

# 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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## The Free Presbyterian Church of Scotland

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

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**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:** Tomatin, Vatten; **Fifth:** Stornoway, Zenka.

**September: First Sabbath:** Chesley, 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; **Second:** Tauranga. **Third:** Bulawayo, Santa Fe.

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## John Knox Remembered?

Earlier this year a Spanish couple were climbing the steep steps of Warriston's Close in Edinburgh. The husband noticed a plaque which stated: "Near this spot stood the manse in which lived John Knox 1560-1566". As he took a photo, three others, all Scots, came up behind them. One of them asked, "Who is John Knox then?" The Spaniard gave a very appropriate answer, which included the statement: "Scotland and its subsequent history cannot be understood without grasping this liberating message of the Reformation: that we are saved by grace alone, through faith alone, in Christ alone".<sup>1</sup> Most Scots of this generation know, at best, only a caricature of their country's great Reformer – great because of God's grace working in him. Yet not only has it largely forgotten Knox, but also Knox's God.

Knox was born in Haddington, east of Edinburgh, probably in 1514, so that this year marks the five-hundredth anniversary of his birth. He studied at St Andrews University and became a priest. He was helped in his search for the truth by Thomas Guillame, a prominent friar, and especially by the better-known George Wishart. He profited both from Wishart's sermons and his private conversations. He acted as a tutor to two boys in East Lothian and, when conditions became more dangerous in 1547, they continued their studies under Knox in the relative safety of St Andrews Castle.

It was there he was called to the ministry and, in the town's parish church, in a sermon on Daniel 7:24-25, he showed his clear understanding of the fundamental problem with the Roman Church. Previous Reformed preachers in Scotland had focused on particular errors in doctrine and practice. "Knox", says Thomas M'Crie, "struck at the root of popery, by boldly pronouncing the Pope to be Antichrist, and the whole system erroneous and anti-scriptural."<sup>2</sup> This was the position of all the major Reformers and, in a generation which has rejected the unique authority of Scripture, we should not be surprised that people generally do not look at Rome from Knox's basic perspective.

<sup>1</sup> Reported in *The Banner of Truth* magazine, October 2014, p 8.

<sup>2</sup> Thomas M'Crie, *The Life of John Knox*, Free Presbyterian Publications reprint, 1991, p 35. This volume is still available and is particularly recommended for its spiritual understanding of Knox. All other references to the book in this article are given in brackets in the text.

Even at this early stage he was propounding the regulative principle in these terms: "In the worship of God, and especially in the administration of the sacraments, the rule prescribed in the Scriptures is to be observed without addition or diminution; and that the Church has no right to devise religious ceremonies and impose significations upon them" (p 36).

Just a few months after entering the castle, a French fleet appeared off the coast and the castle came under siege. Those in the castle were forced to surrender and Knox was one of those taken prisoner to France, becoming a galley slave for 19 months. The following summer Knox's galley was being rowed off St Andrews. A fellow crew member pointed to the land. "Yes," said Knox, though he was ill at the time, "I know it well; for I see the steeple of that place where God first opened my mouth in public to His glory; and I am fully persuaded, how weak soever I now appear, that I shall not depart this life till that my tongue shall glorify His godly name in the same place".

After his release, Knox spent time as a preacher in England, particularly in Berwick and Newcastle, during the time of Edward VI. When Edward died in 1553, he was succeeded by his sister Mary; and Knox had to flee to the Continent. In 1558, still concerned for their spiritual well-being, Knox wrote to the people of Newcastle and Berwick: "Openly and solemnly you did profess, by receiving the sacraments (not as man had appointed, but as Christ Jesus, the wisdom of God the Father, had instituted), to be subject in all things concerning religion to His yoke alone, to acknowledge and vouch Him before the world to be your only lawgiver, sovereign prince and only Saviour. . . . But O, alas, how are you changed? How are you corrupted? Whitherunto are you fallen? And how have you deceived the expectation of those that then did labour in planting and watering you, and now do sob unto God for your ingratitude, calling with tears unto His mercy for your conversion, and that unfeigned repentance may suddenly appear in you?"<sup>3</sup>

But Knox was also well able to comfort. He sent his *Exposition of the Sixth Psalm* to encourage his friend Mrs Bowes, in the North of England, whose daughter Marjory he was later to marry. He wrote, "How piercing are the eyes of faith that, in so deep a dungeon of desperation, can yet espy, in the very midst of this troublesome darkness, plentiful goodness to remain in our God; yea, and such goodness is sufficient and able to overcome, devour and swallow up all the iniquities of His elect".<sup>4</sup>

Much of Knox's time in Europe was spent in Geneva, where he pastored the English congregation. A close friendship developed between him and Calvin; "there was", says M'Crie, "a striking similarity in their sentiments

<sup>3</sup>*Selected Writings of John Knox*, Presbyterian Heritage Publications, 1995, p 558.

