

The Free Presbyterian Magazine

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

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

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

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

May: First Sabbath: Aberdeen, Grafton, London; **Second:** Achmore, Donsa, Kinlochbervie; **Third:** Edinburgh; **Fourth:** Chiedza.

June: First Sabbath: 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, Auckland; **Fourth:** Cameron, Struan.

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

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

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

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

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

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God Is Good

The spiritual and moral condition of Israel during the time of the Judges was absolutely dire. Twice we are told that “every man did that which was right in his own eyes” (Jdg 17:6); God was ignored. Yet He did not forsake His people; in various parts of the country He raised up judges who provided leadership in repelling the tribes who had invaded Israel, as God’s instruments to chastise His people and to bring them to plead with Him for deliverance. And, no doubt, at least some of these judges also exerted a restraining influence on the people as they ruled in the fear of God.

During that time, Manoah and his wife were a childless couple in the tribe of Dan. An angel of the Lord appeared to her one day and promised her that she would have a son who, as a judge, would begin to deliver Israel from Philistine oppression. She, however, described her visitor as “a man of God”, while noting that his face was like that of an angel of God. Manoah, clearly a good man, prayed that “the man of God” would come again, to teach them how to treat the child who was to be born. His request was granted and the angel returned. He would not accept Manoah’s offer of hospitality but invited him to offer a burnt offering to the Lord. Up to this point, Manoah did not realise that he was speaking to an angel. But he was no longer in any doubt when the angel ascended to heaven in the flame of the sacrifice. In fact, Manoah and his wife “fell on their faces to the ground”; they were totally overwhelmed.

Manoah now realised that it was not merely an angel they had seen, but God Himself. In considering this incident, we must remember the words of the Saviour: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (Jn 1:18). So we must conclude that the One who visited Manoah and his wife, to declare to them an aspect of God’s mind, was in fact the Second Person of the Godhead. Thus it is clear that Samson, the child whose birth was announced to his mother, was to have an important place in the spiritual history of God’s people, in spite of his serious character flaws.

Manoah was in despair; he told his wife: “We shall surely die, because we

have seen God". He had a clear consciousness that he was a sinner, who therefore deserved God's wrath. He would have had the same understanding as David later expressed: "I was shapen in iniquity; and in sin did my mother conceive me" (Ps 51:5) – from the beginning of his existence he had a sinful nature; and although, through grace, sin no longer had dominion over him, he remained a sinner. Now Manoah had seen his judge, who because of His infinite holiness "will not clear the guilty" – as He told Moses when giving His servant a unique revelation of Himself.

Manoah would also have been very conscious that he lived in a generation which deserved to have God's wrath poured out on it. He may have remembered the words of the Lord to Moses: "Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake Me, and break My covenant which I have made with them. Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?" (Deut 31:16,17).

In Manoah's time, the Israelites as a whole were not giving their hearts to God, the true God; they were forsaking Him for false gods; in generation after generation they had been committing spiritual adultery. And God, as He had threatened, was angry; Israel was suffering "many evils and troubles". Manoah, as an Israelite, was conscious of his people's sin; he was convinced that, having seen the holy God, he and his wife must feel God's wrath. "We shall surely die," he told her, "because we have seen God" (Jdg 13:22).

Manoah's wife too had a real understanding of sin and of its consequences, but she disagreed with her husband's conclusion. And her reasoning was much more in line with God's revelation. While she had no wish to reject his reasoning about sin and its consequences, she took into account also certain other factors in the situation which were highly relevant. She told him: "If the Lord were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have showed us all these things, nor would as at this time have told us such things as these". She was clear that God had promised them a child and, because God is always faithful to His promises, He would keep His promise to them. The child would be born, she knew, and if the child was to be born and they were to bring him up as God had directed them, they could not die until, at least, they had carried out their responsibilities to their son.

What was more, God had accepted their sacrifices. This was a sign to Manoah and his wife that their sins had been forgiven, and therefore that God

would not put them to death for their sins. Their sins were real and the consequences threatened against their sins were real, but God had shown them the way of deliverance from sin – through the provision of a substitute to suffer death in their place. That substitute was, in the first instance, the kid offered in sacrifice, but it pointed forward to the Lamb of God, who was to offer Himself as a sacrifice which would truly satisfy divine justice and open the way for sinners to be reconciled to God. So Paul could tell the Ephesian believers that Christ “hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour” (Eph 5:2) – just as, when Noah offered sacrifices after leaving the ark, “the Lord smelled a sweet savour”. What we are being told in each case is that the Lord accepted the sacrifice, and so whoever will believe in the Lord Jesus Christ will “not perish, but have everlasting life”.

The sacrifice of a kid was accepted for both Manoah and his wife, but it was his wife who better understood the significance of God accepting the sacrifice. In her soul, she was anticipating David’s expression of God’s goodwill to sinners: “Thou, Lord, art *good*, and ready to forgive; and plenteous in mercy unto all them that call upon Thee” (Ps 86:5). We too are to receive God’s testimony in His Word concerning His goodness – His willingness to do good to those who are in need. And we are in serious need as sinners. How clearly God has revealed His goodness in sending His only-begotten Son to offer Himself as a sacrifice for needy, guilty sinners!

God *is* good. No sinner should doubt His willingness to forgive even the chief of sinners. No one ought to minimise the seriousness of their sins or the seriousness of sin’s consequences. But, says Paul, “this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim 1:15). The truth about Christ coming to save even great sinners is, we are being told in this verse, reliable and it is worthy of being believed; and Christ Himself is worthy of being trusted. To refuse to do so is to go on in the serious sin of unbelief.

And Matthew Henry comments: “Let those good Christians who have had communion with God in the Word and prayer – to whom He has graciously manifested Himself, and who have had reason to think that God has accepted their works – take encouragement thence in a cloudy and dark day, [to say,] God would not have done what He has done for my soul if He had designed to forsake me and leave me to perish at last, for His work is perfect; nor will He mock His people with His favours. Learn to reason as Manoah’s wife did: If God had designed me to perish under His wrath, He would not have given me such distinguishing tokens of His favour.” He adds appropriately: “O woman, great is thy faith!” May that faith be ours!

Apostolic Unity¹

Synod Sermon by Rev David Campbell

Acts 5:12-14. *And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.)*

Ananias and Sapphira were here exposed in a most solemn and remarkable manner in their deceit and hypocrisy. What a loud voice it was at the very beginning of the New Testament! The portion found in the parenthesis in verses 12 to 14 seems to explain the condition of the Church at this juncture. We have a picture of the Church of God in its apostolic purity, which is to be a model and a pattern to every generation that follows.

We would like to consider three features of the apostolic Church and then draw some practical lessons: (1.) Its unity. (2.) Its influence upon the conscience of the people. (3.) Its fruitfulness. (4.) Some practical uses. We have here the holy, fruitful unity of the Church of the Lord Jesus Christ.

1. The unity of the apostolic Church. We have them here “with one accord in Solomon’s porch”. This was their unity. It is something which is found again and again throughout these first few chapters of the Acts of the Apostles. In chapter 1, verse 14, we read, “These all continued *with one accord* in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren”. We have it again after the Day of Pentecost: “They, continuing daily *with one accord* in the temple . . .” (Acts 2:46-47). We have it again in chapter 4, where, after Peter and John had been before the Council, “being let go, they went to their own company . . . they lifted up their voice to God *with one accord*” (Acts 4:23-24). We have it later on: “And the multitude of them that believed *were of one heart and of one soul*” (Acts 4:32). Paul writing to the Corinthians, enjoined them about the same truth: “Now I beseech you brethren, by the name of our Lord Jesus Christ, *that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement*” (1 Cor 1:10).

They were in Solomon’s porch, which was a covered area with marble columns on the east side of the temple mount, outside the main temple building. Under this, the people assembled in different groups, some for commerce, others for schools and teaching. Here the Gentiles, who were not permitted into the temple, were allowed to gather. The multitude gathered

¹Preached in Inverness by the retiring Moderator at the opening of the Synod in May 2013.

there after Peter and John had performed the miracle of healing outside the beautiful gate. The Saviour had walked in Solomon's porch. As their Master had done, so they did now. When He was examined before Pilate, the Saviour said that He had spoken openly to the world and in secret had said nothing. That is the example they followed. They were gathered to preach to the people and to worship God. They had a divine commission to do so.

The unity which they had was a precious gift from Christ to His Church, and it is a pattern. We might identify three areas of their unity as it is here brought out in the context.

