

The Free Presbyterian Magazine

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

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

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Moderator of Synod: Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH.

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

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

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

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

Clerks to Presbyteries:

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

Southern: Rev R MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.

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

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

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

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

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

Residential Care Homes:

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

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

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

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

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Communions

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

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

March: First Sabbath: Lame, 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, Shildaig; **Third:** Lochcarron, Uig; **Fourth:** Bulawayo, Gairloch, Inverness, Raasay.

July: First Sabbath: Beauly; **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, Lame, 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:** Gisborne, London; **Fourth:** Edinburgh, Uig, Mbuma.

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

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

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A Day of Reckoning

Britain's Prime Minister David Cameron warned his party conference in October that the country faces "an hour of reckoning". He was thinking of "a global race" for economic success, in which other countries may achieve greater prosperity to such an extent that the United Kingdom would be left lagging behind. He was using his warning to encourage his followers to continue their support for his economic policies. But did anyone think of an hour of reckoning that lies before us all? We must all die; we must all pass into the presence of God. And we must be sent either to heaven or to hell – according to how we have lived in this world.

Beyond that there will be a universal day of reckoning, the day of judgement, "for we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor 5:10). When we appear before the great Judge, evidence will be led which will demonstrate clearly what kind of people we were – righteous or unrighteous. And that evidence will be perfectly accurate; it will be impossible to refute it. It will include every secret thing – what nobody else saw – and among these secret things will be our thoughts. But the most vital question will be: Did we obey the call to repent and believe the gospel? In other words: Did we turn from the love of sin and begin to live in the fear of God? And did we, recognising ourselves as sinners, look away from every possibility of obtaining salvation through our own works, to trust in Christ Jesus alone as the One whom God the Father sent to be the Saviour of the world?

The lives of those who have attained to government positions will be examined, in particular, as to what they did to promote the true religion. Yet the sad fact is that those leading the main political parties in the UK, and also in Scotland, are instead undermining religion and morality. There is the proposal to redefine marriage to allow the union of two men or two women, although God has said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:24). God has thus said, for all time, that marriage is between one man and one woman;

this definition of marriage ought not to be challenged. Indeed it cannot be challenged without sin. It certainly cannot be changed.

To attempt to change it is to treat the Scriptures as irrelevant. (It should be acknowledged that David Cameron, alone among the leaders of the three main UK parties, is not a professed atheist; he does attend church sometimes.) If the Scriptures are considered irrelevant in this and other areas of life, religion is indeed being undermined. And, unless they repent, all who have been engaged in this sinful work will be condemned for it on the great day of reckoning when the world will come to an end.

We are all under obligation to live to the glory of God; to do so ought to be, as the *Shorter Catechism* reminds us, our chief purpose in life. Those especially who are prominent in public life should be concerned to live to God's glory. They should feel a responsibility, not only to match the average morality of the people they represent, but to be exemplary in their behaviour.

Of course, like everyone else, they have a duty to believe on the Lord Jesus Christ. Indeed Thomas Brooks states that "none [are] fit to rule but such that are rich in grace; such a one will be father of his country. What a world of good may a man do with worldly riches in a parish, in a city, in a nation! But that is nothing to the good that a man may do that is rich in grace. O the sins that he may prevent! O the judgements that he may divert! O the favours and blessings that he may draw down upon the heads and hearts of the people! I presume you forget not what a blessing Moses, Joseph, Job, Nehemiah, Mordecai and Daniel proved to the people among whom they lived; and these were all rich in grace."¹ In other words, they sought to live to the glory of God. By His grace, they did so in a very clear way.

Today Britain is very far from living to God's glory, and it is altogether unlikely that an ungodly nation would elect a body of legislators who would stand out as rich in grace. Yet, whether a country's rulers are godly or ungodly, they remain under the authority of God and have a responsibility to promote His glory by passing laws that are consistent with *His* law.

They have no right to tear up statutes that more or less reflected the Ten Commandments, though that is what has been taking place over many decades in connection with Sabbath legislation – most recently by relaxing the number of hours during which major stores could trade on Sabbaths in England and Wales during the period of the Olympic Games. Every alteration of legislation in a sinful direction is serious, but more serious still is the general ungodliness that has – particularly obviously – permeated the outlook of the last several governments. They have disregarded the general principle which should regulate the activities of every government: to rule to God's glory.

¹*Works*, Banner of Truth reprint, 1980, vol 3, p 170.

Yet we cannot say that Government ministers and MPs are out of line with those whom they represent. A majority of UK citizens may be willing to profess Christianity on a census form but, for the most part, their religion does not extend far beyond that. It is a sad fact that few of them go to church regularly and, in many cases, the services they do attend are thoroughly unscriptural; in particular, there may be a complete absence of biblical teaching about sin and salvation.

What we see generally, as we look around us, is the sheer godlessness of society; we must conclude that the Lord is saying today that the “people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jer 2:13). People do not think of God as the source of blessing in every area of life; they do not consider that “every good gift and every perfect gift is from above” (Jas 1:17), from God the Creator. They refuse to accept that our greatest need is to have spiritual blessings – to be reconciled to God, to have a living faith in Christ Jesus, to be sincerely holy and to be prepared for eternity.

Rather, their idea of what is good is to “eat, drink, and be merry”, and they seek these things in broken cisterns – from which everything leaks out. People are looking for increasing affluence – economic growth – but, apart from God’s blessing, it would be unlikely to bring more happiness with it. Whatever happiness there may be in a life lived apart from God, it must inevitably be temporary. True, lasting blessedness, both for time and for eternity can only come from God, for the sake of Christ. May that be powerfully brought home to the consciousness of this generation!

What are God’s people to do in view of the prevailing spiritual desolation? Their first duty is to repent of their personal sins: their carelessness, the weakness of their faith, their lack of prayer and their forgetfulness of the glory of God.

Second, they are to pray. And they are particularly directed to pray “for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Tim 2:2). Which means that, in whatever country they may live, they are to pray that their rulers would maintain order in society, including freedom to worship God. His people are, of course, to ask the Most High to bless their rulers spiritually, so that they would follow Christ and, indeed, become rich in grace. Likewise they must pray that the gospel would be spread throughout the various nations of the world and that the Holy Spirit would powerfully apply it to many souls. Thus, and only thus, will both rulers and ruled be able to live to God’s glory and be prepared for that solemn day of reckoning which lies before us all.

The Work of the Spirit of Christ (2)¹

A Sermon by *William Nixon*

Acts 2:16,17. *But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh . . .*

4. In fuller explanation of our subject, let us notice under another, though not altogether distinct, head: the nature and manner of **the work of the Spirit now going on in the Church and in the world.**

(1.) *His miraculous gifts have long ceased.* They served their purpose at the start of the gospel dispensation by attesting the authority of those whom the Lord used to establish it, and by directing the attention of the world to its claims; and so they soon ceased. Indeed, surprising events may sometimes still occur in connection with the work of the Spirit. But outward effects are accidental accompaniments, not essential characteristics, of such a work. And the less it is mixed up with such outward accompaniments, the more likely it is to be genuine, solid, extensive and enduring. It was not in the whirlwind or in the earthquake, but in the still, small voice that the Lord made Himself known to His prophets of old. And the Lord Jesus has told us that the kingdom of God does not come with observation, but is within His people, a kingdom of righteousness and peace and joy in the Holy Ghost.

(2.) In setting up the kingdom of Christ in men, the Spirit acts upon them, in what we have described [1] as His common operations, and [2] as His saving grace.

[1.] The Spirit acts upon men in His *common operations* – that is to say, in His providential government, He brings them into contact with the outward ordinances of His Word; He then so presents the Word to them, and so causes them to realise its truth, as to render them inexcusable if they quench their convictions and refuse to yield to its power.

