

# The Free Presbyterian Magazine

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

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

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## Communions

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

**February: First Sabbath:** Broadstairs; **Second:** Dingwall; **Third:** Stornoway; **Fourth:** 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.

# The Free Presbyterian Magazine

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## Gospel and Grace

In a recent brief biography of Augustus Toplady<sup>1</sup>, the writer complains of “men in confessional pulpits telling their congregations that they are tired of propaganda buzzwords like ‘gospel’ and ‘grace’”.<sup>2</sup> These are presumably men who, on entering their office, have sworn to *The Westminster Confession of Faith*, or some other Reformed Confession. This is a serious charge, and it is one of several that the writer makes. The author’s purpose is to set such “distorting” of the gospel over against the doctrinal faithfulness of the subject of his book. But for anyone, who has any degree of real love to the words and doctrines of Scripture, to find ministers claiming to be tired of words such as *gospel* and *grace* is extremely disturbing. And presumably these men are dismissive, not only of the words themselves, but also of the content – the biblical content – of these words.

It seems unbelievable that any “confessional” minister could do other than welcome the frequent use of the word *gospel*, so often used in Scripture. It simply means good news, good news to sinners in a fallen world – sinners who are far away from God, who cannot return to Him by their own power, but must go down to eternal destruction unless God provides a way of escape. And that is what the gospel makes known: that God, in infinite mercy, has provided a way of salvation that is perfectly suited to the needs of condemned sinners. It is a provision that preserves God’s justice intact, while it delivers sinners from the eternal punishment which they deserve. What good news! How readily it should be welcomed by lost sinners! How unlikely it might seem that those whose duty it is to proclaim this good news should quibble at any of the words which God has used in revealing the provision He has made!

The very beginning of Jesus’ ministry involved “preaching the gospel of the kingdom of God” (Mk 1:14). J A Alexander enlarges thus on the expression *the gospel*: “this good news, these glad tidings of Messiah’s advent and the

<sup>1</sup>A respected Calvinistic clergyman of the Church of England who died in 1778, when he was just 37.

<sup>2</sup>Douglas Bond, *Augustus Toplady*, EP Books, 2012, p 15. The book provides a sympathetic and interesting account of its subject.

erection of His kingdom, for the very purpose of saving His people from their sins”.<sup>3</sup> And when commissioning the disciples to go forth as His first ambassadors, Christ told them: “Go ye into all the world, and preach the gospel to every creature” (Mk 16:15). In whatever part of this world we find men and women, their need is exactly the same: they are sinners on their way to a lost eternity. What they therefore need is the gospel; Christ’s ambassadors are to proclaim the good news about Him as the Saviour whom God has appointed for a lost world.

This is the gospel the disciples brought to every place to which they travelled. For instance, after the success of Philip’s preaching in Samaria, Peter and John “preached the gospel in many villages of the Samaritans”. That preaching could have been no different from what Philip had proclaimed in Samaria itself: he “preached Christ unto them”. That is exactly what the gospel is: the good news *about Christ*, that He “came into the world to save sinners” by offering “Himself without spot to God” – offering Himself as a perfect sacrifice, on behalf of sinners (1 Tim 1:15, Heb 9:14). Considerable attention was paid to Philip’s preaching and the result was “great joy in that city”. J A Alexander understands this joy as including “the spiritual happiness arising from conversion and assurance of forgiveness”. Clearly the blessing of God accompanied Philip’s preaching of the gospel.

To preach the gospel is to preach Christ. Surely no one, we might think, can object to ministers laying emphasis on preaching Christ to their people. Accordingly we can scarcely expect anyone to complain about an emphasis on the gospel. And where there are such complaints, one must conclude that there is a clear departure from the scriptural pattern which God has revealed to us so that we might follow it.

Another aspect of the scriptural pattern is a strong emphasis on the *grace* of God in salvation – grace without works. That is to say, the salvation of the sinner depends entirely on the gracious provision that God has made in Christ Jesus, a provision which is to be received by faith alone, without any dependence on what we may have done by way of obedience to God’s law; we must realise that all our obedience comes very far short of the required standard, which is absolute perfection.

On the other hand, it is through the good works of believers that it is possible to recognise that they *have been* saved. Thus James stresses that “faith without works is dead” (Jas 2:20). He is speaking about the works of those who claim to have experienced a saving change. If they have a sincere love for God and for His people, theirs is a saving faith; apart from such living activity in the soul and in the outward life, there is no genuine faith.

<sup>3</sup>In his *Commentary on Mark*, on 1:15 (Banner of Truth reprint, 1984).

So there is no contradiction between James and Paul on the subject of works. Paul declares that salvation is “not by works of righteousness which we have done, but according to [God’s] mercy” (Tts 3:5). Paul himself was brought to consider the real worth of what he had previously assumed to be his good works; they were only fit to be cast away. He learned that he must flee to Christ alone, by faith alone – for his works could not in any degree make him acceptable to God. His best works could only add to his condemnation. Thus if ministers are complaining about an over-emphasis on the idea of grace, they must be hankering after the possibility of works making a contribution to the sinner’s salvation. But we must become willing to give all the glory of our salvation to Christ. Salvation is “not of works,” says Paul, “lest any man should boast”. It may be very difficult for the sinner – and pride is absolutely natural to us as fallen – to give up every degree of confidence in our own merit. But it is the *grace* of salvation that brings sinners to give up that confidence and to cast themselves entirely on the mercy of God made known in “the glorious gospel of Christ” (2 Cor 4:4).

One thing that this generation of professing Christians sorely needs is the note of warning, a note that was not missing from Toplady’s sermons. He was earnest in seeking to deliver sinners from trusting to their own works – as, for instance, in these forthright words in connection with the Lord’s Supper: “If you do not wholly depend on Jesus as the Lord of your righteousness, if you mix your faith in Him with anything else, if the finished work of the crucified God be not alone your acknowledged anchor and foundation of acceptance with the Father, both here and ever – come to His table and receive the symbols of His body and blood at your peril! Leave your own righteousness behind you, or you have no business here. You are without the wedding garment, and God will say to you: ‘Friend, how camest thou in hither?’ If you go on, moreover, to live and die in this state of unbelief, you will be found speechless and excuseless in the day of judgement; and the slighted Saviour will say to His angels concerning you: ‘Bind him hand and foot, and cast him into outer darkness . . . for many are called, but few are chosen’.”

But Toplady could also preach the free gospel of Jesus Christ, and he could encourage the weakest sinner that has ever looked to Christ. The following words are from a sermon preached in London in 1770: “If you come merely as a sinner to Jesus, and throw yourself . . . for salvation on His alone blood and righteousness, and the grace and promise of God in Him, thou art as truly a believer as the most triumphant saint that ever lived”.<sup>4</sup> May the Lord raise up multitudes of such preachers, who would never become tired of such terms as *gospel* and *grace*!

<sup>4</sup>Quotations from Bond, *Augustus Toplady*, pp 51,53.

# The Breastplate of Righteousness (2)<sup>1</sup>

A Sermon by Mackintosh Mackay

Ephesians 6:14b. *Having on the breastplate of righteousness.*

Thus far we have been endeavouring to show you only one side, as it were, of the true Christian's breastplate. To examine it in its strength and solidity, as the defence of the soul from Satan's temptations and this world's vexations and trials – and also its seductive allurements – we must try to bring before you still more of its excellence and strength.

We have hitherto been speaking of the righteousness of Christ, which He brought in and perfected in His finished work as Mediator. We are now to endeavour to follow the workings of a mind which is anxious about its everlasting salvation. We might presume to say that we are not ignorant of Satan's devices, and thus we would seek to guide those who are truly anxious to use this defensive armour aright in their spiritual warfare. We must undoubtedly learn to view the righteousness of God – in the sense of an eternal and unchangeable attribute of God's character – as distinct from the righteousness of Christ, of which we have spoken. The righteousness of God is one thing; the righteousness of Christ – the finished work which He performed by His active and passive obedience, in His office of Mediator between God and man – is another thing. We would wish you to bear this distinctly in mind.

When I speak of the righteousness of God as an essential, eternal attribute of His character, I mean the justice of God. Now no one will readily follow us on this subject but those who have experienced in their conscience a sense of sin as committed against God. To them the justice of God became an attribute of His character fearful to contemplate: to consider it leaves on their mind a sense of God's undeviating strictness in punishing sin with everlasting punishment. This strictness on God's part frequently fills their mind with fear, if not with terror.