(1.) *They had unity in doctrine.* From the beginning, they continued steadfastly in the Apostles' doctrine. The gospel they had received was from Christ, not from men. He promised before He left them that, when the Spirit of truth would come, He would lead them into all truth. He would take the things of Christ and reveal these to them. The Spirit would cause them to remember all things that He said unto them. The Apostles were also inspired by the Holy Spirit to write those things which He taught them. That was according to the promise that was made in the Old Testament: "My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth . . . from henceforth and for ever" (Is 59:21).

Paul exhorted Timothy to remember from whom he had heard the gospel: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine . . ." (2 Tim 3:14-17). The Apostles had the word from Christ, not from men, and they were commanded to preach it to the people. They all did this with one accord.

What was the doctrine they taught? The angel who opened the prison doors said to them: "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20). The message Christ had sent them to declare to those in the region and the shadow of death was the words of this life. Peter was challenged regarding his preaching: "Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine" (Acts 5:28). Defending his preaching, he explained: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost" (Acts 5:30-32). These were "the words of this life" which Peter was to preach.

He was sent to preach that salvation was of God's free and sovereign grace,

through the Son of God: “Him hath God exalted with His right hand to be a Prince and a Saviour”. Peter was ever to draw attention to His person and His finished work and declare that in Him there was salvation to the uttermost. What a poor sinner needed, He alone was able to give: repentance and forgiveness of sins. The life of justification and the life of sanctification are both from Christ. He alone would give the Holy Spirit. Salvation is the work of God the Father, God the Son and God the Holy Ghost.

The Apostles were united in preaching Christ. Paul said, “I determined not to know anything among you, save Jesus Christ, and Him crucified” (1 Cor 2:2). That is what the Church of God has for poor sinners wherever the Word of God comes. Maybe you have come to the meeting of Synod tonight because it is your custom to do so. Maybe you are here in nature’s darkness, without God and without hope. Well, the words of this life are sent to you. You are on your way to meet the God of heaven, and He has commanded us to preach the gospel to every creature. As He commanded these Apostles, so He commands every minister of the gospel to invite, call and urge sinners to come to this glorious One whom God “hath exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins”. Is that not the life your own soul needs, if you are out of Christ tonight? Is that not what your soul needs on your way to eternity?

(2.) *They were united in their worship.* That was a beautiful unity in the apostolic Church. They had unity in their prayers, their praises, their reading of the Word, and in the sacraments of Baptism and the Lord’s Supper. They were of one accord in their fellowship.

What confusion has entered into the professing Church of Christ with false worship! It is will worship that teaches for doctrines the commandments of men. In these early days of the apostolic Church there was a unity, for they followed the pattern of Christ Himself. They did nothing but what Christ had instructed them. And *we* have that pattern for God’s worship: in our praises, our prayers, our reading, and in our teaching and dispensing the sacraments. “For I have received of the Lord”, Paul said, “that which also I delivered unto you” (1 Cor 11:23). The regulative principle of worship is grounded in the Second Commandment. We are to worship God in no other way but as He has positively commanded. That was the command from the beginning. God may not be worshipped in any way not prescribed in the Holy Scriptures. Anything in God’s worship outside His law is idolatry and superstition, and breaks the unity of the Church of Christ. The Apostles had purity of worship and were of one accord in it.

(3.) *They had unity in discipline.* What a solemn event it was that the Lord in His providence had brought upon His Church in its infancy. It fulfilled

exactly what the prophet had said would take place: that the Lord whom they sought would suddenly come to His temple. "But who may abide the day of His coming? . . . for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver" (Mal 3:2-3). Hypocrisy and deceit were evils in the Old Testament Church which the Lord hated. He condemned their worship because of it. "Forasmuch as this people draw near to Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me" (Is 29:13). Of them Christ said, "In vain do they worship Me" (Mt 15:9). He laid His chastening rod on His Church in Old Testament times for deceit, and here again the floor was being purged.

Now this was an extraordinary exercise of discipline; but the Church of God has been given a responsibility to exercise ordinary discipline. They are to purge out the old leaven, that they might be a new lump. They were to keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth (1 Cor 5: 7,8). That was to be done, in connection with the Lord's Supper, in Corinth. They were to put away from among themselves "that wicked person". They were to examine themselves and judge themselves, so that they would not be judged (1 Cor 11:28,31). They were chastened of the Lord, so that they would not be condemned with the world. There was to be an exercise of holy, solemn discipline. Here, at the beginning, the Lord executed discipline most solemnly before all and they unitedly acquiesced. The discipline of the Church is a precious gift from Christ. Here it brought the Church into public view in a remarkable manner. Attention is drawn to that in the next verse: "And of the rest durst no man join himself to them: but the people magnified them".

2. The influence of the apostolic Church on the conscience of the people.

The Church was set apart from the world by this solemn event. It was identified by "the rest" who were observing it. In the context this seems to refer to the multitudes who were gathering in Solomon's porch but who were not yet joined to the Church of God. They had heard of this solemn judgement. We are told in verse 11 that "great fear came upon all the Church, and upon as many as heard these things".

The Church gathered together with one accord for God's worship and the rest were taking note of what was going on; yet they did not dare join. That was their response to the holy unity and discipline in the Church. They were conscious of the eye of God observing men. God was acting in a way of solemn justice among them, and they were afraid to join. No doubt they heard the preaching and perhaps joined the worship in some respects. But

they could see that hypocrisy was being detected and they were afraid. We read that the people “magnified them”; that is, they were in awe of them. They recognised the difference between these disciples gathered in Solomon’s porch and other people. The world saw the difference.

We are given a view of the Church of Christ here. Such was its influence on the conscience of the multitudes that it made this distinction clear.

(1.) *The Church was to be separate from the world.* This is a notable feature of the apostolic Church and one that could not be missed. The Apostles taught it as a duty, and it was the effect of their preaching, of their worship and of the unity which they had in that worship. Here the effect of their discipline was separation. “What communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be My sons and daughters” (2 Cor 6:14-18). The Church of God in the world is to be a separate people. “They are not of the world, even as I am not of the world” (Jn 17:16). That marked the Church in apostolic times. How different we are! How unlike the people of God in these times of blessing and purity and holiness!

(2.) *They were to be salt and light in the world.* The Saviour had said plainly to His disciples: “Ye are the salt of the earth”, and, “Ye are the light of the world” (Mt 5:13-14). Salt is used to preserve from corruption, and light to bring brightness into the darkness. The world is a dark and corrupt place. A dark day has come over our land,² even this week; what a fearful cloud of darkness is over our poor nation! The Church is to be light and salt, a preservative from corruption and light in a dark and evil generation. Paul called the Philippians to “be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Phil 2:14-15). That is the pattern for the Church, as it is to be united in doctrine, worship and discipline.

(3.) *They were to adorn the gospel.* Their words and deeds were to be consistent with the doctrine they professed. It was evil in Ananias and Sapphira to say one thing but to be something else in their hearts. In giving to the Church, they lied to God and tempted the Holy Ghost. That was where hypocrisy was detected. But is it not the same when men profess that they believe the truth and teach error, or when men profess to follow Christ in their worship and introduce will worship? The Church is called to adorn the gospel it professes. There is to be harmony between words and actions.

The church in Sardis had a name that they lived, but they were dead (Rev

²The Church of Scotland General Assembly voted in favour of practising homosexuals being appointed as ministers.

3:1). That is the essence of hypocrisy. What a fearful picture it is! How quickly the church there corrupted. But here in its purity they were adorning the gospel, and people observing them took note. Paul would have Titus to “exhort servants to be obedient unto their own masters . . . that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should soberly, righteously, and godly, in this present world (Titus 2:9-12). That applies to every generation and to every follower of Christ. What a pattern it is, what a high calling to be separate from the world in which we live!

(4.) *They were to be a reproof to the world.* Paul said “And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph 5:11). This event was a solemn warning to the world, and the world noticed. The Church is to be a reproof against sin, as the Apostles were: “of the rest durst no man join himself to them”. They were reprovved by the integrity, honesty and uprightness of the Church and they could not join.

Very often reproof hardens men against truth. The pride of man’s heart turns him against the one who reprovves him. It is fearful when men harden their neck against reproof. “He that hateth reproof shall die” (Prov 15:10). You can see an example of this hardness in the chief priests and Sadducees: “Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man’s blood upon us.” Their conscience troubled them and therefore they hardened their necks against the Apostles and persecuted them.

But when the Lord blesses reproof, how different it is! That effect was to be found here among the people. Their separation from the world was used of the Lord and was blessed by the Holy Spirit, as earlier: “When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus” (Acts 4:13). There was a sanctifying and softening effect rather than a hardening effect. The Church had an influence upon the conscience of the multitudes.

