with the Presbytery. Rev George Hutton and Mr Roderick Campbell then joined the Court.

A narrative of the proceedings taken in connection with the Call was then read, and thereafter the Moderator addressed to Mr Goldby the questions appointed to be put to ministers on their admission to a pastoral charge. Satisfactory answers being returned, the Formula was read and Mr Goldby

signed it in the presence of the congregation. This being done, the Moderator engaged in prayer and, thereafter, in the name of the Presbytery and by the authority of the divine Head of the Church, admitted Rev John L Goldby to the charge of the Larne Congregation, in token of which he gave to him the right hand of fellowship, as did all the other members of the Presbytery in turn. Rev John MacLeod addressed the newly-inducted minister and also (in the absence of Rev H M Cartwright) the congregation. Rev George G Hutton spoke briefly of his past association with the people in Larne and conveyed the good wishes of the Northern Presbytery both to Mr Goldby and the congregation. Messages conveying the good wishes of Mr Cartwright and several other ministers were then read. The Moderator concluded the meeting by pronouncing the Benediction.

The ladies of the Larne Congregation had excelled themselves in preparing a sumptuous feast of good things laid out on tables at the back of the hall, and all present did justice to the provision. A great debt of gratitude is owed to them for their labour of love.

We hope and pray that the ministry newly begun in Larne will be a fruitful one and that Mr Goldby will be sustained in health of body and mind to serve his Master in this part of the United Kingdom for many years to come.

*(Rev) John MacLeod*

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## Acknowledgement of Donations

**The General Treasurer** acknowledges with sincere thanks the following donations:

*College & Library Fund:* E Robertson, £1933.

*Eastern Europe Fund:* For distribution of Bibles in Ukraine, \$3000 (Can) per TBS.

*Jewish & Foreign Missions Fund:* Anon, CHF 20 000; N Pearce, £77 for Kenya Mission, £77 for Zimbabwe Mission.

*Sustentation Fund:* Anon, £1000; Estate of the late Mr J A MacDonald, Greenock, £3000.

**Congregational Treasurers** acknowledge with sincere thanks the following donations:

**Bracadale:** *Communion Expenses:* Anon, £50.

**Gairloch:** *Congregational Funds:* W Urquhart, £100 per Rev AEW M.

**Laide:** *Eastern Europe Fund:* Isle View Residents, £13, £9, £10, £11; AM, £10; Friend, Shieldaig, £50; Anon, £20; Friend, Aultbea, £40, £30; Friend, Laide, £60; Friend, Gairloch, £25; ET, £20; Friend, Lewis, £250; Friend, Tarbert, £20, £20; Friend, North Harris, £20; Friend, Shieldaig, £50; CM, Stornoway, £25; Friend, Mellon Charles, £20; Friend, Columba Ct, £40; Friend, Lochcarron, £2; Friend, Shieldaig, £50 per Rev DAR; CM, Stornoway, £15. *Magazine Free Distribution Fund:* Friend, Aultbea, £20. *Outreach Fund:* Friend, Stornoway, £20. *Sustentation Fund:* Friend, Aultbea, £20, £20.

**Larne:** *Congregational Funds:* Anon, for induction expenses, £20, £30, £40, £50; Miss S Thompson, "In love of my beloved parents", £5000.

**North Harris:** *Congregational Funds:* Anon, Kyles, £30 per AJM. *Sabbath School Outing:* RF, £10; Anon, £10; Anon, £50 per Rev JBJ. *Where Most Needed:* CM, £100 per Rev JBJ.

**North Tolsta:** *Congregational Funds:* I G Munro, £100; S Cringean, £80; Anon, "In loving memory of John MacIver", £50; Anon, "In memory of the late John MacIver, 41 North Tolsta", £100; C MacDonald, Duneisdean, £15 per Rev DC; Mrs Morrison, Southview, £30. *Magazine Free Distribution Fund:* Mrs MacLeod, 10 New Tolsta, £5. *Sabbath School:* S MacIver, £20.

# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breasclate:** no services meantime.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achary Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS; tel: 0131 447 1920.
- Farr** (by Daviot): Sabbath 12 noon (other than second and fourth Sabbaths of month), 6 pm. Thursday 7.30 pm. **Tomatin:** second Sabbath 12 noon. **Stratherrick:** fourth Sabbath 12 noon. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathlyon:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@topenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH; tel: 01851 890286.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse tel: 01738 442992. Contact Mr J N MacKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 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) Mivaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

## England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Haslington and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.
- Broadstairs:** Sabbath 11 am, 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. Contact: Mr C van Kralingen, 3 Earls Court, Manurewa. Tel: 09 266 7618.

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J A T van Dorp, 14 Thomson Street, Gisborne. Tel: 06 868 5809.

**Tauranga**: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Mr Dick Vermeulen. Tel: 075443677.

**Wellington**: 4 Rewa Terrace, Tawa. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Optland, P O Box 150, Carterton, 5743. Tel: 02 7432 5625.

## Singapore

**Singapore**: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin l/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 Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytsky; tel:00 38 048 785 19 24; e-mail: dlevytsky@gmail.com.

## Zimbabwe

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

**Ingwanya**: 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.

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