If this is so with you, you have perhaps not yet learned to contemplate this attribute with comfort to your soul. When you feel your own sinfulness both by nature and in actual deeds, your conviction of guilt brings immediately before you the justice of God in punishing sin, and this depresses your spirit. You may think of the righteousness of Christ – of His finished work for sin – and you may seek comfort there, and yet in practice you do not find the

<sup>1</sup>A second sermon on this text; taken, with editing, from Mackay's *Sermons on the Christian Warfare*. The first part of this sermon is omitted as it is a summary what he had said in the first, printed last month, explaining the righteousness of Christ as "His doings and sufferings in behalf of sinners".

comfort you would seek to lay hold of. The remedy for this fear is an enlarged contemplation of the scheme of redemption in Jesus Christ. You are filled with fear, or at least deprived of comfort, when you think of the justice of God as still an attribute of His character but one which is opposed to you. Indeed you cannot think too seriously or solemnly of the justice of God; beyond all controversy it is an unchangeable attribute of God, as are all His glorious attributes.

But we would call you to consider whence the righteousness of Christ, as already explained, originated, whence it was brought in and perfected. It was the justice of God which demanded the sacrifice of Christ as surety. And all that Christ did and suffered for sin was what the justice of God demanded. God's strictness to punish sin is unquestionable, but is it not made manifest to you in His Word that He consented to punish it in the person of a surety? Thus the Prophet testifies of Christ: "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But 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."

Now the justice of God in punishing sin is made known in Christ, and surely more emphatically than it could otherwise be made known – when we consider who He was that endured the punishment. This is what you will readily admit if you have at all been turned to contemplate the great mystery of the gospel: God manifested in the flesh. But you are still prone to consider that this manifestation of God's justice brings all the more vividly before you the danger of your sinful soul, and that it is manifested against you. But such thoughts can only arise when you turn your mind away from God's testimony in His Word. "Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God." This was the purpose for which God inflicted sufferings upon Him: not only to make known His justice and anger against sin, but to substitute Christ for sinners like you, to be a sin offering, that their soul might be set free from condemnation and guilt.

So you need to contemplate the covenant of grace and learn about it, the covenant in which God was pleased to ordain this sacrifice in the room of sinners, that His justice might be glorified and souls set free from the punishment which their sins deserved. And when you contemplate the righteousness of God now, you are to think of it as already satisfied for sin, in the person of Him who is at once the sin offering and the great High Priest of His people. In Him, as an atonement for sin, God is well pleased, and He has given such ample testimony of this in Christ's rising again from the dead and in being received up into glory. The promise of the covenant has been visibly

fulfilled in the experience of His saints in every age of the Church – the Holy Spirit was sent to dwell with them, to create them anew in the spirit of their minds, and to guide their footsteps in the paths of love and obedience to God, and in holy perseverance and in godly zeal for the advancement of His cause in the world.

It is thus seen that the righteousness of God, though distinct from Christ's mediatorial righteousness, is so closely connected with it as to be the cause why Christ's righteousness was brought in and perfected, on behalf of guilty sinners. Christ's righteousness does not stand in opposition to God's, but has entirely satisfied it. Thus peace and good will from God is clearly proclaimed to sinners; the gospel testifies to you all: "Behold the Lamb of God, which taketh away the sin of the world".

Here "mercy and truth are met together, righteousness and peace have kissed each other". And the spiritual benefits flowing down to sinners, because Christ has satisfied God's justice, are beautifully expressed in the next verses: "Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the Lord shall give that which is good, and our land shall yield her increase. Righteousness shall go before Him, and shall set us in the way of His steps." Now, the Christian finds safety and comfort for his soul in seeing by faith that the justice of God is satisfied for sin, through that work of Christ which constitutes His mediatorial righteousness. Thus the righteousness of God becomes indeed his breastplate.

But still more is implied in this view of what the gospel reveals about God's character and government. Because His justice has been satisfied for sin, it is consistent with all His glorious attributes to bestow every good and perfect gift, even on the chief of sinners. We cannot have proper, comforting views of this without learning about the conditions of the covenant of grace, made with Christ as the representative of His people. We may learn this through the testimony of God's Word, when it is effectually applied to our souls by the Spirit. In that covenant, God engages to bestow gifts upon sinners: "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many, for He shall bear their iniquities."

The greatest sinner is called to come to God and, through Christ Jesus, is entitled to plead with God for His spiritual gifts. He is entitled to plead even the righteousness of God, that He should, in Jesus Christ, according to His own conditions stipulated in the covenant, bestow pardoning mercy and sanctifying grace on the sinner. Thus John says, "If we confess our sins, He



is faithful and just to forgive us our sins and to cleanse us from all unrighteousness". So instead of the justice of God being a cause of terror or dismay to your soul, it ought rather to be the comfort and safeguard of your soul's hope and confidence in God through Jesus Christ – that He is just and true to bestow on you every mercy you need.

The very view which may depress you most – your own sinfulness and guilt, if you are contrasting your character and state with God's strictness in punishing – ought to make you the more solemnly and steadily contemplate the way in which God has been graciously pleased to find out a ransom, and to perfect for you in Christ a way of escape from the wrath to come, which your sins had deserved. And the more the sinner sees into this way by the spiritual enlightening of the understanding, the more comfort, peace, and joy in believing will result from contemplating it. The sinner sees that all that the justice of God required as punishment for sin is already given, in the way of His own appointment. His righteousness and truth are pledged to bestow upon the believing sinner the pardon of all his sins, through Jesus Christ, and every spiritual blessing which provides for the eternal salvation and happiness of the soul.

Strive then to obtain this habitual view of God's righteousness as fully satisfied for sin, and now pledged in Christ to bestow upon the believer all the blessings of salvation, until he is able to say with the Apostle: "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

God is now your judge, as He will be at the great day of account, and if you lay hold on Christ as your righteousness, freely and fully offered to you, He looks upon you as righteous, acquitted of every condemnation which formerly lay against you. And as God is the ruler of the world and His creatures, He is pledged to bestow upon you, if you are a believer in Christ, whatever is necessary to ensure your everlasting salvation. The justice of God is on your side to defend you from every evil; let this be your breastplate in your time of need. Behold the promises which are made to you in the Scriptures of truth, that God will be your strength and your stronghold according to your need: "He shall cover thee with His feathers, and under His wings shalt thou trust. His truth shall be thy shield and buckler."

Now the righteousness of God, thus secured to the believer through the mediatorial righteousness of Christ, constitutes the safety of the believer's

soul, and through it He will protect, uphold and deliver all who trust in Christ, and in God as manifested in Him. Their safety is suspended on God's righteousness as much as on any of His other perfections; and if your safety is here, your comfort is also suspended upon your believing view of it. Then, in your doubts and fears, seek to have your mind enlightened in the knowledge of His righteousness. Christ has promised that the Holy Spirit will convince of righteousness as He does of sin. Come then to God in your time of need, beseeching Him to bestow upon you, according to His righteousness in Christ, the Spirit of truth to guide and enlighten, and to establish your soul in the knowledge and belief of the truth as it is in Christ Jesus. That truth will make you free and deliver your soul from the slavish, unbelieving fears which now oppress or discourage you.

We trust it is clear that every hope which the sinner desires to exercise towards God for salvation, on the ground of his own merit, must be utterly vain. Such hopes are utterly at variance with the testimony of God and with the way of salvation which He has revealed in the gospel of Christ. As they are contrary to the will of God, they must also prove unsatisfactory to the mind which seeks to cherish them. They afford no solid foundation on which to rest. Every fresh feeling of sin in the conscience must take away the comfort of that mind which seeks to lean on its own good qualities, good sentiments, or good doings, for acceptance with God.

Such a mind is the slave of every sinful passion. It is unacquainted with the character of God as manifested in Christ; it has no higher motive to obedience than the slavish terror of punishment. In such a state it continually disobeys and dishonours God; at every renewed act of disobedience which conscience testifies against, the fear of punishment is awakened anew; and its only impression of God is a fearful looking for of indignation and wrath. This is anew augmented whenever the person falls into sin, and judgement and eternity are brought near to the mind.

But the enlightened believer is enabled to confide in God. Feeling that in himself there is nothing that deserves God's favour, and that God's favour is the life and happiness of the soul, he looks to the righteousness of Christ as the strength of his confidence. The more he contemplates the scheme of salvation perfected in Christ, the more reason he feels to set his confidence upon God, as a God of infinite righteousness. Beholding the wonders which God has wrought for him in Christ, he desires to serve God with his whole heart and to be conformed to His will in all things. In seeking those gifts of grace by which his soul might grow in conformity to God's will, the believer knows it is consistent with the justice of God that the sinner should receive these bounties abundantly.

There is strong consolation for those who have fled for refuge to lay hold upon the hope set before them, and this hope in the righteousness of Christ and of God is as an anchor of the soul both sure and steadfast, which entereth into that within the veil. At the same time, their hope of conquering their spiritual enemies constitutes the breastplate of the soul. In the hour of temptation, the Christian is kept from falling into sin through this enlightened view of God's character. His affections are now on the side of God, the God of his salvation, and he will strive to honour Him. And in his trials, fears and difficulties – when, in particular, he feels as if sin abounds and grace is denied – this view of the righteousness of Christ and of God will be the breastplate of his soul.