<sup>4</sup>*Selected Writings of John Knox*, pp 132-3.

and in the prominent features of their character” (p 65). “In other places,” Knox commented, “I confess Christ to be truly preached; but manners and religion so sincerely reformed, I have not yet seen in any other place.”<sup>5</sup> In late 1555 Knox visited Scotland. He was disturbed to find those who were sympathetic to Reformed doctrine continuing to attend mass. During discussion, Knox demolished all the arguments in favour of that practice, and it was agreed to stop going to mass. As M’Crie notes, this formal separation from the Roman Church in Scotland “may justly be regarded as an important step in the Reformation” (p 78). Knox’s preaching in various parts of the country was a major factor in consolidating the Reformation movement.

Knox left Geneva for the last time at the beginning of 1559. Early in May, Knox was back in Scotland and found that the Queen Regent, James V’s widow, was determined to suppress the Reformation, with support from the French forces stationed in the country. Knox was “uncertain as yet what God shall further work in this country, except that I see the battle shall be great. For Satan rageth even to the uttermost” (p 103). The battle was great, but God in His providence so worked that 1560 saw Scotland officially declare itself Protestant. On the human level English forces helped to defeat the French, but above all we must note the blessing that accompanied the preaching of Knox and his brethren in the ministry. Knox became minister of Edinburgh, and continued to speak forthrightly from the pulpit on the issues of the day, from a biblical perspective, no matter who was present.

In 1562 Mary Queen of Scots, a confirmed Roman Catholic, returned from France to Scotland as head of state. Though she was only able to keep her throne for about five years, her return left the Protestant cause weaker. Knox soldiered on in the face of many adversities until his death in 1572. When, through the strength of opposition in Edinburgh, he had to leave the city, he preached in St Andrews in spite of failing health. He had to be helped into the pulpit, but before he finished his sermon, he became so energetic that it seemed as if he would beat the pulpit in pieces.

Much has changed in these last 500 years. Perhaps the Scottish Church reached its highest point in 1638, during what is often called the Second Reformation. There has been much declension over the last century and more, but one thing is clear: God is still the same and He is able to restore all the years the locusts have eaten (Joel 2:25). By His great power He is able to bring about a third Reformation: so pouring out His Holy Spirit that multitudes will be swept into His kingdom. Let us seek this earnestly at the throne of grace. And when God will so work, Knox will again be remembered in Scotland with thankfulness. “Nothing is too hard for the Lord.”

<sup>5</sup>Quoted in Jasper Ridley, *John Knox*, Oxford University Press, 1968, p 215.

# Jehovah Our Righteousness<sup>1</sup>

A Sermon by *George Whitefield*

Jeremiah 23:6. *And this is His name whereby He shall be called, The Lord Our Righteousness.*

Let me ask you one question: Can you say, “The Lord Our Righteousness?” Were you ever made to see and admire the all-sufficiency of Christ’s righteousness and moved by the Spirit of God to hunger and thirst after it? Have you ever been able to say, My soul is athirst all for Christ, even for the righteousness of Christ. O when shall I come to appear before the presence of my God in the righteousness of Christ? Nothing but Christ! Nothing but Christ! Christ, O God, and I am satisfied? My soul shall praise Thee for ever.

Was this ever the language of your hearts? And, after these inward conflicts, were you ever enabled to reach out the arm of faith, and embrace the blessed Jesus in your souls, so that you could say, “My, beloved is mine, and I am His”? If so, fear not, whoever you are. The Lord, the Lord Christ, the everlasting God, is your righteousness. Christ has justified you; who is he that condemns you? Christ has died for you, yea rather, is risen again, and ever lives to make intercession for you. Being now justified by His grace, you have peace with God and shall before long be with Jesus in glory. For there is no condemnation to those who are really in Christ Jesus. Whether Paul or Apollos, or life or death, all is yours, if you are Christ’s, for Christ is God’s.

O brethren, my heart is enlarged towards you! O think of the love of Christ in dying for you! If the Lord is your righteousness, let the righteousness of your Lord be continually in your mouth. Talk of the righteousness of Christ and recommend it when you lie down, and when you rise up, at your going out and your coming in! Think of the greatness of the gift, as well as of the Giver! Show to all the world in whom you have believed! Let all know by your fruits that the Lord is your righteousness, and that you are waiting for your Lord from heaven! Study to be holy, even as He who has called you and washed you in his blood, is holy!

Think of His dying love! Let that love constrain you to obedience. Having much forgiven, love much. always ask, What shall I do to express my gratitude to the Lord for giving me His righteousness! Let these self-abasing, God-exalting questions be always in your mouths: Why me, Lord, why me? Why

<sup>1</sup>Taken “from manuscript notes of a sermon” published in the *Christian Treasury* for 1854 and reprinted with slight editing. The text is not stated but is obvious from the discourse. A much longer sermon on this text appears in the Banner of Truth paperback, *Select Sermons of George Whitefield*. This is the three-hundredth anniversary of Whitefield’s birth.

am I taken and others left? Why is the Lord my righteousness? Why is He become my salvation, who have so often deserved damnation at His hands?