[2.] The Spirit follows up these common operations, in the case of all who are enabled to believe unto salvation, by putting forth upon them His saving power. He actually regenerates their moral nature; He creates them anew in Christ unto good works; He quickens them to a new life; He dwells and

¹This is the final section of a sermon taken, with editing, from Nixon's volume, *All and in All: the Relations of Christ as God: Creator and Redeemer*. Nixon (1803-1900) was a minister in Montrose. The first part, published last month, contained three points: (1.) The position of Christ and of His apostles, when this pouring out of the Spirit took place on the Day of Pentecost; (2.) The Spirit came down in His miraculous gifts, in His common operations, and in saving power; (3.) The Spirit's work of saving grace during the patriarchal and Jewish dispensations, and His work throughout the gospel dispensation.

works in them; He makes their very bodies His temples; He implants and cherishes in their hearts all holy affections; He guides and supports them as they perform their duty, and He thus leads them onward and upward to the land of uprightness.

(3.) As to the way in which He savingly works on the minds and hearts of men, the following things are to be remembered:

[1.] The Spirit gives no new revelations to the minds of believers apart from, or in addition to, those that are contained in the Bible. The Quakers held, and some of them still hold, that such revelations are granted. And the same opinion is taken up and acted on, especially in times of religious excitement, by some who are in ill-instructed, perverse, or fanatical. This notion of theirs is, however, a mischievous delusion, opening the door to extravagances and disorders which help the kingdom of Satan, and hinder the kingdom of Christ, as effectually as open enmity to religion, or the prevalence of indifference and of spiritual death.

[2.] The reason is that the Spirit accomplishes His saving work in men only through the instrumentality of the Word and the ordinances of God. It was while Peter and the other apostles were preaching the truth contained in Scripture, and pressing it on their hearers, that the Spirit came upon them with power and converted thousands of them unto God. While it is still the same Spirit that regenerates and sanctifies believers, it is by the same Word of truth that they are begotten (Jas 1:18) and sanctified (Jn 17:17). They are chosen to salvation through sanctification of the Spirit and belief of the truth (2 Th 2:13). It is by being built on the foundation of the apostles and prophets that believers are made into an habitation of God through the Spirit (Eph 2:22). It is only from the ordinances, as wells of salvation, that anyone can draw the living and life-giving water of the Spirit (Is 12:3). God puts His Spirit in His people, and so causes them to walk in His statutes, and to keep His judgments, and do them.

[3.] The presence and power of the Spirit, in those in whom He is accomplishing a saving change, are to be ascertained only by the effects of His grace. They do not themselves know, and they cannot enable others to know, His presence, His indwelling and His work by Him appearing in any visions they can see with their bodily eyes, or by Him uttering any sounds they can hear with their bodily ears, or by Him assuming any material form with which they can come into bodily contact, or by Him making any direct manifestation of Himself to their imagination, apart from all revelation of the truth in the Word of God.

On the contrary, the Spirit operates upon them only in and through the truth revealed and recorded. "The wind bloweth where it listeth, and thou

hearest the sound thereof; but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.” It is in the effects produced in their hearts and lives that anyone can have credible evidence of having become the subject of the Spirit’s saving work. Let them be convinced of sin, righteousness and judgement. Let them find the Scriptures made profitable to them for doctrine, for reproof, for correction, and for instruction in righteousness, and, as men of God, they will become thoroughly furnished unto all good works. And let them be inclined to walk in all the commandments of the Lord blameless and endeavour to do so. Then, in that case, they assuredly have the only evidence that can be possessed, and all the evidence needful to satisfy them, that the saving work of the Spirit has been begun within them and is being carried on.

5. Practical remarks. (1.) In its important practical bearings, this subject enters into everything connected with our faith and duty, our privileges and practice, our interests and hopes. For, while Christ has purchased redemption, He has placed us under the ministration of the Spirit, so that He may apply redemption to our souls. It is not enough for us that Christ has satisfied divine justice for our offences and opened up the way for the return of the guiltiest to God. It is not enough that He presses on our acceptance the offers of salvation and establishes and upholds among us the ordinances through which the blessings of salvation are conveyed.

One thing more is indispensable if we are actually to experience and enjoy redemption: it must be applied to our souls by the Holy Spirit. This is the great work which is going on in the world, under the dealings of divine providence and the dispensations of divine grace. Thus the amount of good which we have received from the gospel is exactly measured by the extent to which the Spirit has sanctified our nature. But if we do not have the Spirit – whatever our religious professions, attainments, or exertions may be – we still have in us that carnal mind which is enmity against God.

(2.) Ordinances serve no saving purpose except as the Holy Spirit is in them and operating through them on those who make use of them. The Bible remains to its readers a sealed book, except as the Spirit opens their eyes to behold its wonders. The Sabbath is a weariness to all, except to those who are in the Spirit on the Lord’s Day. The preaching of Christ, and Him crucified, is a stumbling block or foolishness to all, except to those to whom the Spirit renders it the power of God and the wisdom of God for their salvation. The offering of prayer is fruitless as to any saving effects, except as the Spirit helps the infirmities of the suppliants and intercedes within them, while Christ is interceding for them and the Hearer of prayer satisfies the desires thus divinely created in their souls.

The fellowship of saints is without comfort except as the Spirit of Christ is with their spirits, to convey His refreshing influence from heart to heart through acts of brotherly communion. Baptism with water does no good spiritually to those who receive it, except as they are baptized with the Holy Ghost, and so buried with Christ and dead to sin, and raised with Christ to walk in newness of life. And the Lord's Supper itself, with all its impressive representations, is a useless or even injurious formality, destitute of all spiritual meaning and benefit to those who receive it, except as the Lord Jesus, working in them by His Spirit, makes Himself known to them in the breaking of bread and causes their hearts to burn within them with holy desires and the blessed experience of His love.

(3.) Christ Himself and the benefits of His purchase do not become ours, except as they are conveyed to us by His Spirit. To natural men He appears to be without form or comeliness, and the treasures of wisdom and grace that are in Him are hidden from their eyes until the Spirit takes of the things that are Christ's and shows them to their minds – and until they thus begin to see His glory and receive out of His fulness.

When any are enabled to draw nigh to God as sin-pardoning and gracious, it is because through Christ they have access by one Spirit unto the Father. When any are brought into His family, and partake of the privileges and hopes of His children, it is because the Spirit is in them as the Spirit of adoption, crying, Abba Father. When any are renewed in the whole man after the image of God, and die to sin and live to righteousness, this change is accomplished “through sanctification of the Spirit” and because their bodies have become temples of the Holy Ghost. When any make their light to shine before men, it is because the Spirit of God writes His law on the fleshly tables of their hearts, and thus turns them into living epistles of Christ which all men can know and read (2 Cor 3:2). When any come to know the love of Christ, and to be filled with all the fulness of God, it is by their being strengthened with all might by His Spirit in their inner man (Eph 3:16).

The holy satisfaction found by believers in the ordinances and service of Christ is joy in the Holy Ghost. In the anticipations of heaven that gladden them, the Holy Spirit is sealing them to the day of redemption and proving to be, within them, the earnest of their inheritance.

(4.) Believers are also dependent on the Spirit to enable them to cherish and exercise the gracious affections, to perform the actions and to pursue the course of new creatures in Christ. While their life comes from knowing God and Jesus Christ, it is the Spirit alone who can guide them into all truth, who can glorify Christ by taking the things that are His and showing them to their minds, and who can, by His anointing, teach them all things. Christians are

to look to Jesus, and lean and live on Him by faith. But this faith is the gift of God, for it is a fruit of the Spirit in all who have it.

Believers are to look on Him whom they have pierced and be in bitterness for sin, but this repentance flows only from the Spirit of grace and supplication when He is poured out upon them. We are to love God, but the love of God can only be shed abroad in our hearts by the Holy Ghost. Brethren in Christ are to love each other; but it is only when they obey the truth through the Spirit that they love one another with a pure heart fervently. Children of God are to walk circumspectly; but they walk thus only when filled with the Spirit (Eph 5:18). They are to walk in the way to heaven, but it is only the good Spirit of God that leads them to the land of uprightness (Ps 143:10).

