

The Free Presbyterian Magazine

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

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

Contents

The Full Price Paid	33
A Golden Prayer (2)	
A Sermon by C H Spurgeon	36
Christianity in New South Wales 1800-30	
3. “Whatsoever Thy Hand Findeth to Do”	
Calvin MacKenzie.....	41
Thoughts of a Young Christian	
Robert Findlater.....	46
The Great Ejection of 1662	
2. The Act of Uniformity and Its Results	49
Prayer and Eminent Piety	
Archibald Alexander	54
Holiness, Self-Denial and the Minister	
J W Alexander	55
Our Gospel Work in Africa and Israel	
Rev N M Ross	56
Book Reviews	
<i>Princeton and the Work of the Christian Ministry</i> selected by J M Garretson	58
<i>Praise is Comely</i>	59
Notes and Comments	59
Church Information	63

February 2013

Vol 118 • No 2

The Free Presbyterian Church of Scotland

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@gmail.com.

Residential Care Homes:

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

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

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

The Free Presbyterian Magazine

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

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

Editorial Board: The Editor, Rev N M Ross, Rev D W B Somerset, Mr K H Munro.

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

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

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

Communions

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

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

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

April: *Second Sabbath:* Leverburgh, Staffin; *Third:* Chesley, Laide; *Fourth:* Glasgow; 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:* Gairloch, Raasay; *Fifth:* Bulawayo, Inverness.

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

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

September: *First Sabbath:* Chesley, Larnie, 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.

The Free Presbyterian Magazine

Vol 118

February 2013

No 2

The Full Price Paid

Peter once asked his Master how often he could be expected to forgive his brother: “Till seven times?” To Peter this must have seemed the limit of what was reasonable, but Jesus made clear that he must be prepared to forgive much oftener. He told a parable about a King who examined the accounts of his servants and found one who was in debt to the tune of 10 000 talents, a vast amount of money. Out of compassion, the King cancelled the debt. Yet that servant later demanded repayment from a fellow servant who owed him a mere 100 pence and refused to show the least compassion when the other man was unable to pay. The parable was intended to illustrate the reasonableness of forgiven sinners forgiving their fellows and indeed, before God, their obligation to do so. Peter, having been forgiven by God, must be willing to forgive his brother, no matter how often his brother wronged him.

Clearly the parable implies also the vast extent to which sinners are in debt to the great King whose subjects we all are. When a sinner is brought to feel his guilt before God, he must realise that he cannot repay that debt; the debt is far too great, for each individual sin deserves eternal punishment. The sinner may try to bargain with God and offer some degree of payment – some reduction in his level of sinning, or some good works: prayer, for example, or Bible reading or acts of kindness. The first difficulty is that his good works are themselves imperfect; there is sin in everything he does, for he cannot meet God’s standard of perfect holiness – which requires us to do everything to God’s glory. So, instead of reducing his guilt to God by his good works, the sinner is in fact adding to his debt. The further difficulty is that, if he is to pay off his debt to God, he must pay it in full, he must pay Him “the uttermost farthing” (Mt 5:26).

This is what the Bible teaches, and what many a sinner has discovered by experience. He is in debt, but he cannot begin to pay off the debt. There is only one other possibility: to find someone who can pay the debt for him. Clearly that cannot be a fellow human being, with a debt of his own which is beyond his power to pay. If we were left to our own devices, we could never discover anyone both willing and able to pay off our debt. But we are

not left to our own devices; we have a revelation which is utterly dependable and tells us of One who came into this world to redeem sinners from all iniquity. The Bible tells us of the Son of God entering this world and coming “under the law” and therefore making Himself responsible for paying the debt of every sinner who will ever be saved.

Think then of the little Child who has been laid in the manger in Bethlehem. He is perfectly pure and holy, and yet, as divine justice beholds Him, it says, “Pay me that Thou owest”, even to the uttermost farthing. He has no sins of His own, and yet God the Father has laid on Him the guilt of a multitude that no man can number. What unmeasurable guilt that is! What a price He must pay to deliver sinners from the debt which they owe to God because of their transgressions! Even as a little child, He must experience the ordinary troubles of a sinful world, and even some extraordinary hardships, such as the threat of murder from Herod and the consequent flight to Egypt. His was a life of suffering from the beginning, for He must pay the debt of those whose substitute He is.

Consider Jesus when He has just begun His public ministry and begins to teach in His home village of Nazareth. He must suffer rejection, as the prophet Isaiah was inspired to say of Him: “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him” (53:3). What sorrow of heart is His when those He has known so well reject Him and His teaching and attempt to throw Him head-long over the brow of a hill!

Follow Him to Sychar, where in weariness He sits on a well. He enters into conversation with a woman whose lifestyle is evidently immoral. But He did not come “to call the righteous, but sinners to repentance” (Mk 2:17). As He has come to call this woman to repentance, He reveals Himself to her as the Messiah, and she believes. He forgives all her sin, and no longer does divine justice say to the woman: “Pay me that thou owest”. But the Saviour no doubt hears divine justice saying to Himself instead: “Pay me that Thou owest”. And He will pay the full amount when His hour comes.

Or consider the woman who, in Simon’s house in Bethany, anoints Christ with the ointment from her alabaster box, washes His feet with tears and wipes them with her hair. He assures her: “Thy sins are forgiven” (Lk 7:48), and encourages her to “go in peace”. He speaks thus positively because of how certain it is that He can and will pay, to the uttermost farthing, all her debt to divine justice. “He will not fail nor be discouraged” till He has done so, but His words of encouragement to the woman must be a fresh reminder to Himself of the greatness of the debt that He must pay.

Follow Jesus now to Gethsemane, where He says to His disciples: “My

soul is exceeding sorrowful unto death” (Mk 14:34). His hour has come, the time when He must pay the price He owes, when He must endure the full force of God’s avenging justice coming out against Him, to the extent that He will cry, “My God, My God, why hast Thou forsaken Me?” (Mk 15:34). And so He asks “that, if it were possible, the hour might pass from Him” – the hour of taking the cup of divine wrath, of paying to the uttermost farthing the price that He had undertaken to pay. David Brown comments, “Thus have we here no struggle between a reluctant and a compliant will, nor between a human and a divine will; but simply between two views of one event: between [on the one hand] penal sufferings and death considered in themselves – in other words, being bruised, put to grief, made an offering for sin – and [on the other] all this considered as the Father’s will”.

And so Christ goes on to submit to arrest. He must fulfil the eternal, divine purpose; He must obey the voice of divine justice. He must endure the injustice of what purported to be a trial before the chief priests and the council. He must be brought before Pilate and Herod and experience further injustice. He must endure smiting and scourging and mockery. He must experience the unspeakable sufferings of crucifixion. But especially He must undergo the most terrible of all His sufferings – what is particularly implied by the command given in heaven: “Awake, O sword, against My shepherd, and against the man that is My fellow” (Zec 13:7) – the sufferings of the Good Shepherd’s holy human soul as He bore the punishment of those whose substitute He was.

He suffers until He can say, “It is finished”, and He breathes His spirit into the hand of the Father. The full price has now indeed been paid and, in testimony of this, He arises from the grave on the third day, for the Father is well pleased with His Son’s whole work – in particular, His sufferings unto death. He has satisfied divine justice; He has perfectly obeyed the call: “Pay me that Thou owest”; He has paid the uttermost farthing.

Before His Ascension, Christ commissioned His disciples to go and preach the gospel to all nations. Likewise preachers today are to declare to sinners, wherever they live, the glorious message of a full and free salvation for all who believe in Him. They are to assure everyone who will believe that they will be forgiven all their sins, for Christ has paid the full price for the redemption of sinners. Preachers are to insist that no one should try to pay any part of the price themselves, through good works or in any other way. They cannot even pay the first farthing, and to make the attempt is to insult the One who paid the whole debt Himself. And with the same absolute certainty as He used in speaking in Simon’s house in Bethany, He says to everyone who trusts in Him today: “Thy sins are forgiven. . . . Go in peace.”

A Golden Prayer (2)¹

A Sermon by C H Spurgeon

John 12:28. *Father, glorify Thy name.*

2. Now we will **apply our text to believers**. May the Holy Ghost direct us in so doing. I pray that this text may be our prayer from this time forth: “Father, glorify Thy name”. Have you, dear hearers, ever prayed this prayer? I trust I am addressing many to whom it is a very familiar desire, and yet I question if any here have ever presented it so earnestly as those from whom it has been forced by suffering and grief. God’s birds often sing best in cages; at any rate, when they have been loose a little while and their notes grow somewhat dull, He tunes their pipes again when He puts them away for a while and clips their wings.

(1.) Whenever we can use this text, it indicates *conflict ended*. Sometimes we are in such a condition that we do not know which way to turn. We are in great affliction; it may not be so much outward trouble as distress of mind, which is worst of all. The water has leaked into the ship, and that is worse than an ocean outside. The vessel begins to fill, you use the pumps, but cannot keep it under. At such times you cry, What shall I do? What shall I say? Where can I look? I am oppressed and overwhelmed.

