

The Free Presbyterian Magazine

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

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

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Moderator of Synod: Rev Neil M Ross BA, 10 Achany Rd, Dingwall, IV15 9JB.

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

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

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

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

Clerks to Presbyteries:

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

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

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

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

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

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

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

Residential Care Homes:

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

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

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

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

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Communions

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

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

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

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

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

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

July: First Sabbath: Beauly; **Second:** Bonar Bridge, Staffin; **Third:** Applecross, Auckland, Fort William; **Fourth:** Cameron, Struan.

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

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

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

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

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

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The Throne of Grace – a Blessing

In September 1791 Mary Forbes married Thomas Winslow, a Captain in the army; she was just 17. Shortly afterwards she attended a ball, where she was the centre of attention as the young bride. But later that evening, as she lay sleepless in bed, her thoughts went back to the excitement and the pleasure of the evening. She sighed and whispered to herself: “Is this all?” She knew that her soul needed far more than the happiness she had just experienced. Years passed without finding the answer to her question. “I endeavoured to walk so as to please God,” she recalled, “but again and again my best resolutions were broken.” A religion of works could not satisfy her soul. Nor could a thoughtful husband or her young children.

In an attempt to cheer her up, her husband, now out of the army, rented a house where she would be less lonely, in Pentonville, in North London. Mary went to the local Anglican church, but she found that “there was nothing to satisfy my soul”. However, a new minister, Thomas Sheppard, came to the church; “a real shepherd”, she called him. From him she heard, “for the first time in my life, the precious gospel of peace. This was what I had wanted to know for many years, that Jesus Christ had come into the world to save poor sinners. I was a sinner, and wanted to be saved. O how eagerly I listened and drank in every word! I had been in vain trying to work out my salvation, but my work always fell short and left me as poor and miserable as ever. Now was held out to me the hope that I might be saved by the work of another – the work of Jesus Christ.”

In due course, under this scriptural preaching, Mary did find salvation. “Christ was mine,” she wrote, “heaven was mine. All care and sorrow had vanished, and I was as happy as I could be in the body. . . . I had been in search of real happiness for years, and in one night I found it all in Jesus. God’s richest treasury had been thrown open to my view, and in Him I found all I wanted for time and eternity.”¹

¹Octavius Winslow, *Life in Jesus: A meMoir of Mrs Mary Winslow*, London, nd, pp 13-17. The author was one of three of the Winslow children who entered the Christian ministry. He wrote many books, some of which are in print today; they include *The Work of the Holy Spirit*.

But even after being blessed with new life in her soul, she could not experience continuous happiness. “In the world”, the Saviour warned, “ye shall have tribulation” (Jn 16:33). Indeed Mary was to experience considerable sadness, including the loss of four children as infants. The death of the fourth occurred shortly after crossing to New York with her 10 surviving children; then, even before the funeral had taken place, she received a message from Britain that her husband also had died. She described this as the heaviest affliction she had ever met with. She wrote, “I trust the Lord will yet enable me to say, Thy will, O God, not mine, be done”.²

Mary Winslow suffered considerable ill health. On one occasion she wrote, “I am myself just now tired, feeble in body”. But she could add, “O what a transcendent blessing is a throne of grace in a time of trouble!”³ Many have expressed themselves similarly, at least in their own minds, when experiencing difficult circumstances – whether illness, for example, or bereavement, poverty, depression or temptation. Even in such situations, they have known the blessedness of being able to cast themselves and their deepest needs, of body and soul and circumstances, on “Him that is able to do exceeding abundantly above all that we ask or think” (Eph 3:20). They have experienced the Lord’s power to deliver them and to sustain them, at times when it was clearly beyond their power, and beyond all human power, to deliver them or even, so to speak, to keep their head above water.

How could Peter keep himself from sinking further when his attempt to walk on the water was no longer succeeding? Certainly he could not bring himself back to the boat; he was perhaps too far away from the boat for the other disciples to help him; but “Jesus stretched forth His hand, and caught him” (Mt 14:31). This incident should teach us how dependent we should feel on the Lord Jesus Christ in every situation, particularly in time of great trouble. In other words, it should teach us to come “to the throne of grace” (Heb 4:16). Let us notice here three particular points:

(1.) The reference to a *throne* points us to the King who sits on the throne: the Lord Jesus, who, when He had finished the whole work of redemption in this world, ascended to heaven and “sat down on the right hand of the Majesty on high” (Heb 1:3). From His throne of majesty, He has everything that happens in this world under His control, and He is especially ordering it all for the benefit of those whom He has redeemed. So when they pray in the name of Christ, we can expect them to be heard on the basis of what He has done for them. Through His work on earth, He has obtained an abundance

²*Life in Jesus*, p 47.

³Octavius Winslow (ed), *Heaven Opened: The Correspondence of Mary Winslow*, Reformation Heritage Books reprint, 2001, p 271. RHB has also reprinted *Life in Jesus*.

of gifts which He is sovereignly dispensing to those who come to Him as He sits on His throne of majesty.

(2.) It is a *throne of grace*. So we may not come to it as if we were asserting our rights, or as if we could purchase blessings through our own good works – perhaps by the merit of our prayers. We are sinners; we have no merits; we deserve nothing except to suffer eternally for our sins. But the One who sits on the throne is full of grace; He will cast out no one who comes to Him – who, in other words, trusts in Him. We are to come to Him, first of all, that our sins may be forgiven and that all our spiritual needs may be supplied, on the basis of His great work of redemption, when He suffered and died in the place of guilty sinners. And that work of salvation is entirely gracious; we can never begin to deserve it. Likewise the supply of all our other needs, spiritual and temporal, is entirely of grace; we can never deserve any of His gifts.

(3.) We are told to come *boldly* – that is, with confidence. For one thing, we are assured that Christ is “not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”. Although He could not experience what it is to sin, yet He has experienced all other kinds of infirmities; so He will not turn away the prayers of those who come trusting in the sincerity of the call to the throne of grace. Further, we must be confident of the truth of all the statements of Scripture: in particular, the truth of Christ’s invitation: “Come unto Me . . . and I will give you rest”. We may most often think of this as an invitation to sinners to come to Christ for salvation; but having so come, they are to come in faith, again and again, for the supply of all their further needs – as God, in His wisdom sees is best for them. They are to come conscious of the reliability of the Scripture assurances that Christ, on the throne of grace, will never reject anyone who looks to Him.

All this is true, whatever needs we may meet with. But it is a great blessing to feel invited to the throne of grace, where the Saviour is ruling, in a time of particular trouble, such as Mary Winslow was experiencing when she wrote her letter. Not least among the gifts that He bestows is dying grace. On her deathbed, Mary Winslow remarked, “This is the hour to test the *reality* of the gospel”. But no one who has ever come trustingly to the throne of grace as a sinner, in the light of the good news about Jesus Christ as a glorious and perfect Saviour, will find that gospel fail on the verge of eternity. Accordingly she added, “It *is* a reality, a most blessed reality”.⁴ But with death, judgement and eternity before us all, what need for *us* to “give diligence to make [our] calling and election sure” (2 Pet 1:10).

⁴*Life in Jesus*, p 330.

The Basis of Justification¹

A Sermon by *David Black*

Philippians 3:9. *And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.*

Paul, who wrote this Epistle, was a remarkable instance of the power of converting grace. His views and dispositions were so entirely changed that he might justly be called a new man after his conversion. Before then, he was a distinguished Pharisee. He was brought up at the feet of Gamaliel and taught according to the perfect manner of the law of the fathers. As a Jew he enjoyed every religious privilege and, as far as others could see, he was blameless – as “touching the righteousness which is in the law”.

Some may think that such a character must have been well-pleasing to God. But with all his boasted privileges and attainments, he was labouring to establish a righteousness of his own, not submitting to the righteousness of God. He was a stranger to the purity and spirituality of God’s law, and was therefore unacquainted with the deceitfulness and desperate wickedness of his own heart. “I was alive without the law once”, he says; “but when the commandment came [when it was brought home to my conscience in all its power and spirituality], sin [which before lay undiscovered] revived, and [as to all hope of acceptance with God, through my own personal righteousness] I died” (v 6). Hence what things were counted gain to him, those he counted loss for Christ (v 7). The religious privileges he had enjoyed were valuable in themselves; his obedience, so far as it went, might be sincere and worthy of commendation from men; but when his mind was enlightened, he was convinced of their utter insufficiency to recommend him to God.