We are living in a day when the Church has sunk so low that it cannot be detected in the world. The world does not ordinarily know where the Church of God is. Multitudes are taking the name of Christ on in a profession; yet they live as the world does. There is consequently no influence upon the conscience. The world easily detects hypocrisy; the Lord blesses purity and consistency in the Church.

3. The fruitfulness of the apostolic Church. Here the Church was in its purity and the Lord blessed it. That is brought out clearly in verse 14: “And

believers were the more added to the Lord, multitudes both of men and women". It does not just say that believers were added; that was true – the Lord added to the Church such as should be saved. But they were *the more* added. There is a connection between enlargement and the purity of the people of God; a connection between fruitfulness and their unity in doctrine, worship and discipline. The Lord blessed the testimony of His worshipping people and, rather than diminishing their number, the Lord added to them. Believers were not just added to the assembly; they were added to the Lord, by a living faith in Christ. It was the Lord who gave the increase; He blessed the witness of His Church. He blessed it by gathering in others.

The fruit that followed their testimony in Jerusalem was abundant. Now that is a blessing that they desired, and that the people of God still desire. It is the longing of ministers and elders in every part of the Church of Christ to see fruit. The Saviour sent His disciples forth to labour in the harvest. He has set them the example which they are to follow: to desire fruit. "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Mt 9:36). There was compassion in the heart of Christ when He saw the multitudes. That is what the Church in Jerusalem had; they had compassion for the multitudes. That is what brought Peter and John into the temple to preach. Compassion for the souls of the lost is what induced all the Apostles to go forth everywhere preaching.

The Church has been set up in this world to gather a people to Christ from north, south, east and west. "Go ye into all the world, and preach the gospel to every creature." "Look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (Jn 4:36). The Apostles had a duty to speak: "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20) – whether men would hear or not. But the Lord accompanied the Word with signs following and multitudes were added to the Church. It was a fruitful harvest that the Apostles gathered in. They preached publicly and from house to house and they lived soberly, righteously and godly, and the Lord's blessing followed. The blessing followed their labours, their testimony, and the sanctity of their lives in their holy worship of His name.

4. Uses to be made of this example. (1.) *Admonition.* We are to follow the pattern of the apostolic Church here. How unlike them we are in separation from the world! How unlike them in piety and faithfulness! Ought we not to be admonished by this solemn example? It is a day of blasphemy and rebuke, and we are to take to ourselves the warnings suggested here. When the Lord

speaks in His providence, as surely He does to the Church in our day, it is for His people to take heed to His warnings. If we are to look for fruit, we must begin to examine why there is so little fruit. If the Lord is withdrawing His blessing from the preaching of His word, must we not ask, "Are there not with you, even with you, sins against the Lord your God?" (2 Chr 28:10). The Church of God was here brought to consider most solemnly the fact that holiness becomes His house for ever.

(2.) *Thankfulness.* We are to be thankful for the unity we have as a Church. We are in a Church that is reformed in doctrine, worship and discipline. This is a great privilege. The Free Presbyterian Church of Scotland is 120 years old this year and has been preserved in an evil generation. This is something to be very thankful for, however weak and small we have become. By God's grace, the Church has been kept faithful to the gospel. It is united under the banner which the Lord has given to be displayed because of the truth. We have the same doctrines, the same worship and the same discipline as the Apostles had. "To render thanks unto the Lord, it is a comely thing." But our great need is to cry to Him to send the blessing.

(3.) *Encouragement.* The apostolic Church in its holy unity was abundantly fruitful. This should be an encouragement to us. Ought we not to desire this holy unity? We must take their example, follow it and plead that He who alone commands the blessing would bless us still. Our prayer ought to be that believers would be the more added to the Lord in our generation, multitudes both of men and women.

The Lord will not cast off His people who are faithful to Him. A patient, humble and obedient people who separate themselves from the world and who heed His warnings will never be forsaken. We are to ask that the harvest, which is plenteous, would be supplied with labourers. There are few labourers in our generation and there are multitudes in need of the gospel. We are encouraged to pray the Lord of the harvest to send forth labourers into His harvest. The Lord used these men who had been with Christ and who were separate from the world – though unlearned and ignorant in the eyes of the world. It would not take many such men today, if the Lord was to send His Holy Spirit with them, to fill Scotland with this doctrine.

The Lord can raise up labourers for the harvest today. They are to be men set apart by God; united in doctrine, worship and discipline; faithful to the testimony which God has given to His Church to preserve. Their testimony is to be a reproof to the world and their lives a reproof to the conscience. With such men, the Lord will give the increase. Rather than the Apostolic Church being reduced in number, its faithfulness was honoured. Even when persecution came, the Lord added to the Church such as should be saved.

Antinomianism¹

3. Conclusion

Rev J R Tallach

Summary of differences. *Justification.* Tobias Crisp taught that there were three stages to justification: (1.) Eternal, in that the believer was already justified by God from all eternity. (2.) Virtual, in that the proof of this eternal justification was to be found in the resurrection of Christ. (3.) Actual, when the Spirit worked faith in the heart and the sinner believed. The *Westminster Confession* takes a different view: “God did, from all eternity, decree to justify the elect; and Christ did, in the fullness of time, die for their sins, and rise again for their justification; nevertheless they are not justified, until the Holy Spirit doth in due time actually apply Christ unto them” (11:4).

The Atonement. Crisp based his teaching here mainly on Isaiah 53.6: “The Lord hath laid on Him the iniquity of us all”, and 2 Corinthians 5.21: “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him”. From these passages he deduces that “God not only inflicted the desert of sin on Christ . . . but also He laid iniquity itself on Him”.² “God made Christ as very a sinner as the creature himself was.” On the other hand Crisp also writes, “Beloved, mistake me not, I say not that Christ ever was or ever could be the actor or committer of transgressions, for He never committed any”. It seems that Crisp and other Antinomians who adhered to him in this matter were more confused than heretical.

Union with Christ. As noted previously, Antinomians are in error here also. One of their writers, William Dell, asserted that we must “be united into one person with Christ, yea, and lose our person in His”. For Eaton, union with Christ “is not a thing in mere imagination . . . but is a true, real and substantial union”. K M Campbell notes that such views could be found among the early Gnostics.³

Law and Gospel. One writer says of Crisp that he had once been an Arminian and that, “shocked at the recollection of his former views and conduct, he seems to have imagined that he could never go far enough from them; and that he could never speak too highly of the grace and love of the Redeemer, nor in too degrading terms of legality and self-righteousness.” The common view among Antinomians was that the Mosaic covenant was a covenant of law only and the new covenant a covenant of grace only. Eaton states, “The law and the gospel are two contrary doctrines”. In reply

¹The final part of a paper given at the 2012 Theological Conference.

²Tobias Crisp, *Works*, vol 1, p 267 (sermon 17).

³K M Campbell, *Living the Christian Life*, p 72.

to this, K M Campbell quotes Obadiah Sedgwick as saying that the Mosaic covenant was a covenant of grace as well as law and not a reduplication of the covenant of works. Sedgwick writes, "They hold a friendly concurrence in point of duty . . . they are not destructive" nor one devouring another "but sweetly co-ordinate".

Sanctification. Crisp held such a view of his union with Christ that both the guilt and the pollution of sin were removed. Because our sin was laid on Christ, "it cannot be there and here too; it cannot be on Israel and on Christ". David confessed his sin in Psalm 51, and Crisp comments, "I must tell you all he speaks here he speaks from himself, and all he speaks from himself is not true". In other words, according to Crisp, David felt his sin, but he was wrong. We must never trust our feelings. On the other hand, Crisp does not deny that the believer sins: "There is committing of sin every day in the believer". Nor does he say that the law is absolutely abolished: "I do not say that the law is absolutely abolished, but it is abolished in respect of the curse of it, to every person that is a free-man of Christ".

Crisp is ambiguous in his position and confused in his statements; he does not occupy the central ground of Antinomianism, but there certainly is a dangerous Antinomian tendency in his position. Others went further. Eaton states, "The blood of Christ hath made us in the sight of God clean from all sin, against our reason, sight, sense and feeling". Our consciousness of sin is only the voice of the law and is to be silenced by the voice of the gospel telling us that we are perfectly righteous. Eaton defines mortification as the gradual freedom from the sense and feeling of sin, for in reality Christ has already mortified sin for us. We purify ourselves, he claims, only by declaring our rightness in Christ before men and by thankfulness to the Spirit of God for clothing us with the perfect wedding garment of Christ, by which our sins are utterly abolished and put entirely out of God's sight.