It will keep out of his soul those evil purposes and feelings – the fiery darts of the wicked, which when admitted into the soul would light up a conflagration of evil by which God would be dishonoured, His allegiance cast away, and the soul carried on in a headlong career of self-destruction. And how mournfully is such a work of Satan often seen in those who are stout in defending their own righteousness; let but one evil passion be awakened and the whole inner man is eager to commit some deed of clear iniquity. God's commandments are then trampled on as if they were words of vanity, the sanctions of His law are utterly disregarded, and the sin defiles the outward man also and makes him as injurious to his fellows as he is hateful to God.

There is still another aspect of the righteousness of Christ and of God offered in the gospel as the breastplate of the believer's soul. The believer is called to consider God habitually as the ruler of all things, in providence as well as in grace. His temporal destiny and circumstances are in God's hands, and all government is committed to Christ, the Mediator of the new covenant, to be administered for the good of His people. Despised or afflicted though they may be in the view of the world, the whole of history will be seen at last, in the great day of judgement, to have been ruled in subservience to their eternal salvation. The whole procedure of God in providence will then be unfolded, dark and mysterious though it now is, and it will all exhibit God's purpose to bring many sons and daughters to glory.

A believing view of this administration, by Jesus Christ for the good of God's people, will comfort and strengthen those who have trusted in Him. He is righteous and true in this administration, to make all things work together for good to those who know and love Him. We are but of yesterday and know nothing. But God, who is judge and governor, knows all things, even the end from the beginning; His eye is always on each of His people for good. When His providence seems adverse and when He shows them hard

things, still His essential righteousness as God does not fail. Moreover, according to His mediatorial righteousness, He has procured for them not only what is good – the temporal and spiritual gifts necessary for them – but distributes them in the way most conducive to their best, eternal interests. When the righteousness of God – exercised in providence as in grace through Jesus Christ – is looked into and trusted in, it will prove the breastplate of the soul in the hours of mysterious dispensations, when God sees it good for the soul to dispense to it the sorest outward afflictions.

If you seek for comfort and peace here, do not seek it in the multitude of your temporal benefits. They will be to you as the shadow which changes continually, and mocks the watcher's eye, for it can never be seized; but seek both your comfort and peace in the faith that the Lord your Saviour reigns, that all your blessings flow from His hands, and that He is righteous and faithful to give to you all that He knows will prove for your good. And He is faithful to withhold and to take away from you what would prove injurious to your spiritual and eternal well-being.

When this trust is established in your soul, then the righteousness of God in Christ Jesus will prove a breastplate to you. In the first place, this view of the government of God will give you courage, patience, and resignation in the time of trouble. It will uphold you from being victims of despair or of those injurious doubtings of God's care over you or His good will towards you. These are so ready to seize the soul in days of dark adversity and make it forget the Lord and murmur at His dispensations – as if He had no right thus to deal with you and as if there was no profit in waiting on Him.

Again, consider that it is the want of this habitual view of God's righteous government that causes you to plan many a scheme as if God was not ruling at all, not referring every issue to His sovereign control. Such schemes, however much they may promise, and even prosper for a time, must wound you at last in some of their results if you indeed believe in the Lord. But the Lord's righteousness in His government will truly become your breastplate when you are made submissive to it, seeking that all you do should be according to His will. He wills that you should be sanctified. Do you concur in this purpose of God when you plan your future doings? If you have not yet done so, do not wonder that the dispensations of providence have been contrary to you; rather bless His name for His faithfulness in reproving you.

Seek now to be humbled under His mighty hand, against which you have so often offended. Is it not of His longsuffering that He continues to bless you and uphold you while you forget Him and practically reject His divine authority over you. Let it become your habitual study to examine whether your motives are such as a holy God can approve, who in all His loving-

kindness unchangeably hates iniquity, and calls you from all iniquity into purity of heart and life – in all things to desire His glory and the good of your fellow men. Surely if you believe in the gracious purpose and counsels of God, that even in His providence He overrules all for the salvation of His chosen people. And if you desire to be found among their number, or know that you are so, you must feel it your duty and privilege to do all things as to God. Thus, when the believer acquiesces in God's righteousness and reverently adores it, that believer will be found in the paths of righteousness, far removed from every sinister purpose, and from every end which seeks concealment.

This view of God's righteousness in governing the world will be as a breastplate to the believer, defending him from the arrows of the adversary and the allurements of this present evil world, which, when they obtain influence over the mind, will turn him away from the paths of a practical righteousness. "But the path of the just is as the shining light, which shineth more and more unto the perfect day"; and it becomes manifest that his deeds are wrought on the high principles of spiritual integrity of conscience and mind, in reverence and love to God, and in peace and good will to men.

It would be too much to say that all this will ensure to the believer the prosperity of everything he undertakes in this world, or sets his heart on. His aim must be higher; and the wisdom and faithfulness of God, as well as His righteousness, will allot all events to him. But this confidence in the righteousness of God will ensure to the believer – whatever may happen in this life – a peace which passes knowledge in having stayed himself on God. It will ensure an unspeakable comfort and joy in knowing that this scene of trial and toil is not his rest, and that he is but a pilgrim and sojourner here, travelling onwards to an infinitely better and happier country, to a city of rest and enjoyment, not made with hands, eternal in the heavens. In the way towards it, the righteousness of Christ and of God will continue to defend and uphold him, and they will bring him at last into the enjoyment of the desired and expected inheritance.

In conclusion, consider that God, the righteous judge of all, is now offering this righteousness to each of you, that you are freely invited – indeed God earnestly entreats you – to come and receive it. But if we turn away from Him who speaks from heaven and who wrought out an everlasting righteousness for sinners such as we are, how shall we escape? Your own righteousness may give you a measure of favour with men, but Christ's righteousness alone can give us acceptance with God. May God grant that each one of us may now seek and receive it, to our true comfort and happiness here, and to our everlasting good and enjoyment in the life to come!

# Free Presbyterian Church in Australia<sup>1</sup>

## 2. Background – Nineteenth-Century Declension

*Calvin MacKenzie*

Reverberations from the Scottish Disruption in 1843 were soon to be felt in NSW. The Synod of Australia endeavoured to retain relations and communion with both the Established Church and the Free Church of Scotland – an attempt that Robert Candlish labelled as a “milk and water” policy.<sup>2</sup> J D Lang also poured scorn on this policy, noting that the Synod of Australia was “offering the right hand of fellowship to the Free Church and the left hand to the State Church, that they might have all the credit of being identified with the one and all the pecuniary profit of belonging to the other”.<sup>3</sup> Many of the ministers sympathised with the stand taken by the Free Church of Scotland; however, as tensions increased, it was only a minority that acted on their convictions.

On 10 October 1846, Rev William McIntyre, Maitland, with Revs John Tait of Parramatta, Colin Stewart, Vale of Clyde, and Dr Hill and Mr Samuel Martin, elders adhering to him, tabled a protest severing ties with the Synod of Australia. They thereafter withdrew to the home of William Buyers in Hunter Street, Sydney, where they constituted themselves, in the name of the Lord Jesus Christ, a court of His Church, to be known as “The Presbyterian Church of Eastern Australia” (PCEA) with William McIntyre as Moderator and John Tait as Clerk of Synod.<sup>4</sup> This new body was to be seen, as Rowland Ward puts it, “clearly independent and Australian, rather than . . . dependent and colonial”.<sup>5</sup>

During this period, NSW Presbyterian history was being shaken to its ecclesiastical core by biblical criticism and the so-called “higher learning” that arrived about the same time as Darwinism, to the point that the “Westminster vitality”, as Peter Barnes puts it, was all but gone.<sup>6</sup> As the nineteenth

<sup>1</sup>The 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 first article dealt with Presbyterianism in NSW before the Disruption in Scotland.

<sup>2</sup>R G Balfour, *Presbyterianism in the Colonies*, Edinburgh, 1900, p 42. Cited in P Barnes, *Theological Controversies*, p 41.

<sup>3</sup>B J Bridges, *The Presbyterian Churches in NSW 1823-1865 with Particular Reference to their Scottish Relations*, University of St Andrews PhD thesis, 1985. Cited in P Barnes, *Theological Controversies*, p 39.

<sup>4</sup>C A White, *The Challenge of the Years*, p 17.

<sup>5</sup>R S Ward, *The Bush Still Burns*, Wantirna, 1989, p 110.

<sup>6</sup>Barnes, *Theological Controversies*, p 7.

century progressed, society generally was becoming more secular, while Evangelical orthodoxy was gradually being replaced with religious liberalism.