As a Pharisee, his obedience to God’s law must have been very defective. But afterwards he became distinguished for genuine holiness. He laboured more abundantly than the rest of the apostles, and for the sake of Christ, cheerfully underwent a variety of sufferings. But were they, in any measure, the ground of his confidence in the sight of God? No. He renounces them as unworthy to share that honour with Christ’s perfect righteousness, in which alone he gloried as the foundation of all his hopes. “I count all things but loss”, he says, “for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ; and be found in Him . . .” (vv 8,9).

I propose, through God’s help, (1) to prove that our own righteousness is insufficient to justify us in God’s sight; (2) to explain what is meant by the

¹Another discourse from Black’s *Sermons on Important Subjects*.

righteousness of faith, which Paul opposes to his own personal obedience; (3) to point out the perfection and suitability of this righteousness as the ground of a sinner's justification before God.

1. Our own righteousness is insufficient to justify us in God's sight. Most people who profess to take the Scriptures for their guide will be ready to grant this. But many are far from understanding it; at least, they are not suitably impressed with a sense of its truth and importance. Is it possible that anyone who really believes God's awful threatenings against the transgressors of His law could listen with such indifference to the offers of reconciliation in the gospel? So do not think it unnecessary to prove this fundamental truth. But first let us make two observations:

(1.) The substance of the law of God, delivered from Mount Sinai in the Ten Commandments, was originally given to man, not only as his rule of obedience, but also as the condition of life. This is commonly called the covenant of works. Paul states that the commandment was ordained to life (Rom 7:10), meaning that the law of God, here called the commandment, was originally designed to give life to man, but only if it was obeyed perfectly. The same truth is taken for granted in Paul's assertion: "What the law could not do, in that it was weak through the flesh, God sending His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom 8:3). Here the insufficiency of the law to confer life on fallen man, is wholly imputed to the weakness of the flesh – through the corruption of human nature he cannot obey the law. Yet before the Fall, man might have secured God's favour and eternal life by obeying the law.

(2.) Notwithstanding the change in man's state, God's law continues the same; its demands are as extensive now as during his state of innocence. To prove this, merely consider that God's law is a transcript of His moral image. So if God's perfections are unchangeable, His holy law must be so also. This idea is contradicted by supposing that the demands of God's law may be accommodated to the weakness of human nature – which is to represent the Most High as inconsistent. It is a blot on His wisdom if He could give His creatures a law that is later set aside. And if the law is holy, just and good, to require from His creatures anything short of a perfect obedience would be as incompatible with the person's happiness as the Lawgiver's honour.

Let me now prove that our righteousness is insufficient to justify us in God's sight. I shall make only a simple, direct appeal to conscience, bringing out the extensive demands of God's law and the manifold defects in our best obedience. Obedience that meets the demands of God's law – in other words, a righteousness capable of justifying us in His sight – must be: (1) spiritual in its nature, (2) universal in its extent (3) perpetual in its duration.

(1.) God's law requires obedience which is *spiritual*. This is evident from the nature of God, whom Scripture describes as the Searcher of hearts, requiring truth in the inward parts. Man looks on the outward appearance but the Lord on the heart. So only spiritual obedience can satisfy God's law. It not only demands outward expressions of veneration and gratitude, but also unconstrained, heart homage. It forbids the actual commission of murder and the slightest indulgence of ill-will against our neighbour. It requires, not only chastity of life, but purity of heart. It reaches the secret disposition of covetousness as well as open violations of truth and justice. It is designed to regulate the motives of our actions as well as the actions themselves; and unless God's law approves these motives, our obedience falls short of the perfection that God will accept.

You are just in your dealings with others; you withhold from no one what you believe is due to him. But do you never take advantage of your neighbour's ignorance or necessities? Are you as careful not to hurt his reputation as not to damage his property? In other words, do you love your neighbour as yourself, and take care to do to others what you would wish them, in similar circumstances, to do to you? Again, because you are liberal to the poor, you perhaps presume that you must be in favour with God. But examine your motives. Is it a love of praise or, at best, an instinctive kind of benevolence, not God's command, which moves you to charity?

(2.) The obedience God's law requires must be *universal*. It must extend to every part of the law without exception. "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all". The reason is obvious. The same authority that enjoined any part enjoined the whole; so to make any exception in our obedience is, in effect, to call in question the authority or wisdom of the Lawgiver. As the Apostle adds, "He that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Thus it is not sufficient to discharge all the duties we owe to our neighbour if we withhold the love and obedience that are due to God. Nor will the obedience be acceptable to God which is confined entirely to acts of piety and devotion, without an equal regard to the second table of the law.

I shall confine myself to one single, but comprehensive, branch of duty. You believe that there is a God. You acknowledge that this God is the most perfect of all beings, greater than human thought can understand. You also realise your constant, absolute dependance on Him: all you enjoy is the result of His bounty. Now, are you suitably impressed with a sense of God's perfections? Do you feel gratitude and affection towards Him corresponding to the value of the benefits you receive? Or do you neglect any proper

opportunity of expressing these feelings, in the ways He has appointed? Do you then love God with all your heart and soul and mind and strength?

You must own that all this is due to a Being of such excellence. To deny Him the supreme affection of your soul displays ingratitude. But conscience can charge you with innumerable such failures if, instead of loving God, your heart is alienated from Him who made you, preserves you and daily loads you with benefits. If you draw near to Him with your mouth while your heart is far from Him, then, however strictly you have obeyed God's law in other ways, your obedience fails in an essential point. And, according to principles already laid down, he that offends in one point is guilty of all.

(3.) The obedience God's law requires must be *perpetual*. To be sometimes pious and devout will not bring about your acceptance with God; your piety and devotion must be constant as well as ardent. It is not enough for you to discharge your duties conscientiously during one period of your life unless you persevere throughout your days. If your obedience is broken for the shortest time, its perfection is destroyed, and so it can never be a proper ground of confidence toward God. Ask yourselves if your thoughts are always fixed in the worship of God, and your affections equally lively? Are you never surprised by any temptation, but always watchful and vigorous in your opposition to sin? Do the inward feelings of your soul uniformly keep pace with the outward performance of duty?

These are the demands of God's righteous law. These are the terms on which you must expect to be justified if you seek salvation by the works of the law. Do not think that these demands can possibly be relaxed, for it is written, "Cursed is every one that continueth not in all things that are written in the book of the law to do them". You must either obey the law of God completely, or else submit to the righteousness of God revealed in the gospel and be willing to be absolute debtors to His grace. There is no middle way. There is no possibility of joining the two in your justification before God; for "if by grace, then it is no more of works, otherwise grace is no more grace".

2. What is meant by the righteousness of faith. Note that the righteousness which Paul declares to be the ground of his confidence before God is not faith itself. This is evident when he calls it the righteousness which is *by the faith of Christ*, and the righteousness of God *by faith*. Nor could faith be with any propriety opposed to our personal obedience, since faith is as much our act as any other act of obedience to the moral law.

Yet many who profess to believe the gospel make a mistake which arises from not properly grasping the distinction between the covenant of works and the covenant of grace. They seem to think that the only difference is that one required perfect obedience, which we cannot now perform, but that the

other promises salvation on easier terms and accepts faith and sincere obedience to the law instead of perfect obedience. If we do our best, they assume, we may hope to be saved at last through the merits of Christ. But this opinion takes away from His honour. The gospel reveals a righteousness which strictly conforms to the justice of God; the difference between the covenants of works and of grace is: in the first, the perfect obedience must be performed in our own person and by our own strength; in the other, it is received as what a surety has already wrought in our stead.

By the righteousness of faith we understand the obedience and sufferings of Christ, which the gospel reveals as the object of faith, the sole ground of confidence towards God. When man by apostasy transgressed God's law, he needed the gracious interposition of a Mediator, for these two reasons:

(1.) As man had incurred the penalty attached to transgression of the law, someone equal to the mighty undertaking must undergo the punishment instead, if man was to be re-instated in God's favour.

(2.) As man had brought weakness and corruption into his nature, that substitute must also yield perfect obedience to the law.

In both these respects Christ completely fulfilled what was assigned to Him as Mediator between God and man. He endured the penalty; "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed"; "He bore our sins in His own body on the tree". To redeem sinners from the curse of the law, He was made a curse for them, and became obedient unto the death of the cross. And He is said to have fulfilled all righteousness, and to have become "the end of the law for righteousness to every one that believeth". Thus the whole humiliation of Christ – taking human nature, obeying in that nature all the demands of the law, submitting to unparalleled sufferings, and continuing in that course of obedience till He could say, "It is finished" – must be viewed as constituting that righteousness by which a sinner is justified in the sight of God.