Another Antinomian, William Dell writes, "The crucifixion of Christ was the taking up of His human nature into His divine nature. . . . His human nature was fully crucified in His divine." From this⁴ he draws a parallel in the believer: "the true and glorious crucifying of all the faithful is through the same word and spirit of Christ, that is the Word and Spirit of the true God, dwelling in us. . . . The baptism of the Spirit is the death of the flesh."

Though the Antinomian does not deny the law a place in the believer's life and some teach the need for good conduct in believers, two main points about the law and the gospel emerge from the above: (1.) The believer's

⁴This is a form of a heresy called Eutychianism which teaches that there was only one nature in Christ, and therefore but one will. The orthodox doctrine is of two natures and two wills, with the human subordinate to the divine.

justification, mortification and perseverance were all given to him together in regeneration; the believer is passive in obedience, and the means of grace and prayer are made virtually superfluous. (2.) The new-covenant law is a subjective matter; the Holy Spirit, not the Word, is the only guide to a believer's conduct.

Practical lessons. (1.) *The importance of establishing the truth.* James Buchanan writes in his *The Doctrine of Justification*: "It has long been my firm conviction that the only effective refutation of error is the establishment of truth. Truth is one, error is multiform; and truth once firmly established overthrows all the errors that either have been or may yet be opposed to it. He who exposes and expels an error does well, but it will only return in another form unless the truth has been so lodged in the heart as to shut it out for ever."

(2.) *Exegesis.* K M Campbell points out that the Antinomian debate was frequently conducted on the basis of what might be logically deduced from Scripture rather than according to sound exegetical ground rules. This made "deductions according to reason as authoritative as the text". He quotes Baxter as saying, "The most religious are the most truly and nobly rational".⁵ True wisdom will content itself with an answer to the question, What does the Word say? and then hold to the answer.

(3.) *Law and gospel.* John Kennedy notes among the orthodox a determination to separate law and gospel in a way that made it difficult to refute the errors of Antinomianism. He quotes Edward Fisher in the *Marrow of Modern Divinity* as saying, "Separate the law and the gospel as far asunder as heaven and earth are separated."⁶ But all the words of the covenant are to be received as from God, whether promising, commanding, threatening or exhorting – the one element complementing the other and conveying blessing under God.

(4.) *A well-educated ministry.* Mrs Hutchison (see article 2) said, "I'll bring you a woman that preaches better gospel than any of you black-coats that have been at the Ninniversity (*sic*) . . . and for my part . . . I had rather have such a one that speaks from the mere motion of the Spirit without any study at all than any of you learned scholars, although they may be fuller of Scripture". And similar sentiments were being expressed in England at that time. K M Campbell quotes Sedgwick as saying in reply: "A confident boasting of dictates from above is not sufficient warrant that the doctrine is heavenly".⁷ A good education produces far better sermons than any number

⁵K M Campbell, *Living the Christian Life*, p 79.

⁶Edward Fisher, *Marrow of Modern Divinity*, 1937 reprint, p 317.

⁷K M Campbell, *Living the Christian Life*, pp 78,79.

of empty exhortations based on personal subjective experience. Even today the false contrast is drawn between the guidance of the Spirit and a sound theological education.

Archibald Cook¹

1. Years of Preparation

Rev J R Mackay

Archibald Cook was the seventh son of Charles and Margaret Cook. He was born at Achariach, Glenscoradale, in the south end of the Island of Arran. The date of his birth can be given only approximately. He was baptised as an infant of, we may suppose, a few weeks, on 19 October 1788. His father was at that time tenant of part of what became the large sheep-run of Achariach. The third of the Cooks' family of nine sons was Finlay Cook; it was a warmly affectionate family.

Archibald is said to have been a quiet but bright boy. The Island of Arran must have been privileged in his boyhood with educational facilities of real worth, as a number of Arran youths went, about this time, to study at university and afterwards became honoured ministers of the Church of Scotland. The parish of Kilmorie, in which Achariach is situated, had, at that time, a greater privilege than educational facilities; its pastor was Neil MacBride. His ministry was wonderfully blessed. Andrew A Bonar, in his *Thirty Years of Spiritual Life in the Island of Arran*, mentions two occasions, the first beginning in 1804 and the second in 1812, in which an extraordinary blessing appears to have rested upon MacBride's labours. Finlay Cook, John MacAlister, Peter Davidson, Archibald Nicol and the subject of this memoir, all well-known names in the Church of Christ in Scotland, were among the many seals of this ministry.

Finlay Cook's conversion, which took place when he was about 25, must have occurred about the beginning of the first of these seasons of remarkable

¹This is the biographical introduction to a volume entitled, *Sermons (Gaelic and English)* "by the late Rev Archibald Cook, Daviot"; it was published in 1907. Mr Mackay was then the Free Presbyterian minister in Inverness. The introduction is included in the forthcoming volume of sermons by Cook being produced by Free Presbyterian Publications; this volume is a translation of a later volume of Gaelic sermons, also edited by Mr Mackay and first published in 1916. As reprinted here, the introduction has been edited. It is based largely on the Alexander Auld's *Ministers and Men in the Far North*, and also *Letters of Rev Finlay and Archibald Cook*, edited by John Kennedy, Caticol; these letters have been included in *Sidelights on Two Notable Ministries*, which is still available, and contains memoirs, letters and sermons, of both Finlay and Archibald Cook.

blessing. The unvarying account is that Archibald became the subject of divine grace in early youth; so it must have been about the same period. It appears that religious seriousness manifested itself at first in him in what his friends thought was natural depression. To shake him out of this, some inconsiderate people took him to a dancing school. As might be expected, the remedy proved worse than the disease. The ill-understood invalid had such a terrifying impression of what he saw when he entered that dancing room, then in full swing, that he screamed and fainted. His would-be friends were, we may be sure, thankful to bring him home to his parents alive. He was then only in his early teens, but he carried a solemn impression of this experience with him all his life long.

We may suppose that Cook's personal experiences, when at first he "received the Word in much affliction, and joy of the Holy Ghost," were in substantial agreement with an order which he indicates more than once in his sermons. If so, his seriousness began with a sense of guilt – a sense of being under the wrath of God on account of sin. Nor did that trouble come alone; his soul became a prey to temptations. "In the day", he was wont to say, "in which a soul begins to desire deliverance from sin, there is not a devil in hell but will rise in pursuit of that creature." His enlarged griefs brought him to his knees, and a cry from his soul for salvation came before the throne of God. Nothing could satisfy him but eternal redemption.

At first, his hope in the mercy of God was faint. It was comparable to that of the leper, whose faith reached only to the power of the Saviour: "If Thou wilt, Thou canst make me clean". But that hope brought him to the feet of the Saviour, where none ever perished. There he was at length granted such a comforting view of the cross of Christ that, besides being conscious of the removal of his guilt, he heard, as he thought, a song of praise from the whole creation of God, praising Him for His works of wonder done unto the children of men. His feet once upon the Rock, his acquaintances noted that he continued steadfastly to grow in grace and in the knowledge of his Lord and Saviour.

These were indeed blessed times in Arran, when, through a living ministry, God brought spiritual children to the birth and caused them to come forth, when new-born babes desired the sincere milk of the Word and were abundantly satisfied with it. Finlay Cook long afterwards applied the words of the prophet Zechariah concerning corn making "the young men cheerful, and new wine the maids" to the happy condition, from a spiritual standpoint, of his native island at the time of which we now write.

Some time after Archibald was brought to a saving knowledge of the truth, his thoughts turned towards the service of God in the ministry, and after great heart searchings, he at length resolved to study for the ministry of the

Church of Scotland in the University of Glasgow. His brother Finlay had, with the same aim, become a student of the same University six years before.

Archibald Cook matriculated at the University of Glasgow in 1814. Judging from the fact that Finlay was ordained in 1817 and Archibald in 1823, we conclude that their study of Arts and Divinity extended over a period of eight years. During two sessions of university life, these two brothers lived together. Their brotherly affection, naturally warm, was sanctified and intensified through the grace they experienced. From what they are known to have been to one another in after life, we may certainly conclude that they would have cherished, as a sacred treasure, the recollection of those winters spent in sweet fellowship in Glasgow.