But I must turn a little from speaking of your blessedness, to invite poor Christless sinners to come to Him and accept of His righteousness so that they may have life. Alas, my heart almost bleeds! What a multitude of precious souls are now before me! How soon must they all be ushered into eternity! And yet – O cutting thought! – if God was now to require all your souls, how few could really say, “The Lord our righteousness”!

And do you think, sinner, that you will be able to stand in the day of judgement, if Christ is not your righteousness? No, that alone is the wedding garment in which you must appear. O Christless sinners, I am distressed for you! The desires of my soul are enlarged! May this be an accepted time! May the Lord be your righteousness! Where would you flee if death should find you naked? Think of death. Think of judgement. Yet a little while and time shall be no more; and then what will become of you if the Lord is not your righteousness? Do you think Christ will spare you? No, He who formed you will have no mercy on you.

If you are not Christ’s, if He is not your righteousness, Christ Himself shall pronounce you damned. And can you bear to think of being damned by Christ? Can you bear to hear the Lord Jesus saying to you, “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels”? Do you think you can live in everlasting burnings? Is your flesh brass? Are your bones iron? What if they are? Hell-fire, that fire prepared for the devil and his angels, will heat them through and through. And can you bear to depart from Christ?

O that heart-piercing thought! Ask those holy souls who are at any time bewailing an absent God, who walk in darkness and see no light, though only for a few days or hours. Ask them what it is to lose the presence of Christ. See how they seek Him sorrowing and go mourning after Him all the day long. And if it be so dreadful to lose the conscious presence of Christ for only a day, what must it be to be banished from him to all eternity?

But this is how it must be if Christ is not your righteousness. For God’s justice must be satisfied; and unless Christ’s righteousness is imputed to you here, you must hereafter be satisfying God’s justice in hell torments eternally. Nay, Christ Himself shall condemn you to that place of torment. And how cutting is that thought! I think I see poor, trembling, Christless wretches standing before the bar of God and crying out, Lord, if we must be damned, let some angel or some archangel pronounce the sentence of condemnation. But all in vain. Christ shall pronounce the irrevocable sentence.

Knowing the terrors of the Lord, let me persuade you to close with Christ

and never rest until you can say, "The Lord our righteousness". Who knows but the Lord may have mercy on you – nay, abundantly pardon you? You need not fear the greatness or the number of your sins. Are you sinners? So am I. Are you the chief of sinners? So am I. Are you backsliding sinners? So am I. And yet, the Lord (for ever be adored His rich, free and sovereign grace) is my righteousness.

Come then, *young men*, who (as I once acted myself) are playing the prodigal and wandering away far off from the heavenly Father's house. Come home, come home, and leave your swine's trough. Do not feed any longer on the husks of sensual delights. For Christ's sake, arise and come home. The heavenly Father now calls you. See, yonder the best robe awaits you, even the righteousness of His dear Son. View it again and again. Consider at how dear a rate it was purchased, even by the blood of God. Consider what great need you have of it. You are lost, undone, damned for ever, without it. Come then, poor guilty prodigals, come home. Indeed, I will not be angry, like the elder brother in the gospel; no, I will rejoice with the angels in heaven.

O that God would now bow the heavens and come down! Descend, O Son of God, descend; and, as Thou hast shown such mercy in me, let Thy blessed Spirit apply Thy righteousness to some young prodigals now before Thee, and clothe their naked souls with Thy best robe!

And what shall I say to you of *middle age*, you busy merchants, you cumbered Marthas who, with all your getting have not yet got the Lord to be your righteousness? Alas, what profit will there be of all your labour under the sun if you do not secure this pearl of invaluable price?

I see, also, many hoary heads here, and perhaps most of them cannot say, The Lord is my righteousness. O grey-headed sinners, I could weep over you. Your grey hairs, which ought to be your crown and in which perhaps you glory, are now your shame. You do not know the Lord as your righteousness. Hasten then, *aged sinners*, and seek an interest in redeeming love. Alas, you have one foot already in the grave; your hourglass is just running out; your sun is just going down, and it will set and leave you in eternal darkness, unless the Lord is your righteousness. Flee then; flee for your lives. Do not be afraid. All things are possible with God. If you come, though at the eleventh hour, Christ Jesus will in no wise cast you out. Seek then for the Lord to be your righteousness and beseech Him to let you know how a man may be born again when he is old.

But I must not forget the *children*. To feed the lambs of the flock was one of my Lord's last commands. I know He will be angry with me if I do not tell them that the Lord may be *their* righteousness, and that of such is the kingdom of heaven. Come then, little children, come to Christ, and the Lord



shall be *your* righteousness. Do not think you are too young to be converted. Perhaps many of you are 9 or 10 and yet cannot say, The Lord is our righteousness – which many have said, though younger than you. Come then, while you are young. Perhaps you may not live to be old. Do not wait for other people. If your fathers and mothers will not come to Christ, come without them. Let children lead them and show them how the Lord may be their righteousness. Our Lord Jesus loved little children. You may be His lambs; He bids me feed you. I pray that God may make you willing to take the Lord for your righteousness before it is too late.