(5.) As the whole work of carrying forward redemption to its practical saving results in the salvation of sinners is thus in the hands of the Holy Spirit, it is well to remember that He is both able and willing to perform it.

[1.] He is *able* to do it. For He is the eternal Spirit from whom we cannot go. He searches all things and is full of wisdom, power and goodness. By His creative energy all things were at first made; by His all-pervading presence and agency they are preserved and governed. He formed the human nature of Jesus in His virgin mother, endowed it with all possible perfection, sustained Him in offering Himself as a sacrifice for sin, and then raised Him from the dead. And He is now, in fact, the sum of all the gifts which the Lord Jesus is dispensing to men from His exalted throne.

[2.] And the Spirit is as *willing* as He is able to perform His divine work in our salvation. For He is the Spirit of goodness, grace and love, who moves up and down in the world and enters every heart that, by divine grace, is opened to receive Him. He dwells and works in all believers, quickening, leading, sanctifying, strengthening and comforting them, until He conducts them to heaven, full of His own light and holiness and joy.

We dishonour [God] much when we expect little things from Him; and I believe we often receive a small blessing because our expectations are small – wholly unsuitable to Him with whom we have to do. May the Holy Spirit enable us to think honourably of Him, and act honourably towards Him in all our dealings with Him. We sin more than we are apt to imagine by our narrow views and contracted thoughts of Him and by our unworthy expectations from Him

Grace never seeks peace and comfort but in the way of holiness, and never thinks it costs too much if it can by any means be obtained.

Divine truths are one consistent whole; none of them can be spared without disfiguring the beauty and symmetry of the whole system and injuring our own souls and the souls of others.

Thomas Charles

Timothy¹

James Buchanan

Scripture shows that, while many are converted after a long course of carelessness and sin, others are trained up for God from their earliest years and sanctified even from the womb. The experience of these two classes must necessarily be widely different – while, in whatever is essential to regeneration, it must be substantially the same in all.

All men are by nature fallen and depraved; that which is “born of the flesh is flesh,” and “the carnal mind is” in every instance “enmity against God”; so a new spiritual birth is universally and indispensably necessary in order to a new spiritual life. It must be said of everyone alive, even of those whose natural disposition is gentle and who have been well brought up, that unless he is “born again, he cannot see the kingdom of God”. Whenever and however that change occurs, it is substantially the same in all; it implies the enlightening, convincing, renewing and sanctifying work of the Spirit, by which the natural blindness is removed and the natural enmity subdued. Thus the natural man becomes a new creature in all his views and feelings, his desires and affections, his aims, habits and hopes.

We greatly err if we suppose that, in any one case, a good natural temperament or a sound religious education can of themselves introduce a fallen being into the spiritual kingdom of God, or supersede the grace and the agency of the Holy Spirit. That is spirit, and that only, which is born of the Spirit; and every soul that is really converted must have that experience which is common to all true believers, which consists in conviction of sin, an apprehension of the mercy of God in Christ, a cordial compliance with the gospel call, and a course of conflict with its own corruptions.

But while some such change must be wrought on everyone at the time of conversion, it may be brought about in a variety of ways – which will occasion great diversity in the experience of different believers. Some, for instance, are permitted to grow up without any religious teaching. They lack the inestimable privilege of a father’s counsel and a mother’s prayers, and are surrounded instead with the noxious influences of a family where there is no fear of God, no form of religion, and whose example is fitted to corrupt. Thus neglected in early life, and inured to vice from their earliest years, they go forth into the world.

They are not only unprepared to resist, but predisposed to comply with, its temptations and follow the bent of their own evil passions. Falling in with

¹Reprinted with editing, from the “Illustrative Cases of Conversion” in *The Office and Work of the Holy Spirit*. It is based on 2 Timothy 3.14,15.

the current of evil society, they may remain for years utterly careless of their souls, of God and of eternity. They may be allowed to go to great lengths in wickedness till, by some happening in providence or by an awakening sermon or even by the remorseful restlessness of their consciences, they are brought under serious concern and led to inquire, "What must I do to be saved?" The case of such persons is illustrated by the experience of the dying thief and of the Philippian jailer, who had both been careless, and one of them had been utterly wicked, till they were awakened by their awful circumstances, were convinced, and converted to God.

While such cases do occur, and are sufficient to show that God's grace is alike free and sovereign, able to soften the hardest heart and to save even at the eleventh hour, there are others whose experience is widely different. They are the children of religious parents; they have enjoyed the inestimable advantages of Christian instruction and the still more precious privilege of growing up in a family where every influence is favourable to their moral culture, where example is combined with precept and the tenderest affection with paternal authority, and the family meet to read God's Word, to sing His praise and to unite in prayer.

By such means, many grow up well-instructed in the truths of the gospel, impressed with a feeling of reverence for religious worship. They become amiable in their ways, and are preserved from the grosser sins of the world; and in not a few of them the precious seed sown in early life takes root in the heart and grows up so gradually and imperceptibly that they may not be conscious, at any time, of a great or sudden change, such as was experienced by the dying thief and the jailer. Yet the work of grace really is begun and will be carried on to perfection. In such cases, it is manifest that we are not to expect precisely the same course of experience as is found in those who, after a life of sin, are suddenly awakened and changed. Of this class we have selected the case of Timothy as a very interesting and instructive example.

The account which is given of this eminent and devoted servant of God shows that his first serious impressions were derived from his religious education in early life, and from the pious care and example he saw at home. The apostle tells us that from a child he had "known the holy Scriptures", referring to his early instruction in the truths of the Old Testament, to which he had access through the care of his pious mother, a Jewess, although his father was a Greek. He is thus brought to our notice: "Then came Paul to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed; but his father was a Greek".

That she was a woman of sincere piety is of much more importance than

her mere profession. And the same piety characterised other members of her family. When the Apostle wrote to Timothy as his “dearly beloved son”, he says, “I thank God when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also”. Here is a beautiful example of family piety: the aged grandmother cherishing an unfeigned faith in the promise which God had given to the fathers and waiting for the consolation of Israel; the mother cherishing the same hope and gladly embracing the gospel when it was proclaimed to her, for she was not only a Jewish but a Christian believer. And there was the young man, taught from his earliest years to know the Scriptures, which were able to make him wise unto salvation. He became, under Paul’s ministry, a disciple in the school of Christ, and afterwards an eminent, zealous and devoted minister of the everlasting gospel.

Being connected with a Greek by marriage, the pious Jewess had not, it would seem, insisted on the circumcision of her child, but she was attentive to his religious training, instructing him in God’s truth. And most amply was her motherly care repaid, when this child of many prayers became the companion of an apostle and the honoured instrument of founding many churches and winning many souls to Christ. The details of his experience are not recorded; but from the incidental intimations which are given in the course of the two epistles which were addressed to him, we may gather that his experience corresponded in substance with that of every other child of God. He must have been convinced of sin, so as to feel his need of a Saviour; he must have been enlightened in the knowledge of Christ, so as to perceive His all-sufficiency and suitability; and he must have personally closed with Christ, receiving him as his Prophet to teach him, as his Priest to reconcile him, and as his Lord to govern him.

All this is implied in Timothy’s profession as a Christian, and especially as a Christian evangelist, since nothing short of this could have sufficed either for his own salvation or for the work of the ministry. And what secret conflicts, what inward struggles he endured, educated as he had been by pious parents, and instructed too by an inspired apostle, is sufficiently shown by Paul’s exhortation: “Fight the good fight of faith, lay hold on eternal life”; “Hold fast the form of sound words which thou hast heard of me”; “Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus”.

