

The Free Presbyterian Magazine

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

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

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Communion

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

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

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

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

May: First Sabbath: Aberdeen, Grafton, London; **Second:** Achmore, Donsa, Fort William, New Canaan, Scourie; **Third:** Edinburgh; **Fourth:** Chiedza.

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

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

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

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

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

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

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

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A Mediator Who Is Never Weary

The Children of Israel were scarcely out of Egypt when they were attacked by enemies. They had no experience of war, yet they had no alternative but to stand and fight against Amalek. Joshua was appointed to lead a fighting force, while Moses, accompanied by Aaron and Hur, went up to the top of the hill overlooking the scene of battle. We are told that, “when Moses held up his hand . . . Israel prevailed: and when he let down his hand, Amalek prevailed” (Ex 17:11). Though Moses never lost his physical strength till the day of his death, he obviously became weary after he had been holding up his hand for a period of time. But the other men brought a stone, sat Moses down on it, placed themselves one on each side of him and held up his hands. And Israel were victorious.

Obviously Moses lifting up his hands was a symbol of being engaged in prayer, and in Psalm 141 David puts the expression “my prayer” in parallel with “the lifting up of my hands”, indicating that the one means the same as the other. We can conclude that, as Moses held his hands in the air, he was engaged in prayer, making intercession for Joshua and the other fighting men in Israel’s army. If any of these men had the opportunity to take his eye off his enemies for a moment to look up at Moses on the hilltop and recognise that this godly man was holding up his hands in the act of prayer, he would feel encouraged, knowing that God hears prayer; he might well feel moved to send up a petition to God seeking for help in the battle. But if the soldier’s quick glance at the hilltop showed that Moses’ weary arms had fallen limp by his side, he would feel correspondingly discouraged.

We may consider Moses as a mediator between God and his people; he was standing between God and them and making intercession for them. And we are to see Moses here as a type of Christ. Though Christ is altogether more glorious than Moses, yet when we look at Moses in certain situations, we should see Moses pointing us to Christ, who on a higher level acts in some way corresponding to how Moses was acting. So when we see Moses as a mediator making intercession for his people, we should think of Christ as Mediator making intercession for sinners in this world. But we should be

clear that Christ's intercession is on a higher level altogether, and one indication of this is that He never grows weary.

Clearly Israel needed a mediator, and the Lord provided Moses to make intercession for them. It ought to be just as clear that all sinners need a mediator if they are to approach God – which is what they ought to do – for deliverance from their troubles and for His blessing as they make their way through this sinful world. We are unholy creatures and cannot, in our own right, enter into the presence of a holy God to present such requests. Our sin, our guilt, our pollution, our unclean lips, make that impossible.

But the Mediator whom God has provided – His own Son – is perfectly suited to each of us in our needs, no matter how difficult our circumstances. As “holy, harmless, undefiled,” He is able to represent sinful human beings before a holy God; He presents their imperfect petitions to the Father on the basis of His perfect righteousness. And so “He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them” (Heb 7:25). Which implies that, always, He “shall neither slumber nor sleep (Ps 121:4). He will continuously be alert to each and every need that His children, in particular, experience and, in contrast with Moses, He will never grow weary.

God's children will often become weary. They may become weary of indwelling sin and that evil heart of unbelief which, even after many years, still doubts the full extent and absolute certainty of God's promises. They have gone, times without number, to the throne of grace to plead, as David did, “Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow” (Ps 51:7). Why then do they not feel whiter than snow? And although they recognise, in theory, the truth of every single statement in the Bible, why in practice do they not more completely trust the promise that God will supply all their needs?

The answer is that the work of grace in the soul is gradual. It will not be complete until the time will come for God to bring their souls into eternal blessedness. Yet He hears their prayers, because they are presented on their behalf by the Mediator. They *are* being sanctified, although they may be increasingly conscious of their sinfulness. They *are* becoming more trustful although their faith continues to be seriously imperfect. Let them continue to plead for holiness and for growth in grace – and for all other spiritual blessings – for Christ will never grow weary of presenting their petitions.

God's children may become weary in their conflicts with temptation and in the hardships they experience – illness, for instance, or bereavement or poverty – for they, like everyone else in the world, are subject to all the infirmities of this life. It is good if they know their way to the throne of grace

and can rest on the fact that their Redeemer is ruling over all that takes place – and does so with their good in view. But let them never imagine that He will ever become weary of representing them in their troubles, great and small, before the Father.

In this world, we will never be without reasons to pray. William Wilson, then of Dundee, stated in a sermon: “I cannot go to a throne of grace without having some errand both of thankfulness and of supplication. I remember my former need and the Saviour’s bounty, and so I praise Him with a grateful heart. But such an exercise of soul reveals to me new wants and opens up to me, moreover, His gracious heart. Thus I have always something to ask, for I am always conscious of need. Even that grace which I have becomes languid unless it be daily watered with the dew of heaven. But in this position, at the feet of Jesus, a petitioner and an acknowledger of His manifold mercies, I am always lifted up again and am enabled to advance in my pilgrimage.”¹

But what reason we have to pray for the Church of God in her present state of weakness! Yet God’s children may become thoroughly weary when they do not seem to see their prayers answered. They see godly people being removed to glory and few raised up by God to take their place. They see gross sin being promoted and atheism apparently becoming the national religion. But, even when the outlook seems so dismal, they are not to become weary in well doing; they are not to become weary in praying for the spiritual well-being of their generation. Instead let them remember that the King upon the throne in heaven is not weary. He hears their prayers and He will, in infinite wisdom, answer them in His own time and way.

Let us also think of someone conscious of his acute need as a sinner. He knows that he is guilty and must be forgiven if he is to escape the awful torments of a lost eternity; he knows that he must be delivered from the power of sin if he is to be received into heaven. He has prayed again and again, but he feels he has received no answer. He is still guilty; he is still polluted. Can he continue coming to God in prayer for salvation? Yes, he must. But he must not forget the Mediator whom God has appointed.

Let him take encouragement from the fact that, although he may easily become weary in prayer, the Mediator will never grow weary. He assures even the chief of sinners: “Him that cometh to Me I will in no wise cast out” (Jn 6:37). The sinner deserves nothing, but the saving work of Christ was so great and glorious that He merits, from God the Father, a full salvation for sinners of every kind. Let no sinner, however weak, question Christ’s power to save him in particular. He must look away from himself and his inability to this glorious Person who is able to save to the uttermost.

¹Wilson, *Christ Setting His Face Towards Jerusalem*, 1878, pp 166-7.

Principles of Spiritual Harvest (1)¹

A Sermon by *Hugh Martin*

Isaiah 9:3. *They joy before Thee according to the joy in harvest.*

There can be no doubt that this prophecy refers to the first coming of Christ. Matthew quotes the verses before the text as, at that time, receiving their fulfilment: “And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up” (Mt 4:13-16).

The verses following the text, also, contain the well-known and heart-stirring doxology in which the Church is represented as welcoming the birth of her Warrior-Redeemer: “Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end.” The increase of the Church at this period of time was wonderful. Messiah assumed the throne of His father David, was inaugurated King of Zion: “Thy King cometh unto thee”. And on His ascension, the kingdom of David threw off its beggarly elements – its earthly, carnal envelope – and stood forth trusting to its spiritual powers alone. It received immense accessions from the middle wall of partition being broken down and the Gentiles being admitted among the Israel of God, and Jesus very largely “saw of the travail of His soul” and “the joy set before Him”.

The prophet’s language, “Thou hast multiplied the nation”, was in fact, verified. And in these circumstances the joy of the Church is described: “They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil”. First of all, Messiah Himself is joyful: “The King shall joy in Thy strength, O Lord; and in Thy salvation how greatly shall He rejoice” (Ps 21:4). Then the Church, loyal to her Husband, rejoices in His joy, being admitted by Him in His love to share the gladness of His heart: “Thou hast increased unto *Him* the joy” and now “*they* joy before thee”. For all warrantable joy, in this world of death and sorrow, is Christ’s joy. All the true joy of the Church is the joy of Christ, her living Head. It is so in this life: “These things have I spoken unto you, that *My* joy might remain in you, and that your joy might be full” (John 15:11). It is so in the life

¹Taken with editing from *The Family Treasury* for 1866.

to come: “Well done, good and faithful servant . . . enter thou into the joy of thy Lord”.

Now Scripture gives three views of the joy of the Church, whether it is the joy of Christ personally or of His members, and they are all fitted to show that such joy has its root in sorrow, in suffering, in self-denial and in conflict.

(1.) There is the joy that succeeds travail. Such is Christ’s joy: “He shall see of the travail of His soul, and shall be satisfied”. Such also is the joy of His members: “Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you” (Jn 16:20-22).

(2.) There is the joy of harvest, which, as we shall see, presupposes sacrifice and self-denial.

(3.) There is the joy of victory, which of course is preceded by conflict.