## John Wycliffe – the Scottish Connection<sup>1</sup>

### 1. His Life and Witness

*Rev K M Watkins*

We might have expected John Knox to begin his *History of the Reformation in Scotland* with an account of Patrick Hamilton, burned at the stake at St Andrews in 1527. After all, the sixteenth century was the century of the Reformation proper. However, Knox actually begins a century earlier, tracing rays of gospel light that shone in Scotland back in the 1400s.<sup>2</sup>

He had gleaned from the *Scrolls of Glasgow*<sup>3</sup> that an unnamed individual had been “burned for heresy” in 1422. He then moves on to 1431, to Paul Craw, who was burned at the stake at St Andrews. His “accusation consisted principally, that he followed John Hus and Wycliffe”, writes Knox.<sup>4</sup> Before completing ten lines, Knox traces back the roots of the Scottish Reformation to Wycliffe. He then writes at length of the Lollards of Kyle: 30 persons summoned before King James IV in 1494 to answer 34 articles – which Knox lists in full. They escaped with their lives. *Lollard* was the term used to denote a follower of Wycliffe,<sup>5</sup> and the articles had their source in the teaching of Wycliffe.

Before we can pursue further the connection between Wycliffe and Scotland, an overview of his life and achievements is necessary. John

<sup>1</sup>The first section of a paper delivered at this year’s Theological Conference.

<sup>2</sup>The version of *The Reformation in Scotland*, abridged by C J Guthrie, first published in 1898 and reprinted by the Banner of Truth in 1982, does indeed begin in the sixteenth century. But the full version begins in the fifteenth century, and may be found in the first two volumes of Knox’s *Works*, edited by D Laing, Wodrow Society, 1846.

<sup>3</sup>These have not been preserved.

<sup>4</sup>John Knox, *Works*, vol 1, p 6, with spelling updated.

<sup>5</sup>*Lollard* could well have been a derogatory term to begin with, meaning to mumble or mutter.

Wycliffe was born about 1330, near Richmond, Yorkshire, in northern England. By his early teenage years he was attending Oxford University, the most important centre of learning in all of Europe at the time, where Thomas Bradwardine was coming to the end of his labours. Bradwardine directed his students to Scripture and emphasised the sovereignty of God's grace. Before him, Robert Grosseteste had taught at Oxford and attacked the abuses of the papal Church. Wycliffe was also influenced by his reading of Augustine. Wycliffe's scholarly abilities were extraordinary, and saw him attain both Bachelor's and Master's degrees and then his Doctorate of Divinity. He rose quickly to high position in the university and gave himself to the scholastic cut and thrust of late medieval academia, writing vast quantities of material as well as teaching.

The Black Death, one of the worst plagues in history, reached England in 1348. It took away half the population and was the means of awakening Wycliffe to see his unpreparedness for death and judgement. Now he studied the Bible "more earnestly than ever, not as the theologian, but as a seeking soul", and "the Word of God pointed [him] to Christ".<sup>6</sup> Ever after, his view of Christianity was vitally connected to the Bible. "To be ignorant of the Scriptures", he said, "is to be ignorant of Christ."<sup>7</sup>

It was only in the last decade of his life that Wycliffe rose to prominence beyond academic circles. Those who wanted to see less money drained from England to the papacy were attracted by his teaching that England was under no obligation to lose its revenues and wealth to Rome. His anti-papal patriotism is clear from the following quotation: "There cannot be two temporal sovereigns in one country; either Edward is king or Urban [the Pope at the time] is king. We make our choice. We accept Edward of England and refuse Urban of Rome" (quoted, p 23).

In 1374 he was sent, with others, on royal authority to Bruges, to negotiate with papal representatives over England's payments to the Pope. Two things resulted: he had such a close-up view of the workings of Rome that he never trusted it again; and an alliance was formed with John of Gaunt (Duke of Lancaster and uncle of Richard II) who was to do much to protect him in later years. The Duke was a politician, and saw Wycliffe's teaching as a means of maintaining and increasing his own power base.

Wycliffe attacked the whole Romish system as corrupt from top to bottom. He labelled the Pope as "Antichrist, the proud, worldly priest of Rome and

<sup>6</sup>David Fountain, *John Wycliffe, the Dawn of the Reformation*, Mayflower Christian Books, 1984, p 9. Other quotations from this source are given in brackets in the text.

<sup>7</sup>Quoted in Herbert B Workman, *John Wyclif, a Study of the English Medieval Church*, vol 2, Clarendon Press, 1926, p 151.

the most cursed of clippers and purse-kervers”.<sup>8</sup> He also criticised the Pope’s followers closer to home, the friars and others in England who milked the system for their own personal benefit. He was soon in trouble. In February 1377, Courtenay, the Archbishop of Canterbury, summoned him to stand trial at St Paul’s in London. The meeting was a fiasco, beginning with an argument between the Archbishop and John of Gaunt, along with Percy, who was the King’s Marshall, over whether Wycliffe should stand or sit. The meeting ended in disorderly confusion, with John of Gaunt’s men on one side and the Archbishop’s men on the other.