3. This righteousness is perfectly suitable as the ground of justification.

Paul in our text calls it the righteousness of God. This is appropriate:

(1.) Because it is a righteousness that God Himself appointed. Human wisdom could never devise this method of obtaining God's favour but, when fully understood, it must appear the brightest display of His wisdom and grace. It is so opposite to our natural prejudices that the person not enlightened by the Spirit of God esteems it foolishness. In opposition to all human methods, the Lord says, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste". This is the only way God has appointed for the salvation of sinners.

The gospel was revealed, as early as the Fall, in the promise that the seed of the woman would bruise the head of the serpent. It was often the subject of prophecy, and the Levitical system was chiefly designed to exhibit, under types and shadows, the nature and blessings of the salvation which was afterwards to be accomplished.

Abraham, the Father of the faithful, obtained salvation in this way; he “believed God, and it was counted to him for righteousness”. David looked for God’s mercy in the same way; he “describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered”. And Isaiah exults in the same glorious truth: “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels”. Jeremiah also declares the same truth, “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby He shall be called, The Lord Our Righteousness.”

(2.) Because it was wrought out by Him who was God as well as man. “Without controversy, great is the mystery of godliness. God was manifest in the flesh.” “In the beginning was the Word, and the Word was with God, and the Word was God.” Not even the righteousness of the most exalted creature could justify a sinner in God’s sight. Obedience is due from every creature to his Creator; so it cannot procure blessings for others. But in God’s wisdom and goodness, the Son of God took our nature, obeyed the divine law, suffered the threatened penalty, removed the curse, and obtained a title to God’s favour for all who believe. Hence we read of being purchased with the blood of God – with the blood of Him who was God as well as man, Immanuel, God with us. Only as man did He suffer and die, but His human nature was so united to the Godhead as to constitute one person. From this union, His atonement and righteousness have infinite efficacy.

(3.) Because God the Father has accepted it. The resurrection of Christ from the dead is undoubted evidence of this. Christ suffered on the cross instead of the guilty; the Lord had “laid on Him the iniquity of us all”. And the Father exacted of Him the punishment which His people’s sins deserved. He shed His precious blood for the remission of their sins; He was brought down to the dust of death to purchase their redemption. But the grave could not hold Him. Soon He burst the bands of death and led captivity captive. His resurrection was the visible pledge of His victory; by it the Father declared

His complete satisfaction in the finished work of Christ. The Father declared that He was well pleased with believing sinners for the sake of Christ's righteousness – that the debt which they owed to divine justice was now completely discharged; that the honour of His law was vindicated, and the reign of grace firmly established on the basis of equity.

This glorious truth is thus the foundation of the believer's confidence before God. When the apostles preached the doctrine of salvation through a crucified Redeemer, they principally insisted on this fact. "Be it known unto you all", said Peter to the people of Israel, "that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him, doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name given under heaven among men whereby we must be saved." Likewise after Paul had established the truth of Christ's resurrection, he said, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by Him, all that believe are justified from all things, from which they could not be justified by the law of Moses."

Must that righteousness not be perfect, and exactly suited to the wants of a sinner, which was appointed and accepted by God the Father, wrought out by One who is His equal, the only begotten Son of God? Must that righteousness not suit our dreadful circumstances when multitudes are indebted to it for their eternal salvation, and its efficacy remains the same to the last generations? "Where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Application. (1.) Let me beseech all who hear me to inquire seriously, What is the ground of your confidence toward God? I have tried to show you that our own righteousness is insufficient, and that the way of salvation revealed in the gospel is perfectly suitable and sufficient. Is Christ's righteousness the only foundation on which you build your hopes for eternity? Do not be hasty to answer this question. It is not enough to say that you trust in Christ for salvation, for the conduct of many who say so shows plainly that they have never known the grace of God in truth. If you are built on the foundation which God has laid in Zion, you must have previously discovered your lost and ruined circumstances as sinners in God's sight. You must have seen yourselves justly condemned by the sentence of His righteous law. You must have perceived in the gospel an excellence and glory infinitely superior to everything that the world calls good or great.

Are these things so with you, or are you still ignorant of the glory of the

gospel and your own pressing need of it? Then let me beseech you, as you value your own souls, not to remain in this dreadfully-dangerous situation. Perhaps you have never questioned the safety of your state. Then it is high time to awake out of sleep and ask your conscience this most important of all questions: Am I in Christ, or not? If I were to be called into the presence of God this moment, what could I plead before Him? Would I plead the righteousness of Christ? Let me ask myself, Was I ever convinced of my need of this righteousness? Was I ever brought to renounce all my self-righteous and to depend on this alone as the ground of my confidence?

It is to be feared that many live in a state of awful security, with a presumptuous confidence in their own righteousness. If their conscience is ever awakened under God's afflicting hand, or under the ministry of the Word, how soon their fears are dispelled by reflecting on what they reckon a well-spent life or good dispositions? But such refuges will prove miserable comforters when death, the king of terrors, begins His approach. Then it shall be found, to the everlasting confusion of all despisers of the gospel, that "other foundation can no man lay, than that is laid, which is Jesus Christ".

(2.) Beware of striving to obtain God's favour by your own doings. You must first receive spiritual life from Christ, before you can obey acceptably. Go, search the Scriptures, for in them are the words of eternal life; they testify of Christ. Examine attentively, without prejudice, the gospel way of salvation. As in God's presence, compare your actions with the perfect standard of His law. Let your heart be affected with a deep sense of your guilt and misery. Pay attention to the gospel plan. Ponder the precious truths of the Word of God. Pray over them. Seek to apply them. You will find that no qualifications are required to prepare you for the gospel, unless guilt is so accounted. Go and cast yourself at the feet of sovereign mercy. Confess your unworthiness. Pray that God would effectually open your eyes to see His glory in Jesus Christ. Believe; plead the promise of His grace, taking encouragement from such assurances as: "If any man thirst, let him come unto Me and drink"; "Him that cometh unto Me, I will in no wise cast out".

(3) Let true believers, who are looking for the mercy of our Lord Jesus Christ unto eternal life, be careful to adorn the doctrine of God our Saviour in all things. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works; for these things are good and profitable unto men." Only in this way can we make clear the sincerity of our faith and the truth of our Christian profession. And thus we may hope to advance the glory of our Redeemer and put to silence the mouths of gainsayers, while we "show out of a good conversation [our] works with meekness of wisdom".

Prayer¹

2. The Object of Prayer

Charles Hodge

As prayer involves ascribing divine attributes to its object, it can properly be addressed to God alone. The heathen prayed to imaginary beings, or to idols, who had eyes that did not see and hands that could not save. Equally unscriptural and irrational are prayers addressed to a creature we do not know about, and of whose ability either to hear or answer our petitions we have no evidence.

The prayers recorded in the Old Testament are uniformly addressed to God, the one Divine Being, because the distinction of persons in the Godhead was then imperfectly revealed. In the New Testament, prayer is addressed either to God, as the Triune God, or to the Father, to the Son and to the Holy Spirit, as distinct persons. In the Christian doxology (2 Cor 13:14), used wherever the Bible is known, each person of the Trinity is separately addressed. There are very many examples of prayer addressed to Christ. Prayer, in the scriptural sense of the term, includes all converse with God, either in the form of praise, thanksgiving, confession or petition; so all ascribing of glory to Him, as well as all direct petitions addressed to Him, comes under the heading of prayer.

The Apostles prayed to Christ while He was yet with them on earth, asking of Him blessings which only God could bestow, as when they said, "Lord, increase our faith". The dying thief, taught by the Spirit of God, said, "Lord, remember me when Thou comest into Thy kingdom". The last words of the first martyr, Stephen, were, "Lord Jesus, receive my spirit". Paul besought the Lord thrice that the thorn in his flesh might depart from him. So in 1 Timothy 1:12, he says, "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry". In Revelation 1:5,6, it is said, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." And in Revelation 5:13, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever".