The text sets Christian joy in the light of the second of these analogies. It is the joy of harvest. We propose to consider Christian joy under that particular aspect.

Now to see what is unique about the joy of harvest, it will be necessary to analyse the *idea* of harvest. It is a complex idea. Especially when introduced on the principle of analogy into the unseen affairs of the moral and spiritual world, it requires a careful examination before it yields up all the special truths it is suited to convey. At the outset, however, let me show – of course from Scripture, our only source of knowledge – that the idea of harvest (I might almost say the *principle* of harvest) is eminently applicable to the kingdom of Christ; and hence we may well expect to find the joy of harvest there. There is a real harvest in the Church, and therefore there is the joy of harvest. Indeed, the principle and power of harvest, whatever these may be, are universally present and continually in action in the Church. To illustrate Christian joy by the joy of harvest is not a mere illustration. Nor is it merely a passing expression of the pen of inspiration. The complex and comprehensive idea of harvest is deeply inlaid in the whole scheme of redemption, so much so that it applies: (1) to the Person and work of the Redeemer; (2) to the persons of the redeemed; and (3) to the good works of the redeemed.

(1.) As to the Person and work of *the Redeemer*, let us consider this passage in John 12: towards the close of the Lord ministry, “there were certain Greeks among them that came up to worship at the feast: the same came

therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus". The disciples convey this request to their Master. Jesus sees in these Greeks the firstfruits of all the Gentile nations, one day to be brought unto Him. He looks forward and sees in anticipation all nations blessed in Him and all nations calling Him blessed. He sees the whole world to be one great and golden harvest field, waving in the plenty and beauty of autumn.

He knew that all this rich ingathering is from His own redemption-work in death, through which alone He could be thus glorified in this world. And He compared His own Person and work to the seed corn from which, through death and burial, there springs again new and plentiful life. Thus He exclaims, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." The harvest principle has its first and greatest verification in the Redeemer Himself and in the work of the cross.

(2.) Jesus goes on immediately to apply it to *His people* also. For certainly this is His design in adding: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal". He that so "loveth his life" as to "keep it" – like the husbandman in spring preferring to retain the seed – shall not really keep his life, but rather lose it, as the husbandman by keeping the seed would only bring about famine. But he that "hateth his life" in this world – he who can deal with his life like the husbandman who seems to hate the seed and throws it away from him, parts with it and buries it out of his sight – he shall not lose his life; only he shall really keep his life, even "keep it unto life eternal". He shall have a harvest of life. Thus the harvest principle applies to the persons of the redeemed.

Yes, it applies to the whole person, to soul and body alike. Exactly parallel to what we have now quoted from John, the *soul* is specially mentioned in a passage in Matthew: "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (16:25,26). The salvation of the soul is on the principle of harvest. This applies also to the *body*: "It is sown a natural body, it is raised a spiritual body". The resurrection is a harvest. The soul had been quickened, raised and ripened in grace; the body is raised in glory. To the entire person this idea of harvest applies.

(3.) To complete the full range and sweep of its application, as really embracing all that is to be found in the kingdom of Christ, this principle applies to the *works* of the redeemed, as well as to their persons and to the

Person and work of their Redeemer. All their good works are so much sowing, and all their reward is so much reaping. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal 6:9). "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps 126:5,6). Again it is just the harvest. The idea of harvest, whatever that may imply, is all-pervasive in the kingdom of faith.

What then is implied in *harvest*? Let us analyse it and we shall find that it contains the ideas of: (1) Surrender, (2) Surrender unto death, (3) Life in and by means of death, (4) Abundance of life, (5) Beauty of life, (6) Variety of life.

1. Harvest presupposes **surrender**. You surrender the good seed. You give up, as it would seem, all personal interest in it. Apparently, you hate it. You cast it away. Like a thing which you have abandoned and are done with – which you are to make no use of, and turn to no good account – you throw it away from you and bury it in the ground, and there you leave it. You most thoroughly and completely give it up. You make a most entire surrender. This, first of all, is involved in the idea of harvest, and therefore in the joy of harvest.

There was this, very eminently, in *Christ*. He gave Himself. He made a most complete surrender of Himself – "for us men, and for our salvation". He surrendered all His own personal rights and claims as the Son of God, the Holy and the Just One. He did not "love" and retain His honours, dignities and glories as the co-equal of the Father. He did not stand upon any of them; He resigned them all. He resigned all personal interest in them. He pleased not Himself – He denied Himself. Nor counting it robbery to be equal with God, He nevertheless made Himself of no reputation. He emptied Himself. Though He were rich, yet for our sakes He became poor.

There is this in the case of *His members* also. They part with themselves. They give "their own selves to the Lord". They surrender all personal interest in themselves – all right and desire to call themselves their own. The wicked do not so; they do precisely the reverse. They say, "Our lips are our own," and they ask, "Who is lord over us?" But conversion revolutionises this. It brings with it the feeling, the resolution, We are not our own – neither in soul nor body; we will glorify God in our bodies and our spirits which are His; we will live, not unto ourselves, but unto Him who died for us, and rose again. We surrender ourselves. We present ourselves to God a living sacrifice.

But this applies also to the *good works of the redeemed*, as well as to their persons, and to the person and work of their Redeemer. All their good works are offerings, sacrifices, surrendering. And the surrendering must be complete,

unreserved, ungrudging: “as a matter of bounty and not as of covetousness”. Here the principle and analogy of harvest come in expressly: “He that soweth bountifully shall reap also bountifully”; “And God is able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every good work”; “And let us not be weary in well doing, for in due season we shall reap if we faint not”.

In all these cases, then, to which, as we have seen, the idea of harvest applies, there is first of all a *surrender*. And that surrender is voluntary, unreserved and in faith.

2. In the idea of harvest there is implied, not only the idea of surrender, but of **surrender unto death**. Without this, there will be no harvest. “Thou fool, that which thou sowest is not quickened except it die.” “Except a corn of wheat fall into the ground and die, it abideth alone.” To this extent is the surrender required, and to this extent is the surrender yielded: where it is complete and genuine, it is even unto death.

This is verified, first, and eminently, in *Christ Himself*. It was indeed, concerning His own death that He uttered the significant maxim: “Except a corn of wheat fall into the ground and die, it abideth alone”. When He gave Himself for sinners, it was a giving of the most complete kind: He was giving Himself unto death. Without this, in fact, the surrender would not have been complete or thorough – nor indeed real. In Himself He is the Life – the fountain and the fullness of life. And it is inconceivable that He could surrender Himself, except in death. It would be a contradiction. He would not have been surrendering but, on the contrary, retaining Himself unless He had died. He who was rich as the Fountain of Life could, in that respect, become poor only by dying. He did so. “I lay down My life.” “The Good Shepherd giveth His life for the sheep.” That it might not “abide alone”, the Seed Corn fell into the ground and died. He surrendered Himself unto death.

This is verified, also, in *His people*. Wherever that surrender exists, it will issue in a harvest of life; it is surrender unto death. The old life in sin – which is a life unto self – is given up to be destroyed. It is subjected to the power of the cross, which is a power fatal and deadly to self, to sin and to Satan. The old man is crucified with Christ that the body of sin may be destroyed. Christ’s members share Christ’s death. They are dead indeed unto sin. For it is impossible to surrender myself truly or safely or acceptably unto God, except in Christ. To surrender myself to God apart from Christ is that “fearful thing” which Paul speaks of with trembling – “to fall into the hands of the living God”.

But by faith I conjoin myself with Christ. I surrender myself as He surrenders Himself – at the cross. I surrender myself in and with His surrender of

Himself. But His surrender of Himself is in death; so therefore is mine. “Ye are dead, and your life is hid with Christ in God.” “Reckon ye yourselves dead indeed unto sin.” “Know ye not that as many of you as were baptized unto Christ were baptized unto His death?” Conversion is the surrender of ourselves unto death.

This is verified, yet again, in the *believer's good works*, as well as in his person and in his Lord. If you believingly present the sacrifices of good works unto God, you give up all passing, temporal, earthly interest in them. You submit to have no more lot or part in them than Abraham in Isaac when he was about to resign all personal interest in him, and all personal friendship with him, till they should meet on the other side of time and the grave. This is involved in all sincere good works. For instance, you do not – if you observe the Lord's injunction – invite to your feast those that can “bid you again”, for then a recompense is given you in this life. That is not sowing. That is lending, hoping to be paid again. “But when thou makest a feast, call the poor, the maimed, the lame, the blind, for they cannot recompense thee; for thou shalt be recompensed in the resurrection of the just.” This is sowing, not lending. This is sowing, not bartering. This is heavenly agriculture, not earthly commerce; for the recompense is on the other side of death – heavenly agriculture, waiting for the great harvest-home.