But there is an end of the conflict when you turn round and cry, Father, Father! A child may have lost its way and it may be sobbing its heart out in its distress, but the moment it sees its father it is lost no longer. It has found its way and is at rest. Though there may be no difference in your position or change in your circumstances, yet if you catch a sight of your heavenly Father, it is enough; you are a lost child no more. When you can say, “Father, glorify Thy name,” there is no more question, “What shall I say?” You have said the right thing, and there let it end.

Now concerning this next year on which we are entering, I hope it will be a year of happiness to you. I very emphatically wish you all a happy new year. But nobody can be confident that it will be a year free from trouble. On the contrary, you may be pretty confident that it will not be so, for man is born unto trouble as the sparks fly upward. Each of us have some dear faces in whom we rejoice; may they long smile upon us. But, remember, each one of these may be an occasion of sorrow during the next year, for we have neither an immortal child nor an immortal husband nor an immortal wife nor an immortal friend, and therefore some of these may die within the year.

Moreover the comforts with which we are surrounded may take to them-

¹The final section of a sermon taken, with editing, from *The Metropolitan Tabernacle Pulpit*, vol 24. The first head looked at what the text teaches about the Lord Jesus Christ.

selves wings before another year shall fulfil its months. Earthly joys are as if they were all made of snow, they melt and are gone before we conclude our thanksgiving for their coming. It may be you will have a year of drought and shortness of bread; years lean and ill-favoured may be your portion. And perhaps during the year which has almost dawned you may have to gather up your feet in the bed and die, to meet your God.

Well now, shall we grow gloomy and desponding about this approaching year and its mournful possibilities? Shall we wish we had never been born or ask that we may die? By no means. Shall we instead grow frivolous and laugh at all things? No, that would not be appropriate for heirs of God. What shall we do? We will breathe this prayer, "Father, glorify Thy name". That is to say, if I must lose my property, glorify Thy name by my poverty; if I must be bereaved, glorify Thy name in my sorrows; if I must die, glorify Thy name in my departure.

Now, when you pray in that fashion, your conflict is over, no outward fight or inward fear remains: if that prayer rises from the heart, you have now cast aside all gloomy forebodings, and you can thoughtfully and placidly pursue your way into the unknown tomorrow. Still proceed into the wilderness of the future, which no mortal eye has seen, for yonder cloudy pillar leads the way and all is well. "Father, glorify Thy name," is our pillar of cloud and, protected by its shade, we shall not be smitten by the heat of prosperity; "Father, glorify Thy name," is our pillar of fire by night; nor shall the darkness of adversity destroy us, for the Lord shall be our light. March on, pilgrims, without a moment's delay because of fear. Tarry not for a single instant, this being your banner and your watchword, "Father, glorify Thy name". Torturing doubts and forebodings about the future all end when the glorious name is seen over all.

(2.) Our text breathes a *spirit of submission*. When a man can truly say, "Father, glorify Thy name," he begins to understand that saying of the Saviour concerning the corn of wheat falling into the ground and dying, for that prayer means, Lord, do what Thou wilt with me. I will make no stipulations, but leave all to Thee. Remember that I am dust, and deal tenderly with me, but still glorify Thy name. Do not spare me, if thereby Thou wouldst be less glorious. Act not according to my foolish wishes or childish desires, but glorify Thy name in me by any means.

The prayer means: I am willing to be made nothing of, so that Thy will may be done. I am willing to be as one dead and buried, forgotten and unknown, if Thou mayest be magnified. I am ready to be buried and sown because I believe that this is the way by which I shall grow and bring forth fruit to Thy praise.

This submission includes obedient service, for our great Master goes on to say, "If any man serve Me, let him follow Me". True self-renunciation shows itself in the obedient imitation of Christ. "Father, glorify Thy name," means waiting the Lord's bidding and running in His ways. If the petition is written out at length, it runs thus: Help me to copy the Saviour's example; help me to follow in His blessed footsteps. This is my desire: to honour my heavenly Father passively by *bearing* His will, and to glorify Him actively by *doing* His will. Lord, help me to do both of these, and never let me forget that I am not my own, but wholly my Lord's.

The prayer appears to me to be most properly used when it is made a personal one: "Father, glorify Thy name in me. I have received so much mercy; get some glory by me, I pray Thee." I think you must have noticed that, in this world, the man who really lives is the man who more than his fellows has learned to live for others and for God. You do not care for the preacher whose object is to display his own powers; you go away dissatisfied after hearing his best orations; but if any man desires only your soul's good and God's glory, you will put up with much eccentricity from him and bear with many infirmities, because instinctively you love and trust the man who forgets himself.

Now, I beg you to try and consider in yourselves what you thus see in preachers. If any of you are living for yourselves you will be unloveable; if you act even under the ambition to be loved you will miss your mark; but if you will love for love's sake, if you will seek to be Christlike, if you will lay yourselves out to glorify God, to increase His kingdom, and to bless your fellow men, you will live in the highest and noblest sense. Do not seek your own greatness, but labour to make Jesus great and you will live.

Christians live by dying. Kill self and Christ shall live in you and you yourself shall most truly live. The way upward in true life and honour is to go downward in self-humiliation. Renounce all and you shall be rich; have nothing and you shall have all things. Try to be something and you shall be nothing; be nothing and you shall have; that is the great lesson which Jesus would teach us but which we are slow to learn. "Father, glorify Thy name," means, Let the corn of wheat be buried out of sight, to lose itself in its outgrowth. Self, you art a dead thing, be laid deep in the sepulchre. You rotten carcase, you are an offence unto me. Do not poison my life; mar my motives, spoil my intentions, hinder my self-denials and defile the chastity of my heart. You prompt me to make provision for the flesh: away with you! "Father, glorify Thy name."

(3.) In our text, *a new care is paramount*. The man has forgotten self, and self is buried like a grain of wheat, but now he begins to care for God's

glory. His cry is, "Father, glorify Thy name". If you can get rid of self, you will feel at your heart a longing, intensified each day, to have the name of God glorified. Do you not sometimes feel sick at heart as you gaze on this generation? My soul is often pained within me when I see how everything is out of joint. Everything is now denied which, from our youth, we have regarded as sacred truth.

The infallibility of Scripture is denied; the authenticity of one portion is challenged, and the inspiration of another is called in question, and the good old book is torn to pieces by blind critics. Eternal verities against which only blaspheming infidels used to speak are now questioned by professed ministers of Christ. Doctrines which our forefathers never thought of doubting are now trailed in the mire by those who profess to be teachers of God's Word. "Father, glorify Thy name," comes leaping to our lips because it is burning in our heart – holy wrath against the treachery of men. Indignation arises from our jealousy, and our eager spirits cry, O that God would glorify His name! To many of us this is our heaviest care.

We desire the Lord to glorify that name in ourselves by keeping us from impatience in suffering and from faintness in labour. We beseech the Lord to destroy our selfishness, to cast out our pride, and to overcome every evil propensity which would prevent Him getting glory from us. Our soul is even as the clusters of the vine which belong to the owner of the vineyard; our whole nature is as the fruit for which the great Vinedresser waits.

Here fling me into the wine vat; let every cluster and every grape be gathered and pressed. Great Lord, cast me into the wine vat of Thy service and then express from me every drop of the essence of life. Let my whole soul flow forth to Thee; let the juice burst forth on the right and on the left; and when the first rich liquor of my life is gone, then let me be pressed even to the utmost lees, till the last drop of the living juice which may bring glory to Thee shall have come forth from me. Fling all away that will not turn into Thy glory, but use all that can be used. To the utmost glorify Thy name, O Thou great Father of my spirit. The care of Thy child is to glorify Thee, for if Thou be a father Thou shouldst have honour of Thy children. "Honour thy father", is the first commandment with promise and it is precious in our eyes. From our inmost hearts we say, "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come."

See how *that care is divested of all sorrow* when we cast it upon God. The prayer is not, Father, help me to glorify Thy name, but it is "Father, glorify Thy name". Thy glory is too much for me to grasp; do Thou glorify Thyself. In thy providence so arrange my position and condition as to glorify Thy name. By Thy grace so sustain me and sanctify me that I may glorify Thee.

I cannot do it, but Thou art able, and the care which I was glad to feel I am glad also to bring by faith to Thee. "Father, glorify Thy name."

Now if you can pray in that fashion, *your confidence will come back to you*; if you have been greatly distracted, calm peace will visit you again, for now you will say, I will bear the Lord's will, and will be content with it. I cannot quarrel with my Master's dealings any more, for I have asked Him to glorify His name. And as I know that He is doing it, I cannot murmur. How can I struggle against what is really glorifying my Father?

Your heart will cease to question and to quake, and will nestle down beneath the eternal wings in deep and happy peace. Filled with patience, you will take the cup which stood untasted, and grasp it with willingness if not with eagerness. It is to glorify God, you say; every drop of this cup is for His glory. Therefore you put the cup to your lip and drink straight on and on and on, till you have drained the last drop and find that "it is finished". I know you will not fail to do this if your soul has really felt the power of this prayer: "Father, glorify Thy name".