As the Bible so clearly teaches that Christ is God manifest in the flesh, that all power in heaven and earth is committed to His hands, that He is

¹Taken, with editing, from Hodge's *Systematic Theology*, vol 3. The first article, last month, discussed "what prayer is".

exalted to give repentance and remission of sins, as He gives the Holy Ghost, and as He is said to dwell in His people and to be their life; it thereby teaches us that He is the proper object of prayer. Accordingly, as all Christians are the worshippers of Christ, so He has ever been the object of their adoration, thanksgivings, praises, confessions and supplications.

Free Presbyterian Church in Australia¹

3. The Church Established

Calvin MacKenzie

Rev Walter Scott was inducted to the Brushgrove-Grafton congregation of the Reconstituted Synod on 23 September 1894. Mr Scott was following in the footsteps of two worthy predecessors, in Allan MacIntyre from near Fort William and John Finlayson, who was born in Portree. Like these two men, Mr Scott was a faithful labourer in this branch of the Lord's vineyard who stood uncompromisingly for the constitutional principles of the 1843 Free Church of Scotland without in any way wavering from the doctrine, worship or practice that Church once held inviolable. Mr Scott spoke approvingly of the actions of Revs Donald Macfarlane and Donald Macdonald when they protested and separated from the Free Church of Scotland in May 1893 over the passing of the Declaratory Act in 1892, to form the Free Presbyterian Church of Scotland.

In a letter to a friend in Halkirk, Caithness, Mr Scott amongst other things said, "I cannot tell you the discouraging effect that the declension in the old country has with us out here. The name of the Free Church of Scotland is often quoted and used in Australia in favour of innovations in worship and doctrine. . . . For my part, I was glad at the secession of the Free Presbyterians from the Free Church. . . . Stumbled as many are by the case of the Free Church, it remains that she has departed from the faith."²

In November, 1900, Mr Scott, as a delegate from the Reconstituted Synod of the Presbyterian Church of Eastern Australia, attended the half-yearly meeting of the Free Presbyterian Synod in St Jude's Church, Glasgow. In addressing the Synod, Mr Scott mentioned the doctrinal positions and affil-

¹The full title of this paper was: The establishment of the Free Presbyterian Church of Scotland in Australia against a background of Presbyterian decline in the mid to late 1800s. The paper was given to the Australia and New Zealand Youth Conference in 2012. The previous article dealt with declension in the nineteenth century in Australia. This article concludes the series.

²Rev Walter Scott, letter to a friend in Halkirk, 15 June 1898. Published in *The Free Presbyterian Magazine*, vol 4, p 336.

iations of the various fragmented Presbyterian Churches in Australia. He outlined the evils that voluntaryism had brought with it – as was all too evident in Scotland with the recent union between the Free Church of Scotland majority and the United Presbyterians. Amongst other observations, he noted there was a real need for additional labourers from Scotland to go to Australia to help the cause there.³

In November 1909, Mr Scott visited Scotland again, attending the Free Presbyterian Synod and. On this occasion, he was associated with the Synod. During his address to the Synod, Mr Scott detailed the state of Christianity in Australia as he saw it, and gave an account of his work in the Brushgrove-Grafton congregation and of the difficulties he was encountering from the majority of the Presbyterian Church of Eastern Australia (PCEA), who were apparently doing all they could to undermine his congregations on the Clarence River at Brushgrove, Grafton and Woodford Dale. Departures from scriptural practice, such as using public transport on the Lord's Day, churches holding sales of work (bazaars) and socials, permitting uninspired hymns to be used in praise, and omitting sacramental fast days, were all exerting a leavening effect on Presbyterian parishes.

Mr Scott's only ministerial fellowship in recent years had been with the faithful Rev Arthur Paul of St Kilda, in Melbourne. Over time, Mr Scott believed his position had become increasingly untenable, so after 14 years of faithful service, he resigned his charge in Brushgrove-Grafton and he and Mrs Scott remained in Edinburgh.⁴

Twelve months later, at its meeting in November 1910, the Synod received an application from Mr Scott seeking admission to the ministry of the Free Presbyterian Church of Scotland. Rev J R Mackay moved and Rev Neil Cameron seconded a motion to accept Mr Scott and it was unanimously agreed. On 2 January 1911, at a meeting of the Southern Presbytery of the Church in St Jude's Hall, Glasgow, with Rev Neil Cameron as Moderator, Mr Scott was admitted to the ministry of the Church.⁵ He was inducted as Free Presbyterian minister of Chesley, Canada, in October 1912.

At the meeting of the Synod in November 1911 in St Jude's Church Glasgow, correspondence was received from Mr James D Kidd, an Elder of the Brushgrove-Grafton congregation, petitioning for ministerial aid and a closer relationship. Mr Kidd alleged the undermining of the congregation by

³Rev Walter Scott, "Synod Address", 13 November 1900, in *The Free Presbyterian Magazine*, vol 5, pp 299-303.

⁴*The Free Presbyterian Magazine*, vol 15, cited in W MacLean, *In the Footsteps of the Flock*, pp 57-58.

⁵*The Free Presbyterian Magazine*, vol 15. *The Free Presbyterian Magazine*, vol 17, p 283.

Rev James Henry, a delegate of the Free Church of Scotland, and PCEA ministerial student Mr Herbert Ramsay, “doing all they can to turn away the people”. Mr Kidd’s correspondence was warmly received; so the crave of the congregation’s petition was granted on the motion of Rev Neil Cameron, seconded by Rev Donald Beaton.⁶

The majority party in the PCEA, in close fellowship with the Free Church of Scotland, had moved to deprive Mr Scott’s people of the church building at Woodford Dale and, later, the church at Brushgrove. They had, in the words of Mr Scott, “compassed sea and land in order to weaken our separate position, and to scatter our people”.⁷ It would appear that relationships were not good when it was apparently reported that local representatives of the PCEA had pressed an allegedly spurious claim over a £100 bequest left to the congregation by the late Josiah Carter. An election of trustees for the Brushgrove church and manse and Woodford Dale property was held by the majority party on Wednesday, 26 June 1911, in the Temperance Hall, Cowper, and was presided over by Rev William MacDonald, Moderator of the Interim Kirk Session. The property was accordingly appropriated, the locks changed and the congregation locked out of their own places of worship. Until, 30 years later, a suitable church building was erected in Fitzroy Street, Grafton – which is used to this day – the congregation had to worship in a local hall.

Having been without a settled minister since 1909, the Brushgrove-Grafton congregation was delighted to receive a visit from the first Free Presbyterian Deputy, Rev Duncan MacKenzie of Gairloch, who arrived in May 1914. Congregation records indicate the first meeting of the Kirk Session since 1909 took place on 25 May 1914. Mr MacKenzie ministered to the flock there, preaching in both Gaelic and English in districts like Lawrence, Southgate, Woodford Dale, Brushgrove and Grafton.

During this time, two communion seasons were enjoyed by minister and people alike and a special meeting for prayer concerning the onset of World War I was held in the home of Mr Thomas Kidd at Iona, Lawrence, on August 17, while Wednesday, August 19, was appointed as a special day of humiliation and prayer for the same purpose. An election for deacons was also held during August, resulting in the ordination and induction of Messrs L S Maclachlan and J M Grant on Sabbath, September 13, at the Brushgrove School of Arts. One of the communion seasons was held around the first Sabbath of November in Brushgrove with services scheduled to take place

⁶W MacLean, *In the Footsteps of the Flock*, pp 58-59.

⁷Rev Walter Scott, Pastoral letter to his congregation, 14 May 1909, en route to Scotland aboard the *Carpenteria*. Cited by W MacLean, *In the Footsteps of the Flock*, pp 58-59.

in Brushgrove, Woodford Dale, Lower Southgate and Lawrence. At this time there were three elders in the congregation; Hugh Grant, Woodfordleigh, Alex Kidd and James D Kidd of Lawrence. These faithful men held regular Sabbath services and prayer meetings at Brushgrove and King's Creek for many years.

We should note, however, something of the history of these men, considering the stalwart nature of their contribution to the cause of Christ on the Northern Rivers.⁸ Hugh Grant was originally from Swordale, Sutherland, Scotland and he attended the old Creich Free Church near Bonar Bridge. In Australia, Mr Grant joined with the ministers from the Synod of Eastern Australia who were expelled under the infamous Expulsion Act of 1884. He was a faithful and uncompromising Elder, who was greatly attached to the principles of the Free Presbyterian Church. Mr Grant passed away in January 1942.⁹

Alexander and James D Kidd (Jim) were born to Thomas and Flora Kidd at Woodfordleigh, in the Clarence River district, and resided there for around the first 16 years of their lives. In 1886 the Kidd family moved from the Clarence River district to the Richmond River district, residing in Boat Harbour, in the vicinity of Lismore. While in their early twenties, the two brothers returned to live on the outskirts of Grafton, where they enjoyed the ministry of Rev Walter Scott. They were faithful members and subsequently ruling elders of the congregation. In 1923, sympathisers of the Free Presbyterian Church in Ballina applied to the Synod and were received.