Yes, death intervenes where harvest comes into play. Sowing is surrendering unto death, looking for recompense on the other side of death. “Except a corn of wheat fall into the ground and die, it abideth alone.” If you surrender it not to death, you may receive it again as what you gave in loan, or gave in hire. But you do not reap, for you did not sow. You did not give up all interest in it on this side of death. And death is necessary – a prerequisite – to harvest. It is so, we have seen, in Christ personally, in Christ's people and in their good works.

O cursed unbelief, which damns the soul; dishonours God; slights Jesus Christ, the wisdom of God, as if that glorious design of redemption by His blood, the triumph and masterpiece of divine wisdom, were mere foolishness; frustrates the great design of the gospel; and consequently it must be the sin of sins, the worst and most dangerous of all sins, leaving a man under the guilt of all his other sins.

That which ruins souls is not the exercise of moral virtues but their reliance upon them; they use their morality as a shield to secure their consciences from the convictions of the Word, which would show them their sinful and miserable state by nature.

Whether will not a busy devil and a bad heart carry a man?

To whom do you yield your obedience? His subjects and “servants ye are to whom ye obey” (Romans 6:16). It is but a mockery to give Christ the empty titles of Lord and King, while ye give your real service to sin and Satan.

John Flavel

Thomas Cartwright¹

2. Minister in Antwerp

The year 1572 also saw the publication of the *Admonition to Parliament*, a Puritan manifesto in which Cartwright was not involved. Its purpose was to indicate those aspects of the Church of England which required to be reformed. A *Second Admonition to the Parliament* appeared in November; its purpose was to show how that reformation should be carried out: by setting up Presbyterianism, which the author proceeds to expound. He explains the functions of the various church courts: the consistory (at parish level), the conference (equivalent to a presbytery), above which were to be provincial, national and universal synods.

When Whitgift² wrote in response, Cartwright entered the fray with *A Reply*. Within a few months a second edition of the *Reply* was in print in spite of the royal proclamation which had been issued against it. The printer, John Stroud, was soon to suffer for his pains. Cartwright was writing in support of the *Admonition*, although he was not entirely satisfied with the use it made of particular scriptures. Cartwright's learning and the quality of his writing style added to the effectiveness of his arguments. The *Reply* provoked Whitgift to a further response; within a year his *Defence of the Answer* came from the press. Cartwright again took up his pen and produced a *Second Reply* in two parts, one published in 1575 and the other in 1577, although these do not add anything really new to the arguments he used in his first *Reply*.

Whitgift tries to put both the Puritans and the Anabaptists into the same category, while Cartwright emphasises Puritan opposition to Anabaptism. He further insists that the Puritans did not seek separation from the Church; they merely wanted to reform it further. At the same time Whitgift links the Puritans with the Roman Catholics in their opposition to the Church of England; Cartwright, on the other hand, points out that the Roman Catholics disliked the *Book of Common Prayer* because it differed from the mass book, while the Puritans were dissatisfied with it because the two books had too much in common. Cartwright was pleading for the further reformation of the Church of England to bring it into line with the Church of the Apostles, which would be to give it a Presbyterian face and to remove everything that had been

¹Last month's article saw Cartwright appointed Lady Margaret Professor of Divinity in Cambridge University in 1569, where he proceeded to deliver lectures on the early chapters of Acts. His forthright advocacy of principles which implied the need for drastic reform in the Church of England led to his dismissal. After spending time in Geneva he returned to England in February 1572.

²John Whitgift, then a Professor of Divinity and Vice-Chancellor of Cambridge University.

abused by Rome. But Whitgift, in line with the spirit which has characterised Anglicanism in every age, emphasises the discretion which the Church may exercise in its external order, so that it may hold on to what has been abused by Rome if it seems to have continuing value; he was following the philosophy that anything is permissible in the Church provided it has not been explicitly forbidden by Scripture. At the same time he refuses to see any evidence in Scripture for Presbyterian principles.

Among the Anglican usages to which Cartwright objected were: reading from the Apocrypha, the ceremony of confirmation, the observance of holy days, bowing at the name of Jesus and prayers for the dead. He insisted that the sacraments should not be administered apart from the preaching of the Word, nor should they be administered in private. He believed that sitting was the appropriate posture at the Lord's Supper as it came nearest to that used by the Saviour and His disciples, though he did not regard it as absolutely essential. He referred to what is known as the Black Rubric, inserted into the 1552 edition of the Prayer Book, under Edward VI, to answer the objections of Knox; it stated explicitly that kneeling did not imply adoration of the elements of bread and wine. Whitgift's response to this reference by Cartwright may give some indication of his tone: the insertion of the Black Rubric was "to satisfy (if it might be) such quarrellers as you are, and to take away all occasion of cavilling, not for any great fear of adoration" (p 94).³

The main focus of Cartwright's criticism was Episcopacy, with its system of diocesan bishops. For him, as for the Bible, bishops are identical to presbyters, and all are equal. He believed that in every congregation there should be ruling elders, interpreting 1 Timothy 5:17 as teaching that there are two kinds of elders, "the one which doth govern and teach, the other which governeth only" (p 98). Whitgift's pragmatic approach leads him to claim that, although there may have been lay elders in the early Church, it was not suitable, or even possible, to have them in every congregation in his time. Curiously, he argued that the Christian magistrate now possesses the authority that elders may have exercised in the apostolic age. Cartwright viewed the office of deacon, not as the lowest level of minister, as in the Anglican system, but as an office-bearer who has responsibility for the poor.

Again Cartwright's views differed from the Anglican position on the place of the monarch in the Church – that the monarch is, at least nominally, the supreme Governor of the Church. He willingly yielded to Elizabeth full authority as head of state but he insisted that Christ alone is Head of the Church, and the monarch can be no more than a member. He went so far as

³All references in brackets are to A F Scott Pearson, *Thomas Cartwright and Elizabethan Puritanism 1535 to 1603*, Cambridge, 1925.

to say, “That Princes should be excepted from ecclesiastical discipline, and namely from excommunication, I utterly dislike” (p 95). To speak in this way was not to curry favour with the Queen or with those, such as Whitgift, who formed the ecclesiastical establishment of the time. The responsibility of the Church to exercise discipline, and also to restore those who have repented, played a large part in Cartwright’s thinking. And this discipline ought to be in the hands of the eldership, including ministers, while the more difficult cases might be referred upwards to presbyteries, or even synods.

Typical of the reaction to the writings of Cartwright and others who saw the need for a further reformation in the English church was the response of the Archbishop of Canterbury, Matthew Parker. He was concerned that, if the Puritan movement was not forcibly suppressed, England would be faced with a democratic rising that would turn the whole of society on its head; they feared complete anarchy. A proclamation was issued by the Queen in June 1573 commanding that all copies of the *Admonition* and of Cartwright’s *Reply* be handed over to the authorities within 20 days. At least in London, the demand was ineffective; *no* books were handed in. Indeed a fresh edition of 1000 copies of the *Reply* was printed soon afterwards. However, the printer was arrested and forced by Bishop Sandys of London to subscribe to three points, which included the admission “that Cartwright’s book is neither godly nor lawful” (p 111).

Not surprisingly, a warrant was before long issued for the writer himself. Cartwright had been occupying himself in writing; he also tutored the sons of those who showed him hospitality. But now the only alternative to imprisonment was exile, and Cartwright fled to Heidelberg, a Calvinistic oasis in Germany famous for the *Catechism* produced by Olevianus and Ursinus. Late January 1574 saw him enrolling as a student at Heidelberg University.

Meanwhile Whitgift had returned to the fray with *The Defence of the Answer to the Admonition against the Reply of TC*, which appeared the following month. A system of church discipline had already been put in place in Heidelberg and one of Cartwright’s first tasks after coming to the city was to prepare for publication an important Latin book, *Concerning Ecclesiastical Discipline*, believed to have been penned by Walter Travers, another convinced Presbyterian. Cartwright contributed a preface in which he expresses the hope that, as Her Majesty “is delighted with things that are written in Latin” (p 142), she would read it and understand aright the position which the Puritans in England were promoting. He recognises that his *Reply* had given offence in certain quarters because it involved personal attacks on Whitgift; this work on discipline, however, concentrates entirely on the issues involved and therefore, Cartwright believed, should offend no one.

One of the great defects of the Elizabethan Church was the high proportion of ministers who could not preach; it gave rise to repeated complaints from the Puritans. One of their responses to the situation was to set up what were known as exercises or prophesyings, meetings for the exposition of Scripture which must have been effective in spreading Puritan principles. Elizabeth did not approve of them and instructed Edmund Grindal, now Archbishop of Canterbury, to have them suppressed.

Grindal valued the prophesyings and, while he was willing to prohibit any irregularities associated with them, he refused, in a courageous letter to the Queen, to prohibit the meetings themselves. "I cannot, with safe conscience and without the offence of the Majesty of God," he told her, "give my assent to the suppressing of the said exercises. . . . Bear with me, I beseech you, Madam, if I choose rather to offend your earthly Majesty than to offend the heavenly Majesty of God." He even went so far as to ask her to "remember, Madam, that you are a mortal creature"⁴ Elizabeth instead instructed the bishops to suppress the prophesyings. Her action was a severe blow to the Puritan movement. She suspended Grindal and, at the time of his death, he had been only partially restored to his duties.