Why, sometimes it seems to me that it were worth while to pray to be burned at a stake, quick to the death, if by martyrdom we could glorify God. I could not desire such a death, and yet from one point of view I have often envied martyrs those ruby crowns which they cast at the feet of their dear Lord. How honourable in them to have glorified God by so much suffering. Surely he is the grandest creature God has made who glorifies Him most. And who is he? Not the highest archangel, but the most insignificant nobody who has lain long on her bed of weariness, and there has praised the Lord by perfect patience. She, though apparently the least, may be the greatest glorifier of the Father. Perhaps the tiniest creature God has made will bring Him more glory than leviathan, that makes the deep to be hoary and causes the waters to boil like a pot. May God, of His infinite mercy bring us to care for His glory only. Strive after it by the power of the Holy Ghost.

One word to those of you who will have no sympathy with this sermon. You know the lines in which the enquirer asks, "If I find Him, if I follow, / What reward is here?" and the answer is: "Many a labour, many a sorrow, / Many a fear". Very discouraging this, is it not? You who look for mirth and selfish pleasure turn away in disgust. Yet the lines are very true. Jesus Himself said, "Whosoever doth not bear his cross, and come after Me, cannot be My disciple", But mark, the day will come when those who were willing to suffer for Christ will be counted the only sane persons who ever lived, and when those who looked to the main chance and cared for self, and who disregarded God and faith in Christ and love for their fellow men, will be regarded as having been mere idiots.

Hear this parable. It is spring time, and yonder is a farmer walking the furrows and sowing his seed. Those who know nothing of husbandry mock him for his wastefulness with his grain. He is far too prodigal of good food. He is the wise man, is he not, who locks his granary door and preserves his corn? Why should he go and fling it into the cold, thankless earth? But wait till the end of June, when the bloom is on the wheat; wait till July and August have brought the months of harvest, and you shall see that he who gave his wheat to die shall, amidst the shouts of “Harvest home”, be seen to have been wise and prudent – while he who kept the door of his granary bolted, through his sluggishness and selfishness, shall then be seen to be the madman, for he has no harvest save a mass of tangled weeds.

Scatter your lives for others! Give yourselves up to Jesus. He who in this respect hates his life shall find it, but he that keeps it shall lose it. Still, you ungodly ones, if you live to yourselves, God will yet have glory, even out of you. You shall not rob Him of His honour, nor tear a jewel from His throne. God will be glorified by you and in you in some form or other. Your everlasting lamentations, because of your great selfish mistakes, will vindicate the wisdom and the justice of God to all eternity. In a future state, though you gnaw the flesh of your right arms for very anguish and sorrow and passion, you will be obliged to own that the warnings of the gospel are true and that God is just. Your well-deserved griefs shall help to make up the burden of that song which shall eternally celebrate the wisdom and goodness of God, for you will have to confess that Jesus was right and you were wrong, that to believe in Him and to be His disciple was the right thing, and that to despise Him and to live to yourself was what He told you it would be: destruction and ruin.

Christianity in New South Wales 1800-30

3. “Whatsoever Thy Hand Findeth to Do”¹

Calvin MacKenzie

No Government funding was available to build a place of worship in Sydney when Lang arrived, so he set about raising subscriptions to establish a Presbyterian church on the grant of crown land he was given on the corner of Jamieson Street and York Street, in an area later known as Church Hill. Governor Brisbane, from the same part of Scotland as Dr Lang,

¹Last month’s article described further developments in the State. It ended by referring to the first Presbyterian minister in Sydney, John Dunmore Lang, who belonged to the west of Scotland. This is the final section of a paper given to a Youth Conference in Australia.

laid the foundation stone of the original church on 1 July 1824. A stone building with a plain steeple and seating 1000 people was opened for worship on 16 July 1826. A manse was built next to the church and so was, soon afterwards, the Australian College – a centre of learning. Subsequently, Lang became its principal, and it paved the way for Sydney University. This was the first general college of higher education in the colony. Glasgow University awarded Lang a Doctorate in Divinity in 1826.²

Lang was an accomplished orator whose influence as a Christian minister was to be felt in the colony for more than 50 years; he made an enormous contribution to education, politics and journalism. He also served as a member of the NSW parliament for more than 25 years and, on several visits back to the UK, Dr Lang was successful in recruiting ministers and settlers to emigrate to NSW. Such was the dissipated and immoral nature of convict society that he and others believed that the land could only prosper with an influx of God-fearing and industrious settlers that would outnumber the convict population, bring an improved moral tone and set about building a new empire in the south.

Those Scots Presbyterian settlers who arrived in response to Lang's plea for emigrants were church members; many of them were Lowlanders, often from the Secession churches, and some were Gaelic-speaking Highlanders and Islanders. They brought with them a high esteem for the Scriptures and a love of the Sabbath day, as one writer recalls: "Our pioneering forefathers revered the Fourth Command very deeply. . . . All manual labour, unless in dire emergencies [such] as a bushfire or a flood, was suspended on Sundays, and even domestic tasks were cut down to a minimum. The housewives would have been horrified at having any washing seen out on the line on the Sabbath, while Sunday sport was a thing unheard of."

As a Presbyterian, Lang held views on the roles of Church and state which were opposed to those of the Anglicans who established and ran the colony. As time passed, Lang's relationship with the Anglicans deteriorated to the extent that after 11 years in the colony, Lang was to say of it: "The greatest calamity that has hitherto befallen the Australian colonies, in regard to their moral and religious welfare, is the prevalence of a jealous, exclusive and intolerant system of Episcopal domination".³

Lang was greatly incensed that Church of England clergymen like Samuel Marsden acted as civil magistrates, dispensing secular punishment while concurrently maintaining the spiritual oversight of their flocks. He also believed

²D W A Baker, *Days of Wrath: A Life of John Dunmore Lang*, Melbourne University Press, Melbourne, 1985, p 42.

³Ken Inglis, *Australian Colonists*, p 90.

that the Church of England establishment discriminated against Dissenters. This, of course, was remedied by the 1836 Church Act to which we have already referred.

Samuel Marsden's relationship with the Government, and in particular, Governor Macquarie, was often strained; Macquarie and Marsden disagreed on a range of issues. In particular, Marsden's sense of position and social order was offended by Macquarie's support of emancipists in the community. Macquarie's authoritarian approach often clashed with Marsden's role as Principal Chaplain. For example, the Governor ordered that Government notices be announced during services, while his interest in and regulation of commerce brought objections from Marsden who was also a landowner and successful farmer. Professional relationships can be difficult to maintain and, when they break down, there is often a certain degree of fault on both sides. The Apostle exhorts us in Romans 12:18: "If it be possible, as much as lieth in you, live peaceably with all men".

In 1814, Marsden showed a lapse in judgement by embracing, for a time, W Goode's 1811 revision of the Psalms, *A New Version of the Book of Psalms with original Prefaces and Notes, critical and explanatory*, which he commenced reading in services rather than the Psalms contained in the 1662 Anglican Book of Common Prayer. (It was the practice of the Anglican Church of that time to "read through the Psalter once every Month, as it is there appointed, both for Morning and Evening Prayer". At the end of every Psalm, and of every part of Psalm 119, the congregation would repeat, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be; world without end. Amen.")

The Governor, by way of correspondence from his secretary John Campbell, quite rightly reminded one of Marsden's assistant chaplains of his obligation to use only the Psalms appointed for reading. Macquarie reported this matter to Earl Bathurst in a letter on 14 October, 1814, in which he said, "If these principles were sanctioned by me (as they would appear to be, were I not to repress them), they would give such latitude to Dissent, that I am fully convinced various sectaries would spring up in this young and unschooled colony, much to the injury of that established uniformity of worship, which I conceive to be of the utmost importance to the peace and harmony of the colony to preserve inviolate".⁴

It is sad to note that in process of time, relations between the Governor and the Senior Chaplain broke down so irretrievably that in January 1818

⁴Governor Macquarie to Earl Bathurst, 7 October 1814, *Historical Records of Australia*, vol VIII, pp 336-8. Cited in B N Kaye ed, *Anglicanism in Australia, A History*, Melbourne University Press, 2002) pp 10, 317 n 21.

Macquarie summoned Marsden to Government House and, in front of several witnesses, described him as “the head of a seditious low cabal and consequently unworthy of mixing in private society”. He commanded him to avoid his presence except in connection with public duty. When relations between them broke down to this degree, it was William Wilberforce, back in England, who endeavoured to mediate.⁵

Lachlan Macquarie, Governor from 1810 to 1821, transformed Sydney through the implementation of Wilberforce’s principles. In his first year in office, Macquarie named a new township on the north bank of the Hawkesbury, Wilberforce, “in honour of and out of respect to the good and virtuous Wm Wilberforce, Esq, MP – a true Patriot and the Real Friend of Mankind”.⁶ The Governor, together with Elizabeth, his wife, acted with determination on Wilberforce’s expressed opinion that “attention to ye religious and moral state of ye Colony would in a few years produce improvements which men could scarcely anticipate” and that “the Governor’s encouragement of marriage and the domestic virtues would be of unspeakable benefit to everyone in the rising settlements”.⁷

In Australia, Macquarie followed Wilberforce’s example closely. Macquarie ordered all convicts who were employed by the Government to be mustered on the Lord’s days and marched to church. He condemned cohabitation and withdrew government patronage from couples in such unions. He ordered publicans to close their doors during hours of worship and employed constables to apprehend loiterers. He banned “bawdy” houses and nude bathing in Sydney Harbour. His encouragement of marriage was so successful that in 1810 the number of weddings increased tenfold. Missionaries applauded his support for Evangelical projects like the British and Foreign Bible Society and the “Sunday School” movement. He built hospitals, schools and orphanages.⁸ Even today, Macquarie is regarded as the “father” of Sydney for his far-sighted infrastructure programme that, under the guidance of the emancipated convict architect, Francis Greenway, provided many of Sydney’s magnificent sandstone buildings still in use today.