At this point, the Kidd brothers removed to Ballina, where they conducted the services, although returning periodically to Grafton to assist with services and communion seasons. Alexander was appointed a lay Missionary by the Synod and he laboured faithfully in Ballina until his death on 18 January 1955. About 1895, James Kidd, who was apparently a most able speaker, commenced studies at Sydney University with a view to entering the ministry; however, in his third year he suffered a serious breakdown of his health from which he never fully recovered, and his studies were discontinued. James Kidd passed away on 16 October, 1959. A third brother, Richmond, the youngest of the 14 children, was also an elder in the Brushgrove-Grafton congregation until his death in June 1974.

⁸For the details of the various personalities mentioned in connection with the Brushgrove-Grafton congregation I am indebted to Mrs Christine Thomson, formerly of Ness, Isle of Lewis, for a very useful compilation of Australian obituaries that appeared in *The Free Presbyterian Magazine* over the years: *Australia and New Zealand – The Lord's Witnesses in This Part of His Vineyard in Days Gone by*, 2011, pp 2-76.

⁹His obituary, written by Rev Donald Beaton, appeared in *The Free Presbyterian Magazine*, vol 46.

Late in 1928, 14 years after the extended visit of Rev Duncan MacKenzie, a second Church deputy visited Australia. Rev Roderick Mackenzie spent eight months in Grafton ministering to the congregation's needs and left Sydney to return home on the SS *Russie* on 10 July 1929. It appears from records kept at the time, that he spent the majority, if not all, of his time in the Ballina district. A communion service was held there on 17 February 1929, but I have found no evidence that he held a communion in the Brushgrove-Grafton district.

The third Deputy to visit was Rev J P MacQueen, who arrived in April 1935 for a visit of eight and a half months. Mr MacQueen had been ordained as a Missionary to the Canadian and Australian Mission field after completing his theological studies. Before then the cause in Grafton had become so small that public worship had been discontinued for some years. During this visit, these services were recommenced, children were baptised, new communicants were received, and a communion season with the usual services was held in Grafton around Sabbath, September 15. Mr Donald Shaw, who had also been privileged to sit under the ministry of Rev Walter Scott was appointed by Mr MacQueen to hold the services in Grafton, which he did for 20 years on his own – so far as this writer knows – before Mr Aird Grant, a son of the worthy late elder Hugh Grant, was elected to the eldership in 1955.

On Wednesday, 16 April 1941, the new church building in Fitzroy Street was officially opened by the fourth Church Deputy, Rev Donald Beaton, and one week later, on the 23rd, Mr Donald Shaw was ordained and inducted as an Elder in the Brushgrove-Grafton congregation. Mr Shaw faithfully discharged his duties in the congregation for a period of 41 years.

It was not until 1973 that the much-loved Rev William MacLean, previously of Ness, Isle of Lewis, and Gisborne, New Zealand, was inducted to the Grafton congregation. Thus ended 38 years during which Donald (Don) Shaw kept the services in Grafton almost single handedly. On 24 November 1976, with the arrival of the Rev E A Rayner (pastor of the Grafton congregation until 31 October, 2012), a Bible inscribed by the three ministers within the Australia and New Zealand Presbytery was presented to Mr Shaw for 40 years of faithful service to the cause of Christ in Grafton.¹⁰ Don Shaw passed away on 3 March, 1983. At that time, Rev John MacLeod of Stornoway, Isle of Lewis, and now in London, was in Sydney as a Church Deputy, so was able to attend the funeral of this faithful Christian.¹¹

There have been other worthy and fondly-remembered men associated with the Grafton congregation since the 1970s, including Ritchie and Ron

¹⁰Revs D M MacLeod, Auckland, J A T van Dorp, Gisborne, E A Rayner, Grafton.

¹¹The author also attended, and his wife Gai – a granddaughter of Mr Shaw.

Kidd, and right up to the present day. However, it was my purpose only to highlight those who were associated with the earlier days and the establishment of the congregation and I have not at all noticed here the origins of the Sydney congregation, which was established more recently.

We have seen, in brief, that the latter half of the nineteenth century brought with it a swelling tide of departures from orthodox doctrine, worship and practice in the Presbyterian churches of NSW, as the influence and example of the Established Church of Scotland and the Free Church of Scotland had a leavening and winnowing effect. The constant movements for union into ever-larger Presbyterian bodies brought with them compromises that weakened the testimony of the staunch Evangelicals that seemed always to become minorities, despised for their strict adherence to scriptural principles. But the Saviour says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Lk 12:32). The true Israel in days past and in days to come, before the millennial period of spiritual renewal and prosperity, has never been the majority. "For they are not all Israel, which are of Israel" (Rom 9:6).

The Free Presbyterian Church of Scotland in Australia today, stands, we believe, by the grace and keeping of God, for the sound principles espoused by the faithful flock that went before. This is a precious heritage, and we must be watchful to keep it inviolate as we seek to follow the same Saviour and scriptural beliefs and the example of faithful men like Rev William MacIntyre, his brother Allan, Rev Alexander MacIntyre, Rev Arthur Paul, Rev Walter Scott, eminent ruling elders like Samuel Porter, Alexander, Jim and Richmond Kidd, Hugh and Aird Grant, Don Shaw; and faithful mothers in Israel like Mrs Catherine Grant, Mrs Thomas Kidd, Mrs Jessie Scott and Mrs Janet Shaw, to name just a few. There are others too numerous to name here. These all, we have good reason to believe, have entered into the joy of their Lord. May we and the rising generation be likewise found faithful in our day, holding fast to "the form of sound words" and the "faith which was once delivered unto the saints".

If we desire to end our days in joy and comfort, let us lay the foundation of a comfortable death now, often. To die well is not a thing of that light moment as some imagine: it is no easy matter. But to die well is a matter of every day. Let us daily do some good that may help us at the time of our death. Every day by repentance pull out the sting of some sin, that so when death comes, we may have nothing to do but to die. To die well is the action of the whole life.

He that is much in heaven in his thoughts is free from being tossed with tempests here below.

Heaven is not heaven without Christ.

Richard Sibbes

Book Review

This God Is Our God: Creator, Judge, Saviour, by Archibald G Brown, published by the Banner of Truth Trust, paperback, 248 pages, £8.00, obtainable from the Free Presbyterian Bookroom.

This companion volume to *The Face of Jesus Christ*, reviewed in the February issue, contains 20 sermons, in which Archibald G Brown concentrates on the Bible's teaching on God as Creator, Judge and Saviour. Mr Brown clearly had a most fertile imagination as the titles of some of those sermons suggest, such as: "Noah's Telescope", "A Rough Night at Sandown", "A Voice from Pompeii". This also comes out in his many vivid illustrations, which no doubt added to his appeal as one of the most popular preachers of his day.

Mr Brown also had a clear grasp of the truth, which he presents in a most helpful manner. On the sermon from which the book takes its title, "This God Is Our God", he distinguishes between the hypocrite and the true believer, and says, "It is possible to mix with God's children until you pick up a sort of Christian dialect, and talk of others' experiences as though they were your own. Just as a man sojourning in a foreign country will learn a good deal of the language of its inhabitants by simply hearing it talked, so it is possible to dwell among Christians until their language is in great measure acquired. Talking a language does not constitute a nationality.

"But there is one thing that cannot be picked up or counterfeited, and that is a desire. Let me know my desire, then I know myself; for I can no more counterfeit a desire than I can counterfeit fire. I think it is the old Puritan who says, 'Dost thou want to know what thou art? Go ask thy desires and they will tell thee. Dost thou wish to know where thou art? See whither thy desires tend.' A good action may be done without any love to that action; and, on the other hand, an evil may be avoided – not from any hatred to that evil. The good action may be done from an impure motive; the evil may be avoided simply from a selfish motive; but the desire of the soul – that is the immediate issue of the heart, and let me find my desire, then do I find myself" (pp 226-7).