While the Puritans were particularly conscious of the need to provide spiritual instruction for the people, Elizabeth was a proud woman with no care for the spiritual well-being of her subjects. In the words of an American historian, she "wanted obedience rather than intelligence in her subjects. Popular education bred fantastical notions of equality. Gatherings of clergy smacked of conspiracy against the throne. In vain the reformers pointed out that under her system the only uniformity was that of dull ignorance. To her, cost what it might, ignorance was a small price to pay for docility."⁵ But she was ignoring the words of God: "My people are destroyed for lack of knowledge" (Hos 4:6).

After leaving Heidelberg, Cartwright spent some time in Basel, and in September 1577 we find him acting as a factor for the English merchants in Middelburg, in the Netherlands, and later in Antwerp. The function of the factor was to supervise business transactions and to see that the money involved reached those to whom it was rightfully due, and an honest man like Cartwright was eminently suitable for the work – certainly when, for the time being, he was not able to follow his calling as a minister. Wealthy merchants were among the most generous supporters of Puritanism.

⁴Quoted in Jasper Ridley, *Elizabeth I*, Constable, 1987, p 194.

⁵M M Knappen, *Tudor Puritanism*, University of Chicago Press 1965 reprint, p 253. However, it should be noted with thankfulness that Elizabeth's coming to the throne in 1558 ensured that England again became a Protestant nation.

It seems to be his more settled situation that brought Cartwright to the conclusion in 1578 that marriage was now possible. For his wife he chose Alice Stubbe. Her brother John told a friend that if anyone should “mislike mine act in providing so for my sister, tell him on my behalf that I contented myself with such a husband for her, whose livelihood was learning, who should endow his wife with wisdom and who might leave to his children the rich portion of godliness by Christian, cheerful education”. John Stubbe was the following year to write a very strong pamphlet against the proposed marriage of the Queen to the Duke of Anjou, a French Roman Catholic. He was brutally punished: both his right hand and that of his publisher were cut off. The pamphlet may also have further damaged Cartwright in the eyes of the Queen, although there is no evidence that he took any part in writing it.

About this time, the merchants in Antwerp were urgently seeking a chaplain. Among the men suggested was John Davidson, later to be minister of Prestonpans, near Edinburgh, who was at this time an exile from his own country, but it was Walter Travers who was appointed. It was said that, if Thomas Cartwright was the head, then “Walter Travers might be termed the neck of the Presbyterian party”.⁶ Travers was ordained in Antwerp in May 1578, according to Presbyterian forms, and the congregation in Antwerp, though considered part of the Church of England, functioned as a Presbyterian body on the local level. In July 1580 Travers returned to England for an indefinite period, and Cartwright was asked to perform his duties during his absence. This earnest Puritan must have appreciated the opportunity to preach the gospel in a congregation where the church order was of a more scriptural nature than he had been used to.

Before long a new Governor of the Antwerp merchants, Christopher Hoddesdon, arrived from England. He was uncomfortable to find Cartwright acting as minister. He knew the Queen’s attitude to Cartwright and did not want to incur her displeasure by showing him favour; on the other hand, he knew that Cartwright was respected in Antwerp and did not want to disturb the congregation by trying to remove him. In the end Travers decided not to return to Antwerp and in his letter of resignation recommended Cartwright as his successor. No permanent appointment was made, but Cartwright continued to preach to the Antwerp congregation until, in 1582, the merchants moved on to Middelburg in Holland, and Cartwright continued to preach to them there until the spring of 1585. During his stay in Antwerp, Cartwright was offered a chair in divinity in the University of Leiden; this was followed by an invitation to become a Professor in St Andrews. But Cartwright

⁶Quoted in Patrick Collinson, *The Elizabethan Puritan Movement*, Clarendon Press 1991 reprint, p 295.

declined both offers, feeling a prior commitment to the congregation where he was ministering.

Benefiting from the Lord's Supper¹

2. How We Ought to Come

Thomas Manton

1. Come judging and condemning yourselves; come humbled under a sense of your own vileness and unworthiness, so that Jesus Christ may become sweeter to you. Though you do not know you are the children of God, yet you must know yourselves to be sinners, condemned by the law, and needing a Saviour to reconcile and justify you. You are humbly to cast yourselves at the feet of grace, begging mercy for such a poor, vile sinner as you are.

All do not go to heaven by the hilly country; some go a lower, darker way, and it may be safer. Though they cannot look upon Christ as their Saviour and Redeemer, yet they can look upon Him as one whom they have pierced (Zec 12:10). So they acknowledge the guilt of sin, though they cannot apply to themselves the comfort of salvation. Though they cannot say with Paul: "Who loved me, and gave Himself for me (Gal 2:20), yet they can say what Paul writes elsewhere: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim 1:15). They say, Surely I am sinner enough for Christ to save, and so they creep in at the back door of the promise, by a darker kind of assurance.

Certainly he that knows his unworthiness and necessities, and is affected by it, is not unwelcome to the Lord: "If we would judge ourselves, we should not be judged" (1 Cor 11:31). The publican that cried, "God be merciful to me a sinner", went away justified (Lk 18:13,14). If we cannot come with the joy of faith, let us come with brokenness of heart; if cannot come with a holy delight in Him, we must come with an earnest desire after the Saviour.

2. They must come with hunger and thirst after sacramental benefits, after the comforts and saving graces of the Spirit. God invites such people whatever discouragements they feel: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk, without money, and without price" (Is 55:1). If you cannot come with delight, come with an appetite: "Jesus stood and cried, saying, If any

¹A further section of the application of a sermon on Hebrews 11:28: "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them". It is taken, with editing, from *By Faith*, a volume of Manton's sermons on Hebrews 11. The first point was: What to do before we come to the Lord's Supper.

man thirst, let him come unto Me and drink” (Jn 7:37); and He has promised that those who come shall be satisfied: “Blessed are they that hunger and thirst after righteousness, for they shall be filled” (Mk 5:6).

Surely Christ would not flatter you with a vain hope, for He calls such as you. Though He does not speak to you by name, yet He speaks to you by qualification. Therefore you must plead as David did: “My soul thirsteth for Thee . . . my flesh longeth for Thee” (Ps 63:1). He that is duly affected with the lack of Christ, and unfeignedly desires to be found in Him and to depart from iniquity, is not altogether a stranger to Christ and the work of His Spirit.

3. They are to bewail their unbelief, and to make what application of Christ they can. When they cannot apply Christ to themselves, they must apply themselves to Christ; they must go to Christ with that faith they have and say as the father of the child: “Lord, I believe; help Thou mine unbelief” (Mk 9:24). They must run to Christ for refuge: “Who have fled for refuge, to lay hold upon the hope set before us” (Heb 6:18). Even if there is no assurance, yet there must be some application: Here I come to take my portion; for the bread is broken and distributed, the wine is poured out and distributed; it is said: Take, eat, every one of you. Therefore I am not merely to look on at this feast, but to act; I must not only be an idle observer, but a guest; my hand must be in Christ’s dish and, as I am able, I must lay hold on Him and take my share of the common salvation. In short, there must be an adherence to Christ, even if there is no assurance.

Because you do not see your own qualification, stir up your soul to wait on the Lord and trust in Him for these benefits. It would be, I confess, a very great satisfaction to the soul to believe that God loves us, that He is reconciled to us and takes us for His children. Come then to the Supper and see what He has done for you; was He not in Christ reconciling the world unto Himself? What is here represented to you but the death of Christ for the expiation of sin? And can you use such a duty without seeing or feeling the love of God? What is set forth before our eye but God incarnate, Christ crucified, a covenant sealed in His blood? God incarnate, who has come near to us for our converse and delight. Christ crucified, that He might pay our debts and that we might now come and put our hands into the holes of His wounded side and be healed. And a covenant sealed, that it may be the charter of our hopes. Therefore act the faith you have upon these things, and see what God will do for you.

4. Renew your consecration and consent to give yourself up to the tuition of Christ and to His service, for the more we mind our duty, the more ready is God to prepare comfort for us. The covenant is indeed mutual: “I am my Beloved’s, and my Beloved is mine” (Song 6:3). Though I cannot say He is

mine, yet I am resolved to be His. You are to resign yourselves to Him with a sense of His great mercies. We first consent that we will be His before we can know that He is ours.