The disease that had been insinuating itself into the Scottish Churches was making its way to the opposite side of the world and fomenting a distaste for hitherto-fundamental doctrines as, for example, the verbal inspiration and authority of Scripture, limited atonement, everlasting punishment for the impenitent, and predestination. Amyraldianism – the doctrine that asserts Christ died for all mankind, but His work is only applied to the elect – and Arminianism were both making their presence felt by 1865. The impetus of decline quickened in the period after 1870, as some of the remarks by John Kinross, Moderator of the General Assembly of the Presbyterian Church, in his moderatorial address on 28 October 1873, illustrate: “The theological system known as Calvinism, infant baptism and the Presbyterian form of Church government could only be regarded as at best highly probable truths”.<sup>7</sup>

In 1876, Alexander Auld of Ashfield wanted to release elders from having to profess their belief in, and solid attachment to, the *Westminster Confession of Faith*. He was reported in the *Australian Witness* as saying concerning the *Confession*: “I may think that some of its alleged facts will not bear investigation, I may think that its forms of thought are too antiquated, and too little in harmony with our modern forms of thought to entitle it to a place amongst our ordinary reading books, I may think also that it gives undue prominence to the severer aspects of the theology of the Scriptures, and too little prominence to its gentler aspects”.<sup>8</sup> We see in these comments just two examples of many that could be quoted to illustrate the fact that the doctrines of the “old paths” were by degrees becoming unpalatable amongst an influential core of Presbyterian leaders in NSW.

Some NSW churchmen were apparently quite open to the notion of Charles Darwin’s theory of evolution, while not embracing it entirely; however, it had started to influence the way in which they expressed their religious ideas.<sup>9</sup> Little wonder the doctrine of hell was pushed aside during this period by some, when it was undermined by those who believed that it was an “inappropriate remnant of a more barbarous age”.<sup>10</sup> By 1887, this had escalated to full denial by ministers like Alexander Miller, from St Andrew’s United Presbyterian Church, who was reported as saying: “We cannot think that the Almighty should arbitrarily invent these means of physical torture, and

<sup>7</sup>*Australian Witness*, 1 November 1873, p 1. Cited in P Barnes, *Theological Controversies*.

<sup>8</sup>*Australian Witness*, 9 December 1876, p 4. Cited in P Barnes, *Theological Controversies*.

<sup>9</sup>W Phillips, “Religious Response to Darwin in Australia in the Nineteenth Century”, in *Journal of Religious History*, vol 26, May 1990, pp 37-51. Cited by P Barnes, *Theological Controversies*, p 99.

<sup>10</sup>P Barnes, *Theological Controversies*, p 171.

submit the sinner to them through the endless ages as the punishment of his sins".<sup>11</sup> Darwin, whose atheism filtered through to his theory of evolution, explained in a passage, actually deleted from his autobiography, why he could not, and did not wish to, believe in Christianity; it was, he said, because of the "damnable doctrine" of everlasting punishment!<sup>12</sup>

Theologians have made many attempts over the years to harmonise the Genesis account of creation with the geology that has become generally accepted. Sadly, one such was the eminent Thomas Chalmers, who helped lead the Disruption of 1843 that formed the Free Church and who was its first Moderator. Chalmers was the most public proponent of the 'Gap Theory', which sought to place an indeterminate gap of time between Genesis 1:1 and the formlessness of Genesis 1:2, thus adding – one hopes, unintentionally – a degree of credibility to the doubt being cast on the veracity of the Scriptures by those who were proclaiming advances in scientific and higher learning.<sup>13</sup> This insidious theory can be traced back to the Dutchman Episcopius (1583-1643), and was popularised from one of Chalmers' lectures in 1814. We are informed by Ian Taylor that "Rev Dr William Buckland, a geologist, did much to popularise' this theory."<sup>14</sup>

The traditional Presbyterian form of worship supported by the Regulative Principle was also under threat during this quarter of the nineteenth century. Since Reformation times, Presbyterian congregations generally sang only the metrical version of the Psalms, unaccompanied by musical instruments, while seated, and prayer was always offered while standing. By 1866, some uninspired hymns and paraphrases had been sanctioned for use by the General Assembly of the Free Church of Scotland and others were added subsequent to a motion from John Adam in the General Assembly of 1869 that was supported by the majority who, along with Robert Rainy, desired union at any price with the United Presbyterian Church.<sup>15</sup> By the mid 1870s, several congregations were additionally using harmoniums and organs to aid the singing, and choirs (although not so described) were common. This liberalising influence soon made itself manifest in the colonial Presbyterian churches too.

During this era, the battle for the Christian Sabbath had all but been lost, as society embraced what was known as the "Continental Sunday". It would

<sup>11</sup> *Presbyterian*, 14 May, 1887, p 2. Cited in P Barnes, *Theological Controversies*, p 171.

<sup>12</sup> G Himmelfarb, *Darwin and the Darwinian Revolution*, New York, 1968, p 12. Cited in P Barnes, *Theological Controversies*, p 92.

<sup>13</sup> W W Fields, *Unformed and Unfilled*, Collinsville, IL, Burgeners Enterprises, 1976, p 40.

<sup>14</sup> I T Taylor, *In the Minds of Men: Darwin and the New World Order*, Toronto, TFE Publishing, 1984, p 363. Buckland was an English theologian and Dean of Westminster (1845-1856).

<sup>15</sup> A McPherson (ed), *History of the Free Presbyterian Church of Scotland 1893-1970*, Inverness, 1973, pp 15-16.



appear however, that all NSW Presbyterian ministers at this time were united in their support of this one doctrine at least. In 1888, John MacNeil, the Convenor of the Religion and Morals Committee of the colonial General Assembly said: "It is a matter of profound regret that Sabbath desecration is growing to an alarming extent in our midst". Peter Barnes provides a quotation which reveals concern that Sabbath desecration had been embraced by some Presbyterian parishioners: "In opposing a Sunday train to Riverstone in 1889, Rev John Ayling declared to a gathering at a tea meeting that 'if they wanted Riverstone to go ahead they must have a God-fearing and Sabbath-keeping population' ".<sup>16</sup> The Sydney congregation of the Free Presbyterian Church of Scotland has worshipped in Riverstone since 1987, and it would appear from the spiritual state of the inhabitants of this suburb that, sad to say, Ayling's admonitions fell on deaf ears!

But, to return to our timeline, by 1865 more unions had taken place – to the point that all but five ministers of the PCEA had rejoined the Synod of Australia (which was allegedly no longer Erastian!) together with four ministers from the Synod of NSW and the Pymont and Phillip Street congregations of the United Presbyterian Church, to form the General Assembly of the Presbyterian Church of NSW. This body comprised 53 active ministers.<sup>17</sup> (There was one further addition in the person of Rev S F MacKenzie, along with his West Maitland congregation of the PCEA, straight after the establishment of the General Assembly.)<sup>18</sup>

The period between 1865 and 1884, that concluded with the passing of "The Expulsion Act of 1884", saw several overtures for union pressed on the PCEA by the Presbyterian Church of NSW. George Sutherland of St George's PCEA congregation in Castlereagh Street was apparently heavily involved behind the scenes in correspondence and conversations with General Assembly ministers to promote the union of Presbyterian churches. These tensions came to a head at the 1884 Synod, when Sutherland's nomination for the Moderator's chair was opposed by the minority who had been calling for Free Church consistency for at least two years.

Rev William MacLean informs us: "Amid much tumult, and riding roughshod over Synod procedure, a motion was raised, seconded and sustained on the vote of eight of 13 members present with two abstentions. The Moderator then expelled from the Synod the Revs Peter and John S MacPherson and stated that the absent Rev Hugh Livingstone would be similarly expelled

<sup>16</sup>G Grimm, *The Sabbath: Patriarchal, Jewish and Christian*, Sydney, nd. Cited in P Barnes, *Theological Controversies*, p 188.

<sup>17</sup>C A White, *The Challenge of the Years*, p 24.

<sup>18</sup>Peter Barnes, *Theological Controversies*, p 53.

on the next occasion he appeared at court.” Rev H S Buntine together with Mr Samuel Porter, a ruling elder, then apparently left in support.<sup>19</sup> These men, after losing two appeals to the secular courts “reconstituted” the Synod on 21 April 1886, which became known as The Reconstituted Synod of Eastern Australia.<sup>20</sup>

On 27 October 1891, John S MacPherson, East Maitland – a deputy from the Reconstituted Synod – addressed a meeting in the Oddfellows Hall in Grafton on the Northern Rivers. Afterwards a resolution was passed to the effect that the friends forming the Grafton-Brushgrove congregation should unite with the Reconstituted Synod. Later the Richmond River congregation also united with the Reconstituted Synod.<sup>21</sup>

In process of time, the Expulsion Act of 1884 was rescinded without any acknowledgement of the moral wrong that was done during that time, and this paved the way, on 10 April 1913, for the remnant calling themselves (unconstitutionally, it would appear) the Synod of Eastern Australia to unite with the Free Presbyterian Church of Victoria and the Free Presbyterian Church of South Australia under the name: The Free Presbyterian Church of Australia. Concerning this development, Rev Walter Scott of Brushgrove-Grafton was to say in a pastoral letter to his congregation: “The Sutherland, or Expulsion, Synod have cancelled the Expulsion Act: but they have done so as a matter of policy – not of principle. They never expressed any regret, or sorrow, for what they did so unconstitutionally in ruin to the cause.”<sup>22</sup>

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# Prayer<sup>1</sup>

## 1. What Prayer Is

*Charles Hodge*

**P**rayer is the soul speaking with God. In prayer we are to express: our reverence, our love for His divine perfection, our gratitude for all His mercies, our penitence for our sins, our hope in His forgiving love, our submission to His authority, our confidence in His care, our desires for His

<sup>19</sup>W MacLean, *In the Footsteps of the Flock – A Memorial to the Rev Walter Scott*, Gisborne, 1968, p 31.