Saving faith . . . is the due receiving of Christ offered in the gospel, consenting to take Him upon His own terms.

John Flavel

Christianity in New South Wales 1800-30

2. Further Developments¹

Calvin MacKenzie

Prior to the 1820s it was accepted that the Anglican Church was the established Church in Australia. Roman Catholic convicts were expected to attend Protestant services and have all baptisms, marriages and funerals performed within the Church of England tradition. Several Irish priests had been transported to NSW as convicts, primarily for their involvement in the 1798 rebellion against British rule. One of these men was James Dixon, who arrived in Sydney in January 1800. Keen not to stir up anti-British feelings within the Irish population, the then Governor King agreed to Dixon's conditional emancipation and permitted him to conduct mass and to minister to Roman Catholics in the colony. By this time there were 2086 Irish convicts, nearly all Roman Catholics – a substantial proportion of the population of New South Wales. This was cause for concern to Samuel Marsden, who held the view that they represented “the lowest class of the Irish Nation, who are the most wild, ignorant and savage race that were ever favoured with the light of civilisation . . . extremely superstitious, artful and treacherous”.²

The first Roman Catholic mass was celebrated in Sydney on 15 May 1803. According to Governor King's regulations, Dixon was then to travel to Parramatta and the Hawkesbury every other week. These regulations articulated the strict behaviour required of the priest; among other things he was to see that the congregation return to their respective homes straight after the proceedings. To ensure this, police were stationed around the area where the mass was being conducted.

The rebellion on the evening of 4 March 1804, a Sabbath, at Vinegar Hill (situated opposite the Rouse Hill shopping centre just 9 kilometres from our Sydney church, in Riverstone) of the predominantly Roman Catholic Irish “croppies” led by Phillip Cunningham and William Johnston³, vindicated in Marsden's mind his opposition to the release of Father James Dixon and the tolerance shown to Roman Catholicism by Governor King 12 months previously. The rebellion was put down by Major George Johnston with 29 of the

¹The first section was printed last month: “Insurmountable Difficulties – in the Absence of Faith”.

²Samuel Marsden, *A Few Observations on the Toleration of the Catholic Religion in New South Wales*, ML MS 118 (1807), pp 1,2,3,14, quoted in Yarwood, *Samuel Marsden the Great Survivor*.

³Cunningham was a veteran of the 1798 conflict in Ireland and the mutiny of the convict transport ship *Ann*.

NSW Corps, who were force-marched from Sydney, and with the assistance of about 47 armed, civilian militia. Fifteen rebels were killed and a further nine were hung for their part in the rebellion. Two hundred and thirty-three rioters had apparently been involved, according to the *Sydney Gazette* of the day. As a consequence, Dixon's salary was suspended and the public masses discontinued. Marsden remained utterly opposed to Roman Catholicism, believing that toleration would only lead to further political subversion, for schemes of revenge for transportation – as a consequence of the uprisings, in the late eighteenth century, against British rule – were hatched with the covert assistance of the priests.

Roman Catholics continued to meet for prayers when there was no priest in the colony. Services were held in private houses, such as James Dempsey's house in Kent Street, which had a converted chapel room. When the French ship *Uranie* arrived in port in 1819 with a Roman Catholic chaplain on board, local Roman Catholics rushed to him with requests for marriage and baptism according to their rites.

In 1820, Irish priests Philip Connolly and John Joseph Therry arrived in NSW authorised to minister to Roman Catholics; however, there were limitations on what they could do. According to Governor Macquarie's instructions, the priests were allowed to baptize and marry Roman Catholics, but they were not allowed to proselytise Protestants or agree to marry couples where one of them was Protestant.

The Erastian⁴ Church of England had worked with the state since 1788 to maintain order and organise education; however, with the appearance of other denominations, the influence of the Anglican Church began to diminish. This shift in power and influence created tension between the different denominations and between church and government. Both Brisbane (Governor 1821-1825) and Darling (Governor 1825-1835) were sympathetic to the Roman Catholic and Wesleyan churches that provided support to free settlers and convicts. However, it was not until 1836 that Darling's successor, Richard Bourke, showed practical sympathy for the role of other denominations through the *Church Act* of 1836, which provided financial assistance to denominations other than Anglican.⁵ In this Act; drafted by the reformist Attorney General, John Plunkett, the Church of England lost its legal privileges in the Colony of New South Wales. The Act established legal equality for Anglicans, Roman Catholics and Presbyterians and was later extended to include Methodists.⁶

⁴Erastian – believing that the state has authority over the church in ecclesiastical matters.

⁵http://www.sl.nsw.gov.au/discover_collections/history_nation/religion/index.html.

⁶*Australian Dictionary of Biography*, <http://adbonline.anu.edu.au/biogs/A020299b.htm>.

The first Methodist ministers appeared in NSW in 1816 with the arrival of Samuel Leigh, followed by Walter Lawry, in 1818 – although some would argue that Richard Johnson was more “Methodist” (in the Calvinistic tradition) than he was Church of England. The itinerant nature of the Methodist preaching circuit and the introduction of a lay ministry meant that Christian teaching (in a broad sense) was brought to a wider audience than the Anglican Chaplains had been able to reach regularly hitherto. It would seem the theology of these early Methodist preachers was Wesleyan and Arminian rather than in the tradition of the Calvinistic George Whitefield. Samuel Leigh preached in NSW for 13 years, in two periods separated by 12 months in England, during which he married.

It was a distinguishing feature of the early Methodist preachers that, unlike the Anglicans, they did not wish to become comfortable settlers, but were content with a missionary approach. Samuel Leigh’s preaching circuit extended to 240 km (150 miles) which he covered on horseback every ten days. Fourteen preaching stations and six classes demanded his attention – three being in Sydney, one in Parramatta, one at Windsor and one at Castle-reagh. Iain Murray, in his excellent book, *Australian Christian Life from 1788*, informs us that there were 14 missionaries, 736 communicants and 1000 children in schools when Samuel Leigh finally left the Southern hemisphere in 1831.⁷

The first Presbyterian minister in Sydney, John Dunmore Lang, arrived in May 1823. Born on 25 August 1799 at Greenock, Scotland, he was educated at the Largs parish school and the University of Glasgow, winning many scholarships and prizes and graduating MA in 1820. He later remembered the divinity professor, Stevenson Macgill, as his most influential teacher, but was perhaps even more impressed by Thomas Chalmers, then minister of the Tron Church in Glasgow. Lang was brought up within the Evangelical tradition which was beginning to challenge the prevailing moderatism within the Church of Scotland. He was licensed to preach the gospel by the Presbytery of Irvine in 1820 but, having an “Evangelical aversion” to the common system of lay patronage, considered emigrating overseas. After being assured by his younger brother, who was already resident in Sydney, that a suitable field of labour awaited him there, he sailed for Australia in 1822, arriving in May 1823.⁸

In 1802, a small group of immigrants settled in the Hawkesbury region of

⁷I H Murray, *Australian Christian Life from 1788*, Banner of Truth, 1988, p 49. He has provided much interesting information concerning Samuel Leigh.

⁸Ken Inglis, *Australian Colonists*, Melbourne, 1974, p 24. (It should also be noted that the Presbyterian minister Archibald Macarthur had settled in Hobart Town in December 1822.)

Portland Head, not very far from Windsor. The party consisted of seven couples and two single men mostly from the Scottish/English border. Having emigrated to NSW, arriving on June 13, they set about developing and farming the 100 acres of land that had been guaranteed to each of them. They gathered for worship in Ebenezer under the guidance of Presbyterian elder James Mein in the shade of a eucalypt tree, part of which still survives today. These families came from Church of England, Presbyterian, Congregationalist, Calvinist and even Roman Catholic backgrounds. In 1809, these people opened the stone church they had built for worship, and it remains today the oldest church building in Australia and the first to have been built purely by voluntary contributions.