In April 1378, Wycliffe was summoned again, to face trial at Lambeth Palace before the bishops. A large crowd of supporters, who regarded Wycliffe as a national hero, surrounded the Palace. His written defence had denied the power of the priests to absolve from sin, and the bishops were determined to end the life of one whom they regarded as a heretic. However, a message came from Joan, King Richard II’s mother, that they were to do nothing against Wycliffe. Confusion and fear ensued, and Wycliffe went away a free man once again. Joan, mother-in-law to Anne of Bohemia, had great admiration for Wycliffe and his teachings. Anne herself would be instrumental in the spread of Wycliffe’s teachings to Bohemia, and on to John Hus, from whose writings Luther gained so much.

Until this time, Wycliffe’s main endeavours had been against the corruptions of the Romish Church, something others had done before him. But from 1378 his focus was more foundational, examining Rome’s *doctrines* in the light of Scripture. As for the Pope, he said, he is “potissimus Antichristis – most especially Antichrist” – because he “vilified, nullified, utterly defaced and debased” God’s decrees by his decrees, Christ’s commandments by his commandments, Paul’s Epistles by his decretals, and the canonical Scriptures by his canon law (pp 35,37).

By 1381 he was attacking the root of Rome’s power, the heresy of transubstantiation: “The consecrated host which we see on the altar is neither Christ nor any part of Him but the efficacious sign of Him”; and transubstantiation “cannot be shown to have any foundation in the Word of God” (p 37). John of Gaunt, a Romanist to the end, tried to dissuade him from going in this direction. Wycliffe’s focus on doctrine weakened the enthusiasm of supporters who were drawn to him more for political than religious reasons. But Wycliffe persisted, and though he lost the support of men, God preserved His servant.

When Wycliffe fell dangerously ill, his arch-enemies gathered around his

<sup>8</sup>Quoted in Fountain, *John Wycliffe*, p 26. *Clipper* was Middle English for barber or sheep-shearer. *Purse-kerver* was Middle English for a pickpocket.

sick-bed, certain at last that they would be rid of their adversary. They urged him to recant. Wycliffe rose up on his bed and said defiantly: "I shall not die but live, and again declare the evil deeds of the friars" (quoted, p 37). And so he did.

In May 1382 another council of bishops was held, at Blackfriars in London, at the Pope's behest, to condemn Wycliffe once and for all. As the meeting began, there was a most unusual earthquake, causing walls to shake and stones to fall from buildings. Wycliffe said it was God showing His displeasure against the council. The Archbishop had a different interpretation: Wycliffe's teachings had penetrated the very ground, and now the earth was belching out his poisonous teaching. This Earthquake Council, as it was called, proceeded to condemn all 26 of Wycliffe's doctrines that it examined, labelling 10 heretical and 16 erroneous. Through fear of man, more of Wycliffe's former supporters left him at this point.

Finally, bishops, doctors of divinity and other clergy were called to a meeting of the Convocation<sup>9</sup> at Oxford, which concentrated on Wycliffe's teaching against transubstantiation. Wycliffe refused to back down. "With whom, think you, are you contending? With an old man on the brink of the grave? No, with truth. Truth which is stronger than you and will overcome you (quoted, p 42)." And with that he left, and no man dared to stop him. He withdrew to Lutterworth, in the East Midlands, where he spent the rest of his days as rector, preaching, pastoring, studying and writing, until 31 December 1384, when he died a natural death, not long after being summoned to Rome to answer before the Pope.

From these years in Lutterworth came the best of Wycliffe's work. He completed what he had begun earlier in Oxford, initiating and supervising the first translation into English of the entire Bible. Part he did himself; Nicholas of Hereford and John Purvey did the rest. It was far from a perfect translation. It was made from the Latin Vulgate, itself a translation by Jerome in the fourth century, neither Wycliffe nor his men having Greek or Hebrew. It included the Apocrypha. Though in English, it was overly-literal, following the Latin word order. Purvey revised it thoroughly after Wycliffe's death, to make a much more idiomatic and understandable version. What is today called Wycliffe's Bible is that revision.

Here is an example from Matthew 7: "Therfor ech man that herith these my wordis, and doith hem, schal be maad lijk to a wise man, that hath bildid his hous on a stoon. And reyn felde doun, and flodis camen, and wyndis blewen, and russchiden in to that hous; and it felde not doun, for it was

<sup>9</sup>The Convocation was the "parliament" of the medieval Church in England. Made up of bishops and other clergy, it had governing powers within the Church.

foundun on a stoon. And euery man that herith these my wordis, and doith hem not, is lijk to a fool, that hath bildid his hous on grauel. And reyn cam doun, and floodis camen, and wyndis blewen, and thei hurliden ayen that hous; and it felde doun, and the fallyng doun therof was greet.”

Wycliffe not only had the Word of God translated, he also had it preached, by himself and others. He sent out his “poor preachers” throughout England, who, armed with handwritten portions of the newly-translated Scriptures (this was before the invention of printing) went into the villages, towns and cities of the nation, with the gospel of Christ. Wycliffe and his followers could not keep quiet about the teachings of Scripture.