<sup>20</sup>J Campbell Robinson, *The Free Presbyterian Church of Australia*, Melbourne, 1947, pp 170-172. Appealing to secular courts to overturn decisions of Church courts is, however, in violation of 1 Corinthians 6:1,7.

<sup>21</sup>I am unsure of the date the Richmond River congregation joined the Reconstituted Synod, but it was between October 1891 and January 1903.

<sup>22</sup>W MacLean, *In the Footsteps of the Flock*, p 40.

<sup>1</sup>Taken, with editing, from Hodge’s *Systematic Theology*, vol 3.

favour and for the providential and spiritual blessings we and others need.

Religion (in the subjective sense of the word) is the state of mind which results from realising aright the character of God and our relation to Him as our Creator, Preserver and Redeemer. Prayer is the expression, uttered or unuttered, of all the feelings and desires which that state of mind produces. A prayerless person must be, by definition, thoroughly irreligious. There can be no life when there is no activity. As a body is dead when activity stops, so the soul is spiritually dead if it lives as if there is no God.

***What prayer assumes.*** (1.) *God is a personal being.* Prayer assumes that God is a person because only a person: [1] can say *I*, or be addressed as *Thou*; [2] can be the subject and object of intelligent action; [3] can understand and answer, can love and be loved, or hold converse with other persons. If *God* is only a name for an unknown force or for the moral order of the universe, prayer becomes irrational and impossible.

(2.) *God can communicate with us.* Although God is a person, He could dwell far off in immensity and not interact with His creatures on earth. So prayer not only assumes that personality of God, but also that He is near us, that He is not only able, but also willing, to communicate with us, that He knows our thoughts from a distance, and that unspoken desires are intelligible to Him.

(3.) *God is personally in control of nature.* That is, prayer assumes that God has personal control of everything outside Himself, that He governs all His creatures and all their actions. It also assumes that He has not only created all things and given to matter and mind their forces and powers, but that He is present everywhere, controlling the operation of such forces and powers. Thus nothing occurs without Him directing or permitting it. When it rains, it is because He wills that it should happen and because He controls the laws of nature to produce the rain. When the earth produces abundant crops, or when a farmer has a disappointing harvest, it is not due to the blind operation of natural laws, but to God's intelligent and personal control. God is not subject to any laws. He reigns and He orders everything in nature to bring about His purposes.

This does not suppose that the laws of nature are changeable or that they are set aside. There is scarcely any effect, either in nature or in human activity, which is due to the operation of one natural force. We produce effects by combining such forces. Similarly, in the ordinary operations of nature, God accomplishes His purpose by a combination of natural causes. When He wills that it should rain, He wills that all the secondary causes which produce that effect should be brought into operation. The doctrine of providence only supposes that, on the scale of the universe, God does what we do within the

limited sphere of our activity. For effects outside ourselves, we must use secondary causes. We can act neither against them nor without them. God is not thus limited; He can operate without second causes as well as with them, or against them.

Scripture teaches that God is a personal Being, independent of the world, and that He has created it and endowed all material things with their various properties or powers, which He constantly controls as One who is omnipresent, omnipotent and infinitely wise. This doctrine is presupposed in prayer, for “prayer and the answer of prayer, are simply . . . the making of a request upon the one side, and compliance with that request upon the other. Man applies; God complies. Man asks a favour; God bestows it. These are conceived to be the two terms of a real interchange that takes place between the parties.”<sup>2</sup>

God’s rule includes our minds. Prayer also supposes God’s government extends over the minds of men, over their thoughts, feelings, and acts of their will. It also assumes that their heart is in His hands and that He can turn it even as the rivers of water are turned.

It is evident that atheism and every other system of thought which denies the existence or the personality of God are inconsistent with prayer; so also are all theories which do not admit that God has control over the operations of nature and the character and conduct of men. If there is no personal God, there is no one to pray to; and if God exists but has no control over nature or man, then there is no rational motive for prayer; nothing can be accomplished by it. The idea that the service would still be of value for its effect on those who pray is irrational, because this effect is due to faith in its objective effectiveness. If a man believes, for instance, that there is no God, he cannot make himself a better man by acting hypocritically and pouring forth his prayers and praises to a nonentity. Candid men therefore, who hold any of the theories referred to, do not hesitate to pronounce prayer superstitious or fanatical.

A large class of scientists claims that there never has been an event in the external world due to the exercise of any other force than the undirected operation of physical causes. This, of course, precludes the possibility of miracles. For a miracle is an event in the external world which cannot be referred to any natural cause, but which must from its nature be ascribed to the immediate action of God. When Christ said, “I will; be thou clean,” and the leper was cleansed, the only cause of the cure was His will. Similarly when He said, “Lazarus, come forth,” or when He “said unto the sea, Peace, be still. And the wind ceased and there was a great calm”.

A scientific man has no idea how small he looks when, in the presence of

<sup>2</sup>Thomas Chalmers, *Works*, New York, 1844, vol 2, p 292.

Christ, he ventures to say that nature has never been crossed by spontaneous action, that Christ's will was not a cause when, by a word, He healed the sick or opened the eyes of the blind or raised the dead, or when He Himself rose by His own power from the grave. It is infinite folly to say that these facts never occurred, simply because – according to the ephemeral theory of the moment – they could not occur. It is a thousand-fold more certain that they occurred than the best authenticated facts of history. Scientific men are prone to think that there is no other evidence of truth than the testimony of the senses. But a man might as easily set himself free from the operation of the laws of nature as from the authority of the moral law, or his responsibility to God.

The theory of the universe which underlies the Bible and is everywhere assumed or asserted in it, which accords with our moral and religious nature, is that God created all things by the word of His power, that He is everywhere present in the universe, co-operating with and controlling the operation of second causes on a scale commensurate with His omnipresence and omnipotence. Thus it is not irrational that we should pray for rain or fair weather, for prosperous voyages or good health; or that we should feel gratitude for the countless blessings which we receive from this ever-present, ever-operating and ever-watchful Benefactor. Any theory of the universe which makes religion or prayer irrational is false. As this control by God extends over the minds of men, it is just as rational that we should pray that He would influence our own hearts, and the hearts of others, for good, as that we should pray for health.

Thus the sequence of events in the physical and moral world is not determined by any inexorable fate. A fatalist cannot consistently pray. It is only on the assumption that there is a God, who does His pleasure in the army of heaven and among the inhabitants of the earth, that we can rationally address Him as the hearer of prayer.

Similarly, it is assumed that no foreordination of events is inconsistent with God acting according to the good pleasure of His will. When a man begins any great enterprise, he plans his operations beforehand, he selects and determines his means and assigns to each of his subordinates the part that he is to act; he may require each of them to apply continually for directions and may assure them that their requests for guidance shall be answered. Were it possible that every such request could be foreseen and the answer predetermined, this would not be inconsistent with the duty of making such requests, or with the liberty of action on the part of the controller.

This illustration may amount to little, but it is certain that the Scriptures teach both foreordination and the effectiveness of prayer. The two therefore

cannot be inconsistent. God has purposed to accomplish His purposes by the use of means and, among those means, the prayers of His people have their appropriate place. If the objection to prayer founded on the foreordination of events is valid, it is valid against the use of means in any case. If it is unreasonable to say, If it is foreordained that I should live, it is not necessary for me to eat, it is just as unreasonable for me to say, If it be foreordained that I should receive anything good, it is not necessary for me to ask for it. If God has foreordained to bless us, He has foreordained that we should seek His blessing. Prayer has the same causal relation to the good bestowed as any other means has to the end with which it is connected.

The God of the Bible, who has revealed Himself as the hearer of prayer, is not mere intelligence and power; He is love. He feels as well as thinks. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." He is full of tenderness, compassion, longsuffering and benevolence. These declarations of Scripture reveal what God really is. If man was made in His image, God is like man. All the excellences of our spirits belong to Him without limitation, to an infinite degree. There is mystery here, as there is everywhere. But we are all used to mysteries, the naturalist as well as the theologian. Both have been taught the folly of denying that something is, because we cannot tell how it is. It is enough for us to know that God loves His people and cares for them and that, as a sparrow does not fall to the ground without His notice, so they are, in His sight, of more value than many sparrows. For the believer, all this is literal truth, having the highest kind of evidence to support it. The *how* he is content to leave unexplained.