⁵ A T Yarwood, “Samuel Marsden (1764-1838)”, *Australian Dictionary of Biography*, vol 2, p 210.

⁶Lachlan Macquarie, *Journal of a Tour of Governor Macquarie’s first Inspection of the Interior of the Colony, Commencing on Tuesday the 6th Novr 1810*, entry dated 6 December 1810, Mitchell Library, ref: A778. Available online at: *Journeys in Time, 1809-1822: the journals of Lachlan and Elizabeth Macquarie*, Mitchell Library.

⁷“William Wilberforce, the Clapham Cabinet, and ‘Liberating the Captives’ in Australia”, a public lecture by Associate Professor Stuart Piggin, on 26 March 2007, at Parliament House, Canberra, to celebrate the bicentenary of the abolition of the slave trade, p 10.

⁸John Ritchie, *Lachlan Macquarie: A Biography*, Melbourne, 1986, pp 130-31.

We should also mention Australia's first "bush parson" Thomas Hassall, who was known affectionately as "the galloping parson". Samuel Marsden sent Hassall back to England for training under the care of Charles Simeon at Cambridge and, in time, he became the first Australian to be ordained as an Anglican minister. Hassall returned to Sydney on 3 February 1822. He was a strictly-Evangelical preacher and became Marsden's curate for two years before being inducted to charges in Port Macquarie, on the mid-north coast; Bathurst, just west of the Blue Mountains and the Cowpastures (South-Western Sydney, near today's Camden). On 12 August 1822 he married Samuel Marsden's eldest daughter, Anne. The Hassall family website informs us that he based himself on the Denbigh Estate in Cobbitty while preaching to a congregation in Mulgoa in the Nepean/Hawkesbury valley and travelling far afield to preaching stations in the Illawarra, Berrima, Bong Bong and Goulburn – a route which often took him over the Abercrombie Ranges.

He was a good bushman and always rode good horses, very safely, in what he described as his "easy chair". It is said that, except on two occasions when there were accidents, he never missed a scheduled service at any of these places in 40 years. Along the way he stayed in homesteads and performed marriages and baptisms as he went. He built churches all around his district and created several new parishes which were in time settled with ministers. It is said of him that he had a remarkable record of conversions and was known for his love of practical religion.⁹

We should also briefly notice Rev Lancelot Edward Threlkeld, a Congregationalist minister who arrived in 1817, established a mission to the Aboriginal people in January 1825 in the Lake Macquarie district, became fluent in their language and was a solid supporter of the disadvantaged and dissenting. This caring man was ridiculed because "his approach to missionary work was coloured by his commitment to the Calvinistic doctrine of natural depravity".¹⁰

We have but skimmed the surface of the religious landscape of NSW during the period 1800 to 1830. The material in many sections of this paper has furnished volumes of work by historians and deserves a paper of its own. However, these brief sketches will, I hope, encourage you to study further the multitudes of manuscript, primary and secondary sources we have available to us today to discover more about the rich Christian heritage we have in Australia. Whether Anglican, Congregational, Methodist or Presbyterian, the majority of ministers of this period were, as far as we can tell, earnest, faith-

⁹<http://www.hassall.org/book/Chap04.html>.

¹⁰Niel Gunson, Threlkeld, Lancelot Edward (1788–1859), Australian Dictionary of Biography, <http://adb.anu.edu.au/biography/threlkeld-lancelot-edward-2734>.

ful, Evangelical men, all desiring to win souls to Christ and to do good to their fellow men.

We fully understand the criticisms widely levelled at the Anglican chaplains who were civil magistrates as well as gospel ministers; yet in these times, extraordinary measures were called for, when there were few men who could fulfil the function. It would have been far preferable for these chaplains to have avoided this aspect of the duties that were thrust upon them. Regardless, they carried out their duties as unto God, according to the penal code of the day – harsh though it may appear to have been from this standpoint in time. A new country called for settling; so in the spirit of “subduing the earth”, these men had also to supplement their stipends by farming, and while some are critical of them for the success they achieved and the massive contribution they made to Australian agriculture, they were obedient to the direction: “Whatsoever thy hand findeth to do, do it with thy might” (Ecc 9:10). They were “not slothful in business; [but] fervent in spirit; serving the Lord” (Rom 12:11).

They met with varying degrees of success in their primary callings as ministers of the gospel, and only eternity will reveal the good they did. They have left us a rich heritage, although the vast majority of Australians today have no understanding of it nor love for it. We, 170 years later, are blessed with the privileges of the Holy Scriptures that are able to make us wise unto salvation, a faithful gospel ministry, and easy access to the means of grace, without the privations, hardships and loss these faithful, pioneering labourers suffered in this corner of the Master’s vineyard. Accordingly we should ever be thankful that the light of the gospel shone on this land with the advent of European settlement.

Thoughts of a Young Christian¹

Robert Findlater

Tuesday, October 16. Great and manifold are the mercies and loving-kindness of God to us, that He has not mingled our blood with our sacrifices, but that, in His infinite mercy, He has still spared us as living monuments of His longsuffering and forbearance. Yesterday He gave us another opportunity of meeting in His house of prayer. I heard Dr Davidson preach from 1 Peter 2:21: “For even hereunto were ye called: because Christ also suffered for us,

¹An edited extract from Findlater’s diary for 1804, as recorded in his *Memoir*. It was shortly after he had made a profession of faith, when he was studying in Edinburgh. (For more about Findlater, see last month’s Magazine).

leaving us an example, that ye should follow His steps"; in which he showed in what respects the followers of Christ ought to imitate His example: (1.) In obedience to His Father's will, (2.) In love to His Father, (3.) In His devotion, (4.) In His trust, His faith, (5.) In His resignation to Him. This morning found myself delighting in the ways of God, but before evening was careless and remiss. O how unstable is man, and how unable as much as to think a good thought, and what need of applying daily to the throne of grace: for grace, strength and support to carry us on in the ways of righteousness!

Thursday, October 18. Found myself very dead and lifeless this morning. When I awoke, found my thoughts entirely set on everything except Christ, upon whom alone I should meditate. The heart is deceitful above all things and desperately wicked, who can know it? O how impossible it is to command as much as one single good thought; and yet how much matter there is in the Scriptures to think of – the mercy of God, the love of Christ, etc. O how remiss I have been in my duty this day! How little I have done for my own improvement! What preparation this day for the important office of the ministry? How imprudently I have spent my time! How unconscientious I have been before God, whom I profess to serve; and how little impressed with the strong engagement I have come under to be the Lord's! Teach me, O Lord, the way of Thy commandments, then will I walk in them, and so do Thy will.

Friday, October 19. Upon reviewing this day, what reason I have to be humbled before God for all my sins and provocations against Him! How inconsistent with the professions I made at the Lord's table on Sabbath, that henceforth I would devote myself, my time, my talents, my all to His service. But instead of performing these obligations, I slept so long in bed that the time for devotion was over before I got up. And even after getting up, how little moved, or impressed with my carelessness and unconcernedness! How little time spent in study or in preparation for the important office of the ministry! O that I had resolution to go on in the ways of God, and be directed according to the rule of His Word! In the evening, on seeing Mr Colquhoun, I was stirred up and found myself willing, in some measure, to go on in my studies. O for grace to make us assiduous in the work, while it is called today, and while I enjoy health and opportunity.

Saturday, October 20. On reviewing the week past, what reason I have to adore – for the mercies of God to me, who am less than the least of all the objects of His mercy, and how great is His long-suffering patience and tender mercies in spite of all our provocation. O what reason have I to be humbled for my sins, for my shortcomings, and for remissness in the duties of my calling. But blessed be His name, that He causes His face to shine on my heart.

In the Society² I had great liberty in prayer, and found some zeal (if I may call it so) rising in my mind for the glory of God; and that when I am a preacher, I would be assiduous in showing sinners the way of salvation.

Saturday, October 27. Upon reviewing this past week, I have the greatest reason that ever I had to be humbled in the sight of God for all my sins; for they are more aggravated now than what they were formerly; because at the holy table of the Lord I renounced all my sins, and resolved to be the Lord's for evermore. How guilty I have been of that great evil, the misspending of time, besides unconcernedness for the important office to which I aspire and the things of eternity! O that I might consider, in such times, the shortness and uncertainty of time here and the importance of being savingly united to Christ, when all other comforts fail; likewise the dangerous state those are in who are found unprepared when the Son of Man comes as a thief in the night. O how dead, how carnal, how indifferent to spiritual things is the heart of man! It is a confirmation of the truth that "the carnal mind receiveth not the things of the Spirit". How unprepared for any duty! How much less for eternity! O Lord, cause Thy face to shine upon me, so shall I rejoice in Thy salvation.