Nothing was more important to Wycliffe than the Bible. Scripture as the sole final authority was his real rallying call and the power of the movement that flowed from him, together with the right of each individual to read the Bible for himself in his own language. He wrote: “The New Testament is of full authority, and open to the understanding of simple men, as to the points that be most needful to salvation”.<sup>10</sup> It has rightly been said: “What was characteristic of the man, more than anything else, was his submission to the Bible as the Word of God. . . . All his usefulness derived from his respect for the Word of God. To him the Word of God was the voice of God and the power of God. It transformed him, and through him transformed others” (p 14).

While it was generally accepted that Scripture had authority, Wycliffe was insisting on its *exclusive* authority. Others added the Church alongside Scripture, but Wycliff insisted on Scripture alone – *Sola Scriptura*. H B Workman, one of Wycliffe’s main biographers, wrote, “Wycliffe advanced to the position so characteristic of the later Reformation of distinguishing between the Bible and the teaching of the Church . . . Wycliffe’s insistence on the supreme authority of Scripture was not less than that of Luther.”<sup>11</sup>

As a result Wycliffe held many other Reformation doctrines as well. It has been said that he “had reached and stated almost all the conclusions subsequently held by the Protestant Reformers. . . . The case for Protestantism had been stated”.<sup>12</sup> It is true that he did not formulate the doctrine of justification through faith alone as articulately as the Reformation proper, but the essence of it was there. He wrote: “If a man believe in Christ, and make a point of this belief, then the promise that God hath made to come into the land of light shall be given by virtue of Christ, to all men that make this the chief matter” (quoted, p 79).

<sup>10</sup>Quoted by Workman, *John Wyclif*, vol 2, p 151.

<sup>11</sup>Workman, vol 2, pp 149,150.

<sup>12</sup>McKisack, *The Fourteenth Century*, p 311, quoted in J E Healey, *John of Gaunt and John Wyclif*, CCHA, Report, 29 (1962), p 41n.

# The Conversions at Pentecost<sup>1</sup>

## 4. The Great Change

*James Buchanan*

**3.** *The results* of this great work, as it is described in the short but significant account which is here given. Of the numbers who were converted on this memorable occasion, it is said, “They that gladly received the Word were baptized; and the same day there were added unto them about three thousand souls”. Here is a remarkable proof of the efficacy of the gospel ministry when it is accompanied with the grace of the Spirit – 3000 souls converted by one sermon, from a multitude chargeable with crucifying the Lord of glory, and in a city already doomed to righteous destruction.

There is much in this wonderful event to encourage the hope and animate the zeal of the Christian Church, in prosecuting the arduous and – as far as mere human power is concerned – impracticable work of the world’s conversion. Here we see how suddenly the most virulent opposition may be disarmed, and the most sceptical indifference broken up by the exercise of that divine power which can change the hearts of men, and convert the boldest objectors into humble disciples, the fiercest enemies into the most devoted friends of the gospel. That divine power still exists and will be put forth for the conviction of the world and the increase and edification of the Church, in answer to believing prayer. This is the sheet-anchor of our hope, the sole ground of our confident expectation, that sooner or later the whole earth shall be full of the knowledge of the Lord, and that all the kingdoms of the world shall become the kingdom of our God and of His Christ.

The conversion of 3000 souls by one sermon, on the day of Pentecost, is only an example of what may yet be accomplished by the preaching of the gospel, when a nation may be born in a day. The suddenness and magnitude of that work in circumstances so unfavourable, and on subjects so unpromising, should rebuke the incredulity with which we are too apt to regard any remarkable revival amongst ourselves. People may think that we are not entitled to expect similar results from the preaching of the gospel in modern times. It may seem that, as the age of miracles is past and we are now left to the ministry of uninspired men, it would be unreasonable, if not presumptuous, to expect such remarkable success as on the day of Pentecost. But why, is the gospel not still mighty through God? Is the Spirit of God not a perma-

<sup>1</sup>Taken with editing, from the “Illustrative Cases of Conversion” in *The Office and Work of the Holy Spirit*. Last month’s article completed the discussion of the circumstances which accompanied the conversions on the day of Pentecost, as recorded in Acts 2.

ment agent in the Christian Church? And was it not by the Word and Spirit that the 3000 were converted at Pentecost?

It is true that there was a miraculous gift of tongues, but it was the truth applied to the heart by the Spirit that effected the great and sudden change. The miracle made them wonder; the miracle prompted some to mock, saying, "These men are full of new wine"; but it was the truth that pricked their hearts and led them to enquire, "Men and brethren, what shall we do?" And it was the truth that converted them, when they "gladly received the Word"; so the real cause of their conversion was the gracious internal operation of the Spirit, whereby He opened their eyes and turned them from darkness to light and from the power of Satan unto God.