It is believed the itinerant Methodist Samuel Leigh was the first ordained minister to preach in Ebenezer Church, although J D Lang visited them in 1824, and again on August 1 that year, when he conducted the first Presbyterian communion service to be held in Australia. In his memoirs, Lang said about that first communion service: “There were 20 communicants on the occasion; and considering the very peculiar circumstances in which the ordinance was administered, in the little church on the banks of the noble river and on the edges of the interminable Australian forest, after so long an interval from their leaving the mother country . . . it was the most solemn and deeply interesting service in which I was ever engaged”.⁹

The Punishment of Sin¹

Johannes VanderKemp

Man sins chiefly with his soul, and therefore his soul also is attacked with the most grievous spiritual judgements. (1.) God smites the soul with blindness and darkness of understanding. Man is by nature spiritually blind; yet he still has some natural knowledge of divine things. But even what he still has is justly taken away from him (Mt 13:12). His foolish heart is still more darkened (Rom 2:21), and so he deceives himself. He says, “I am rich and increased with goods”, and he knows not that he is “wretched, and miserable, and poor, and blind, and naked” (Rev 3:17). God, who it is most important for him to know, is hidden from him: the gospel of salvation is hidden from him (2 Cor 4:3), and God sends him a strong delusion, so that he believes a lie (2 Th 2:11).

⁹Rev Alan Russell & Ted Brill, *The History of Ebenezer*, 1977, pp 1-4.

¹Taken, with editing from VanderKemp’s sermons on the *Heidelberg Catechism*. VanderKemp (1664-1718) was an eminent minister in Dirksland in The Netherlands.

(2.) To this is added hardness of heart, so that he becomes like a stone, impenitent and without feeling. Before this he could sometimes relent on account of his sins and be afraid of destruction. But God is greatly displeased with him; He allows his heart to wax gross, makes his ears heavy, and shuts his eyes, lest he should see with his eyes, and hear with his ears, and understand with his heart, and convert, and be healed (Is 6:9,10).

(3.) God also abandons him to the thralldom of his sins, so that "his own iniquities" take him, and he shall be "holden with the cords of his sins" (Prov 5:22). The Lord lets his lusts loose on him, which seize him and drive him forward, and so he is given "over to a reprobate mind, to do those things which are not convenient" (Rom 1:28).

(4.) He is also punished by God with the overlording of Satan. The god of this world blinds his mind, so that the light of the gospel does not shine unto him (2 Cor 4:4). That powerful ruler drives him from sin to sin, who "worketh in the children of disobedience" (Eph 2:2,3), and takes him captive in his snare at his will (2 Tim 2:26); Satan will sometimes terrify him, as he did Saul (1 Sam 16:14).

(5.) God's spiritual judgement sometimes proceeds so far with the sinner that He gives him up to a restless conscience, which torments him continually. It will upbraid him constantly for his improper conduct, present God to him with terror as a righteous judge, and even in laughter afflict his heart with sorrow. And that gnawing worm may cause him, with Judas, to choose even strangling (Mt 27:5).

But what danger there would be if the sinner were punished only in this life; then his end would draw near, and after death he would not suffer any more. But what must cause him to cry out for grief of heart is that God will plague him for ever with the punishment of eternal fire (Jude 7), with "the damnation of hell" (Mt 23:33).

By this (1) he will be deprived of all that was honourable, pleasant and profitable to him in this life, and did in some measure moderate his distress. He may not have a moistened finger to cool his tongue, and only a painful remembrance of the good things which he received in his lifetime will remain with him, to afflict him grievously (Lk 16:24,25). What will distress him most is that he will be excluded from the enjoyment of the blessed God, for he "will be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Th 1:9). He is now indeed alienated from the life of God, but he does not know God or the happiness of communion with Him, and he does not concern himself with these things. Therefore his separation from God does not grieve him, or he flatters himself with a vain hope that God will yet be favourable to him. But when a dreadful eternity

shall surprise him, he will then know, with anguish of soul, what God is, what it is to enjoy Him, and what it is to be separated from Him. How his vain hope will leave him to the greatest distress, without any relief!

(2) He will not only miss all that is good, but he will also be subjected to a painful feeling of all that is evil, for (a) God will not meet him as a man (Is 47:3), but He will “stir up all His wrath” (Ps 78:38), and cause the sinner to drink “the wrath of the Almighty” (Job 21:20). If a man cannot endure that his neighbour, whose goodwill he seeks and needs, should behold him in wrath, then how insupportable will the power of God’s anger be to him (Ps 90:11)! The damned will cry out, more than the heathen and Roman persecutors at the opening of the sixth seal, “to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?” (Rev 6:16,17).

(b) The sinner’s conscience will also rage terribly against him, and gnaw and sting him like a worm (Mark 9:44,46,48). It will continually upbraid him with all his iniquities, in their aggravating circumstances, because he has sinned dreadfully against such an exalted Majesty, against so many obligations and faithful warnings, and in such a senseless manner has lost his priceless salvation for a few insignificant trifles.

(c) What will equally afflict him is that he will always persist in sinning – he will, in the most horrible manner curse himself and his neighbour with whom he sinned during his lifetime; indeed he will blaspheme God because of his pains, like the worshippers of the beast when the fifth viol shall be poured out upon his seat (Rev 16:10,11). Sin is now indeed the element of the sinner. But it will then be to him like boiling water to a living fish, although it cannot live out of the water, which is its element.

John Mackillican¹

Rev Donald Beaton

John Mackillican was probably born near Nairn and, after being licensed to preach in 1655, it seems he became chaplain to the Earl of Sutherland. He became minister of Fodderty, in Ross-shire, in 1656. His enemies in the Dingwall Presbytery found his lack of Gaelic a very useful weapon. This did

¹Abridged from *Some Noted Ministers of the Northern Highlands*, which has been republished by Free Presbyterian Publications in paperback (296 pp, £3.50). Other worthies whose lives are recounted include, Lachlan Mackenzie, Hector Macphail, John Kennedy (father and son), Alexander Stewart, Archibald Cook and Charles Calder Macintosh.

not interfere with his fidelity to the truth, nor did it keep back the Lord's blessing on his labours when his opponents, who were probably masters in Gaelic, turned their backs on the truth.

In 1662 he was deprived of his charge by the Privy Council, and in 1663 he was deposed by the Diocesan Synod of Ross. In 1668, John Gordon, the Episcopal successor to Thomas Hog in Kiltearn, made a complaint that his ministry was hindered by his people attending conventicles held by Hog and Mackillican. Accordingly they were imprisoned for some time in Forres. Their imprisonment produced a profound sensation, and people came to see them from all parts of the district. They availed themselves of the opportunity of preaching Christ to their visitors, so they must have enjoyed a fair amount of liberty. The prisoners were at length liberated when the Earl of Tweeddale, without their knowledge, procured an order for their release.

At this time, Moray was blessed with such men as Hog, Mackillican, James Urquhart, Kinloss, and Thomas Ross, Kincardine. Many of the landed proprietors also gave clear evidence that they were born of the Holy Spirit. There were also noble ladies such as the Lady of Kilravock (in some respects the most notable of them all, though she died at the early age of 36) who cast in their lot with the persecuted servants of Christ. Then there was Lilius Dunbar (grandmother of James Calder, minister of Croy) who, in deep sorrow for the loss of her cousin Lady Duffus, was brought to the Saviour through the teaching of Thomas Hog and Thomas Ross.

In her diary she makes the following beautiful reference to her earthly loss and heavenly gain: "For brass I have gotten gold; for a fading flower the noble Plant of Renown, who is the brightness of the Father's glory, the express image of His person; Him from whom death shall not be able to separate me, for He shall be with me when I go through the dark valley, so that I shall fear no evil". To these deeply exercised Christians, and others whose names are not found in books of this world, but are written in the Lamb's Book of Life, the persecuted preachers broke the bread of life, and it was eagerly received.