It is often objected against the appropriateness of addressing prayer to God that it is inconsistent with His dignity as an infinite Being for Him to concern Himself with the trifling affairs of men. This objection arises from forgetting that God is infinite. It assumes that His knowledge, power or presence is limited, that He would be distracted if His attention was directed to all the minute changes constantly occurring throughout the universe. But this supposes that God is a creature like ourselves, that bounds can be set to His intelligence or activity. When a man looks out on an extensive landscape, there are too many objects for him to pay attention to them all simultaneously. But what is man to God? The absolute intelligence must know all things; absolute power must be able to direct all things. In Him all creatures live and move and have their being.

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If the enemy surprises you and your heart smites you, do not stand astonished as if there was no help, nor give way to sorrow as if there was no hope, nor attempt to heal yourself; but away immediately to the throne of grace, to the great Physician, to the compassionate High Priest, and tell Him all. *John Newton*

# Advice for a Seeking Soul<sup>1</sup>

*Thomas Brooks*

If ever you would get an interest in Christ and so, by gaining an interest in Him, be possessed of all the riches and glory that come by Him, then be sure that the following nine principles take possession of your hearts.

[1.] *The great end of Christ's coming into the world was the salvation of sinners.* Get this principle rooted in your spirits. "I came not to call the righteous," says He, "but sinners to repentance" (Mt 9:13, Mk 2:17); and "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim 1:15). Christ lays aside His royal crown; He puts off His glorious robe; He takes a journey from heaven to earth; and all to save poor lost sinners. That which Christ had most in His eye and upon His heart, in coming into the world, was the salvation of sinners. Lay up this truth; feed upon this honeycomb.

[2.] Get this principle rooted upon your hearts: *No one ever yet obtained an interest in Christ but unworthy creatures.* When you are pressed to get an interest in Christ, you are ready to say, O I am unworthy; will Christ ever look after such a one as I am? I answer, yes; for this is a most certain principle: no one ever attained an interest in Christ but unworthy creatures. Was Paul worthy before he had an interest in Christ? What worthiness was in Matthew when Christ called him from the receipt of custom? And what worthiness was in Zaccheus when Christ called him down from the sycamore tree and told him that this day salvation was come to his house? Was Manasseh or Mary Magdalene worthy before they had an interest in Christ? Surely no. Though you are unworthy, yet Christ is worthy; though you have no merit, yet God has mercy; though there is no salvation for you by the law, yet there is salvation for you by the gospel.

Again, Christ requires no worthiness in any man before he believes; and he that will not believe before he is worthy will never believe. If you look on God in the light of the gospel, you shall see that he that is most unworthy is most capable of mercy. A real sense of our own unworthiness renders us most fit for divine mercy. This objection, I am unworthy, is an unworthy objection, and speaks out much pride and ignorance of the gospel and of the freeness and riches of God's grace.

[3.] Let this principle dwell in you: *Christ has lost none of His affection to poor sinners by going to heaven.* How did His bowels work toward sinners when He was on earth! And certainly they work as strongly towards them now that He is in heaven. His love, His heart, His goodwill is as much towards

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

them as ever. Christ is Alpha and Omega (Rev 1:8; the phrase is taken from the Greek letters, of which Alpha is the first and Omega the last) – that is, I am before all and I am after all; “Jesus Christ, the same yesterday, and today, and for ever” (Heb 13:8). Christ is the same before time, in time and after time. Christ is unchangeable in His essence, in His promises, and in His love to poor sinners.

[4.] Get this principle riveted in your hearts: *Christ is able to save them to the uttermost that come unto God by Him* (Heb 7:25); to the uttermost; that is, to all ends and purposes, perfectly and perpetually. He needs none to help Him in the great business of redemption; He is a thorough Saviour; He has “trodden the winepress alone” (Is 63:3).

[5.] Get this principle riveted in your hearts: *the lack of such preparations or qualifications as many men lay great stress on shall be no impediment to hinder your soul’s interest in Christ, if you will but open to Christ and close with Him*. “Behold, I stand at the door, and knock: if any man hear My voice, and open to Me, I will come in to him, and will sup with him, and he with Me” (Rev 3:20). Tell me, whose door did Christ stand and knock at? Was it not at the Laodiceans’ door? Did they not think their penny as good silver as any? Did they not say that they were rich and had need of nothing, when Christ tells them to their very faces, that they were “miserable, and poor, and blind, and naked”.

None were more unprepared, unqualified and unfitted for union and communion with Christ than these lukewarm Laodiceans, and yet the Lord Jesus was very ready and willing that such should have intimate communion and fellowship with Him. “If any man . . . open the door, I will come in to him, and will sup with him, and he with Me.” There is further evidence for the truth of this in Proverbs 1:20-24, 8:1-6, 9:1-6. All these scriptures speak out, with open mouth, the truth asserted: the lack of preparations or qualifications shall not hinder the soul’s interest in Christ if the soul will venture itself by faith on Christ. What qualifications and preparations had they when God saw them in their blood (Ezek 16), and yet that was a time of love, and God even then spread His skirt over them and made a covenant with them and they became His. What qualifications or preparations had Paul, Mary Magdalene, Zaccheus and Lydia? And yet they believed in Christ; they had a blessed and glorious interest in Christ.

*Objection.* What is the meaning of that text: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Mt 11:28)?

*Answer.* There is a threefold answer to this objection. (1) Though the invitation be to those that are weary and heavy laden, yet the promise is made to coming, to believing.



(2) This text shows only this: that those that are burdened and bowed down under sin and under the sense of divine wrath are to come to Christ, and that there is no way for them to obtain ease and rest but by coming to Christ. But this text does not show that only particular kinds of sinners must come to Christ.

(3) No one scripture speaks out the whole mind of God; and therefore you must compare and consult this scripture with other scriptures, including instances just cited, and then you will clearly see that souls may believe in Christ and come to obtain an interest in Christ, though they are not prepared or qualified in particular ways, as some would have them.

[6.] Get this principle rooted in your hearts: *Christ is appointed and anointed by the Father to this very office of receiving and saving poor sinners.* “Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them” (Ps 68:18, cf Is 61:1-4, Jn 6:28). Christ has received gifts for rebellious sinners, for rebellious Sabbath-breakers, for rebellious swearers, for rebellious drunkards etc, “*that the Lord God might dwell among them*” – that is, that He might have near fellowship with them.

[7.] Get this principle rooted in you: *It is the delight of Christ to give poor sinners an interest in Himself.* He is not only able to do it, but it is His delight to do it. Witness how He humbled Himself; witness the many sufferings and the death that He went through in this world; witness those gospel statements in Mark 16:16 and Revelation 22:17; witness those persuasive exhortations and gracious entreaties in Matthew 11:28, 2 Corinthians 5:20; witness those lamentations in Matthew 23:37, Luke 19:42, Psalm 81:13; and witness the inward working of His blessed Spirit in Genesis 6:3 – all which speak out His great delight to save poor sinners.

So also: “I delight to do Thy will, O my God; Thy law is within My heart” (Ps 40:7,8). Now mark, the will of the Father was the salvation of sinners. This was the will of the Father, that Jesus Christ should seek and “save that which was lost” (Mt 18:11). Now, says Christ, “I delight to do Thy will, O My God”; it is the joy and rejoicing of His heart to be seeking and saving lost sinners. When Christ was hungry, He did not go to buy food, but into the temple and taught the people for most of the day, to show how much He delighted in the salvation of sinners.

[8.] Get this principle riveted in your hearts: *As there is nothing in Christ to discourage you from looking for an interest in Him, so there is everything in Christ to encourage you to get an interest in Him.* Look on His name: “Thy name is as ointment poured forth, therefore do the virgins love Thee” (Song 1:3). The name of Jesus has a thousand treasures of joy and comfort

in it, says Chrysostom; and so has all His other names. If you look on Christ in His natures, offices, graces, beauties, gifts and works, you will find nothing but what may encourage you to believe in Him and to resign yourselves up to Him. Ah poor sinners, what would you have? Is there not power in Christ to support you, mercy in Christ to pardon you, grace in Christ to heal you, goodness in Christ to relieve you and happiness in Christ to crown you, and what would you have more? O that you would believe!

[9.] Let this principle be rooted in you: *The surest and shortest way to mercy, and to get an interest in Christ, is by determinedly casting the soul by faith on Christ.* There is no way under heaven to get an interest in Christ but by believing. There is no way to get an interest in the riches of Christ but thus: “he that believeth shall be saved”, let his sins be ever so great. And “he that believeth not shall be damned”, let his sins be ever so little.

## Afflictions and the Glory of God<sup>1</sup>

*John Newton*

If I am redeemed from misery by the blood of Jesus, and if He is now preparing me a mansion near Himself that I may drink of the rivers of pleasure at His right hand for evermore, the question is not (at least it ought not to be), How may I pass through life with the least inconvenience? but, How may my little span of life be made most subservient to the praise and glory of Him who loved me and gave Himself for me?