Now if we cannot claim by one part of the covenant, it is some confidence when we can say, I am Thine, wholly Thine, only thine, everlastingly Thine: "I am Thine, save me" (Ps. 119:94). David did not say, Thou art mine, but he could say, "I am Thine"; and thereupon he pleads with God. Though we cannot say, I am Thine because Thou hast accepted me, because Thou hast taken me for Thine own; yet I am Thine by my own resignation; I have given Myself up to thee, to serve and please Thee. As when the men of Campania came as neighbours and allies to Rome in great distress to seek for help from them against the Grecians but the Romans refused to help them, they went and gave up their whole country in vassalage to the Romans and used this plea, "If you will not help us as your allies, help us as your subjects, for we are resolved to be subjects to the Romans; what we suffer, your tributaries shall suffer".

You have somewhat laid hold of God when you have chosen Him for your God, and given yourselves up to His service. We must with a holy art fasten ourselves upon God: Lord, I if I perish, one that is resolved to be Thine shall perish. When you thus devotedly and strongly give yourselves up to His service, though you cannot make out your claim with such boldness and with the joy of faith, yet you may rely upon Him.

The Benefit of Affliction¹

John Newton

I have often preached to others of the benefit of affliction; but my own path for many years has been so smooth and my trials, though I have not been without trials, have been comparatively so light and few, that I have seemed to myself to speak by rote upon a subject of which I did not have a proper feeling. Yet the many exercises of my poor, afflicted people, and the sympathy the Lord has given me with them in their troubles, have made this a frequent and favourite topic of my ministry among them. The advantages of afflictions, when the Lord is pleased to use them for the good of His people, are many and great. Permit me to mention a few of them; and the Lord grant that we may all find those blessed ends answered in ourselves, by the trials He is pleased to appoint us.

Afflictions quicken us to prayer. It is a pity that it should be so; but ex-

¹A letter written in December 1776 and taken, with editing, from Newton's *Works*, vol 2.

perience testifies that a long course of ease and prosperity, without painful changes, has an unhappy tendency to make us cold and formal in our secret worship. But troubles arouse our spirits and constrain us to call upon the Lord in good earnest when we feel a need of that help which we can only have from Him. They are useful, and in a degree necessary, to keep alive in us a conviction of the vanity and unsatisfying nature of the present world and all its enjoyments, to remind us that this is not our rest, and to call our thoughts upward, where our true treasure is and where our conversation ought to be.

When things go on much as we wish, our hearts are too prone to say, It is good to be here. It is probable that if, when Moses came to call Israel to Canaan, he found them in prosperity, as in the days of Joseph, they would have been very unwilling to leave; but the afflictions they had previously been brought into made his message welcome. Thus the Lord, by pain, sickness and disappointments, by breaking our cisterns and withering our gourds, weakens our attachment to this world and makes the thought of quitting it more desirable.

A child of God cannot but greatly desire a more enlarged and experimental acquaintance with His holy Word, and this attainment is greatly promoted by our trials. By far the greater part of the promises in Scripture are made and suited to a state of affliction and, though we may believe they are true, we cannot so well know their sweetness, power and suitability, unless we ourselves are in a state to which they refer. The Lord says, "Call upon Me in the day of trouble; I will deliver". Now, till the day of trouble comes, such a promise is like a city of refuge to an Israelite who was in no danger of the avenger of blood, as he had not slain a man. He had a privilege near him, whose use and value he did not know, because he was not in the case for which it was provided.

But some can say, I not only believe this promise on the authority of the speaker, but I can set my seal to it; I have been in trouble, I took this course for relief, and I was not disappointed. The Lord verily heard and delivered me. Thus afflictions likewise give occasion for our knowing and noticing more of the Lord's wisdom, power and goodness, in supporting and relieving, than we should otherwise have known.

I have not time to take another sheet; I must therefore contract my homily. Afflictions evidence to ourselves, and manifest to others, the reality of grace. And when we suffer as Christians, exercise some measure of that patience and submission, and receive some measure of these supports and supplies, which the gospel promises to believers, we are more confirmed in the hope that we have not taken up with mere notions; and others may be convinced that we do not follow cunningly devised fables. They likewise

strengthen our graces by exercise: as our limbs and natural powers would be feeble if not called to daily exertion; so the graces of the Spirit would languish, unless something was provided to make us use them. And, to say no more, they are honourable, as they advance our conformity to Jesus our Lord, who was a Man of sorrows for our sake.

I think, if we might go to heaven without suffering, we should be unwilling to desire it. Why should we ever wish to go by any other path than that which He has consecrated and endeared by His own example, especially as His people's sufferings are not penal? There is no wrath in them; the cup He puts in their hands is very different from that which He drank for their sakes. It is only medicinal, to promote their chief good. Here I must stop; but the subject is fruitful and might be pursued through a quire of paper.

Obituaries

Mr Ewen Fraser

Ewen Fraser, the third child in a family of eight, was born on 14 July 1926 on the farm known as Oldtown, in Stratherrick. He received his education at the local school in Errogie, under the watchful eye of Miss Jessie MacGillivray, who was a member in the Free Presbyterian Church. In later life he would express his appreciation for his teacher, believing that her influence on him in those impressionable years was to his spiritual benefit. Progressing from the local school, he went to the Academy in Inverness, but at the age of 14, due to circumstances beyond his control, he left to commence his career in farming. Because his father suffered much from ill health, Ewen was required to commence a life of hard work, taking manly responsibility at this young age.

In 1955 Rev A F MacKay officiated at Ewen's marriage to Miss Ella MacKenzie in Inverness, after which the newly-weds began life together in Aberchaldar, where they remained for eight years. The year after his marriage, Ewen's father passed away, leaving him with full responsibility for the management of the farm. He worked this farm single-handedly for 20 years, along with another acquired some years later, until his son Kenneth, after attending college, joined his father to continue the family tradition. Although an enthusiastic and hardworking farmer, Ewen maintained certain priorities throughout his life. He knew the importance of seeking first the kingdom of God and His righteousness. Even with the heavy demands of farming life, he played an active part in maintaining the gospel witness within his local community.

Ewen had a genuine appreciation for the ministers and missionaries of the

Free Presbyterian Church. One who was particularly dear to him was Finlay Beaton, the missionary in the Stratherrick congregation until it was raised to the status of a joint sanctioned charge, with Tomatin and Daviot, and Rev Donald John Matheson became, in 1960, the congregation's first settled minister. Ewen had from childhood attended the services taken by Finlay and felt a strong personal attachment to him, believing his spiritual counsel had made a lasting impression on him. It was in 1966, at the age of 40, that he made a public profession of faith, a profession which he carefully sought to adorn throughout the rest of his life. In 1970, along with William MacQueen and James MacPherson, he was ordained to the eldership, to become a diligent and reliable helper to Rev Alexander McPherson, who was by then the minister of the congregation.

Although Ewen did not consider himself to be a gifted public speaker, he sought prayerfully to use the ability God had given him. Consistent with his character, he took very seriously the matter of conducting public worship in the absence of the minister. This solemn duty weighed upon his spirit and thus he humbly looked to his Lord and Saviour for grace to enable him to fulfil it. Throughout the pastoral vacancies in the congregation which occurred during the period of his eldership, he often had to read two sermons each Sabbath; thus his Saturdays were regularly spent seeking out and preparing suitable material for the edification of the congregation. Those who knew him best could testify to his faithful and devoted service in this respect over many years. Without complaint, he did his duty; yet he would gladly step aside if someone else was present, whom he would almost inevitably consider more capable than himself.

Recognised as a humble, gracious and peace-loving man, he was, when duty required it, firm and decisive on the side of the truth. Serving as an elder in the higher courts of the Church on numerous occasions over the years, he always consciously endeavoured to do what he believed was right and just among his brethren. The records of the Northern Presbytery testify to his diligent attendance at its meetings, where his fellow-presbyters regarded him highly for his gracious and meek disposition towards all his brethren, even when inevitable disagreements took place. Of a warm and sunny disposition, his company was greatly appreciated among the Lord's people, and he delighted to be in their company. It was always a pleasure to be in his home. At communion times he and his devoted wife welcomed the Lord's people to their hospitable table with genuine Christian affection.

To the end of his life, even when it became more difficult for him to communicate with visiting friends, Ewen Fraser retained a lively interest in the Lord's cause. He was always delighted to have the ministers of the Church

visit him during his final years when he was a resident in High View Care Home, in Inverness. Although unable to attend any services in the church, it was obvious from his limited responses, that his mind and heart were at the public means of grace, particularly at the time of the local communions. As long as he was able to join in, he made his contribution to the praise in worship. He loved the Metrical Psalms and took every opportunity to join in singing them with family and friends.

The older generation in the church remember Ewen as a competent precentor, whose services were called for continually at the various communions he attended. He is also fondly remembered for his brief but pertinent remarks at the fellowship meetings he attended. His experience of rural and farming life supplied him with numerous illustrations, which he made use of on such occasions, to help and encourage the Lord's people.

Ewen's work and witness, however, came to its appointed end in this world on 17 September 2010, when he was called to his eternal home. Those who knew and loved him in the Lord felt the loss deeply. But we have reason to believe that Ewen Fraser, through the grace that was given to him, now sings with a sweeter voice in glory the praise of the One who loved him as a poor sinner with an everlasting love and redeemed him with His own blood. "The memory of the just is blessed" (Prov 10:7). Our prayer is that Ewen Fraser's children and grandchildren, with many others who knew him, will by grace follow in his footsteps.