The fact that on occasions they were also brothers in adversity would strengthen their attachment to one another. During one of those sessions at college together, their funds fell so low that the younger brother feared much that he was one too many for a comparatively poor family to maintain at a university and seriously thought of giving up his studies. In this extremity they both sought relief in pouring out their heart to God in prayer. Once, when they had, on this account, unitedly engaged in supplication, they had not risen off their knees when they heard a knock at the door of their room. A lady and gentleman entered, utterly strangers to them, who gave them, one £4 and the other £5. After this deliverance they never found themselves again in financial straits.

We do not have any way of knowing what ability Archibald showed in his university classes. The late Donald Sage of Resolis (in *Memorabilia Domestica*) thought the range of his mental capacities very limited. I venture to think that no one who reads the sermons which this volume contains will doubt that Mr Cook must have been a man of great mental power. Such an elevation of thought as, in the Gaelic sermons especially, is sustained, from beginning to end of these discourses, was possible only to one so gifted.

The person who seems to have made the deepest impression on Cook during his stay in Glasgow was John Love of Anderston. He was a profound theologian and a saintly character who impresses us as one to whom the Holy Spirit was given in unusual measure. The Lord honours His servants in ways He has foreordained. One of the ways in which Love was honoured was in being used for the deepening of religious life in several of the rising ministry of that time, most of whom had probably known the Lord savingly before they came under his powerful influence. A goodly number of Cook's contemporaries felt this influence who became, through grace, a power for good in their generation. Cook himself felt it deeply and without doubt, under the hand of God, owed much to it all his life long. Love, in turn, appears to have

been much impressed with young Cook's piety and took him into his confidence as he took few other young men.

In 1822 Archibald Cook was licensed to preach the gospel by the Presbytery of Glasgow. In the following year he was ordained by the Presbytery of Caithness and inducted as missionary-minister of Berriedale and Bruan. At this time there were Christian men and women of great discernment in the parish of Latheron, of which Cook's charge formed part. They received Cook somewhat as the Galatians are said to have received the Apostle Paul: as an angel of God, even as Christ Jesus. His labours in this part of the vineyard covered 14 years and, although his faithfulness in rebuking sin resulted in opposition from worldly people, he appears to have regarded those years as the richest in blessing of all his ministry. Writing afterwards to David Steven, he refers to the Aarons and Hurs that in those days held up his hands in Caithness, and thinks wistfully of the days of liberty and sweetness he used to have there – and at a time when he could say that he still had some sweet days and some few friends that were a help to him!²

His ministry was from its outset most laborious and strenuously earnest. He taught the people committed to his charge not only in the public services of God's house, but also in the exercises of catechising, from house to house. In addition he prayerfully sought God's blessing on his labours. "For the fulfilment of the promise that the Spirit should be poured on us from on high," wrote Sage, "not one in a thousand in our day looks more earnestly, longs more ardently, or prays more frequently than does Archibald Cook."

There were several heralds of the gospel in the county of Caithness that made Archibald Cook welcome to their pulpits, and their congregations thought it a privilege to hear him. Finlay Cook had been already six years in the county when his brother came there, and another six years were to pass before he left it for Lewis. John Munro, Halkirk, was another highly honoured contemporary labourer and friend in the Lord's vineyard. In the letter to Mr David Steven from which we have quoted, Cook makes special mention of Watten, where the eminent Alexander Gunn, senior, was minister, as a place where he enjoyed great comfort in preaching Christ.

It was probably on one of those occasions that James MacAdie, a well-known Caithness worthy, heard him so memorably, according to the following note from a friend: "As a fruit of the Lord's blessing on the Rev Mr Gunn's powerful preaching, James had been for some time under deep soul concern. One Sabbath morning his trouble came to a great height. He was overwhelmed with a sense of his vileness, and as he proceeded to the church, he avoided

²This letter appears in *Sidelights on Two Notable Ministries*, Free Presbyterian Publications, 1970, pp 110-112.

the public road lest he should come in contact with any of the people and pollute them, as he thought, with the leprosy of sin, with which he felt himself so deeply affected. As he made his way over ditches and dykes, he looked on himself as viler than the toads which occasionally crossed his path.

“James went that day to the church in the hope of possibly hearing some good tidings for his soul from the lips of his minister, the great Mr Gunn, but when, instead of Mr Gunn with his majestic bearing, there appeared in the pulpit a small, dark-complexioned man and an entire stranger, with nothing at first sight of special promise in his appearance, James received a great disappointment. His hope of hearing some words of mercy and salvation sank fathoms deep.

“However, the little dark man went on with the service; the opening prayer favourably impressed his hearer, and then came the sermon, wherein the preacher described in the minutest manner the very feelings of James’s soul, down to his manner of proceeding to the church that day, avoiding the people on the highway and regarding himself as viler than the toads of the ditch. As the preacher proceeded, James was stirred in every fibre of his being, until at last he could restrain his pent-up feelings no longer, and unconscious of all around him, he rose up in his seat and cried, ‘That’s me’. The preacher was Mr Archibald Cook, and this proved the day of James MacAdie’s deliverance from the chains in which he had been held, and of his experimental entrance into the freedom wherewith the Son maketh free.”

A Free Provision for Sinners¹

George Craig

Romans 3:24,25. *Being justified freely by His grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.*

God’s righteousness might have been declared in the sinner’s condemnation. Here it is said to be declared in the remission of his sins and in his justification by grace. But how? Through the redemption that is in Christ Jesus. And how does redemption in Christ Jesus manifest the righteousness of God in the justification of the sinner? By Christ’s being set forth to be a propitiation. Let this term *propitiation* be understood, and the *how* will become apparent.

¹Taken, with editing, from *The Christian’s Daily Companion*. Craig (1805-1866) was a minister in Sprouston, near Kelso, in the Scottish Borders.

There are other terms in our language which will express part of the meaning, but not the whole. Thus, when Christ is said to be our propitiation, we might explain the expression by saying that He is our peace-maker. This explains what He does as our propitiation – makes peace. It explains the *what*, but not the *how*, in the question. It does not explain the chief idea in propitiation. The chief idea is that, in making peace, Christ makes satisfaction, as an atoning sacrifice, in the room of the sinner, to God's justice.

A man may make peace between two hostile parties, especially if both have been at fault, by simple reasoning and remonstrance. He may do this without any sacrifice on his part, and therefore without becoming in any sense a propitiation. But if one party has an undoubted claim upon the other; if, for example, the cause of the enmity is a large, just debt, and if the creditor will not, and cannot, from claims made upon him otherwise, forego the debt; in this case the peace-maker must satisfy the just demands of the creditor before he can expect to reconcile him to the debtor. If he does so at his own expense, he makes a sacrifice and becomes, in a sense, a propitiation – but only *in a sense*, for the full, proper meaning of the term *propitiation* can be found only in the work of redemption.

And it is found as follows. God and the sinner are at enmity. The cause of the enmity is that the sinner owes to God what He, as an infinitely righteous Governor requires – perfect obedience to His just, unchanging law – but the sinner is neither able or willing to give this perfect obedience. God is unwilling to inflict the penalty. He determines on His forgiveness. But, in forgiving, He cannot recede from the demands which His law makes upon the sinner without such a satisfaction to its claims as shall vindicate its authority and rectitude. God accordingly sends His Son to make this satisfaction. The Son, for this end, voluntarily takes upon Himself the nature and the obligations of the sinner – his obligations as subject to the law and as liable to its penalty.

Subject to the law, He gives perfect obedience to its requirements, so that, as perfectly innocent, He might meritoriously bear its penalty. He bears its penalty. He dies, the just for the unjust. Whatever coming short of the demands of unbending justice there may seem to be in Christ's being a substitute, rather than the actual transgressor, is more than made up by Christ's dignity as divine and by His near relationship to God as His eternal Son. For what more honouring to the law, what vindication of its authority more striking, than that the Son of the Lawgiver – the Lawgiver Himself – should in the room of the sinner, and with the sinner's iniquities laid upon Him, suffer the penalty? This He did "who, being the brightness of His [Father's] glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand

of the Majesty on high". Eternal justice has been satisfied and, in testimony to the fact, Christ is set forth as a propitiation through faith in His blood, to declare God's righteousness for the remission of sins.

The Scripture proof of this view of Christ's atoning work is most abundant. It is to be found in the very term *propitiation*, which implies these four ideas: enmity, reconciliation, a reconciler, and a propitiatory sacrifice as the ground of reconciliation. The chief of these ideas is the last, which is often set forth in Scripture, especially in the sacrifices under the ceremonial law, which are explained in the Epistle to the Hebrews. The text itself exhibits this last idea as the chief, for it is "through faith in His blood" that He becomes a propitiation to the sinner. Again, we have the term *redemption* in the text, which, among other ideas, has that of the payment of a price as its distinctive meaning. Hence the expressions: "to give his life a ransom"; "bought with a price"; "redeemed, not with corruptible things as silver and gold . . . but with the precious blood of Christ"; "Thou wast slain, and hast redeemed us to God by Thy blood".