The same agency which was put forth on the day of Pentecost continues in the Christian Church; it is exerted in its enlightening, convincing and saving power in the mind and heart of every sinner who is, or ever will be, converted. If, in the primitive Church, the Spirit was pleased to exert His agency in various ways, sometimes calling individuals singly, and adding them one by one to the fellowship of the Church, as in the case of Lydia and Paul and the jailer at Philippi; and at other times awakening a multitude at once, as in the case of the 3000 on the day of Pentecost. It is not unreasonable to expect a similar diversity in how He operates in modern times. If He is pleased ordinarily to bless a stated ministry for the gradual gathering in of His sheep, He may occasionally, when to His infinite wisdom it seems suitable, bring about a more general awakening.

The sudden and simultaneous conversion of many souls, and the daily and gradual increase of the Church by successive single additions to their number, are both mentioned in the narrative. After recording the conversion of the 3000, it is said: "The Lord added unto the Church daily such as should be saved". But we must take into view, not merely the numbers who were converted, but also their subsequent life and habits. They underwent so complete a change of mind and heart that they might well be called "new creatures"; old things had passed away, and all things had become new. In the short but comprehensive narrative before us, several expressions occur which beautifully exemplify the nature and magnitude of that change, and the peaceable fruits of righteousness which invariably spring from it.

The change properly consisted in their believing "the truth as it is in Jesus", for it is said that, after Peter's sermon, "They that gladly received his word were baptized" – clearly intimating that faith in the divine testimony about Christ was the turning point in their conversion, and their qualification for being admitted as members of the Christian Church. Formerly they were unbelievers – they had rejected, condemned and crucified the Lord of glory,

because, through blind ignorance and inveterate prejudice, they refused to receive Him as the Messiah that had been promised to the fathers; they therefore concluded that, as a deceiver of the people, He was "worthy of death". But now, convinced by the Apostle's testimony and God's concurrent attestation in the miraculous gift of tongues, they believed that the same Jesus whom they had crucified was both Lord and Christ.

Instructed in the gracious message which Christ had commissioned His apostles to proclaim, the message of repentance and forgiveness of sin, they gladly received it as the gospel of their salvation, glad tidings of great joy. They thus showed their deep conviction of sin and danger, and that they had applied the gospel to themselves, as a message from God to them. By this simple faith they entered on a new spiritual state, for "whosoever believeth that Jesus is the Christ", and a Christ to him, "is born of God".

But this faith was productive of much fruit; it was not the inert speculative faith of which the Apostle James speaks: It "is dead, being alone". Nor was their gladness in receiving the Word like the evanescent excitement of those "who, when they have heard the Word, immediately receive it with gladness, and have no root in themselves, and so endure but for a time". On the contrary, the good seed of the Word, well rooted in their hearts, sprang up and produced fruit in their lives, for they "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . and continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people."

It is here specially mentioned that their religious impressions continued; they were consistent in their profession; they used all the means of grace diligently; and they advanced in their Christian course. These were marks of the genuine nature of the change that they had so suddenly experienced. All should seriously consider these things, especially those who are conscious that they have been occasionally impressed by divine truth, and may remember some times when they were deeply affected, yet there is no evidence of a permanent change, and no symptom of growing in grace.

Of the three classes of unproductive hearers the Lord mentioned, two experienced some transitory change of feeling: "He that received the seed into stony places . . . heareth the word, and anon with joy receiveth it; but having no root in himself, he dureth for a while; and when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns . . . heareth the word; but the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Occasional impressions and transitory emotions are not enough;



many have perished in their sins who were often and deeply impressed. The Lord Himself has forewarned us that he, and he only, "that endureth to the end shall be saved". This is the first feature of genuine conversion set before us here – the abiding power of religious principle in the heart.

Another feature is the public profession which they made of their faith in Christ and obedience to Him, by submitting to be baptized in His name. This profession they made in very trying circumstances; not only did their baptism amount to a confession that the Jesus whom they had crucified as a malefactor was indeed the Lord of glory, but it was a virtual acknowledgment of their guilt in condemning Him to death. And it pledged them to maintain and defend His cause in a city where there were many scoffers, at a time when they could anticipate the bitterest opposition.

In the very streets of Jerusalem where their voices had helped to raise the fearful cry, "Crucify Him! Crucify Him!" they now consent to be publicly baptized in His name. This deserves also to be seriously weighed by those who are prevented by shame or fear from acknowledging Christ as their Lord, along with His own solemn declaration, "Whosoever shall be ashamed of Me, and of My words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with His holy angels".

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## A Dying Man's Testament to His Church<sup>1</sup>

### 3. Public Scandal

*Rev A W MacColl*

The second section of Durham's *Treatise* is concerned with public offences and how to deal with them. He bases his comments on the fact that the Church officers in Pergamos and Thyatira did not deal faithfully with the Nicolaitans, as we see in Revelation 2. Christ requires ministers and elders to deal faithfully and wisely with offenders.