(Rev) G G Hutton

Miss Janet Morrison

The passing of Miss Janet Morrison at the ripe age of 94 has left a large void in the Ness congregation and in the wider Church of Christ. She was one of the last in these parts whose transparent spirituality and godliness brought to mind the accounts we read of believers in times when the gospel flourished in Scotland.

Janet Morrison was born at 7 Habost, Ness, on 6 January 1918. Her father, John Morrison, was a highly-esteemed elder in the local Free Presbyterian congregation. One of Janet's aunts served in the manse of Rev Duncan MacBeath, the Free Church minister of Ness from 1879 to 1891, during the time leading up to the crisis which resulted in the formation of the Free Presbyterian Church. Janet often told us of Mr MacBeath's words to her aunt at that time, which in translation might be rendered, "There is a storm approaching, the clouds are thickening and a division is to take place. And though only two should leave the Church, you see that you be one of them."

Growing up in a godly home, in a community where the gospel was, to a large extent, still flourishing, was a great privilege but not enough to turn

Janet's unregenerate heart to the Lord Jesus Christ. Neither was the death of her two parents in her teenage years instrumental in effecting the great change. Nor was the edifying ministry of Rev Roderick Mackenzie blessed to her conversion when she had opportunity to sit occasionally under his preaching during a period while she worked in domestic service in the Glasgow area. Even a great providential deliverance did not bring her to know the way of salvation personally.

This particular deliverance occurred while she was working in a hotel in Nairn around 1946. One night, while she was upstairs in a garret, a fire broke out. The only way to escape was to go up onto the roof, which she managed to do along with one or two other young women who also worked there. A young Irish woman was tragically killed when she jumped off the roof in desperation. A great sheet of flames which threatened to consume them there and then brought Janet to exclaim, "This is the beginning of a lost eternity". They joined in a huddle and Janet tried to pray that the Lord would have mercy and deliver them. Soon firemen were able to lift them off the roof and the building collapsed in less than five minutes. She spoke in awe – and with tears – in connection with this terrible experience; yet even such an event was not the means of bringing her under a true spiritual awakening. She recalled being for a considerable period more thankful to the fireman who delivered her from the inferno than she was to the One who answered her distressed cry.

The time came however when the Lord Himself plucked her as a brand from the fire of His wrath and delivered her soul from spiritual and eternal death by His stretched-out arm and mighty power. This work began while she was working in Toronto, Canada, in the late 1940s or early 1950s. There being no Free Presbyterian services in Toronto at that point, she attended the Free Church congregation in the city along with her sisters and happened to hear a minister preaching on the words: "And I, if I be lifted up from the earth, will draw all men unto Me" (Jn 12:32). It was from this point that she began hearing the Word of God with an attentiveness she never had before. Janet never heard the man preach again, never knew his name, but understood that he was passing through Ontario on his way to the west of Canada at the time. "He must needs go through Samaria." Rev John MacSween was in Toronto during this period, and Janet enjoyed listening to that godly man expounding the Word of life, before he returned to Point in the Isle of Lewis.

Having returned to Lewis herself, Janet worked as a cook in a care home in Stornoway. It is not quite clear when she received a measure of spiritual liberty, as she was ever reticent about herself in conversation; nevertheless she was enabled to profess faith in Christ at the Ness communion in October

1961. She recalled that it was under a sermon by Rev Fraser Macdonald, then in North Tolsta, on the Saturday of the communion season that the way was opened up for her to go forward with the children of Israel. Mr Macdonald, she said, quoted every portion of truth in the Bible that was precious to her, including the words, “Ye are bought with a price” (1 Cor 6:20). This greatly encouraged her, so that she was constrained by the love of Christ to do her duty in remembering His death till He come. Grace enabled her to remain a consistent and conspicuous witness on the side of Christ for over 50 years in this world.

A strong woman in mind and body, Janet was forthright and zealous to defend Christ’s truth and His cause. She was not afraid to rebuke sin – especially in the professing Church – yet she felt the sin of her own heart to be the greatest plague of all. She was greatly grieved by the lowering of standards in the Churches round about and did not hide her opinions. Yet, though she was generally grave in demeanour, we have never met a more tender-hearted Christian, one whom we have frequently seen in tears for the people of this generation, for the young, for the state of the Church and, especially, for the sufferings of Christ on her behalf. She had a deep knowledge of the Bible, and her grasp of its doctrines and precepts was both intelligent and tenacious. Often, when taking worship with her, we observed how she knew the Book of Psalms so intimately, even the less well-known parts. In her later years she would regularly spend large portions of the night reciting and singing the Psalms when unable to sleep.

We believe also that she was a woman much given to secret prayer. She recalled the prayers of the older Christians in Lewis with admiration and how they frequently began their petitions with the words, “*O gun cuireadh Tu fiamh do mhòrachd air ar spioradaibh*” (O that Thou wouldst put the awe of Thy majesty upon our spirits).

Janet Morrison came from a modest background, yet the Lord prospered her family in material things by blessing their industry and diligence. This enabled her to become a most generous contributor to the Lord’s cause and work, at home and in Africa. Janet had friends in the bonds of the gospel in four continents and was one who prayed fervently in the faith that the whole earth shall yet be “filled with the glory of the Lord as the waters cover the sea”. She was one who exhibited much godly contentment with and reconciliation to the Lord’s will during times of trial and, latterly, of great physical pain. When she discovered her only brother dead in tragic circumstances she was enabled to bear the heavy blow with great dignity and remarked, “*Tha an Tighearna ceart na uile shlighean, agus naomh na uile ghniomharan*” (The Lord is righteous in all His ways, and holy in all His works) (Ps 145:17).

Last year she was much impressed with the words in Psalm 127, “So He giveth His beloved sleep”, given to her at the very time another godly friend entered eternity. When the time came for Janet herself she was ready to depart and be with Christ, which is far better. She suffered a stroke in February 2012 and died on March 20 in the Western Isles Hospital, Stornoway.

On one of the last occasions the present writer had the privilege of her company, she remarked that she had been thinking much on the gold of the Old Testament temple and how it represented the holy purity and heavenly glory of God in the sacred things of His worship. She added that she failed to understand how men could seek to introduce elements into Divine worship that were not warranted by God’s inspired Word. It is a great consolation to us to think that her soul is now seeing the uncreated gold of the Divine glory of Christ in the “greater and more perfect tabernacle, not made with hands”, where “there shall in no wise enter into it any thing that defileth”. Shortly before passing over the Jordan she remarked, with characteristic vigour, “*Chan eil am firean a’ bàsachadh ann*” (The righteous never die), and thus indicated that her portion would be among those who “overcame . . . by the blood of the Lamb, and by the word of their testimony” (Rev 12:11). May the Lord raise up those who would follow the Saviour as consistently as Janet Morrison did.

(Rev) A W MacColl

Visit to Ukrainian Mission

Rev Neil M Ross

About 11 o’clock on Tuesday night, May 29, I was cordially greeted at Odessa International Airport by our friends, Mr Igor Zadorozhniyy, elder, and Mr Dmytro Levytskyy, divinity student, who took me by taxi to our Mission Centre in the city. There I was warmly welcomed by the other members of the Levytskyy family into their flat on the first floor of the building. Having left home at 5.30 that morning, I was more than happy at last to settle down for the night in the visitors’ quarters, adjacent to the Mission flat.

I had expected to be accompanied by Mr Edward Ross, elder, as it was intended to have a communion season in the Odessa congregation, but on the day previous to departure he was strongly advised by his doctor not to travel. It was disappointing for us all to be unable to have a communion season, but the Lord has His own wise purposes in all His providential dealings with us. I decided to use the weekdays set apart for communion services to prepare and give some lectures on church principles.

On the Thursday after my arrival we had the usual prayer meeting in the

evening, in the Mission church on the ground floor of the building, when I preached on Hebrews 4:16 to the few people present. We had much need to be at the throne of grace to commit our way to the Lord and seek His blessing on our work in the days ahead.

We spent most of Friday on the business of our Eastern Europe Field Committee. Now that all building work, including paving of the surrounding area, the boundary wall and security gates, is fully completed, the Mission compound looks good, although there is little space around the building. I was struck anew by the suitability of its location, close to where two major city thoroughfares cross. The meeting noted that Mr Zadorozhniyy continues steadily with Bible and literature distribution in Ukraine and beyond, and that Mr Levytskyy has had to rebuild the website of Odessa Free Presbyterian Church because someone had hacked into it and compromised it. The publishing of books in Russian goes on: the children's book, *Line upon Line*, is now printed; *The Life and Sermons of Rev Donald Macdonald* is being translated and edited chapter by chapter, and we agreed to print a booklet of the completed 65 Metrical Psalms in Russian.