Lord's Day, October 28. This morning lay in bed too long; so, on that account, the devotions of the morning were hurried over; and no wonder that I did not find myself so lively or so earnest for the gospel of Christ. I always find that, the less time I give to devotion, the less pleasure I have in going through other religious duties to which I may be called. In the afternoon heard Dr Davidson preach on Matthew 21:37, the last sermon of three on the guilt and danger of lack of reverence to the Son of God; but how little I was impressed with the solemn truths of the Word of God! But in intimating the sacrament, and in the exhortation he gave at the time, I was a little stirred up, and was somewhat more impressed with a sense of divine things. Found a pleasure and delight arising in my mind from the near prospect of sitting down at the table of the Lord, and renewing my covenant with Him.

Blessed be His name for the many privileges and blessings we enjoy of worshipping God and of drawing near unto Him. O to be duly impressed with the importance of the duty of obeying the dying command of our once-crucified but now-exalted Saviour! O Lord, I will bless Thy name; I will rejoice in the God of my salvation. Found some pleasure in the evening in teaching the young ones in Mrs Colquhoun's school at Leith, when I considered the happiness they would have if the Lord would open their young minds to understand the truths of the gospel. O to be humbled for our weaknesses and shortcomings – yes, for our very best services!

²A prayer meeting at the Orphan Hospital.

Saturday, November 10. On the review of my conduct, since I resigned myself to God at His table, what great reason I have to be humbled for my shortcomings in the performance of the vows which I had taken at His table. How much time misspent. How little impressed with the truths of the gospel, and how (very often) hypocritical and formal in my duties! But O how great is the mercy of God to me that, notwithstanding my unworthiness and unthankfulness, He is daily following me with His goodness, and is giving the near prospect of sitting at His table tomorrow.

On Thursday, the day set apart for humiliation and prayer, I was not in a proper frame, did not find in my mind any deep impression of the evil of sin and of my own wicked ways. The former part of this day I was in the same situation till I went to church and heard Mr Bonar of Cramond preach from Psalm 37:3,4, in which he explained the nature of the exhortation and the promise annexed to the performance of the duty. Delighting in God implied: (1.) Reconciliation, (2.) Looking for comfort in no earthly thing but in God, (3.) An acquiescence in His ways and providences, (4.) A love and pleasure in the ordinances of His word. I found my desires going out after Christ, and felt some comfort and delight in the prospect of sitting down at His table tomorrow. At family prayer I found myself formal, and more of a desire to show my religion than to ask mercy from God. O Lord, pardon my unworthiness and sins, and give me the disposition of Thy children. And may I give myself up to Thee afresh tomorrow with great comfort and pleasure, and may I find that Thou art my God, my salvation and my desire.

The Great Ejection of 1662¹

2. The Act of Uniformity and Its Results

It was the passing of the Act of Uniformity in 1662 that brought about the Great Ejection. It was pushed through Parliament by an intensely Royalist party who were intent on revenge for all that they had suffered during the Civil War and afterwards. Even Clarendon, Charles II's chief minister, acknowledged that "every man, according to his passion, thought of adding somewhat [to it which] might make it more grievous to somebody whom he did not love".² The Act was to come into force on St Bartholomew's Day, August 24, which must have sent out uncomfortable echoes of the massacre of thousands of French Protestants on that day 90 years previously.

The Act made a number of demands on ministers of the Church of England

¹The first article presented the background to the events of 1662.

²Stoughton, *History of Religion in England*, vol 3, p 247.

which most of the godly ministers could not submit to. First, it required them to be re-ordained if they had not been previously ordained by a bishop. This was unacceptable because it would mean rejecting their actual ordination, which they rightly considered to be absolutely valid in the sight of God. Second, ministers were required to express their unfeigned assent to everything in the Prayer Book.

The first difficulty for ministers was that the new Prayer Book was printed only three weeks before August 24, so that it was impossible to have copies circulated to the more distant parts of the country – even Lancashire, for instance – by that date. One ejected minister pointed out afterwards that he was silenced for not declaring his consent to a book which he had not seen, and could not have seen. Wholehearted Puritans could not subscribe to a book which, for instance, taught baptismal regeneration and required ministers (1) to use the sign of the cross in baptism, (2) to reject from the Lord's Supper all who would not receive it kneeling (a posture that implied worship of the elements), (3) to believe that God has appointed bishops, priests and deacons as three distinct orders in the Church, (4) to declare that all those they buried were regenerate (unless unbaptized, excommunicated or suicides), (5) to use readings from the Apocrypha.

Further, ministers were to swear obedience to their Bishop according to the canons of the Church, and 72 of these canons, dating back to 1603-04 were directed against Puritan positions. A minister was condemned by Canon 4, for instance, if he suggested that the Prayer Book contained “anything repugnant to the Scriptures”; by Canon 7 if he affirmed that “the government of the Church of England by archbishops, bishops, deans etc is repugnant to the Word of God”. Canon 58 declared that “every minister, when officiating, is required to wear a surplice, under pain of suspension” (the surplice is a tunic with wide sleeves which the Puritans rejected because of its Roman Catholic associations and because it had no authority from Scripture). And Canon 68 required ministers “to baptize all children without exception”.

Then there was the matter of the Solemn League and Covenant, which many ministers had subscribed; now they were required to declare: “I do hold there lies no obligation upon me, or any other person, from the oath commonly called, The Solemn League and Covenant, to endeavour any change or alteration of government either in church and state; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of this kingdom”. Even some who had never taken this covenant could not in conscience take such an oath as was now being demanded of them. Besides, all ministers were required to make the following political statement: “I . . . do declare that it is not lawful,

upon any pretence whatsoever, to take arms against the King; and that I do abhor that traitorous position of taking arms by his authority against his person, or against those that are commissioned by him".³ This was not a mere profession of loyalty, which might have been easy enough to take; it was a condemnation of all who had taken Parliament's side in the Civil War.

On a practical level, the choice of date for enforcing the Act of Uniformity had a cruel twist about it. Had the Ejection been left until Michaelmas, in late September, the ministers would have received the tithes for the year; as it was, they lost out on their entire remuneration for some 11 months. It must have caused great hardship to many, and it was done deliberately. Yet on 24 August 1662 nearly 2000 men believed it was their duty to leave the ministry rather than submit their consciences to an Act which, they knew, was completely contrary to the mind of God.

Among them was Edward Lawrence, a Shropshire minister, who pointed to his "11 arguments for conformity", meaning his wife and 10 children. But there was an altogether stronger argument on the other side, and that argument he found irresistible: "Christ hath said, 'Whoso loveth wife or children more than Me is not worthy of Me'. Someone asked him how he expected to maintain them all; Lawrence replied that his family must live on the sixth chapter of Matthew: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on".⁴

Some good men did comply, including William Gurnall, author of *The Christian in Complete Armour*, and over 172 ejected ministers conformed at a later date. Few of the ejected – Philip Henry was one of the exceptions – were wealthy; some took to secular work to support themselves, but one obvious calling, to teach in a school, was forbidden them, by the Act of Uniformity which sent them from the pulpits. We get a sense of the Anglican spirit towards the Puritans from Archbishop Sheldon's response to the comment of a Dr Allen: "It is a pity the door is so strait" (in the sense of narrow). Sheldon's reply was unflinching, without a flicker of mercy for those whom he clearly considered his out-and-out enemies: "It is no pity at all; if we had thought so many of them would have conformed, we would have made it straiter".⁵

Oliver Heywood had been minister at Coley, near Halifax, and was harassed for a whole year before the Great Ejection took place. "At the close of one Sabbath," he wrote, "we can scarcely reckon on another . . . and yet danger is kept off by God's hand." Heywood, conscious that the providence of God

³*History of the Presbyterians in England*, pp 385-6.

⁴Quoted in Iain H Murray, "The Last Summer", in *The Banner of Truth*, issue 26, p 14.

⁵J B Marsden, *The History of the Later Puritans*, Tentmaker Publications reprint, 2002, p 459.

overruled all the events of his life, asked himself: "But why does God delight to keep us at uncertainties in our spiritual allowances?" And he answers his own question thus: "Surely it is to convince us of His sovereignty, to train us up in the life of faith, to prevent our building tabernacles here, and make us think highly of our mercies from the danger of losing them; finally, it may be to stir up in our hearts a longing desire for celestial glory, where we shall never lose the enjoyment of God."⁶

It was a sore trial for Heywood to be ejected from his church. When his wife died not long before then, he described his loss as "sharper than any trial I have met with before". Yet he described his ejection as "more bitter" still. He went on to describe the conditions imposed by the Act of Uniformity as "too hard to be accepted", and he added, "Woe be to us if we preach not the gospel! But a double woe to us if we enervate the gospel by legal ceremonies. Our people's souls are precious, and we ought to take care of them; but our own souls are precious also, and we must not destroy them under pretence of saving those of others. Our work is dear to us; but God is dearer, and we must not do the least evil to obtain the greatest good.