Where the Lord gives this desire He will gratify it. And as afflictions afford, for the most part, the best opportunities of this kind, those whom He is pleased eminently to honour are therefore usually called, at one time or another, to the heaviest trials – not because He loves to grieve them, but because He hears their prayers and accepts their desires of doing Him service in the world.

The post of honour in war is so called because there are difficulties and dangers attached to it which only a few are supposed equal to; yet generals usually allot these hard services to their favourites and friends, who eagerly accept them as tokens of favour and marks of confidence. Should we therefore not count it an honour and a privilege when the Captain of our salvation assigns us a difficult post, since He can and does (which no earthly commander can) inspire His soldiers with wisdom, courage and strength suitable to their situation (2 Cor 12:9,10)? I am acquainted with a few who have been led thus to the forefront of the battle; they suffered much, but I have never

<sup>1</sup>Part of a letter written in April 1775 to a lady whose husband had died some weeks previously. It is taken, with editing, from Newton’s *Works*, vol 2.

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heard them say they suffered too much, for the Lord stood by them and strengthened them. Go on, dear Madam; yet a little while and Jesus will wipe away all tears from your eyes. You will see your beloved friend again, and he and you will rejoice together for ever.

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## Obituary

### Mr Ronald MacBeath

On 29 July 2013, and 10 years after the death of his wife Lizzie, Ronald MacBeath departed to his eternal rest above. Ronald was raised in Arina on the Applecross Coast in a God-fearing home where the Sabbath was kept and weekly services faithfully attended. Church attendance involved either a three-mile walk to Cuaig or a combination of walking and rowing to the morning service at Shildaig and an evening service at Ardheslaig.

At the outbreak of World War II, Ronald's elder brother Norman was in the merchant navy and was lost at sea within six months of the start of hostilities. The news of this sore loss reached the Arina home just as Ronald himself was preparing to leave to join the same service. Though his own ship fell victim to enemy action with the loss of many lives, Ronald survived the War and often talked of the Lord's goodness to him in preserving his life. He returned to the Applecross Coast to work on a fishing boat and to marriage to Lizzie MacLennan, the district nurse at Shildaig. His mother, Christina MacLennan, was from Raasay and his parents moved to the island a few years after the end of the War. Ronald and Lizzie followed his parents and brought up a family of five girls over the ensuing years.

Ronald professed faith and was ordained an elder during the ministry of the late Rev D Nicolson in Raasay. Subsequently he served as an elder in the courts of the Church and took services as occasion required. Ronald had a gracious, humble, contrite spirit; his advice as an elder was profitable; and his prayers and contributions on the Question Day were edifying. One felt that he was very much one of those who were "going and weeping", asking "the way to Zion with their faces thitherward". A frequent petition of his was to be delivered "from the evil within and from the evil without". These prayers have now turned to praises and the Church militant is the poorer.

His daughters were consistently caring of their father, and this was especially evident in his latter years. We commend them to the grace that brought Ronald MacBeath from the “horrible pit” and “miry clay” to the “general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect and to Jesus the Mediator of the new covenant”. We extend our warm sympathy to his daughters and grandchildren.

“The expectation of the poor shall not be lost for aye.” (Rev) *J R Tallach.*

## Jesus Looking up to Heaven<sup>1</sup>

A Sermon Outline by *John Kennedy*

John 17:1. Jesus lifted up His eyes to heaven.

These words furnish matter for wonder and instruction, part of which I desire to set before you in the following remarks.

### ***What a wonderful attitude for Jesus.***

As God, His throne is from everlasting to everlasting.

He was in the flesh on earth among men.

He was distinguished as the Man of sorrows.

At the same time He was looking down from the throne of God.

He sw an infinite distance between Himself and the highest creatures.

At the same time He was looking up from the lowest depth of humiliation.

### ***What a distance He looked across.***

He was then in the position of one under the curse.

He was looking to His place in heaven as He was God.

He knew what lay between Him and death.

He knew what He had to suffer at the hands of the high priest and rulers.

He knew what He would suffer through the weakness of His disciples.

He knew what He would suffer from divine wrath and the assaults of hell.

### ***Sin caused all His Humiliation.***

Believer, only through Him could you have been brought nigh to God.

Think of Him as kinsman and surety for your redemption.

Think of Him as God opening the way at such a cost.

How certain was an answer to His appeal to His Father.

It was on the ground of His finished work.

Think of His divine glory before the Father’s face.

### ***Think of His Example.***

Believer, you should imitate Him in looking to heaven.

<sup>1</sup>Preached in Dingwall, on 3 September 1882, and edited.

Do not try to be independent, when *He* was a supplicant.  
 You can adopt His plea.  
 You can intercede in His name, as well as according to His example.  
 Do not fear repulse when you plead in the name of Jesus.

***Application.***

What a rebuke to those who do not follow His example!  
 This is a tribute to the desirableness of heaven.  
 Do not be so foolish as to say, I can do without prayer.

## Book Reviews<sup>1</sup>

*The Westminster Confession of Faith*, published by the Banner of Truth Trust, in their Pocket Puritans series, gift edition, softcover, 136 pages, £10.00.

This *Confession*, drawn up in the 1640s, has stood the test of time and needs no praise from us. B B Warfield described the Westminster standards as “the richest and most precise and best guarded statement ever penned of all that enters into evangelical religion and of all that must be safeguarded if evangelicalism is to persist in the world”.

The publishers would seem not to have availed themselves of the corrections to various editions of the Confession which were published by S W Carruthers in 1937.<sup>2</sup> It would also have been better to have published the *Confession* in its original form, without adding a second version of chapters 20, 23 and 31, as revised by the American Church in 1788 in a less scriptural direction. Yet it would have been helpful to have printed the understanding of the General Assembly of the Church of Scotland that some parts of chapter 31 referred only to “kirks [churches] not settled, or constituted in point of government”.<sup>3</sup> Footnotes indicate some further changes which appear in the versions of the *Confession* adopted by the Orthodox Presbyterian Church and the Presbyterian Church in America; among other matters, these changes remove the reference to the pope as the Antichrist, as well as other expressions from 2 Thessalonians 2.

Like other books in this series, this edition of *The Westminster Confession* is nicely produced and convenient to carry around. However, the *Confession* is also available in booklet form from Free Presbyterian Publications for a

<sup>1</sup>The books reviewed here may be obtained from the Free Presbyterian Bookroom.

<sup>2</sup>John Murray’s review of Carruthers’ book appears in *Collected Writings*, vol 3, pp 291-5.

<sup>3</sup>A very useful chapter, entitled “The Westminster Confession of Faith on the Relation Between Church and State”, appears in William Cunningham’s volume, *Discussions on Church Principles*, in which he particularly discusses issues connected with chapter 23 of the *Confession* (Of the Civil Magistrate).

mere £1.50. FPP also publishes *The Westminster Confession of Faith*, which also contains the Larger and Shorter Catechisms and the other Westminster documents, including The Directory for the Public Worship of God (it costs £15.00 in hardback and £8.00 in paperback). *The Larger Catechism* is also available separately in booklet form for £1.95.

***The Face of Jesus Christ, The Person and Work of Our Lord***, by Archibald G Brown, published by the Banner of Truth Trust, paperback, 290 pages, £8.00. In spite of the crowds who flocked to hear Brown in the East London Tabernacle in the second half of the nineteenth century, he has till recently been largely forgotten. When his life was written by Iain H Murray (reviewed in this *Magazine* in April 2012), the subtitle described Brown as “Spurgeon’s successor” (although his ministry in the Metropolitan Tabernacle was relatively short). Several volumes of Brown’s sermons were published in his lifetime, but none of them followed any particular theme. The present publishers have now collected, for this new book, 22 sermons from these volumes, appropriately on texts that speak of the Saviour.

The description, “Spurgeon’s successor”, invites comparison between the two preachers, and it has to be said that Spurgeon’s sermons are distinctly superior. Yet Archibald Brown conveys scriptural truth in a lively manner. Speaking on Isaiah 50:8,9, he says, “If [Jesus] is demonstrated to be the Son of God, then every power that He ever claimed to possess is proven. The resurrection of Jesus not only put heaven’s stamp upon His Sonship, but upon every other claim that those dear lips of His ever uttered” (p 253). And while it is not appropriate to tell the unconverted, “God loves you” (p 80), it is appropriate to warn that “it is a dangerous thing for any preacher to take it for granted that all his congregation are converted” (p 242).