We also considered the Mission vehicle. Since our old and well-worn, high-mileage people carrier is now sold, and as some of our people live at a considerable distance from the church, we decided that we should purchase a new Lada hatchback car at the basic cost of about £5800.

On Sabbath we had a new visitor at the services – an elderly widow who had many intelligent questions after worship. She attended all the other services, bringing a friend on the following Sabbath, and was present at the three lectures. We look forward to the day when, God willing, a pastor will be settled over the small congregation and be permanently resident on the Mission. This will be a major factor in the development we hope for, and expect, in the congregation.

Between meeting with the people ten times in the church, and twice with the Field Committee, plus preparing for these meetings, my stay passed quickly, and departure time early in the morning of Tuesday, June 12, came round rapidly. It was a privilege to be with our people there once again. I greatly appreciated their kindness to me, especially the generous hospitality of Mr and Mrs Levytskyy, who looked after me. They all wish it to be known that they are deeply grateful to the home Church for sending out deputies, and for the support it gives in maintaining the Mission there. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you" (2 Th 3:1).

"God hath said", is to faith more than if it saw all that the angels in heaven see.

Thomas Charles

Book Reviews¹

Mfundisi Tallach, *A Man with a Burden for Souls*, by Catherine J N Tallach, published by the author, paperback, 322 pages, £9.99.

Many have read, with deep interest, the reports which Rev John Tallach, the first white Free Presbyterian missionary in what was then Southern Rhodesia, gave during his 22 years of selfless service there. This book brings them together and gives much more besides, all in a manner that makes for compelling reading.

The book is, in fact, a biography of this exemplary missionary. Converted when he was about 21, he was led to study for the ministry and offer himself for service on the mission field. He set out for Southern Rhodesia in September 1924, in the expectation of working with Rev John Radasi, who 20 years earlier, under the hand of God, founded our Ingwenya Mission. He arrived at Bulawayo railway station, but instead of being met by Mr Radasi he was met by two elders who broke to him the sad news of the sudden, tragic death of Mr Radasi as he was on his way to Bulawayo to meet his new fellow labourer. Mr Tallach's first duty was to conduct Mr Radasi's funeral service.

He was strengthened to bear the burden that he now had to shoulder as the only missionary in this field, and his work was not without blessed results. "It can be said of Mr Tallach that he preached more by deed than by word," wrote "an African friend". "His life was a powerful sermon to many souls here. Mr Tallach was a most kind and tenderhearted man. His tenderness was clearly shown when attending the deathbed of one of his flock or of any member of the community. He gently gave a word of comfort to those who were God's people, and those who were strangers to Christ he sought earnestly and tenderly to lead to the Saviour." To the Africans he was "Mfundisi" or "Teacher" – the term they use for ministers – and Mfundisi Tallach was truly "apt to teach".

Some indication of the growth of our mission during his first years, and by the blessing of God upon his work, is given by his report to the 1934 Synod. The number of preaching stations had increased from six to 13, and church communicants from 78 to 220. By the time his work drew to a close in 1946 there were 28 preaching stations.

In all his toils and trials he had the loving support of his devoted wife Ann, who herself taught in Ingwenya school for a period. He was not slow to acknowledge his gratitude for her help, and for the co-operation and fellowship of his fellow-labourers, including Dr Macdonald, Jean Nicolson, Rev James Fraser and many faithful local elders and teachers.

¹Both books reviewed here may be obtained from the Free Presbyterian Bookroom.

The author is his daughter Catherine, whose days of youth were intertwined with the life of the Mission. She keenly observed people, events and her surroundings, and spoke the local language from her youngest days. Her knowledge of the work was deepened by some years of mission service (1961 to 1968) as a nursing sister and latterly as matron of the hospital at Mbuma. Those who have some acquaintance with the Mission agree that her descriptions are vividly true to life. The pen-sketches of notable members of the Church there – including accounts of conversions and remarkable deathbed scenes – give much added interest.

The book, which would benefit from some further editing, is enhanced by the inclusion of numerous photographs and by an attractive cover designed by a granddaughter of Mr Tallach. We wish it a wide readership. May it be used by the Most High to increase prayerful interest in the Mission work of our Church.

(Rev) N M Ross

The Heart of Christ, by Thomas Goodwin, published by the Banner of Truth Trust in their Puritan Paperback series, 176 pages, £5.00.

From the Foreword by Michael Reeves, which gives us a helpful summary of Thomas Goodwin's life, we learn that *The Heart of Christ in Heaven Towards Sinners on Earth*, was first published in 1651. It soon became Goodwin's most popular work.

The book is in three parts. In the first, entitled, "Outward demonstration of the tenderness of Christ's heart towards sinners", Goodwin speaks of the encouragement and comfort Christ gave to His disciples when He was with them on earth in the upper room. He washed their feet and told them of the Comforter He was to send to them after His departure, to prepare a place for them. Goodwin then speaks of Christ's gracious words to His disciples during His appearances after His resurrection and finally just before His ascension.

In the second and third parts, "Internal demonstrations of the tenderness of Christ's heart towards sinners" and "Christ's affectionate compassion for sinners in their infirmities", Goodwin takes us to the heart of his argument, with His exposition of Hebrews 4:15: "For we have not an high priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin". In his exposition, Goodwin shows, in a most warm and encouraging way, that, far from Christ in heaven being cold or forgetful of His people, His heart now beats even more strongly than ever with love for them, empathising with their sufferings more fully than the most loving friend. Christ "is so far from being provoked against you, as all His anger is turned upon your sin to ruin it; yea, His pity is increased the more toward you, even as the heart of a father to a child that has some loath-

some disease, or as one is to a member of his body that hath the leprosy; he hates not the member, for it is his flesh, but the disease, and that provokes him to pity the part affected the more” (pp 155-6).

Thomas Goodwin (1600-1680) was one of the foremost Puritans and needs no commendation from us. In an age of much superficiality we could do little better than acquaint ourselves with such writers. Surely those of us who seek encouragement and assurance can do no better than focus on the heart of Christ.

(Rev) W Weale

Notes and Comments

Assisted Suicide, Euthanasia and the BMJ

This summer is seeing a further concerted drive to change the law on euthanasia and assisted suicide. Its proponents, particularly the vociferous group, Dying in Dignity (DID), formerly called the Voluntary Euthanasia Society, are ceaselessly active in recruiting new celebrities to their cause. Harnessing the power of the media to raise their profile, they bring maximum pressure on Parliament to achieve the ultimate goal of legalisation.

Previous attempts include Lord Joffe’s Bill of 2006 and Lord Falconer’s amendment of 2009 in the Westminster Parliament, and Margo MacDonald’s Bill of 2010 in the Scottish Parliament. The failure of these attempts has done nothing to deter the evil aspirations of supporters. Indeed, if anything, they are all the more determined and are now entering realms which even they would formerly have considered off-limits.

A recent press release from Fiona Godlee, Editor of the *British Medical Journal* (BMJ), has caused considerable anxiety amongst Christians and others who value the sanctity of human life. Historically the journal has been considered the mouthpiece of the medical profession in Britain. So when we read, “BMJ supports call for medical bodies to stop opposing assisted dying”, alarm bells begin to ring. It appears that an article in the journal by Professor Raymond Tallis, chairman of the body Health Care Professionals for Assisted Dying (HPAD), challenged the British Medical Association (BMA) to change its traditional stance on assisted suicide from “opposition” to “studied neutrality”. The BMA has always opposed assisted suicide, and to adopt this new position would preclude it from even entering the debate. HPAD has strong links to DID; so it is not hard to see where Prof Tallis is coming from.

In supporting Prof Tallis, Dr Godlee cites a poll carried out by DID claiming that 62% of doctors support the change to neutrality. Now that is quite an impressive figure, and very sad if it were true; however, Dr Peter Saunders from the Christian Medical Fellowship has raised doubts over the framing of

the questions in the poll. Dr Godlee, though, concludes, “A change in the law [on assisted suicide] with all the necessary safeguards is an almost inevitable consequence of the societal move towards greater individual autonomy and patient choice”. Her position is certainly not neutral.

But what about God’s holy law, which states categorically, “Thou shalt not kill”? It is largely ignored. Instead “greater individual autonomy and patient choice” are the criteria. Society will decide and frame laws on a subjective, humanistic basis. Man will choose his own destiny. How solemn when people are prematurely ushering themselves and others into eternity to face their Maker, the Judge of all the earth!

Prof Tallis’ and Dr Godlee’s timing was certainly not accidental. The BMA’s annual conference took place at the end of June and the plan would be to sway the opinion of the delegates by their comments. Mercifully, the BMA voted to continue its opposition to assisted suicide after debating Raymond Tallis’ motion. One wonders, though, what evil seeds may have been sown and what thorns and briars may yet grow up, especially among younger BMA members, who have been exposed to a more secular culture. Hopefully, many share the conviction of Dr Dia Samuel, who stated: “We must question what as doctors we stand for. I simply stand for looking after my patients and providing high-quality care. I do not consider the killing of patients, whatever the reason, justified. That is murder and I cannot commit that offence.”