Do not think that this view detracts from God's mercy. His righteousness required His law to be vindicated before the sinner could be saved. Not, however, that He was unwilling to pardon but, as a righteous Governor, He was morally unable to pardon without a vindication of His law. Not that He was unwilling, but most willing – indeed, resolved – to pardon, and therefore both the pardon and the requisite vindication of His law originate in Himself. As a just God He exacts the vindication; as a merciful God He provides for its accomplishment. Mercy, as well as justice, is thus more illustriously displayed. Hence we are said to be "justified freely by His grace".

Had the exacted vindication been made against the sinner, this could not have been said. The exaction was made, not from the sinner, but from a substitute – from a substitute provided by the Exactor – on behalf of those who were in a state of enmity, and such an enmity as refuses even to admit the necessity of such a substitute. How true then, how emphatic the statement: "justified *freely by His grace*"! Grace is the origin, and freeness the character, of the blessing. Grace gave it birth; freeness sends it forth in a universal offer, and for gratuitous acceptance. Grace is the fountain-head; freeness is the channel bearing the waters of salvation down within its flooded banks to the parched wilderness, "without money and without price". "Ho, every one that thirsteth, come ye to the waters."

Assuredly no sinner will ever be saved except in a way, and through a provision, in which God's justice, His hatred of sin, and His determination to maintain the honour of His law, are as fully exercised and manifested as they would have been by the actual infliction of the full penalty which He had threatened.

William Cunningham

A Humble Soul¹

Thomas Brooks

A humble soul is one that can never be good enough; it can never pray enough or hear enough or mourn enough or believe enough or love enough or fear enough or joy enough or repent enough or loathe sin enough or be humble enough. Humble Paul looks upon his all as nothing at all; he forgets those things that are behind, and reaches forth to those things which are before, that by any means he might attain unto the resurrection of the dead (Phil 3:11-14); that is, that perfection of holiness which the dead shall attain on the morning of the resurrection.

The humble soul will not be satisfied by any holiness below that matchless, spotless, perfect holiness that saints shall have in the glorious day of Christ's appearing. A humble heart is an aspiring heart; he cannot be contented to get up some rounds in Jacob's ladder, but he must get to the very top of the ladder, to the very top of holiness. A humble heart cannot be satisfied with so much grace as will bring him to glory, with so much of heaven as will keep him from dropping into hell; he is still crying out, Give, Lord, give; give me more of Thyself, more of Thy Son, more of Thy Spirit; give me more light, more life, more love, etc. In warlike matters, Caesar minded more what remained to be conquered than what had been conquered; what was still to be gained than what had been gained. So does a humble soul mind more what he should be than what he is, what is yet to be done than what has been done. Verily heaven is for that man, and that man is for heaven, that sets up for his mark the perfection of holiness.

Poor men are full of desires; they are often sighing out, O that we had bread to strengthen us, drink to refresh us, clothes to cover us, friends to visit us, and houses to shelter us. So souls that are spiritually poor are often sighing out, O that we had more of Christ to strengthen us, more of Christ to refresh us, more of Christ to be a covering and shelter to us. I had rather, says the humble soul, be a poor man and a rich Christian than a rich man and a poor Christian. Lord, says the humble soul, I had rather do anything, I had rather bear anything, I had rather be anything, than be a dwarf in grace. The light and glory of humble Christians rises by degrees: (1) looking forth as the morning, with a little light; (2) fair as the moon, with more light; (3) clear as the sun, with a higher degree of spiritual light, life and glory (Song 6:10). The humble soul says, Give me much grace, and then a little gold will be enough; give me much of heaven, and a little of earth will content me; give me much of the springs above, and a little of the springs below will satisfy me.

¹Taken, with editing, from Brooks' *The Unsearchable Riches of Christ*, in *Works*, vol 3.

A Lesson Learned in Sickness¹

John Hill

I have been suffering from a very dangerous fit of sickness. Yet I have learned one lesson by this affliction, which I never knew before so perfectly – I am sure not so feelingly – and that is the need and efficacy, the infinite merit and conscience-pacifying virtue, of the blood of Christ.

When death and judgement appear in view, and the soul has not one good work he can call his own, even if he were sure he might plead it at God's bar, what must that soul do on the edge of the eternal world, when he has not one good work he can call his own? And what must that soul do when he is one whom the law charges with guilt; whom conscience condemns for it; who sees justice armed with vengeance to execute the law's curse, and himself about to fall into the Lord's hand and be arraigned before the bar of the living God; who has no worthiness to recommend him to the blood of Christ, and nothing but guilt and terror, sin and uncleanness all about him? What a hell must there be in such a person's conscience, if there was not a Christ ready at hand to help him, and his soul did not have liberty to venture upon Him, without any merit on his own part?

Had I been sent to works to recommend me to Christ, to make me welcome to the blessed Jesus, I had been undone. I must have called the man who had preached that doctrine no messenger, no interpreter, one among a thousand, but I must have judged of him as one sent to torment me before the time. Ministers do not know what they are doing when they send poor souls to the law for life. The law has become weak through the flesh. No one can keep the law; therefore no one can be saved by it.

Obituary

Rev Zororai Mazvabo

Mr Mazvabo was born on 6 July 1941 in Mashonaland, Zimbabwe (Rhodesia, as it then was) and subsequently became a pupil at the John Tallach Secondary School at Ingwenya. While there the preaching of the Word and the teaching of Scripture were blessed to him, in so far as to bring him under spiritual concern for his soul. He returned to Mashonaland and in time found work as a Government teacher in a school near his home. He kept up family worship

¹Hill was a London minister. This is an edited extract from a letter he wrote to a friend in December 1744, when he was ill in bed. It has been taken from James Reid's *Memoirs of the Westminster Divines*.

regularly in his home and, on one such occasion, he was reading Matthew 5.20: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven". He told Mr J van Woerden, for whom he worked for some time thereafter, that these words brought light to his soul and that he got, as it were, a whole sermon on the righteousness of Christ in a flash. He rose from his knees after the final prayer of that worship a new creature in Christ Jesus.

Mr Mazvabo moved to Bulawayo and into full-time employment in Mr van Woerden's organisation, Ebenezer Scripture Mission (ESM), where he was initially involved in translating English tracts into Shona. Later he worked in adult literacy and Scripture correspondence lessons. The adult literacy course followed a scheme of Dr Laubach (1884-1970), who used Scripture as the basis of his course and thus conveyed the main facts of the gospel while teaching adults to read. ESM organised Scripture correspondence lessons among children in different parts of the country and the tests set for these children were corrected by Mr and Mrs Mazvabo.

Thoughts of setting up a children's home in Bulawayo were raised when ESM found a little Tonga girl of about 6 years of age who had TB, was far from her people and had no relative to take responsibility for her. Probably her relatives were afraid that she had been possessed by an evil spirit and wanted nothing more to do with her. Mr Mazvabo was among the small group who began the work, which eventuated in the building of Thembis Home for children in Bulawayo in the late 1960s.

Subsequently Mr Mazvabo became a social worker in that city and an elder in the Free Presbyterian congregation in Bulawayo, while Rev D A Ross was missionary there. Mr Mazvabo was received as a student for the ministry by the Zimbabwe Presbytery in 1980, along with Mr Alfred Mpofu. "If a man desire the office of a bishop, he desireth a good work" (1 Tim 3:1). Mr Mpofu and Mr Mazvabo were sent to Scotland for tuition under Rev D MacLean, Glasgow.

Mr Z Mazvabo was ordained and inducted to the mission station in Zvishavane in August 1981. He began work at New Canaan. As years went by, the Lord was pleased to bless the work, and more preaching stations were opened – of which, to date, there are 10. By God's grace, Mr Mazvabo's duties were carried on despite a progressive eye condition which rendered him almost blind and, latterly, diabetes and hypertension. The Lord assisted him in carrying out his duties, though at times he was laid aside because of failing health. The abiding impression was that here was a worker who loved the Word for himself, before preaching it to others. He laboured tirelessly, with the help of his elders, to sow the good seed. His contributions in

the Presbytery, Session and in both Field and Sub Committee meetings were consistently valuable.

Mr Mazvabo was a competent man in his work, sound in his teaching, open to truth, having a welcoming spirit to all. His end came quickly and he passed away in a hospital in Harare on 17 April 2012 and was laid to rest at his home, Mberengwa, Chiedza.