Brown once preached on Revelation 22:16 and explained how, not long before, he sat alone in “deep depression”, possibly after a bereavement. “I mechanically took this Testament . . . and opened it without thought . . . my eye fell on two words, ‘I, Jesus’. They were enough. . . . The thought which flashed . . . through my soul was the one I have tried to give you this evening – that Jesus is still alive. Though children die, though wives be cut down, though husbands go to the grave, though fortunes break . . . yet in the darkness. . . a voice . . . says, ‘I, Jesus – I live still. Whatever else thou mayest have lost, I, Jesus am with thee yet’ ” (p 168). A thought of genuine comfort!

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Conviction of the saving virtue of the blood of Christ is not from a common illumination but from sanctifying and saving light; whenever men are convinced of the saving virtue of Christ’s blood, they will receive Him. It is for want of conviction and understanding that men reject Christ.

*Solomon Stoddard*

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## Protestant View

### *Time's* "Person of the Year"

The Pope has been named 2013 Person of the Year by *Time* magazine. In the short time since his enthronement, Bergoglio has become the darling of the press and is a huge media celebrity. Many world leaders would give much to have such popularity and therefore seek to be associated with him in some way. President Obama is reported to have returned a draft speech to his speech writer with the instruction: "Add a reference to the Pope".

In its adulatory piece, *Time* says, "What makes this Pope so important is the speed with which he has captured the imaginations of millions who had given up on hoping for the church at all". The managing editor of *Time* said in an interview that the Pope was chosen for "pulling the papacy out of the palace and into the streets" and "committing the world's largest church to confronting its deepest needs and for balancing judgement with mercy". No doubt the last phrase is a reference to the Pope's question, "Who am I to judge?" when speaking about homosexuals, and to his frequent remarks about mercy with regard to the immoral.

But as *Time* rightly says, "Behind his self-effacing facade, he is a very canny operator. He makes masterly use of twenty-first century tools to perform his first century office." His press officer is Greg Burke, Senior Communications Advisor to the Vatican's Secretariat of State, who has had vast media experience. He is an exceptionally zealous Roman Catholic, a member of the shadowy Roman Catholic group Opus Dei. He is credited with greatly enhancing the image of the papacy by the adept way he operates the Vatican public relations machine. "I know what journalists are looking for and what they need," Burke told reporters, "and I know how things will play out in the media."

There is more than a grain of truth in the *Time* statement that the Pope's humble acts, such as washing prisoners' feet, are "conscious and skillful evocations of moments in the ministry of Jesus". Such acts are certainly effective in falsely projecting Bergoglio as a genuine servant of Christ – and millions assume that he is exactly that.

Having been evidently an able administrator while Cardinal in Argentina, the Pope's aim now is to resolve problems in the Roman Curia. Therefore contracts have been awarded to such global consultants as McKinsey & Company and KPMG to appraise the practices of certain Vatican departments and to devise reforms.

However, many Roman Catholics not only want the corruption in their Church to be cleaned up; they also want it to adopt a more permissive stance on such issues as divorce, contraception and abortion. Many have interpreted the Pope's sympathetic statements about such matters as condoning what his

Church has condemned. But for all his apparent softening of dogma, the change is one of style, not of substance. He himself said in an interview, “When we speak about these issues, we have to talk about them in a context. The teaching of the Church, for that matter, is clear and I am a son of the Church.”

As surely as he will remain a loyal son of his mother Church in these matters, so will he also in those other matters which sharply divide his heretical Church from the true Church of Christ. And he will continue blasphemously to impugn Christ’s honour as its glorious Head. Let no one be deceived: the Papacy is a leopard that has not changed its spots – and it neither will nor can do so. Were it so, then would they “also do good, that are accustomed to do evil”. But “their heart is fully set in them to evil”. *NMR*

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## Notes and Comments

### Child Euthanasia in Belgium

Once again there is debate in Britain on euthanasia, in both the Westminster and Holyrood parliaments (on bills put forward by Lord Falconer and Margo MacDonald respectively). We would do well to observe what is happening to our European neighbours in Belgium. The words, “Darkness shall cover the earth and gross darkness the people” (Is 60:2), certainly apply to this small country which houses the headquarters of the European Union.

Belgium legalised euthanasia in 2002, ostensibly for those in “a medically hopeless situation” only. However from 2003 to 2013 there was a 500% increase in registered cases, many in no way complying with the above restriction. One commentator has stated that “Belgium has leaped headfirst off a moral cliff” and has become the euthanasia capital of the world. Several examples can be given to show how its moral boundaries have been seriously stretched.

One is the case of 44-year-old Nathan Verhelst, who had a failed sex-change operation. Because of the severe mental trauma associated with this failure, the law allowed doctors to take his life. He was not terminally ill and, humanly speaking, could have had many profitable years ahead of him with appropriate support, yet he was “euthanised” for psychological reasons. Another case involved 45-year-old identical twins who were born deaf and subsequently received a diagnosis of a genetic condition which could lead to blindness. They too were legally granted euthanasia. Shortly afterwards, a 44-year-old vulnerable woman suffering from anorexia and abused by her therapist was helped to end her life instead of getting treatment for the mental suffering associated with her illness and abuse.

However, terrifying as those examples of euthanasia are, the “slippery slope” seems now to be getting even steeper in Belgium and the darkness becoming



even darker. The liberal government is seeking to extend the 2002 law to apply to children. In December 2013 Belgium's Upper House voted by a large majority to allow terminally-ill children of any age to ask to have their lives ended as long as their parents agree. The Lower House is expected to approve the bill in early 2014. Belgium would then become the first country in the world to kill its own children legally.

In a recent poll 75% of Belgians appear to favour the extended law, which shows how insidiously and swiftly a cruel culture can take hold of a country which departs from God. There is encouragement that some Belgian voices are protesting against the legislation, though it is unlikely that they will be heard. Michel De Keukelaere, founder of March for Life, in Brussels, says "Children never choose to die. I don't believe a child under 18 who is sick and ill wants to die . . . it is really a symbolic law. It's . . . the revenge of these socialist and liberal parties who want to show that Christianity in Belgium is finished. Doctors should cure, not kill." Carine Boucher of the European Centre for Bio-ethics in Brussels asks, "Who will suggest to the child that one of the solutions (to his/her illness) is euthanasia? The answer is caring . . . not killing." She adds that doctors should rather be using world-class palliative care to alleviate the suffering of the terminally ill.

From those examples of adults who have been euthanised, it is extremely likely that, if this law is passed in Belgium, it will not just be children with a terminal illness who will be killed, but also those who have a disability, or may not be wanted by their parents for all sorts of reasons – just as happens with abortion. How culpable and cruel man is to be passing legislation which would usher, not only the old and middle aged, but also vulnerable children into the great eternity. How they need the protection of the Saviour, who said, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God" (Lk 18:16).

*KHM*

### **Alan Turing**

Alan Turing (1912-1954) was a famous code-breaker and mathematician. During the Second World War he worked at Bletchley Park and made important contributions to the deciphering of encrypted German messages. It is probable that his work saved many lives and perhaps even contributed significantly to the Allied victory. He continues to be well known in mathematics and computer science and his ideas turn up in several areas, for example in computer tests to determine whether a user is a human being or a fellow-computer. In 1952 Turing was convicted of committing a homosexual act and chose to undergo hormone treatment for a year rather than to be imprisoned. He committed suicide, or at least died in mysterious circumstances, in 1954. Following a campaign by homosexuals and others, Turing was granted a royal pardon for his conviction in December 2013.

Britain, and indeed the whole world, should be thankful to God for raising up a genius like Turing during the Second World War, and for the useful work that he did at that time. We should also be thankful for his other contributions to knowledge. These contributions, however, have no bearing on the morality of his homosexual conduct. What he did was wrong; and it was right and biblical that he should have been punished for his conduct by human law. It was wrong of Parliament to change that law, and it is also wrong that he has now been granted a royal pardon. The pardon makes no difference to Turing – he has “fallen into the hands of the living God” (in whose existence, apparently, he did not believe) – but it may well make a difference to us. Such behaviour by our nation is a further act of ingratitude towards the God who delivered us during the Second World War. Perhaps another war will arise and this time God will not deliver us. *DWBS*

### **School Chaplain Dismissed**

The chaplain of the Glasgow Gaelic School has been dismissed because he expressed views against homosexuality on Facebook. He was dismissed, not because he favoured sodomy, as might have happened 20 years ago, but because he was against it. “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!” (Is 5:20). *DWBS*

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## **Church Information**

### **Committee Meetings**

Synod committees will meet, DV, in Inverness Free Presbyterian Church on Tuesday, March 18, as follows:

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

*(Rev) John MacLeod, Clerk of Synod*

### **Bookroom Fund**

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

*W Campbell, General Treasurer*

# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale:** **Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- 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 Achary Rd, Dingwall, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahoo.co.uk.
- Dornoch:** Sabbath 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 (except first Sabbath of month). Prayer meetings in **Leverburgh, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.
- 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 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744411. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9HY; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251. 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: dlevytskyy@gmail.com.

### Zimbabwe

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

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

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

**New Canaan**: Church.

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

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