But the storm that drove Mackillican and others from their parishes was not over, for we find in 1675 that letters of intercommuning² were issued against them. Not long afterwards, he dispensed the Lord's Supper at Obsdale, in Easter Ross. The text of his action sermon was: "Eat, O friends; drink, yea, drink abundantly, O beloved" (Song 5:1). This communion seems to have been an occasion of great spiritual blessing. Wodrow says: "At the last sermon there was a plentiful effusion of the Spirit upon a great many present,

²They were issued in the King's name forbidding people to supply food, drink, shelter, or anything else that might be useful to those thus denounced, or even to speak to them.

and the oldest Christians there declared they had never been witnesses to the like”.³ He further adds: “The people seemed to be in a transport, their souls filled with heaven, and breathing thither, while their bodies were upon the earth”.⁴ The place where the communion was dispensed is marked by a granite stone.

Though Mackillican did not fall into the soldiers’ hands at Obsdale, he was soon afterwards apprehended in the house of Hugh Anderson, Cromarty, who had been one of his assistants at Obsdale. He was cast into the tolbooth of Fortrose.

In his speech of defence before the Provost of Fortrose, he says: “My Lord, I look upon it as a special piece of the providence of Him whose eyes look to and fro through the earth, proving Himself mighty in behalf of them who fear Him, that He hath ordered my lot to fall in your hands, [who is] endued with so much discerning, and who is no stranger in our Israel, but, on the contrary, well acquainted with the controversies of the times, and the cause for which I am apprehended. I bless the Most High, whose I am, and whom I desire to serve in the gospel of His Son, so far as I can search into myself, I find no evil in my heart nor iniquity in my hand against his Majesty’s person or authority, whose I am and to whom I submit in the Lord.

“In testimony whereof, I have given, insofar as could consist with my duty to the Lord and the light and peace of my own conscience, a submission unto and observance of his laws; but for abjured prelacy, and perjured prelates . . . being a seed which the Evil One hath sown while the servants were asleep, and hath produced so much of sin and suffering in this land, I look on myself as obliged before the Lord to refuse, oppose and bear testimony against For this testimony I am willing to go to prison and be judged at Caesar’s tribunal.”⁵

Mackillican was ordered by the Privy Council to be passed from sheriff to sheriff till he should land in the Tolbooth of Edinburgh. However, Sir Hugh Campbell of Cawdor, at that time Sheriff of Nairnshire, instead of handing him over to the Sheriff of Morayshire, kept him as his chaplain. According to the complaint of the Privy Council, he “permitted him to keep conventicles and commit several other disorders, to the disturbance of the peace of the country”. By order of the Privy Council Mackillican was to be brought to

³Mackillican preached from the text: “O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee” (1 Chr 29:18).

⁴Robert Wodrow, *History of the Sufferings of the Church of Scotland*, Glasgow, 1829 reprint, vol 2, p 285.

⁵Wodrow, *History*, vol 2, p 334.

the Tolbooth of Edinburgh. From there he was sent to the Bass Rock to join his friends, Thomas Hog and James Fraser of Brea. This, his first imprisonment in the Bass, lasted for the greater part of three years.

After the Battle of Bothwell Bridge in 1679, Mackillican was freed from the Bass, on finding security to appear before the Council when called, under a penalty of 10 000 merks in Scots money. Sir Hugh Campbell became his surety. Mackillican immediately resumed preaching, and he does not appear to have been molested again until 1682, when the Privy Council was informed that he had “relapsed into his former guilt in keeping conventicles, disorderly baptisms and marriages, to the endangering of the peace of the country where he lives”. He was cited to appear before the Council on 18 January 1683, when he was fined 5000 merks, and sentenced to be imprisoned until he would pay, and find security of another 5000 merks that he would not preach at conventicles.

He remained in the Tolbooth of Edinburgh for about six months, and then was sent for a second time to the Bass Rock. During this period he was subjected to the very severe restrictions imposed by the Privy Council, to which the deputy-governor, without authority from the Council, added others. But Mackillican, like others, found that the Lord could grant His presence as easily in a prison as anywhere else. The following extracts from his diary throw light on his spiritual experience during this time of imprisonment:

Bass, 15 October 1683. This has been a day of gladness of heart to me. The Lord was pleased to let out abundantly of His Holy Spirit, convincing of sin, confirming me in the assurance of pardon, comforting me in the hopes of mercy and deliverance to myself and family, and to His oppressed people and interests.

Bass, 19 October 1683. The felt joy and sense of the former day continued since with me; my soul dwelt at ease without any burden or weight. This day was a brother and friend to the former, wherein the Lord did communicate Himself by enlarging my heart, melting my spirit, and breaking upon me with a full gale. My graces were in exercise; faith, hope, and meekness of spirit acted their part. My heart with cheerfulness said unto the Lord, “Thou art my holy one, my only one, my fair and pleasant one; Thy overcoming love hath mastered me”. My hope and expectation of deliverance for myself and others was confirmed. “In the mount of the Lord it shall be seen.” This top of the rock was to me a Peniel, where the Lord’s face in some measure was seen.

Bass, November 1683. This was a day of sweet outpouring of the Spirit; I hope good will follow. Many sweet and apposite places of Scripture, both in reading and praying, was I trysted with⁶ concerning myself, children, the

⁶That is, the Lord met him.

people and work of God, and enemies. The daughter of Babylon will come down and sit in the dust; there will be no throne for her; her nakedness will be uncovered; vengeance will overtake her; He will not meet her as a man. She trusts in her wickedness; desolation will suddenly come upon her; but the Lord will place salvation in Zion for Israel, His glory.

Bass, 23 September 1684. This day I got my heart poured out before the Lord for the distress, destruction and desolation of the land, and for the ruin and overthrow of His interest. The Lord will have mercy and heal, recover His own glory, reform His Church, restore His ordinances, purge His servants, and cause sacrifice to be offered in righteousness to Himself. The Lord will send the rod of His strength out of Zion, He will rule in the midst of His enemies. He hath drank of the brook by the way, and therefore hath He lifted up His head, and is exalted far above all principalities and powers. He will strike with His right hand, and with it bring back the ark and the glory, and cause the days of joy and gladness to be according to the days of sorrow and sadness we have seen.⁷

While in the Bass, the fine of 5000 merks was to be charged against his small property in Alness. As this meant beggary for his eight children, his wife was obliged to travel south in the month of November and petition the Privy Council to remit the fine. Through the good offices of Sir George Mackenzie of Tarbat, the petition was granted. Through his influence also, Mackillican was permitted to return home to Alness, under bond to appear when required. When toleration had been given to the Presbyterians in July 1687, he built a meeting house on his own property with the money he received for the damage done to his property by a party of soldiers sent to prevent the celebration of the communion at Obsdale in 1675. As he was greatly impoverished by his long imprisonment and fines and the confiscation of his property, the people who attended his ministry gave him, according to Wodrow, “a competent maintenance”. He declined a call to Elgin but, after the Revolution, he accepted a call to Inverness. He preached there for a few Sabbaths, but he died before his formal induction to the charge.

With his health broken and shattered by his severe privations, he passed from the stormy scenes of time to the peaceful serenity of heaven on 8 June 1689. Broken in health, but not in spirit, through their trying experiences, such men maintained their integrity in the face of an opposition before which weaker men yielded. To Hog, Mackillican, and others of that noble band who were associated with them in their strenuous struggle, Scotland owes a debt of gratitude which can never be repaid and ought never to be forgotten.

⁷Wodrow, *History*, vol 3, p 436.

Book Review

Some Welsh Ministers, From Howell Harris to Christmas Evans, by J R Broome, published by Gospel Standard Trust Publications, paperback, 105 pages, £5.00. obtainable from the Free Presbyterian Bookroom.