The public is undoubtedly being drip fed a diet of emotive cases such as that of Mr Tony Nicklinson. Channel 4 devoted a half-hour documentary to this case, and *The Times* a double-page spread entitled, “Right to Die”. He has a form of Locked-in Syndrome, following a stroke seven years ago and is seeking a legal way to end his life. Complex legal arguments are being used, such as Article 8 of the European Convention of Human Rights, which claims respect for private and family life. He also pleads the common law of necessity for being relieved from his suffering. (Necessity can be used to justify the death of one conjoined twin, for example, if it means the other can live.) He can do virtually nothing for himself and one cannot but feel the deepest sympathy for him; however, God’s law transcends all those considerations. People are to be cared for, not murdered by themselves or others.

Iona Heath, President of the Royal College of General Practitioners comments on the “burgeoning enthusiasm” for assisted dying: “A malign government coming into power, with legislation supporting assisted dying already in place, is a deeply disturbing prospect. As individuals, very few of us act always in the interests of others.” Already we fear that the weak and vulnerable are sometimes secretly victimised, even although the law forbids it. We need to pray and to be vigilant. Subtle people are moulding the thinking of the gullible. Society has lost its moorings. All of us as sinners are ready to listen to the devil

(a murderer from the beginning). How easily we are duped by his plausible arguments! “So I returned and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter” (Ecc 4:1).

However the Lord reigns and, while we major on the solemn and serious issues of the taking away of human life, we are not to forget our own precious souls. If we neglect them, we too are guilty, spiritually, of self-murder. The Saviour says, “All that hate Me love death” (Prov 8:36). KHM

Council Prayers Under Attack Again

Those who oppose the offering of prayer at the beginning of local government meetings are on the warpath again. In February a judge in England ruled that prayers that were part of the meeting were not lawful – but he did accept that there could be prayer if it was not part of the meeting. Soon afterwards, however, the Minister responsible for local government signed a parliamentary order permitting councils in England to begin their meetings with prayer.

Since then the leader of West Lindsey District Council in Lincolnshire said that he wishes to see prayers completely abolished from council meetings because, he claims, they discriminate against those without faith. He is totally against any and all religious utterances in a public place on taxpayers’ money and will heartily cheer when they cease.

Edinburgh City Council has gone further. It has decided to stop having prayer at the commencement of its meetings. Instead, before meetings there will be a 10-minute “pause for reflection”, which “will be delivered by representatives from a wide variety of civic and community interests, including faith and belief groups, civic institutions and community and voluntary sector organisations”. Only after this will the meeting begin.

To some there will be no significant difference between prayer *during* the commencement of the council meeting and the “pause for reflection” *before* it begins, but the change is intended to push out any official acknowledgement of God from the business of the Council.

The Lord Provost has declared, “Scotland’s capital is a place of tolerance, fairness and diversity and I am more than proud to stand as first citizen in such a forward-looking city”. The Council has reason to be ashamed rather than proud because of the backward step it has taken. They may think they are giving God a place (albeit a peripheral one) but they are in fact deliberately dismissing Him from their proceedings, officially distancing themselves from Him. How like those who say to God: “Depart from us; for we desire not the knowledge of Thy ways”, and whose question is, “What is the Almighty, that we should serve Him? And what profit should we have, if we pray unto Him? (Job 21:14,15).

May our councils throughout the country be brought to heed the word that was given to another in authority, “The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you” (2 Chr 15:2). NMR

St George’s Tron Leaves the Church of Scotland

On June 11, the congregation of St George’s Tron in Glasgow voted to leave the Church of Scotland as a consequence of General Assembly decisions favouring the admission of homosexual ministers. The congregation is said to number more than 500 people. The future of the building, of the debt owed by the congregation to the Church of Scotland building fund, and of the funds “illegally withheld” by the congregation over the last few years remain to be decided. Trinity Church in Aberdeen – whose members formerly attended High Hilton Church of Scotland – has now joined the International Presbyterian Church, and it could be that St George’s Tron will follow. The International Presbyterian Church was founded in 1954 by Francis Schaeffer. It appears to be generally orthodox in doctrine but we doubt that it holds the Establishment Principle. It also appears to be unsympathetic to the Authorised Version of the Bible. DWBS

Evangelical Presbyterian Church of England and Wales

The Evangelical Presbyterian Church of England and Wales is marking 25 years of existence. It now has 13 UK congregations with 13 ministers, and another congregation and minister in Sweden. The denomination is relatively conservative, and has taken a strong stand against abortion and homosexual marriage. It has numerous links with American Presbyterianism but has not yielded to that craze for “Americanisation” which has been wreaking such havoc in the Free Church of Scotland. Pictures in the denominational prayer-letter show that very few of the women wear a head-covering in public worship. We do query the prayer-letter’s wisdom in mentioning by name people who have recently shown spiritual concern; at the very least, it could lead to embarrassment for those concerned. DWBS

Protestant View

Rome’s Dominion Diminished in Ireland

Hardly any country has been so devoted to Roman Catholicism as Ireland has been for centuries. That devotion has been severely tested in recent decades, with the result, states *The Belfast Telegraph*, that most “Catholics

in the Republic of Ireland do not go to weekly mass, and crucial beliefs of the faith are not believed. Less than a third (31%) attend mass at least once a week . . . [and] when it comes to the Church's teachings, many Catholics do not subscribe to key tenets such as transubstantiation." Especially surprising is the report that almost two-thirds of Roman Catholics in the Republic believe that the bread and wine, after being blessed during mass, do not become the body and blood of Christ, but only represent them. Another indicator of the decline is that only 4% of Roman Catholics intend to be present at the fiftieth Eucharistic Congress in Dublin (in 1932, for example, more than a quarter of the population attended).

The decline is largely due, of course, to the abuse scandal in the Roman Catholic Church – a scandal that is still very much alive. In the last year alone, says *The Belfast Telegraph*, “more than 230 allegations of clerical abuse have been made to the Catholic Church watchdog” in Ireland, (the National Board for Safeguarding Children in the Catholic Church).

We should pray that those in Ireland whose bondage to Rome has been, or is being broken, be brought to know the full, blessed freedom offered by Christ. “Ye shall know the truth, and the truth shall make you free. . . . If the Son therefore shall make you free, ye shall be free indeed” (Jn 8:36;32). *NMR*

Church Information

Rev P Mzamo

On July 7, after some years of failing health, Mr Mzamo passed away to, we believe, his eternal rest. He was ordained in 1957 and had a long ministry in Mbumba. We would offer our sympathy to his family. May the Lord raise up many others to take up the work of those whose ministry in Zimbabwe is now ended.

Meetings of Presbytery (DV)

Australia & New Zealand: At Sydney, on Friday, August 31, at 9.30 am.

Western: At Lochcarron, on Tuesday, September 4, at 11 am.

Southern: At Glasgow, on Tuesday, September 25, at 3 pm.

Northern: At Dingwall, on Tuesday, October 16, at 2 pm.

Outer Isles: At Stornoway, on Tuesday, October 23, at 11 am.

Jewish and Foreign Missions Fund

By appointment of Synod, the second of the year's two special collections for the Jewish and Foreign Missions Fund is to be taken in congregations during August.

W Campbell, General Treasurer

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breascelte:** no services meantime.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achany Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Manse tel: 0131 447 1920. Contact Mr I R MacLeod; tel: 0131 334 4057.
- Farr** (by Daviot): Sabbath 12 noon (other than second and fourth Sabbaths of month), 6 pm. Thursday 7.30 pm. **Tomatin:** second Sabbath 12 noon. **Stratherrick:** fourth Sabbath 12 noon. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathy:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ; tel: 01463 712872.
- 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. Contact Mr A MacPherson; tel: 01569 760370.
- 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 9HY; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis):** **Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE; tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Sandbach and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 2 Emerald Drive, Sandbach, Cheshire, CW11 4ND. Tel: 01270 761673. Manse tel: 01282 851782.
- Broadstairs:** Sabbath 11 am, 5 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peter's Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St. E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 7.30 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.

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; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765. Tel. 02 9627 3408; e-mail:sydneypfchurch@aapt.net.au.

New Zealand

Auckland: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Rev J D Smith, 9 Pedlar Place, Conifer Grove, Auckland. Tel:09 282 4195.

Gisborne: 463a Childers Road. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact: Dr G Cramp. Tel: 02 7454 2722.

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7.30 pm. Contact: Mr Dick Vermeulen. Tel: 075443677.

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

Singapore

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

Ukraine

Odessa: 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, e-mail: skhumalo.byo@gmail.com.

Ingwenya: Church and Secondary School. Rev A B MacLean. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo.

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

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

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

Kenya

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

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