The reviewer warmly recommends the reading of those most helpful sermons. He would however point out two matters. One is the erroneous claim that angels, "were in existence millions of years before man was made" (p 19). This is contrary to the clear teaching of Scripture that all of creation took place within the six days. The second matter is the implied preference for the Revised Version of Scripture over the Authorised Version, as seen on pages 209 and 215, although Brown takes his texts from the AV.

(Rev) *W A Weale*

Visit to Zimbabwe

Rev J R Tallach

On Monday, January 6, my wife Mairi and I left Scotland for Zimbabwe. The main reason for the journey was to represent the Foreign Mission Committee at the fiftieth anniversary of Mbumba Mission Hospital, though it had also been arranged that I would assist Rev S Khumalo, Bulawayo, at New Canaan communion.

On January 9, after months of planning by Dr Snoek and her staff, around 400 gathered in a marquee pitched beside the Mbumba church for the fiftieth anniversary of the Hospital. The usual 8 am worship had been replaced by a worship which I took at 10 am and formed the beginning of proceedings. The passage read was from John 4 and I recalled that the late Rev James Fraser had chosen Mbumba as the place for a Mission station because there was a good supply of water there. This served to highlight the fundamental nature of the gospel in the running of these “handmaids” of the gospel – medicine and education. Without the water of life there is no good news for lost sinners.

The Mission Administrator, Mr M A Mpfu, introduced the guests from Zimbabwe, Holland and Scotland, welcoming all to the meeting. I then gave a brief history of the Hospital, emphasising especially the foundational work done by Mr Jan van Woerden, who had patients in various Mission buildings even before the hospital was built. I also acknowledged the generous support of the Dutch churches over the years, both in finance and personnel. Mr Marange, on behalf of the Zimbabwean Ministry of Health, spoke warmly of the amount and the quality of what is done at Mbumba and encouraged the staff to continue the good work. He recognised that the Government hospital at Nkayi was learning from Mbumba Hospital.

A letter was read by Mr Barth of the Mbumba Zending Committee from Ds de Jong, Chairman of the Committee. He sent encouragement based on Psalm 41:4: “Lord, be merciful unto me; heal my soul”. This was followed by messages of greeting and exhortation from the Moderator of the Synod of the Free Presbyterian Church, Rev N M Ross, and from Rev John MacLeod, Convener of the Foreign Mission Committee. Dutch friends and relatives sang Psalm 121:7,8 in Dutch: “The Lord shall keep thy soul; He shall preserve thee from all ill. / Henceforth thy going out and in God keep for ever will.”

A tour of the Hospital followed, after which the meeting reconvened and Dr Snoek, Medical Officer at Mbumba, spoke of a change of direction in their work, in that local clinics would be set up throughout the area served by the

Hospital. These clinics would come under the medical supervision of Mbuma. Arrangements for the first of these were already under way at Lutsha, a village 30 km from Mbuma. Rev M Mloyi, Zenka, gave a vote of thanks to all involved, quoting Psalm 127:1: "Except the Lord build the house, they labour in vain that build it". Rev N Sibanda, Mbuma, brought matters to a conclusion with prayer. Food was provided for all before they dispersed.

On the following Sabbath I took a service at Mbuma and another at Simbo and attended a Bible study at the Hospital in the afternoon, taken by Mr Makhunya, one of the Hospital catechists. On the Monday, Mairi and I left the kindness and care of Dr Snoek and the other Mbuma staff and travelled to Ingwenya, where we were made equally welcome by Miss Norma MacLean and Rev Alasdair MacLean. On the Thursday I travelled down to Zvishavane with Rev S Khumalo for the New Canaan communion, while Mairi stayed at Ingwenya and helped with the Sabbath school. New Canaan is one of nine stations in Mashonaland which were pastored by the late Rev Z Mazwabo. About 60 were in attendance at New Canaan during the week, with well over 100 at the services on Sabbath, and the singing was memorable. After the 8 am service on Monday we returned to Bulawayo, and on to Ingwenya for the night. The next day, Tuesday, January 21, after warm farewells at Bulawayo airport, we left for home and arrived safely the next day.

We would acknowledge the Lord's kindness and care over us and trust that the words of the Psalm sung in Dutch have a wider and more enduring significance than for this one occasion: "Henceforth thy going out and in God keep for ever will".

Obituary

Rev J A T van Dorp

Rev Johannes van Dorp was born on 22 July 1931 at Maarssen in the Netherlands. He was one of a family of 10 children, who were catechised by their father from the *Heidelberg Catechism* in their early, formative years. As they found no suitable church in Maarssen, the family held worship in their home.

They suffered great privations during the Second World War and they decided to emigrate. They considered settling in South Africa, but eventually they chose to go to New Zealand. This came about when Mr van Dorp's cousin, Mr Dick Vermeulen, who served in the Dutch army in the Dutch East Indies (now Indonesia), accepted an offer to settle in New Zealand in 1947 on his demobilisation. The Vermeulen family followed.

Mr van Dorp's parents desired to emigrate to a country with an acceptable church connection. After reading *The Free Presbyterian Magazine* in Holland, they contacted Mr John Grant (the then General Treasurer, who handled subscriptions for the Church Magazines). In his own words Mr van Dorp recalls, "My father decided to write a letter to Mr John Grant to advise him of his desire to emigrate to New Zealand with his family". Molly Harvey, on a visit from New Zealand, happened to be with Mr Grant at the time and she encouraged him to contact Mr van Dorp, senior.

Eventually the whole family, father and mother and 10 children, emigrated to New Zealand and settled in Gisborne. In this city on the east coast of New Zealand, the family attended the Free Presbyterian Church of Scotland. Mr van Dorp trained as a teacher and taught in Holland for four months before leaving for New Zealand at the age of 21. He intended to continue his teaching career in New Zealand but instead took a clerical job in the Government Health Department in Gisborne, where he met Jean, his future wife. And Molly Harvey was later to marry Cor van Dorp, an older brother of the minister; he was to become one of the original elders of the Gisborne congregation.

Rev William MacLean arrived as deputy in 1958. Mr van Dorp tells of the impact that Mr MacLean's preaching had on him: "He did not hesitate to sound warnings about Sabbath-breaking and the sin of unbelief. He used to call the sin of unbelief the greatest possible sin, which is actually a rejecting of Christ, because He is offered to us in the gospel as the only Saviour, the only name given under heaven whereby we must be saved." However, it seems that the gospel was made the power of God to salvation for him through a sermon read by his father in their home.

It was under the faithful preaching of Rev William MacLean, by then minister of the Gisborne congregation, that Mr van Dorp was enabled to make a public profession of faith and, subsequently, received a call to the ministry. On one occasion when he was exercised as to whether he had true saving faith, he mentioned to someone how he was challenged by the words in Hebrews 11:6, "Without faith it is impossible to please him". The words of Psalm 147:11 were blessed for his relief: "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy".

He left for Scotland in September 1971 after doing part of his divinity course in Gisborne. He was away from his wife and four sons for 14 months. He returned to Gisborne at the end of 1972. His ordination and induction to the Gisborne congregation took place in August 1973, and he laboured for 38 years in this charge. After the death of Rev D M Macleod, Auckland, in 1978, Mr van Dorp had the sole ministerial responsibility for the Free Presbyterian congregations in New Zealand. It was then that he became the Clerk

of Presbytery, a duty which he efficiently fulfilled till he retired. He also diligently fulfilled his role as interim moderator of several congregations, including Auckland, Wellington and Tauranga in New Zealand, as well as Singapore. He travelled long distances for communion seasons throughout the Presbytery.

In 2011 he and Mrs van Dorp retired to live in Grafton to be near their eldest son, Richard (an elder in the Grafton congregation) and his family. About a year later he was diagnosed with serious complications from a melanoma. He continued to take services after retiring and gave assistance at the time of the Grafton communion in May 2013; he took the prayer meeting on Wednesday and opened the fellowship meeting on Friday. However, on June 24 he entered hospital and then a nursing home, where he stayed till his death some months later, on 9 November 2013. There he exhibited a patient and submissive Christian testimony, which was acknowledged by the staff.

During his ministry he sought faithfully and diligently to preach the gospel. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." To his mourning widow and family we extend our warm sympathy and commend them to the God of all comfort.

(Rev) E A Rayner

Protestant View

The Queen to Visit the Pope

True Protestants will view with dismay the prospect of our Queen soon visiting the Pope at the Vatican. Accompanied by the Duke of Edinburgh, she is to meet him informally in April. It is a matter of major concern that relations between the British throne and the Vatican have become much closer in recent decades – the Queen visited Popes in 1962, 1980 and 2000, and received Popes in this country in 1982 and 2010. Although the United Kingdom has had partial diplomatic relations with the Vatican since 1914, it was not until 1982 that full diplomatic relations were established and the first UK ambassador to the Vatican was appointed.