For more than a century from the 1730s, Wales was blessed with a remarkable outpouring of the Holy Spirit. Part of that blessing was the raising up of a series of remarkable preachers – among them the six men whose lives are briefly recounted in this book. Incidentally, *preachers* would be a more appropriate word for the title than *ministers*, as Howell Harris was never ordained; the Anglican Church in Wales repeatedly refused to accept men who were forceful in presenting scriptural truth, while it warmly welcomed into its ministry men of the world, who had no care for the eternal welfare of souls.

The lives of these six preachers are briefly and interestingly recounted, with Howell Harris receiving more attention than the others. They often preached to large congregations and the truths they proclaimed were blessed to large numbers of their hearers. Yet they would all agree with the words of John Elias: “If any good has come of my very imperfect labour, it was God that did it. The glory is His; I was nothing. This will be seen in the day when God reveals the mysteries. If God took me as an instrument to bring any sinner or sinners to Christ, that has been an infinite privilege. And it will be a joy to me that I have not run in vain, neither laboured in vain. But if I had succeeded in bringing thousands to the Calvinistic Methodists without bringing them to Christ, it would be all empty and valueless before the throne of Christ.” The Lord moulded these men spiritually to be fit instruments for the great work in which He used them.

To read this book may bring three benefits: (1.) Those who know very little about the religious history of Wales should learn something about the great work that God did at that time. (2.) It should bring spiritually-minded readers to praise God for His wonderful works and to pray that He would work in similar ways in our time. (3.) It may awaken sufficient interest to read further in this area; for such readers the two-volume set on *The Calvinistic Methodist Fathers of Wales*, recently translated into English, is highly recommended.

Some would give the poor only the barest necessities, bread only; our Lord adds fish. What a feast was this: Christ for Master of the feast, apostles for butlers, thousands for numbers, and miracles for supplies! What a far more glorious feast is that which the gospel spreads for hungry souls! What a privilege to be fed by the Son of God!

C H Spurgeon

Notes and Comments

Appointment of Archbishop of Canterbury

According to profiles of Justin Welby, the new Archbishop of Canterbury, he is extremely able. After graduating from Cambridge, he had a very successful career in the oil industry. Eleven years later, he resigned and trained for the Anglican ministry. In less than 20 years, he rose to become the Bishop of Durham. Now, at the age of 56, he has been appointed as the hundred-and-fifth Archbishop of Canterbury.

Does his elevation to the Primacy of England augur well for the strife-torn Church of England, with its deep divisions over same-sex marriage and the ordination of women as bishops? To many it appears so. It is reported that “theologically, he is unashamedly part of the Evangelical strand of the Church, upholding a more traditional and conservative interpretation of the Bible than some” – although one has questions about his theology considering that he was a lay leader at the charismatic Holy Trinity Brompton church in London in his oil executive days, and now is an “enthusiast for catholic styles of worship” and has “close links to the Benedictines”. He has the gift of being a “visionary and strategic leader” and is “strong on protecting the position of traditionalists in the Church”. He is also “skilled at conflict resolution”.

However, other facts give cause for concern. He states that he will definitely vote for the ordination of women as bishops. And, although he defends the Church’s right to oppose same-sex marriage, he is “keen to accommodate opposing views” and his thinking on defining same-sex unions, in law, as marriage is “evolving”. Also he is a “strong advocate of more modern styles of worship”. As Dean of Liverpool, “he gave his blessing to a Halloween service called ‘Night of the Living Dead’, complete with a man in gothic dress leaping out of a coffin”. He also “allowed the cathedral bell-ringers to chime the Liverpool-born John Lennon’s [song] Imagine, widely regarded as an atheist anthem”.

It seems that he may well compromise on vital issues, although no doubt his skill in conflict resolution will make it appear to many that he is adopting the “prudent middle way”. Within the Church of England itself there is the view that he will be accommodating. *The Daily Telegraph* reports that “he is not without support among liberals, some of whom believe he will prove a pragmatic and flexible Archbishop”.

While it is hoped that he will be more aligned to Scripture than his predecessor, it is clear that the ills of the Church of England will never be remedied but by an outpouring of the Holy Spirit – a blessing that is needed for the

visible Church as a whole. May we plead with the Lord “until the Spirit be poured upon us from on high” (Is 32:15). NMR

Spiritual Darkness in the Highlands

Recent press reports of a plan to open up a Buddhist Peace and Healing centre on the shores of Loch Ness are very disturbing. This follows the Dalai Lama’s visit to Britain in June this year, when he undertook various speaking engagements in London, Manchester, Edinburgh, Dundee, and Inverness, where he apparently received an enthusiastic welcome. The 1300 tickets issued for his appearance at Eden Court Theatre, Inverness, were sold out in 24 hours. The Tibetan Buddhist “spiritual leader” is the fourteenth Dalai Lama and his followers believe that he is a reincarnation of the previous one.

Such then is the spiritual darkness covering the Highlands, a place where, at one time, the gospel flourished and such a visit would not have been countenanced. Now many souls, in ignorance of the “the only true God and Jesus Christ whom” He has “sent” (Jn 17:3), are following Satan, who is leading them captive at his will – opening up further ways to draw them away to worship false gods. Well does the devil know that there is a void in the heart of man which can never be filled by materialism. As Augustine prayed to God long ago: “Thou hast made us for Thyself and we are restless until we find our rest in Thee”. Sinners turning away from God and the Bible are therefore a ready prey for Satan, who seduces men to seek to fill the void in their hearts by embracing false religions.

Buddhism is one of the false religions which are increasingly gaining ground. Beginning around the sixth century BC in India, where Gautama Buddha supposedly achieved “enlightenment”, it then spread across Asia, where a variety of Buddhist philosophies took root. Buddhist thought currently influences over one billion of the world’s population and is now infiltrating Western culture; we even see Buddha statues as a decorative accessory in houses and gardens. And in England there are, among other ancillary organisations, a chaplaincy, a hospice project and an animal rights group.

Scotland already has Peace and Healing centres near Dumfries and on Arran, founded by Lama Yeshe Rinpoche, who is also at the forefront of the Loch Ness project; he fled from Tibet in 1959 with the current Dalai Lama. He states that the new centre will be open to everyone and will offer classes in yoga and tai chi as well as Buddhism. Explorations of ecumenism and inter-faith relations are also on his agenda, and it is worth noting that the Dalai Lama himself has engaged in dialogue with various Popes, a former Archbishop of Canterbury and senior figures in Mormonism.

The Buddhist believes that all events in the universe are governed by

“karma” (a form of cause and effect). After death he believes that there are repeated rebirths or reincarnations until the cycle is broken by the person reaching the goal of “nirvana”. Ultimately “nirvana” is said to be an end of every desire and the loss of individual identity, the “extinction of the ego”. This extinction is “the final union with absolute reality”. Sin is not acknowledged. There is no mention of a saviour. The teachings and techniques of Buddhism, according to the Dalai Lama, can be adopted by anyone and are particularly suited to those in the west, even atheists, as Buddhism “is a kind of atheism and a form of humanism”. All that seems to be required is to chant a few phrases and meditate on a single object, such as a flower, to the exclusion of everything else. The mind is “emptied” and then moves on to a “state of freedom”. What the poor participant does not realise is that he is opening his “empty mind” to dark satanic powers which, far from bringing him freedom, only increases his bondage.

How different to the Christian religion which highlights sin, the Saviour and an eternity in heaven or in hell. The Bible clearly tells us about God, who holds us accountable for our sin, yet offers us deliverance from it through the Person and work of His beloved Son Jesus Christ. We are not trapped by the fatalism of “karma” and its pessimistic, irresistible law; our universe is controlled by the gracious and sovereign providence of Almighty God. There is no reincarnation; “it is appointed unto men once to die, but after this the judgement” (Hebrews 9:27). We are never going to reach a “nirvana” where all personality is destroyed. No! Our “selves” are to exist for ever. How solemn then for those who reject Christ! How glorious for those who are saved by Him! Their desires after God, far from being extinguished, will be fully satisfied for evermore in heaven.