His passing from time to eternity is not only a loss to his family and to the congregations in which he served, but to our Church as a whole. Our loss is his gain. He will be sadly missed, and we commend his widow, a help-meet through many difficulties, and his children to the God of all grace and the Father of all mercy. It is our sincere hope and prayer that the Lord in His kindness will raise up other men to fill such vacant places and to continue that blessed work of sowing the good seed of the Word.

His funeral from the church in Chiedza was attended by a large gathering, which was a reflection of how highly he was thought of as a person. He has entered the eternal rest of the Lord's people. "Precious in the sight of the Lord is the death of His saints" (Ps 116:15). (Rev) *J R Tallach*

Book Reviews¹

Josiah's Reformation, by Richard Sibbes, published by the Banner of Truth Trust in their Puritan Paperback Series, 176 pages, £5.00.

Richard Sibbes (1577-1635), the author of this volume, was known as "the heavenly Doctor" and renowned for his knowledge of the heart. This book was originally a four-sermon series on 2 Chronicles 34:26-28. In the first part, Sibbes shows that a tender heart is the only basis for a truly reformed life, and that the alternative is a mere orderly life, draped over a hard heart. Free grace in Christ is the only way in which this can be achieved. In his next sermon, "The Art of Self-Humbling", Sibbes shows that tenderness of heart and humility go hand in hand. As Augustine says, "Every grace comes in the vessel of humility". Sibbes third section is called, "The Art of Mourning" (for sin); we are to rend our hearts and not our garments. The last section speaks of the reward which accrues to the tender hearted: "To be with Christ which is far better" (p 147).

We quote one of his "uses", or points of application: "This is a comfort unto us while we live in this world, that whilst we live we are not in our own hands; we shall not die in our own time; neither is it in our enemies' hands, but in God's hand. He hath appointed a certain time of our being here in this

¹Both books reviewed here are available from the Free Presbyterian Bookroom.

world. This should tie us to obedience, and to die in hope and faith; because when we die we are but gathered to our fathers, to better company and place than we leave behind us.”

This is a book which can be read time and again with profit and we commend it heartily to those who are concerned about a hard heart, and even more cordially to those who are not. (Rev) J R Tallach

The Life of John Calvin, by W J Grier, published by the Banner of Truth Trust, paperback, 172 pages, £6.00.

Calvin was a towering figure in sixteenth-century Europe; someone has described him as “the great systematic thinker of the Reformation”. He was born in 1509 in Noyon, in northern France, and from the age of 12 he seemed on course for a successful career in the Roman Catholic Church. He received a solid education in Paris and other cities, but by the early 1530s his life had taken a radically-different turn: he was converted. As he expressed it himself: “God by a sudden [or, unexpected] conversion subdued and brought my mind into a teachable frame”.

Calvin soon attained a degree of prominence in Paris as a teacher of the Reformed faith. “All who had any desire after purer doctrine were continually coming to me to learn,” he wrote, “although I myself was as yet but a mere novice.” Clearly his understanding of biblical Christianity was already impressive. It is said that Calvin generally closed his addresses to his friends by saying: “If God be for us, who can be against us”. The owner of the house where most of these meetings probably took place was to suffer martyrdom, and Calvin himself realised in 1534 that he must flee his native country. By 1536 he was in Geneva, the city made famous through his tremendous self-denying labours over most of the following 30 years. Yet, after less than two years of ministry in Geneva, Calvin and his colleague William Farel, were forced out after the city council decreed that no one should be refused admission to the Lord’s Supper; the ministers could not submit to such an unscriptural requirement.

In due course Calvin found himself in Strasbourg as pastor of the French church there and was able to benefit from the experience of Martin Bucer, the older Reformer. However, in 1541 he was called back to Geneva. For the remaining 25 years of his life he laboured tirelessly, often in spite of poor health, leaving a legacy of commentaries on almost the whole Bible; multiple volumes of sermons, some of them now being translated into English for the first time; the final version, in 1559, of his major doctrinal work, *Institutes of the Christian Religion*; and, not least, his letters, of which four substantial volumes have been translated into English.

A significant part of his ministry in Geneva was directed towards France. Many Frenchmen studied in Geneva before setting out for their own country, at the risk of their lives, to preach the gospel. Calvin did much to support them. Typical of his encouragement is what he wrote to some noble ladies who had been thrown into prison: “True it is that the trial is great and hard to bear . . . but it is not said without reason that God will try our faith as gold is tried in the furnace, and if He sometimes permits the blood of His servants to be shed, nevertheless He accounts their tears precious”.

During a severe illness in 1559 he was persuaded to leave off preaching, but he spent his time dictating and writing letters; such was his determination to persevere in useful activity. So when, towards the end of his life, his friends advised him to give up writing, he asked, “What, would you have the Lord to find me idle?” He patiently endured great pain; some time before his death in May 1564, he was overheard saying, “Thou, O Lord, bruise me, but it is enough for me that it is Thy hand” – he was supported by his trust in God’s good providence. Here was a godly man who was far on his way to his final home in heaven.

Mr Grier was a Presbyterian minister in Belfast, who died in 1983. He had a thorough sympathy with Calvin’s scriptural stance. When the articles which constitute the volume under review were reprinted a few years ago in *The Banner of Truth* magazine, the reviewer felt that it would be good to see them in print in book form. Longer biographies are available, but this is an excellent introduction to the life of one of God’s greatest gifts to the Christian Church; it contains many illustrations. Everyone should read it.

Protestant View

Papal Indulgence for Rio de Janeiro Participants

The soul of the devout Roman Catholic will go to heaven when he dies, many think, because he has regularly gone to mass, attended confession, received absolution, and performed many stipulated good works. Not so! says Rome. Although he may be regarded as “a friend of God” and one of “the faithful”, his soul at death must begin a process of “temporal punishment” and “final purification” in the fire of purgatory – Rome’s imaginary place between heaven and hell. Only then, says the *Catechism of the Catholic Church*, will he “achieve the holiness necessary to enter the joy of heaven”. However, Rome teaches that a plenary indulgence (which no one but the Pope can grant) can fully remit that purgatorial punishment.

In June the Pope decreed a plenary indulgence for those “who will par-

ticipate devotedly in the sacred rites and pious exercises which will take place [during the World Youth Day] at Rio de Janeiro". Even those who could not be present in Rio de Janeiro but who would "participate spiritually in the sacred functions during the specified days . . . through television and radio or, always with the due devotion, through the new means of social communication," would also receive a plenary indulgence.

While even some Roman Catholics have been bemused by the decree and many sections of the media have responded derisively, the serious matter is that Rome's delusive teaching about purgatory and indulgences runs counter to the precious truth that Christ made a full atonement for all the sins of His people and that, when a sinner believes in Christ, all his sins are forgiven. Whatever fatherly chastisement God may thereafter apply to the believer, he will be progressively sanctified to the end. Then he will be made perfectly pure and, in an instant, will "be absent from the body . . . present with the Lord" (2 Cor 5:8).

How contrary is Rome's teaching to the Reformed and scriptural doctrine that "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory" (*Shorter Catechism*, answer 37). For the believer there is no hiatus between departing this life and being with Christ (see Phil 1:23). NMR

Notes and Comments

Proud of What Is Disgraceful

The United Kingdom has shamefully sunk deeper in its morass of immorality by redefining marriage and legislating for same-sex "marriage" in England and Wales. However, the Prime Minister, in addressing a Downing Street reception for 150 leaders of the British homosexual lobby, said he is "personally proud" to be "probably the only Conservative prime minister who's taken this step". He also thanked them for their active promotion of the Bill, adding, "I thought the great thing about it was that . . . we won the argument".

But, as the promoters of traditional marriage emphasise, the Government won by giving undue weight to the views of the minority homosexual lobby and the pressure they were exerting, while ignoring and browbeating the other side. Worse still, in his address to the homosexual activists, the Prime Minister has vowed to export worldwide the ideology of homosexual "marriage". He said that together they had set "an example of how to pass good legislation in good time. Many other countries are going to want to

copy this.” We are glad that statements of opposition to his intention have been emanating from some African countries.

Solemn indeed are the warnings of Scripture against those who are proud of what they ought to be ashamed of – “whose glory is in their shame” (Phil 3:19). Our urgent need is to repent nationally of this gross and deeply disgraceful transgression of the law of God, lest He abase us and bring us to ignominy – “so they sinned against Me: *therefore* will I change their glory into shame” (Hos 4:7). NMR

Christians Persecuted in Egypt

Egypt became a haven for the Children of Israel when famine swept over Canaan; however, a few generations later they were to endure persecution, bondage and sorrow. Today, once again, it has become a place of great danger for professing Christians.