The Papacy will not be satisfied until the United Kingdom – and Rome still regards England as "Mary's dowry" – is thoroughly Romanised. Our sovereign's visits to the Vatican, whether formal or informal, undoubtedly contribute to that end, as well as running counter to her solemn promise at her coronation that, to the utmost of her power, she would "maintain in the United Kingdom the Protestant Reformed Religion established by law".

May God preserve the Protestant Constitution of the British throne and

open the eyes of our leaders to see that our Protestant Reformers had a true view of the nature and workings of the See of Rome – a view that is reflected in the statement of the *Westminster Confession of Faith* that “the Pope of Rome . . . is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God”.

We fear that our nation will learn too late the truth of Adam Smith’s view (in his *An Inquiry into the Nature and Causes of the Wealth of Nations*) that “the constitution of the Church of Rome may be considered as the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind”. How much we need to plead the encouraging truth, “Behold, the Lord’s hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear” (Is 59:1). NMR

Notes and Comments

Gambling and Fixed Odds Betting Machines

In our “something for nothing” culture you can scarcely pick up a newspaper without a scratch card falling out. In local supermarkets people queue to purchase lottery tickets, each purchaser hoping this will be the day that his or her financial worries will end. Gambling is portrayed as an acceptable and normal leisure activity by our media and culture; an illusion is created that cash will solve all our problems. Viewers glue themselves to TV screens convinced that their numbers will “come up” this time as astronomical National Lottery figures flash before their eyes. This illusion is wholly supported and “sanitised” by governments and promoted by the BBC.

The reality that such money is not earned, and effectively leaves the poor subsidising the rich, is ignored. Postcode lotteries, horse racing, dog racing, football matches – almost anything can be a source of gambling and has been a curse on our society over decades. These evils are thrust in our faces. We are being seduced by the media (and, behind them, by Satan) even although these same media record the misery some “winners” have experienced subsequently. Gambling is addictive, as every sin is, but perhaps new depths have been reached in the proliferation of “Fixed Odds Betting Terminals” (FOBT) which have gripped our nation.

These high-stake, casino-type, computerised roulette machines are now easily accessible on our high streets and have been described by some as “the crack cocaine of gambling”. They accept notes up to £50 while the “customer” feverishly punches random numbers into them. His money is invariably

swallowed up and if he does get something back he may be so desperate to recover more that he continues recklessly. He is hooked just like a drug addict. In premises in Glasgow, an observer watched a couple go in, insert £40, then £20, and then another £40. £100 was gone in one minute. A student came later in and fed £30 and then five £20 notes into the machine. His “credit” rose to £250. He continued hitting buttons and, after a few spins, looked in bewilderment at the terminal as he too lost everything. So Satan lures sinners into his web through covetousness and greed.

A recent health survey suggests that £400 000 a day is being spent on these machines, installed in 950 betting shops in Scotland, netting an annual profit of £122 million for the gambling “industry”. It is estimated that 33 000 Scots are addicted to this form of gambling while, across the UK, FOBTs generate a staggering £1.5 billion, drawing in gambling addicts from various walks of life, but especially from the more deprived areas. The doors are open from 7.30 am to 10 pm seven days a week. Theoretically, by law, betting chains are allowed only four machines to a shop, but owners circumvent this by having clusters of individual shops near to each other.

Successive governments, who annually stand to gain around £300 million in tax revenues from the activity, have relaxed laws to legitimise these venues. One newspaper report stated that it is as easy to open a betting shop now as to open a new bank branch. When accused of ignoring the issue of addictive gambling, the betting “industry” defends itself by claiming that adequate safeguards are in place: there is a warning leaflet, clear signs are shown on the machines and workers are trained to help customers with problems. How subtle the enemy of souls is in making sin look plausible and acceptable!

However, there are growing concerns, especially among health professionals as well as economic and social experts. The present UK Government, recognising something of the problem, has announced that it will conduct a review into the possibility of limiting those machines but it will not be completed until autumn 2014. One can sense a hesitancy in doing anything that will reduce its lucrative tax revenue. Dr Clive Sherlock, a leading specialist treating “gambling patients”, says that the machines, “feed desires, the hope that the next press of the button will win. There is no logic to it . . . to say that there is no link between them and problem gambling is like saying that there is no connection between alcoholism and the sale of drink. . . . They are carefully designed to make you want to press the button.” He adds, “Some say that gamblers are not taking responsibility for their behaviour, but the bookmakers are equally irresponsible because their only desire is to make money”. Another source claims that “no gambling product has grown so rapidly . . . they know what is going on but they deny it”.

God's Word tells us that all those participating in gambling or games of chance are responsible for this sin against God. There is serious bondage involved and evil habits are formed as men and women are seduced by "the love of money [which] is the root of all evil" (1 Tim 6:10). God made it clear, from the beginning that we are to earn our wages by working: "In the sweat of thy face shalt thou eat bread" (Gen 3:19). Jeremiah warns us: "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days and at his end shall be a fool" (Jer 17:11). The Saviour teaches us: "Beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth" (Lk 12:15). We are not to look to "chance" to supply our needs but to the sovereign God of providence. This same God can save the gambler from his addiction and mercifully save all who cry to Him from whatever bondage their sin has brought upon them.

KHM

Floods in England

The unusual floods in England, especially in Somerset – which the Prime Minister has described in rather exaggerated language as being of "biblical proportions" – have been leading people to ask what the reason is. Some would attribute it merely to "climate-change"; others discern the hand of God.

A councillor in the UK Independence Party, David Silvester, in Henley-on-Thames, has been expelled from the party for blaming the Prime Minister and his determination to legalise homosexual marriage. In a letter to his local newspaper, Mr Silvester wrote: "The Scriptures make it abundantly clear that a Christian nation that abandons its faith and acts contrary to the gospel (and in naked breach of a coronation oath) will be beset by natural disasters such as storms, disease, pestilence and war. . . . I wrote to David Cameron in April 2012 to warn him that disasters would accompany the passage of his same-sex marriage bill. But he went ahead despite a 600 000-signature petition by concerned Christians and more than half of his own parliamentary party saying that he should not do so. . . . It is his fault that large swathes of the nation have been afflicted by storms and floods."

Whether the connection between the flooding and homosexual marriage is quite as direct as the letter claims is open to doubt, but certainly it is a biblical principle that, where there is "evil" (misery, distress, injury) in a city, the Lord has done it (Amos 3:6). Troubles and disasters in this world happen by the holy and sovereign will and permission of God; and those that are caught up in them, and onlookers, should therefore be led to examine their sins and to consider whether their conduct has provoked God's providence towards them. Britain has passed several evil laws recently, and there is a

general and open opposition to the gospel, the Bible, and the Christian Church throughout the nation, and we may expect indications of Divine displeasure. The expulsion of Mr Silvester for his biblical warning brings UKIP into danger in this respect.

The people of God note these things with sorrow, and go and tell Jesus (Mt 14:12), but they do not give up. “Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor 15:58). *DWBS*

“The Right Thing to Do”

Recently, it has seemed almost impossible to hear anyone giving their opinion to the media without also confidently affirming that some policy or course of action is “the right thing to do”. This is particularly common with politicians and was first most noticeable with the British Prime Minister. The phrase is now so overused that it has virtually lost the meaning that it ought to have.

In a period of just over 24 hours, the media relayed this phrase in relation to a diverse range of matters such as government funding for homosexual-rights campaigns, Labour party reform, football management decisions, business models, businesses going into administration, retirement packages for senior public officials, investing in flood defences, banning the sale of sky lanterns and leaking official secrets. While there is nothing wrong with the phrase in itself and any concern for moral resolution is to be welcomed, it is interesting that this reflex response has become so clichéd. One would be forgiven for thinking that there is a shared understanding and clear basis for distinguishing absolute right from wrong in our society.

The fact is that no one can challenge a person’s use of the phrase in our society because there are no acknowledged ultimate standards of right and wrong; it is a matter of preference and opinion based on one’s personal observations. Sometimes called moral relativism, this is plainly and simply the denial of morality, as when “every man did that which was right in his own eyes”. “Lo, they have rejected the word of the Lord; and what wisdom is in them?” The truth is: “they know not to do right”. What will be the end of such thinking? “There is a way which seemeth right unto a man, but the end thereof are the ways of death.”