"There are worldly advantages enough to sway us to conformity, if conscience did not answer all the pleas of flesh and blood. Should we forsake our Christian liberty and put our necks under such a yoke as neither we nor our fathers were able to bear? Should we build again what we have destroyed and make ourselves transgressors? Should we violate solemn covenants, leave the work of reformation and return to Egypt? It is surely better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. The bargain would be too hard, to provide our livelihood by making shipwreck of faith and a good conscience. God can advance His work without our sinful shifts, and rear up monuments to His glory without our complying prevarications; suffering may benefit the gospel as much as service, when God calls to it. . . . It is no pleasure for us to be idle; fain would we be labouring in the Lord's vineyard; but alas we are hindered, and woe be to them by whom the offence comes!" Then Heywood quotes the verse: "Verily there is a reward for the righteous: verily He is a God that judgeth in the earth".⁷

Joseph Alleine had been minister, from 1655, of Taunton in Somerset. His wife Theodosia gives an account of his thoughts about how he should act in the changed circumstances following the Restoration and goes on to describe his subsequent activity: "Before the Act of Uniformity came forth, my husband was very earnest day and night with God that his way might be plain to him, that he might not desist from such advantages of saving souls, with

⁶*The Whole Works of Oliver Heywood*, London, 1827, vol 1, pp 87-8.

⁷*Works*, pp 92-3.

any scruple upon his spirit. In which, when he saw these clauses [in the Act] of assent and consent, and renouncing the Covenant, he was fully satisfied [about his duty].

“But he seemed so moderate before that both myself and others thought he would have conformed: he often saying he would not leave his work for small and dubious matters. But seeing his way so plain for quitting the public station that he held, and being thoroughly persuaded of this, that the ejection of the ministers out of their places did not disoblige them from preaching the gospel, he presently took up a firm resolution to go on with his work in private, both of preaching and visiting from house to house, till he should be carried to prison or banishment.”

She tells that “multitudes flocked into the meeting . . . either by day or night” as he went about preaching, visiting and catechising. He also travelled to other places whose ministers were no longer preaching, and “wherever he went, the Lord was pleased to grant him great success: many were converted and the generality of those [were] animated to cleave to the Lord and His ways”.⁸ Pondering a time when it might no longer be possible for him to preach in England, he considered the possibility of going to China with the gospel. But it was never a real possibility; he died in 1668, aged just 34.

Immediately after the Act of Uniformity became law, the King encouraged the nonconformists to petition him to protect them from its full force. Charles was keen to add to his power, but his Council opposed him, and the efforts of the petitioners came to nothing; Bishop Sheldon of London, later Archbishop of Canterbury, was particularly adamant in his opposition.

Three reasons have been given for Sheldon’s hatred of nonconformists: “As *a man of the world*, he was averse to the profession of spiritual religion, being totally unable to understand it – looking at it, as he did, through the medium of prejudices which caricatured its nobler qualities. And he was also exasperated at what he deemed a pharisaical assumption on the part of Christians who advocate . . . evangelical views, and who insist upon . . . purity of communion. As *a Royalist*, Sheldon identified his opponents with the cause of Republicanism and believed, or professed to believe, that they were all bent upon doing to Charles II what some of them, or their predecessors, had done to Charles I. And lastly as *an Episcopalian*, who had himself suffered from Presbyterians and Independents, he determined to pay back in full what he owed, both capital and interest.”⁹ And he was no doubt typical of many among the clergy.

⁸R Baxter, *Life & Letters of Joseph Alleine*, Reformation Heritage Books reprint, 2003, p 66-67.

⁹Stoughton, *History of Religion in England*, vol 3, pp 460-61.

Prayer and Eminent Piety¹

Archibald Alexander

Eminent piety will make you mighty in prayer, and this will give success to all your other labours. The most accomplished minister is entirely dependent on God for every degree of success in his ministry. Even the apostles could not convert a single soul by all their miraculous gifts and their inspiration, by all their fervent zeal and indefatigable labours. This heavenly birth is not of the will of the flesh, nor of the will of man, but of God. Paul may plant and Apollos water, but God giveth the increase; “so then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase”.

Since then you are entirely dependent on the grace of God for your success in your work, is it not exceedingly important that you should have skill and energy in using the instrument by which divine influences may be brought down upon your ministrations? And you need not be informed that the prayer of faith is the instrument by which the kingdom of heaven may be, as it were, invaded and taken by violence. God cannot resist (I speak it with reverence) the force of a holy, believing, untiring importunity which resolves to give Him no rest, until He grants the blessing. Why are the labours of ministers so frequently barren of fruit? Why are they still destined to cry, “Who hath believed our report?” The fault is not principally in the preaching: this is sound and evangelical; but probably the great deficiency lies in the feebleness of our prayers. God is waiting to be gracious; but He will be inquired of by the house of Israel for these things, that He may do it for them. If the good seed of the Word were soaked in prayer before it is dispensed, and then watered with prayer after it is sown, it would oftener be seen to spring up and bring forth abundant fruit.

The man of God must be a man of prayer – he must be instant, unceasing and fervent in prayer – and then he will be able to open heaven and call down showers of divine influences upon his other labours. But how otherwise can this grace and gift of prayer be obtained but by attaining to eminence in piety? On this subject Christ Himself, who is the fountain of life and Himself the giver of all spiritual blessings, has set us a perfect example that we should follow His steps. At this day especially we need men, not only mighty in the Scriptures, but mighty in prayer.

In conducting the public prayers of the congregation, how much the comfort and edification of the pious depends on the spirit of him who is their

¹The third point of an address to students for the ministry, “On the Importance of Aiming at Eminent Piety”, reprinted from *Princeton and the Work of the Christian Ministry*, vol 1. This two-volume set is reviewed on page 58.

mouth, to speak unto God, must be obvious to all. Our mode of offering up our prayers without a preconceived form can commend itself to enlightened and spiritual men only when our ministers shall possess the true spirit of prayer and shall pray with the spirit and with the understanding. Cultivate piety then in all its parts, for prayer is nothing else but the natural language of the pious heart; it is the breathing of the new man, or rather the inexpressible groaning and sighing of a soul sick of sin and panting for deliverance. O that young men who seek to be useful in the ministry would spend more time in communion with God in prayer than they commonly do! To be eminent in piety and mighty in prayer are identical.

Holiness, Self-Denial and the Minister¹

J W Alexander

To sustain a gospel minister in such labours, something is necessary beyond habitual diligence or mere professional zeal. There may be great stir and bustle, and activity, and yet no gospel efficiency. What we need is a spring of holy influence always within us, gushing out like a river-head of living waters. What shall secure this? Answer: the grace of God in the heart, working *holiness* and devotion . . . O that every pastor could say to the people whom he serves, or has served: “Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe”.

Paul could say so, for he followed Christ; and Christ was “holy, harmless, undefiled, separate from sinners”. After a certain tour of preaching and healing, we are told, “Jesus returned in the power of the Spirit into Galilee . . . and He taught in the synagogues, being glorified of all”. The indwelling Spirit was in the head, as in the members, a Spirit of grace and supplication, and frequent are the incidental but pathetic notices of our Lord’s retreats for private devotion. By these, Olivet and Gethsemane were signalised, long before His final agony. Here He “rejoiced in spirit”, here He doubtless groaned and wept, here He cried, “Even so, Father, for so it seemed good in Thy sight”.

How often did He, after days of weariness, spend the nights in solitary watching and prayer! While the storm was on the lake, Jesus, having dismissed an immense audience, was gone “up into a mountain apart to pray: and when the evening was come, He was there alone”. When the fame of Him increased, “He withdrew Himself into the wilderness and prayed”. The seven-

¹The two final points from an article, “The Lord Jesus Christ the Example of the Minister”, reprinted from *Princeton and the Work of the Christian Ministry*, vol 2.

teenth chapter of John is a blessed fragment of His intercessions. In the garden He prayed in agony: He was sorrowful, sore amazed, very heavy, yet He prayed “with strong crying and tears”. And in that very hour of darkness He exhorts us, “Watch and pray”! On this point we need say no more.

Finally, let us detain the reader only to hint at our Redeemer’s *self-denial*. Christ died upon the cross, but His whole foregoing life was a life of cross-bearing, “for ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich”. We are not called to expiatory sufferings, and we are forbidden to attempt neglecting of the body in the sense of meritorious penance. But hear the declaration to all believers, and pre-eminently to ministers: “If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me”.

When tempted to indolent self-pleasing – the bane of ministerial fidelity – let them remember that “even Christ pleased not Himself”. If the unpleasantness, the shame, the toil, the pain, the danger of any duty, is sufficient to keep them from its performance, they are therein practically renouncing the yoke of Him who has said, “He that loveth his life shall lose it”. It is, or ought to be, understood that every step of ministerial life is against the course of this world. Is it not enough for preachers to be as their master? “If they have called the master of the house Beelzebub, how much more shall they call them of his household?” And every minister has reason to suspect himself when any day occurs in which no tide of opposition, mental or external, is opposed: for he who floats with the current floats away from God.