How we need to pray that God would thwart these plans to lure souls into eastern mysticism and superstition and the worship of false gods.

“For all the gods are idols dumb,
which blinded nations fear;
But our God is the Lord, by whom
the heavens created were” (Psalm 96:5, metrical) *KHM*

The Late Sir Jimmy Savile

In searching for something else on the internet, the writer came across an obituary of Sir Jimmy Savile, from October 2011. The obituary was as excessive as one would imagine, and it provided an extraordinary contrast with what is presently said about him. Then no praise was too high for him; now he is regarded as a vile man about whom one may say anything. The alacrity with which many of his former friends have deserted him, even before any

of the allegations of sexual abuse have been established, suggests that they had a shrewd suspicion about these things even when they were heaping him with praise. Some of his friends and family have, however, shown a measure of loyalty and have expressed their perplexity that one whom they regarded as kind and caring could have done the things of which he is accused.

To the Christian, this almost contradictory conduct is not such a surprise. Even in the believer, the same fountain may be sending forth “sweet water and bitter” (James 3:11) and in the unbeliever the “common operations of the Spirit” (*Westminster Confession* 10:4) are in conflict with the lusts of the heart, which is “desperately wicked” (Jer 17:9). Jimmy Savile was a bold and powerful man, and his outward sins were very great, even by ordinary human standards. In his autobiography, published in 1974, he openly admitted to leading an exceedingly immoral life. His “good works”, such as they were, were also of the prominent nature that one would expect from a man of his exuberant character. We see no reason to take away from his charitable work and his kindness to his friends: to some extent these may have been a cover for his secret sins, but probably also it was a relief to him to escape for a while from the power of temptation and to return to the ordinary human world, where there was some natural kindness and love.

His Roman Catholic background, with its false teaching on sin, temptation, confession and pardon, would not have helped him to understand and control himself, and it did not point him to Christ, in whom he might have found forgiveness and a new life. Nor did the sinful idolatry associated with being a “celebrity” help him – it made many of these sins possible, or easier to commit.

The lesson that Britain needs to learn from the example of Jimmy Savile, which God is prominently bringing before us in providence, is that the human heart is naturally wicked and that the measures commanded in the Bible for restraining sin in national life are necessary. The BBC, for whom Savile worked, and on whose property he allegedly committed a number of his abuses, has itself done much to subvert these restraints. Over many years it has promoted frivolity, vanity, blasphemy, obscenity and atheism; and those who have been responsible for this subversion of morality have thereby made themselves partly responsible for the sins of Jimmy Savile.

Our great need is not further “independent enquiries” but a return to the simple teaching of the Bible: to the Ten Commandments and to the gospel of Christ. “Thou shalt not commit adultery” (Ex 20:14); “neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God” (2 Cor 5:9-10); “the blood of Jesus Christ, His Son, cleanseth us from all sin” (1 Jn 1:7). DWBS

Stonewall and the Spirit of Sodom

For a number of years, the sodomite group Stonewall has awarded a “Bigot of the Year” prize to the person who, in its judgement, has done the most to oppose sodomy in Britain. This year the prize was awarded to Cardinal O’Brien, the prominent Scottish Roman Catholic. The award has set two sections of Satan’s kingdom, the sodomites and the Romanists, in opposition to one another and this embarrasses politicians who wish to be friendly with both parties. Despite requests from these politicians, Stonewall is stubbornly refusing to discontinue its “Bigot” award. This may well result in a loss of funding. The spirit of Sodom is one which cannot bear to be criticised (Gen 19:9). Perhaps this will be its downfall; “pride goeth before destruction, and an haughty spirit before a fall” (Prov 16:18). *DWBS*

Protestant View

A Challenge to the Pope

Last month, on the fiftieth anniversary of the opening of the Second Vatican Council, a number of prominent Roman Catholic scholars in various countries, among them 47 professors and two bishops, issued a “Jubilee Declaration”. In it they call for several reforms in the Roman Curia – the central governing body, headed by the Pope, of the entire Roman Catholic Church.

The signatories complain that certain resolutions, of the Second Vatican Council, to involve more lay people in central decision making have only been partially implemented, if at all. “The Second Vatican Council prescribed collegiality and co-responsibility on all levels”, they declare, and therefore the Pope’s “authority may never obscure, diminish or suppress the authentic authority directly given by Christ to all members of the people of God.”

They state that “the exercise of authority in our Church should emulate the standards of openness, accountability and democracy achieved in modern society. Leadership should be seen to be honest and credible.” They therefore call for seven urgent reforms to be implemented – the first of which is that “the extent and limits of the Pope’s authority should be clearly defined in the context of today’s world”.

A bold challenge indeed – but a futile one. The reforming of Rome to be open and accountable, let alone to be doctrinally sound, is impossible. Rome and reformation are mutually exclusive. Although it has been expedient for that ancient system to adapt to various situations, it is fundamentally the same in its spirit as it has been for many centuries. *Semper idem* – always the same – has not ceased to be its motto.

In any case, the signatories of the declaration have not appealed to Scripture and remain devoted to their Church. It would be the wisdom of those Roman Catholics who long for spiritual freedom to heed the call: “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor 6:17,18). The liberty needed by all is to be found only in Scripture, and in Christ specifically – not in tradition or Mary. “If the Son therefore shall make you free, ye shall be free indeed” (Jn 8:36). NMR

Church Information

Mr Donald Mackenzie

Mr Mackenzie was an elder in the South Harris congregation for many years and passed away on October 24. We feel the loss of a praying man and seek that others would be raised up to be useful in the cause of Christ.

Post of General Treasurer

This post will become vacant from 1 January 2013. The Finance Committee accordingly invite applications from suitable candidates. It would be helpful if expressions of interest were made as soon as possible. Please contact Rev K D Macleod, Free Presbyterian Manse, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA (kdmacleod@gmail.com), who will be pleased to provide further information, including the duties involved. The Committee would, if necessary, be prepared to reconfigure the duties of the post to make it more suitable for a wider range of candidates. The salary for this post is competitive but the actual figure will be dependent on the skill set and the experience of the successful candidate.

(Rev) K D Macleod, Convener, Finance Committee

College and Library Fund

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

W Campbell, General Treasurer

Magazine Prices

A further rise in postage costs regrettably requires an increase in the prices of the Magazines from January 2013. The price of *The Free Presbyterian Magazine* is to rise by 20p per issue and *The Young People’s Magazine* by 10p (to £2 and £1 per copy respectively). UK subscription rates: *The Free Presbyterian Magazine* £26, *The Young People’s Magazine* £15, both magazines together £39.

The Free Presbyterian Magazine

2012

Volume 117

Editor:
Rev Kenneth D Macleod

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

Free Presbyterian Church of Scotland

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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.
- Breascele:** 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, 1055 FM 646 West, #1021, Dickinson, Texas 77539; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Contact Mr Geoff Kidd, PO Box 1585, Grafton, NSW, 2460; tel. 0417 429 728.

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:sydneypchurch@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 5.30 pm; Beacons International College campus, 1A Short Street, Level 2, Room L2--A, Singapore 188210; Wednesday: 7.45 pm, #03-04A, SCN Industrial Building, 11 Sims Drive, Singapore 387385. 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 Levytskyy; tel:00 38 048 785 19 24; e-mail: dlevytskyy@gmail.com.

Zimbabwe

Bulawayo: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo; tel: 00263 9407131, e-mail: skhumalo.byo@gmail.com.

Ingenya: Church and Secondary School. Rev A B MacLean. Postal Address: Ingenya 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.

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