If we were to question most of those who assert “the right thing to do” as to the basis of their claim, the response no doubt would be: “It feels right to me”, or, “Lots of people think it is right”. It is ironic that such strong language is based upon such a sandy foundation. What is really being expressed is that “it seems to me to be the right thing to do”, which can easily be, “what suits me or appeals to me is right”. Relativism therefore destroys the conscience,

and preference rides above that voice recalling our duty to a higher standard in the revealed wisdom of the Most High. “The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise”.

The most false and offensive use of this phrase in recent months was expressed by Alex Neil, Cabinet Secretary for Health & Wellbeing in the Scottish Government: “We are introducing same-sex marriage in Scotland because it is the right thing to do” (*The Daily Telegraph*, 13 Dec 2012). Such opinions go to show how distorted the deceived conscience may become, when what is absolutely wrong is heralded as “right” (see Is 5:20). We are reminded of the words of John Knox to Mary Queen of Scots: “Conscience, Madam, requires knowledge, and I fear that right knowledge ye have none”.

Mr Neil goes on to say: “We are striving to create a Scotland that is free, tolerant and fair and I am pleased to say there is support across the chamber for this significant step”. True freedom is in following that which is fair and just as made known by the One who is eternally just. Yet even by common-sense reasoning, the supposed “rightness” of this decision falls down. It removes freedom for public officials to refuse to conduct “marriages” to which they conscientiously object. It is not fair to redefine marriage for all and to refuse sufficient safeguards to those who cannot be bound by this decision. It is not tolerant of widespread public opinion and refuses to accord respect to those who believe that same-sex marriage is wrong. Neither is it tolerant to ensure that it is taught in schools and that parents may not be permitted to withdraw their children from such pernicious instruction.

The solemn reality is that though “every way of a man is right in his own eyes . . . the Lord pondereth the hearts”. God alone is Lord of the conscience. To live freely is to live morally and spiritually in the fear of God. The only way we can ever properly speak of “the right thing to do” is when we acknowledge that the Judge of all the earth, who does right, “hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

It was only when and because “David did that which was right in the eyes of the Lord” that he could say, “I follow the thing that good is”. *MV*

[Moses’] best deeds were misrepresented, and he was charged with ambition and arrogance; yet he bore it all well. He showed us by example what we ought to be and to do in the day of darkness and conflict. Once did he fail, and that showed him to be a mere man. Only once did he fail, and that showed him to be an uncommonly good man.

All outward religious acts may be performed without a spark of love to Christ. Let us cast away all slavish fear of the cross and be careful for nothing but a holy life.

W S Plumer

Church Information

Ordination and Induction of Rev N Sibanda

The Zimbabwe Presbytery of the Free Presbyterian Church of Scotland met at Mbuma Church on 5 December 2013 for the ordination and induction of Mr Nopel Sibanda to be Pastor of the Mbuma Congregation.

On November 14 the Presbytery had met with the congregation, who filled the church. A total of 82 communicants and 112 adherents signed a call to Mr N Sibanda to become their pastor. As there were no dissents, the Presbytery was most willing to sustain the call, and Mr Sibanda indicated his readiness to accept it. Thus 5 December 2013 was set as the date for Mr Sibanda's ordination and induction. Due notice was given to the congregation.

The Mbuma congregation had been without a pastor since the retirement of Rev P Mzamo in December 2006. He had served the congregation faithfully for over 40 years. There was an evident sense of eager anticipation when the Presbytery met with the congregation on December 5. People came from almost all parts of the country where our congregations are, including Zvishavane and Donsa. Quite a large crowd came to witness the proceedings.

The Officer of Court was instructed to go to the door of the church and make a proclamation three times. After having done as instructed, he reported that no one appeared to object.

The Moderator, Rev M Mloyi, then went to the pulpit and preached from 1 Peter 5:1-3. When public worship was ended, he gave a brief narrative of the steps leading to this point. He then directed to Mr Sibanda the questions appointed to be put to probationers before they are ordained and inducted. Having given satisfactory answers, Mr Sibanda signed the formula in the presence of the congregation. He then knelt down and the ministers of the Presbytery put their hands on his head and ordained him to the office of the gospel ministry by prayer. Following the ordination prayer, the Moderator, in the name of the Presbytery and by the authority of the Divine Head of the Church, formally inducted Mr Nopel Sibanda to the pastoral charge of the Mbuma Congregation. All members of the Presbytery welcomed the new minister to the Presbytery by giving him the right hand of fellowship.

Thereafter, Mr Sibanda was suitably addressed by Rev S Khumalo and Rev A B Maclean exhorted the congregation in appropriate terms. The name of Rev N Sibanda was added to the Presbytery roll. After the formal meeting was concluded with praise, everyone had the opportunity to greet Mr Sibanda at the church door.

Food was then served from the school and manse, by the congregation, to all who attended. The first heavy downpour of the season then followed,

falling on the dry ground. May the Lord Himself bless Rev N Sibanda and his family, and above all, his labours in the Lord's vineyard. "He shall come down like rain upon the mown grass: as showers that water the earth" (Ps 72:6). So may the blessing be in Mbumba! (Rev) S Khumalo

Free Presbyterian Publications

Brothers Ebenezer and Ralph Erskine were among the most eminent ministers in eighteenth-century Scotland. Ebenezer Erskine's *Works*, in three volumes, each about 500 pages long, have already been reprinted by FPP. We expect that sets will again be available about the time this Magazine appears. Ralph Erskine's *Works* are in six volumes, each has about 650 pages. A very few copies of volumes 2, 3, 4 and 6 are still available (at £16 each). However, the complete set is being reprinted and should be available, DV, at the end of March. Copies may be ordered from the F P Bookroom.

Singapore Congregation

The Australia and New Zealand Presbytery wish to alert the people of the Church to the aspiration of the Singapore congregation to have a place of worship of their own. The congregation has been renting various premises in the approximately 14 years since being accepted as a congregation of the Free Presbyterian Church of Scotland. Donations can be made via the General Treasurer. (Rev) G B Macdonald, Clerk of Presbytery

Jewish and Foreign Missions Fund

By appointment of Synod, the first of the year's two special collections for the Jewish and Foreign Missions Fund is due to be taken in congregations during March. W Campbell, General Treasurer

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Anon, £150; Anon, London, £100.

Eastern Europe Fund: Anon, £150.

Jewish & Foreign Missions Fund: The Barn Chapel, £265; H Kinderman, £400; Anon, London, £150.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Achmore: Friend of the Cause, £20.

Assynt: Anon, £61 per WC.

Gairloch: Anon, for manse telephone/internet, £100. *Sustentation Fund:* Anon, £350, £300.

Glasgow: *Bus Fund:* Anon, £10, £20, £10. *Eastern Europe Fund:* Anon, £60, £60, £60, £60, £60, £10. *Jewish & Foreign Missions Fund:* Anon, £50. *TBS:* Anon, £100.

Greenock: *Where Most Needed:* Anon, £10, £10, £10, £10.

Portree: *TBS:* Anon, £100, £60.

Stornoway: Anon, for Sabbath School, £20; AS, for Manse expenses, £20; N Uist friend, £40; Loving friend, "In memory of R MacBeath", £50; Anon, £10. *Communion Expenses:* EPF, £100.

Sydney: *Manse Extension Fund:* Anon, £150, £200 per WC; Santa Fe congregation, \$15 000.

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.
- 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:** 11.30 am. Manse tel: 01862 810615. **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 Barnton 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; **Strathly:** 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 (as intimated). 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.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Manse tel: 01851 890325. Contact Rev J R Tallach; tel: 01851 702501.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact Mr A MacPherson; tel: 01569 760370.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9HY; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251. Contact Rev J R Tallach; tel: 01851 702501.
- 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, 5222 Kendal Glen Court, Rosharon, Texas 77583; 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:sydneypchurch@aapt.net.au.

New Zealand

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

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

Tauranga: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 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: antipa@eurocom.od.ua; or Mr D Levytskyy; tel:00 38 048 785 19 24; e-mail: dlevytsky@gmail.com.

Zimbabwe

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

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

Mbumba: Church and Hospital. Rev N Sibanda. 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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Robert Murray M'Cheyne , by Andrew Bonar		
Banner of Truth, 2012, pbk, 255pp	£6.25	£5.00
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