Our Gospel Work in Africa and Israel

Rev N M Ross

Zimbabwe. The Jewish and Foreign Mission Committee is still in the process of reviewing our Zimbabwe Mission, especially its work in medical care, education, child care and administration. While our chief objective is the glory of God in the salvation of sinners, through the preaching of the Word, we have a duty to exercise a wise stewardship of the material resources entrusted to us in the kind providence of the Most High.

Last November, the Convener of the Committee, Rev John MacLeod, and Mr Roderick Campbell, a Committee member, did an extensive tour of the Mission as deputies of the Committee. They were present at the official opening of the new Sixth Form science laboratories at John Tallach High School (as it is now known) at Ingwenya Mission, when about 1000 people

gathered in the quadrangle for the happy event. As Miss Norma MacLean, Deputy Head, said last year, “We trust . . . that this new development will be for the furtherance of [the Lord’s] Cause among the young people He brings into our care and under our instruction”. The annual school prize-giving took place at the same time.

The launch of the new Ndebele Bible, at which Trinitarian Bible Society (TBS) representatives were present as well as the deputies, took place in the assembly hall of Thembiso School before about 380 people, including pupils. The new Bible is a thorough revision of the previous one, done over ten years by our translation team, the final proofreading being supervised by the TBS. The great need for the revision was underlined by Mr Rowland, General Secretary of the TBS, when he gave some examples of improved renderings in the new Bible.

The Presbytery Translation Committee meantime continues overseeing the new translation of the Shona Bible. The first draft of the New Testament awaits assessment and refining. May these projects be blessed, so that many will be made believers in and “doers of the Word”.

At Mbuma Mission Hospital the new x-ray unit was officially opened, Mr MacLeod taking part in the ceremony. This valuable health-care facility will, no doubt, also be instrumental in bringing more people in contact with our gospel witness.

With regard to staff, Miss Norma MacLean is in Scotland for a well-earned rest from her responsibilities. Sister Margaret MacAskill is to visit Thembiso Children’s Home for several weeks from the end of January, DV, to give further training to the House Mothers.

Kenya: Due to the resignation of Rev K M Watkins as Superintendent of our Sengera Mission, and as no one has come forward to take his place, the Foreign Mission Committee regretfully decided to close the Mission from last October. Mr Watkins is now settled in his Barnoldswick pastorate but the Committee has authorised him to continue the complex process of closing down. It is hoped that this will include some kind of spiritual provision for the people there, to the number of about 200, who continue to meet for services, maintain the Catechism Class and run the Sabbath School under the leadership of the interpreters.

Israel: Rev John Goldby visited Israel in November to prepare for the launch of the TBS revision of the Delitzsch Hebrew Gospel according to John. Mr Goldby says that, when it is published and distributed freely, it should, “with the Lord’s blessing, kindle interest among the Jews in Israel in their Jewish Messiah”.

His visit included seeking an Israeli editor for *The Westminster Confession*

of Faith in Hebrew. It is already translated, the proof texts have been added, and the final editing will make it ready for printing. The completion of this project necessitates his visiting Israel again, DV.

Although biblical Christianity is being increasingly opposed by its enemies, the Lord of the harvest is still keeping doors open for us. But labourers are needed! “Therefore said He unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest” (Lk 10:2).

Book Reviews

Princeton and the Work of the Christian Ministry, A Collection of Addresses and Articles by Faculty and Friends of Princeton Theological Seminary, selected and introduced by James M Garretson, published by the Banner of Truth Trust, hardback, 746 and 602 pages, £34.00, obtainable from the Free Presbyterian Bookroom.

Princeton and the Work of the Christian Ministry is a two-volume set consisting of addresses and articles by some of the most luminous names in the great galaxy of American Presbyterians who were connected with, or supported, the work of Princeton Theological Seminary. These excellent articles were selected and are introduced by James M Garretson and form a companion set to his earlier volume, *Princeton and Preaching*, also published by the Banner of Truth Trust. The articles date from the time of the Seminary’s founding in 1812 down to the early decades of the twentieth century, before Princeton moved away from its historic confessional orthodoxy.

The very names of Archibald Alexander, Samuel Miller, J W Alexander, the Hodges and B B Warfield, among other contributors, are alone sufficient to indicate the quality of the material collected here. There is a considerable amount of reading in these two volumes, but every piece is connected in some way or other with the work of the ministry. Whether with regard to what constitutes a true call to the work, or the Princetonian approach to training divinity students, or the more practical aspects of pastoral duty, the articles abound in highly edifying, stimulating and humbling material. Princeton was established to be a “nursery of vital piety as well as of sound theological learning”, and the emphasis on personal godliness that appears in these pages is salutary.

This work would make for an excellent refresher in practical theology for pastors, would be highly beneficial for divinity students or those whose minds are being drawn to the holy work of the ministry and would be of interest to

all who prayerfully seek the welfare of the Church of Christ through the blessing of God upon the ministry of the gospel. These articles consistently present such a high and sanctified view of the work of the ministry and the preparation needed for it that one cannot but deprecate the general state of things in our own day.

(Rev) A W MacColl

Praise is Comely, A Guide for Congregational Psalm-Singing, published by the Kirk Session of the Inverness Free Presbyterian Church of Scotland, paperback, 22 pages, £2.00 from the Free Presbyterian Bookroom.

This little book was written with a view to “improving congregational praise”, not only in the hope of increased tunefulness, but also in the hope that people would be conscious of the need to sing “with the understanding also”. In five brief chapters, the book progresses stage by stage from, “We are all commanded to praise God”, to, “We are all commanded to praise God in singing together to edification and comeliness”.

Singing to God’s praise is an important part of public worship and it is good to have the advice contained in this book. Strong encouragement is given here to those who feel that they cannot sing, in the hope that they will attempt to do so. But restraint is necessary; otherwise the attempt to sing may put others off the tune. Yet some whose voices were not particularly tuneful have joined in the praise of God by, wisely, singing quietly and thereby have no doubt been blessed themselves.

The last paragraph of the book begins with the observation that “praise is the continual exercise of those in heaven”. This is followed by a quotation from John Willison: “I know nothing in the world that more resembles heaven than a company of God’s people harmoniously singing His praises”. May this book contribute to congregations praising in a way that is pleasing to the human ear and, more importantly, to the ear of God! And for this a heart attuned to the holiness of heaven is necessary.

Notes and Comments

Church of England School Teacher in Gender Change

A letter recently sent to parents from a Church of England primary school in Lancashire created shockwaves amongst the pupils and disturbed many of the parents. St Mary Magdalen’s Primary School in Accrington wrote that a male teacher “has made a significant change in his life and will be transitioning to live as a woman. After the Christmas break, she will return to work as Miss Meadows.”

The letter, which is headed, “Reaching our potential together in Christ”, presumably the school’s motto, adds that the school is “proud of our commitment to equality and diversity among our staff and children”. Headteacher Karen Hardmam states, “This is a personal matter for our staff member, who has our full support, and we are all working together to ensure it has the least impact on the smooth running of our school”. The 169 pupils were informed class by class at the same time as the letter was sent to their parents. It is sad to find a Church of England school which professes to be “in Christ” being “proud” of what is shameful. Is this a further sign of the blurring of distinctions between male and female roles which we are seeing in the Church of England? How confusing for those immediately involved and what a mixed message to the wider world looking on! The children’s reaction shows that they themselves sensed the change was unnatural.

Apparently the 32-year-old teacher was married in 2009, about the same time as he joined the school, and he and his wife have a three-year-old son. He is now separated and is said to be looking at the possibility of a full gender change, which would inevitably involve surgery. He claims to feel that he was “born with a girl’s brain in a boy’s body”.

A ten-year-old pupil said, “He spoke to us and said he is going to be changing into a woman and wearing women’s clothes . . . we were all a bit shocked”. One parent said that “his children were worried and confused” and one of his sons was afraid that he might one day “waken up with a girl’s brain”. He claimed that the children have been warned by the school that they will be punished if they continue to call the teacher “Mr Upton”; however, a school spokesperson said that they would not be punished but would be “expected to behave properly around her”.

The “gender-blurring” culture is being encouraged in our schools by various authorities. Last summer the Christian Institute reported that school inspectors praised primary schools for calling some children as young as four “transgender”. Stonewall, the homosexual lobby group, have even sent DVDs to primary schools advocating that boys should be encouraged to try on girls’ dresses. Ofsted, the official body for school inspections in England, commends schools where “transgender pupils are taken seriously” and where it is good practice to appreciate “that a boy may prefer to be known as a girl and have a girl’s name and similarly a girl may have a girl’s name but wants to dress as and be a boy”. *The Daily Mail* reported that at least one unnamed school was actively encouraging children to behave in a “non-gender-stereotypical way”, with younger boys wearing female clothing and ribbons in their hair. Edinburgh City Council is considering plans to stop boys and girls lining up for their classes separately to avoid “gender stereotyping”.

In the case of the Accrington teacher, the sin is taken a step further by his seeking a complete “gender reassignment”. If he wants a gender-change operation he can get it free under the NHS. Such operations became a legal right in 1999. Since then more than 1000 people have had “gender confirmation” surgery at a cost to the taxpayer of over £10 million, thus diverting valuable medical resources away from those who are ill. In addition such patients can also get psychotherapy and hormone replacement therapy on the NHS. It is estimated that 80% of the changes are to “change a man into a woman”.