In early July, President Mohammed Morsi of the Muslim Brotherhood was ousted by the military, provoking a backlash by the Brotherhood, who are calling for an intifada (uprising) against the military-backed administration. The result has been a series of aggressive attacks on military and civilian targets. Several extreme splinter jihadist groups closely linked to Al-Qaeda are seizing their opportunity to enter the country and cause further destabilisation.

But it is Egypt’s Christian minority who are particularly in danger from Mr Morsi’s supporters as they believe Christians have endorsed the military takeover. Just two days after Morsi’s ousting, an Islamist group rampaged through the village of Nagaa Hassan in the south of Egypt setting fire to Christian homes. One person was killed with an axe and three others were stabbed to death. In Luxor, leaflets have been dropped warning owners of shops and homes to leave the town. Nine Christians were violently killed in Al Dabaa, near Luxor, and it is estimated that 95 families fled for refuge to a nearby church. More than a dozen churches have been attacked or destroyed.

Further north the situation is equally serious. In Cairo there have been numerous casualties on both sides of the divide. Hussein Ibrahim, a Bedouin leader in Sinai says, “Christians here are very vulnerable. There are many groups targeting them and they don’t have protection from the tribes. They have no one to watch their back.” After one Christian cleric in El-Arish was shot dead, there were increased warnings to leave the area but the people feel there is nowhere to flee, as Egypt is facing “a broad Islamic onslaught”. “Where would we go?” said one of them. “There is trouble everywhere. We will stay but everyone is afraid. These satanic groups are trying to tear the society apart.”

A particularly gruesome murder took place in Sheikh Zweid in north Sinai. A 59-year-old shopkeeper, Magdi Nagib, belonging to a Christian community, was beheaded in a local cemetery. His body was discovered by local tribesmen the next morning at a nearby roadside. Reports state that the killing has all the marks of being carried out by a far-right Islamic group, Jabhat al-Nasura, which is greatly feared in Syria and now appears to be infiltrating Egypt.

Clearly, not all who profess to be Christians are born again, but surely God has His true people in Egypt. They are suffering for their faith and need our prayers. This part of the world is currently enduring tremendous persecution; but there are promises for Egypt yet to be fulfilled. The Bible tells us in Isaiah chapter 19: “The Lord shall smite Egypt”, but “He shall smite and heal it” (v 22). “And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation: yea, they shall vow a vow unto the Lord, and perform it” (v 21). “For they shall cry unto the Lord because of the oppressors, and He shall send them a saviour, and a great one, and He shall deliver them” (v 20). May God hasten their deliverance in His time and may we likewise be found crying to the Saviour to deliver us from the power of sin and Satan. *KHM*

Ants

Things in the natural world are generally far more complicated than is at first realised and the subject of genetics has been no exception. It used to be thought that an animal’s DNA determined its physical appearance, but recent research has shown that this is not always true. One striking example of this is the Florida carpenter ant which forms colonies with a rigid “caste” system consisting of a queen, a small number of male ants, and two castes of sterile female ants called majors and minors. The majors are much larger and act as soldiers while the minors, which appear to be more intelligent, act as food-gatherers and nurses for the colony. The minors are more numerous than the majors and have a considerably shorter lifespan.

The curious thing is that majors and minors have identical DNA and the difference between them is accounted for, according to current theory, by “histone modification”. The DNA in a cell is tightly wound up on little “spools” called histones (so that the six-foot length of DNA in a human cell is reduced to a tiny coil of about 0.09 mm). Until the 1990s it was thought that the histones were inert, but it is now known they can modify the way in which the DNA controls the production of proteins, and hence affect the nature of each individual cell, and thus the appearance of the whole animal. The mechanism by which the histones modify protein production appears to

be “massively complex” according to the present, very limited understanding. This additional “massive complexity” must be a further worry to evolutionists who were already struggling to account for what was previously known about the astonishing complexity of living organisms. *DWBS*

Church Information

Synod Resolutions 2013

Abortion: The following resolution makes use of the considered view of the 1978 Synod:

“1. Abortion as presently practised is a gross violation of the divine law which states: ‘Thou shalt not kill’.

“2. The wanton slaying of children in the womb is an act of inhuman barbarity unworthy of a civilized nation.

“3. The practice of abortion by medical and nursing staff, other than on grounds of compelling medical reasons, is subversive of the high standard of medical ethics which used to prevail in this country.

“4. The present practice of abortion brings awful guilt upon our nation and exposes us to the righteous judgements of God as the blood of those ‘innocents cries out to heaven for vengeance’.”

Maintenance of Our Distinctive Testimony: The following resolution makes use of a statement of the 1975 Synod setting out its position vis-a-vis other Churches in Scotland:

“The Synod . . . desires to state that in terms of its Constitution, this Church has taken up a separate position from other Churches in Scotland in order to maintain a testimony to the infallibility and inerrancy of the Scriptures as the Word of God and in order to adhere in its practice to that Word as its supreme standard, and to the *Westminster Confession of Faith*, which is based upon the Scripture, as its subordinate standard. This separate position is justified because, and only as long as, it is necessary.

“Accordingly, conduct giving the impression that there is no obstacle to association with other Churches undermines the necessity for a separate position and is therefore inconsistent with loyal adherence to the Free Presbyterian Church, and is consequently disapproved of by this Church.

“The Synod is deeply conscious of the necessity to preserve unity in the Church itself, since true love to one another is a distinguishing characteristic of the Church of Christ, and it prays that the whole Church will be given grace to walk together in the Spirit, maintaining, in humility, loyalty to the heritage we have received.

“The Synod would further re-affirm the separate position from other denominations in this land taken up in 1893 by this Church, and maintained by the grace of God during the past eighty years. The Synod would accordingly call upon our people everywhere to remain loyally and firmly attached to the full-orbed testimony of Divine Truth among us, and to wait patiently upon the Lord, who will yet arise to plead the cause which is His own.”

Committee Meetings

These Synod committees will meet, DV, in Inverness Free Presbyterian Church as follows on Tuesday, October 8:

- 9.30 - 10.30 Church Interests Committee
- 10.30 - 12.00 Training of the Ministry Committee
- 12.00 - 1.00 Sabbath Observance Committee
- 2.00 - 5.00 Finance Committee
- 2.00 - 3.00 Outreach 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

Dominions and Overseas Fund

By appointment of Synod, the special collection on behalf of the Dominions and Overseas Fund is due to be taken in congregations during September.

W Campbell, General Treasurer

Death of Two Elders

The Church has recently experienced the loss of two elders of long standing: Mr Ronald MacBeath, Raasay, on July 29, and Mr Edward Morrison, Kinlochbervie, on August 10. We express our sympathy to their relatives.

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: M Cameron, £100; B & P Garrard, £50.

Eastern Europe Fund: Anon, for work in Odessa, £248.30.

Jewish & Foreign Missions Fund: Anon, for Themviso Children’s Home, £20 per DC, £200.

Ballifeary Home: Anon, £220.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Bracadale: *Communion Expenses:* Mrs C A MacLean, In memory of loving parents, £500; Anon, £30.

Duirinish: Glendale Friends, £50 per RAC.

Perth: Friend, Dingwall, £50.

Raasay: Anon, “In loving memory”, £100. *Communion Expenses:* Anon, £20; J&B, £15.

Shieldaig: Estate of late Rhoda MacDonald, £200 per Mrs I C Bentley; Estate of late Mrs Margaret Williams, £500 per Mr H Williams. *Communion Expenses:* Anon, £100, £60, £40. *Where Most Needed:* Anon, £300.

FREE PRESBYTERIAN PLACES OF WORSHIP

Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breasclate:** no services meantime.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, 10 Achany Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev D Campbell, 35B Barton Avenue West, Edinburgh EH4 6DF; tel: 0131 312 8227.
- 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: 604-516-8648.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Contact Mr Joseph Smith, 1055 FM 646 West, #1021, Dickinson, Texas 77539; tel: 409 927 1564.

Australia

Grafton, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Contact Rev G B Macdonald; tel: 02 9627 3408.

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 Zadorozhniyy, P O Box 100, Odessa-91, 65091; e-mail: antipau@eurocom.od.ua; or Mr D Levytskyy; tel:00 38 048 785 19 24; e-mail: dlevytskyy@gmail.com.

Zimbabwe

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

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

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

New Canaan: Church.

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

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