Our younger generation is becoming increasingly vulnerable when such poisonous ideas are being promoted in our schools. Godless leaders are gaining influence in all sectors of society, even in those which have a formal Church connection. Satan and men’s deceitful hearts are seeking to undermine God’s law by further attacks on His truth: “He which made them at the beginning made them male and female” (Mt 19:4). Man in rebellion would remove that fundamental difference. Men try to look like women and women try to look like men; the distinction between the sexes is distorted by, for instance, “unisex” clothing. But there is no blurring of the distinction as far as the Word of God is concerned.

The people in Corinth were clearly told that the “effeminate” shall not “inherit the kingdom of God” (1 Cor 6:9,10). These are solemn words but how thankful we should be that in the next verse, in His mercy, God revealed to them and to us that, where there is repentance, there is hope. “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God”.

KHM

More Politicians Oppose Redefinition of Marriage

The UK Government is pressing ahead with its plans to legalise “same-sex marriage” (and the Scottish Government continues to proceed in the same direction) despite the volume of public opinion against the measure, as shown by the public consultation and by more than 600 000 people having signed a petition against redefining marriage.

It was therefore welcome news (in a press release from the Coalition for Marriage), that “senior Tory Dr Liam Fox – the former Secretary of Defence – has said he will vote against the redefinition of marriage. He’s one of more than 130 Tory MPs to say they are against the plans. He also says the Government’s plans are ‘divisive’ and ‘ill thought through’.

“Senior Labour MP David Blunkett has also attacked the Government’s plans as a ‘complete dog’s dinner’, adding, ‘I do not think that the Govern-

ment is entirely clear what it is doing or why it is doing it'. He says he'll listen to the voters before deciding how he'll vote.

"And the current Energy Minister, John Hayes, says he will be voting against the proposals because marriage between men and women is the best environment for children."

All of which suggests there will be strong opposition against the plans in the House of Commons, but even if the proposals are passed by MPs, the Government will face a tough time in the House of Lords."

The news should encourage us to continue praying that the Lord will yet thwart the plans of those who are bent on sanctioning what is abominable to Him and destructive to Biblical marriage and family life. "Arise, O Lord, let not man prevail" (Ps 9:19). NMR

"Spiritual" People Suffer Worse Mental Health

In an item entitled, "Spiritual but not Religious", in its online News Magazine, the BBC reports on research which has suggested that "spiritual" people may suffer worse mental health than conventionally religious people.

In the UK almost a fifth (in the USA almost a quarter) of the population profess to be spiritual while rejecting traditional organised religion. They seek such things as heightened self-awareness, the meaning of life, and the perfection of one's being, by following systems such as yoga or even paganism. An article in *USA Today* in 2010 claimed that 72% of younger people thought of themselves as "more spiritual than religious".

Some of those who follow this "spiritual path", in their search for the "absolute", regard their entering what they call "the divine realm", whether by meditation or by other rituals, as experience of God Himself. But it is obvious that they do not know God or the spirituality that is the result of the indwelling of the Holy Spirit, of which Paul wrote, "To be spiritually minded is life and peace" (Rom 8:6). In short, they have no spiritual understanding of the things of the Spirit of God.

When people seek the meaning of life apart from God's Word, they are doomed to darkness. The spirituality that arises from being under the power of "the spirit that now worketh in the children of disobedience" (Eph 2:2) is certainly not conducive to well-being and must be shunned like poison. "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). NMR

"Piltdown Man" Centenary

December 2012 marked the centenary of the announcement at the London Geological Society of "Piltdown man", eventually exposed as a hoax in 1953. The remains of the "man", consisting of a skull, lower jaw and teeth, were

allegedly found in a gravel pit at Piltdown but turned out to be a medieval human skull, the jaw of an orangutan, and the fossilised teeth of a chimpanzee. The bones had been stained to give an appearance of age and the teeth had been filed to make them appear more human. The identity of the hoaxer remains unknown, though it is widely thought to have been Charles Dawson, who claimed to have found the remains.

The belief in evolutionist circles throughout the 1920s and 30s was that “Piltdown man” was an early human being closely related to apes. A few scientists were suspicious from the first but their voices were not heard, and it is estimated that more than 250 scientific papers were written discussing the significance of “Piltdown man”. The “fossil” was cited as evidence at the famous Scopes Monkey trial in Tennessee in 1925.

The significance of the hoax is not so much the occasional dishonesty of scientists, although this may play its part in the Creation-Evolution debate, as the fact that the scientific community can be mistaken for a long period of time, even when contrary voices are being raised. The “assured facts of science” always have a question mark pencilled against them, and it is as well to remind evolutionists that this is so. In 40 years’ time, their current theories may look as crude and antiquated as the Piltdown hoax did in 1953.

DWBS

Church Information

Induction of Rev K M Watkins

Though 14 November 2012 was very cold and wet, a considerable number of people converged on Barnoldswick, Lancashire, to worship the great God who calls men to the sacred work of the ministry and who sends them to their spheres of labour. This warm-hearted company gathered on a winter’s night to rejoice with them that rejoice and to witness the solemn induction of Rev K M Watkins, who was that evening to become the first Free Presbyterian minister in the North of England.

Those who arranged the location of the service judged that the numbers attending the Induction would exceed the capacity of our church building in Barnoldswick. The numbers proved that their judgement was right. People gathered to the more commodious Independent Methodist Church. Some came from London and others from some of our congregations in Scotland. A small company of local people also joined with the friends from the Barnoldswick Congregation. The Presbytery met at 6.30 pm and public worship commenced at 7.30. Rev J MacLeod preached and presided. His

sermon was on the words of Cornelius to Peter, as recorded by Luke in Acts 10, from verse 33: “Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God”

After the sermon, before all those assembled and in the presence of the Great Head of the Church, Mr Watkins answered the questions put to him by the Moderator. The Presbytery was satisfied that the teaching of the Bible, as summarised in the constitutional documents of our Church, are the doctrines, the form of worship, government and practice which Mr Watkins adheres to. In token of this, he subscribed to them by signing the formula. Thereafter, the members of Presbytery all gave the right hand of fellowship to Mr Watkins.

Rev R Macleod addressed the newly-inducted pastor. Then Rev J L Goldby addressed the congregation from 1 Thessalonians 5, from verse 12 onwards: “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you”. Before the congregation was dismissed Psalm 72:16-19 was sung.

The report cannot end without putting it on record that the friends in the Barnoldswick Congregation showed great kindness to those who joined with them on this occasion. We welcome Mr Watkins back to the United Kingdom and pray that his ministry will be blessed in a region where a Reformed and truly Evangelical witness is scarce.

(Rev) R Macleod, Clerk of the Southern Presbytery

Committee Meetings

Synod committees will meet, DV, in Inverness Free Presbyterian Church on Tuesday, March 26, as follows:

- 10.00 - 10.30 Church Interests Committee
- 10.30 - 12.00 Training of the Ministry Committee
- 12.00 - 1.00 Sabbath Observance Committee
- 2.00 - 3.00 Outreach Committee
- 2.00 - 5.00 Finance Committee
- 3.00 - 5.00 Religion and Morals Committee
- 6.00 - 7.30 Publications and Bookroom Committee
- 7.30 - 8.30 Welfare of Youth Committee
- 7.30 - 8.30 Dominions and Overseas Committee

(Rev) John MacLeod, Clerk of Synod

Bookroom Fund

By appointment of Synod, the Special Collection on behalf of the Bookroom Fund, is due to be taken in congregations during February.

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.
- Breascleite:** 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. **Tomatin:** Sabbath 12 noon. **Stratherrick:** Sabbath 12 noon, 6 pm. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (weekly). 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, Inverness, IV2 3PZ; tel: 01463 712872.
- Kinlochervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH; tel: 01851 890286.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Mr 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 6pm. 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). Rev K M Watkins, 1 North Street, Barnoldswick, BB18 5PE; tel: 01282 850296.
- 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: 604-514-8648.

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:sydneyfpchurch@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 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 Levysky; tel:00 38 048 785 19 24; e-mail: dlevysky@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.by@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.

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

Free Presbyterian Church Bookroom

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

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

Book Selection

Select Letters of John Newton	RRP	Offer
Banner of Truth, 2011, pbk, 240 pp	£6.00	£4.00
The Life of John Calvin , by W J Grier		
Banner of Truth, 2012, pbk, 176 pp	£6.00	£4.00
Some of the Great Preachers of Wales , by Owen Jones		
Tentmaker Publications, 2005, hbk, 540 pp	£19.95	£14.95
Irish Worthies , by Thomas Hamilton		
Tentmaker Publications, 2000, hbk, 170 pp	£12.25	£9.00
Faith Unfeigned , by John Calvin		
Banner of Truth, 2010, hbk, 189 pp	£14.00	£11.00

(Postage is extra)

Subscription rates, including postage:

FP Magazine £26.00 (£2.00 per copy) • YP Magazine £15.00 (£1.00 per copy)

Combined £39.00