Durham begins by considering when a scandal should be brought into the public domain. Not all sins, of course, are to be brought before Church courts; these include many things which might be regarded as sins of infirmity: outbursts of bad temper, for example; sins in indifferent matters, such as in civil

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<sup>1</sup>This Theological Conference paper dealt with James Durham's volume, *A Dying Man's Testament to the Church of Scotland, or, A Treatise Concerning Scandal*. Last month's article gave Durham's understanding of *scandal*, or *offence* – what would cause others to stumble into sin, the opposite of edification. It then summarised Section 1 of the *Treatise*. All page references in the text of this article refer to the *Naphtali Press* edition of the book.

lawsuits; and even gross sin known to be a fact yet cannot be proved. Again, a gross scandal is not to be made public unless the offender is obstinate after reproof, as the Saviour commands (Mt 18). If the offender can satisfactorily take the reproof, then to make his offence public will rather awaken a scandal among other people than remove it.

For a scandal to be the object of Church discipline it must be gross and infectious in nature; it must be a clear matter of fact and, further, even if not public at first, it may become so if there are frequent relapses, continued obstinacy and contempt of private admonition (p 49). Only offences which contain these aggravations are the proper objects of Church censures. If, however, the scandal is public knowledge before it comes to the attention of Church officers – such as a sin committed in public, or one that is openly spoken about – then private admonition is of no use. The good of others must now take precedence so that even if the person shows evidence of being humbled, the sin must be clearly dealt with by the Church courts.

But how are we to determine a gross evil? It is, he argues, one that is against a clear law of God, as “any sober man, acquainted with the Word of God, and reflecting upon conscience, cannot but acknowledge to be sinful, obstructive to the work of grace in the place where they live, and tending to the marring of the beauty of a Church and the edification and salvation of her members if they should spread”. He instances “Sabbath breaking, swearing, and what directly contradicts a moral command; these things are obviously censurable” (p 50).

Durham draws distinctions as to how public scandals are to be dealt with by Church courts. Some sins are of such a gross nature that even although the offender should appear to be truly sorry for his deed, yet the edification of others necessitates that his sin be rebuked publicly. Others may be dealt with by admonition and, if satisfactory sorrow and amendment are observed, further proceedings may cease. The most serious offences of all deserve the highest censure of excommunication, which Durham regards as an instrument rarely used in the life of the Church and then only for the “most convincingly gross evils” (p 52). Durham bases his view of the highest censures on Matthew 18:17: “If he neglect to hear the Church, let him be unto thee as an heathen man and a publican”.

It is of some importance to note that he makes no distinction between suspension and excommunication, nor between the lesser and greater excommunication. This was in line with the *First Book of Discipline* and the *Form and Order of Excommunication and of Public Repentance* of 1563 (which was often bound with the *Book of Common Order*). It is not, however, the view taken in the *Westminster Confession of Faith* which holds a

three-fold distinction in the level of Church censures – admonition, suspension and excommunication.<sup>2</sup> George Gillespie, in his work *Aaron's Rod Blossoming*, defends the view outlined in the *Confession*.

The variety of censures leads Durham into a discussion of how public cases are to be dealt with. He contends that Church officers need great wisdom in dealing with such matters since each individual case is different. Regarding the imposition of censures, he believes that what “would scarcely humble one, may crush another, and that which might edify one, might be stumbling to another of another temper” (p 53). This is not partiality, he argues, but rather the best way to secure the end of edification. There is thus no hard and fast rule to apply to each case.

Nevertheless, he lays down some general principles to follow when determining the appropriate censure to be administered. Firstly, the ends for which Church discipline is ordained are ever to be before the minds of the office-bearers. Primarily, this means the vindication of the honour of Jesus Christ, which suffers when one of His members sins. The authority of His ordinances is to be maintained, and disobedience to them is to be chastened. Again, the good of the offender is to be remembered, that the spirit may be saved in the day of Jesus Christ. To that end, he must still be regarded as a brother in Jesus Christ during the judicial process. Furthermore, the good of the Church itself is to be kept in mind, so that sin does not spread like leaven in it. Bearing these principles in mind will tend to direct officers in the right direction.

Christ's order must always be followed: first, private admonition, then the intermediate step of two or three witnesses and finally to bring the matter before the court. If, at any of these stages, the offender gives reasonable evidence of humbling and amendment, then bringing the matter further is not unto edification. Durham holds that what gives private satisfaction before two or three is enough to satisfy a court and thus the matter need not be brought any further (p 84). Nothing should be brought into public rashly or hastily. If a private admonition might gain a brother, and he walks carefully afterwards, what further is needed? he asks.

In their actual operation, courts must eschew all respect of persons, they must administer discipline in love and sympathy, for “we see that often Church censures have weight as they are [construed] to proceed from love” (p 56). In a passage which challenges all Church officers, Durham exhorts them to “a zealous, serious, grave and authoritative manner of carriage, having weight and authority in their least looks and words, with all gravity . . . . Certainly a court of Christ's ought to look like Him . . . and to have a different stamp from other courts” (p 56).

<sup>2</sup>*Westminster Confession of Faith*, 30:4.

While Durham deprecates undue haste, at the same time he urges that discipline cases be dealt with as expeditiously as possible and that there be no long delays between the steps to be gone through. Not least, men generally weary when cases are prolonged, the offender can be irritated and is less likely to be brought to repentance, and the court itself can lose its zeal and seriousness.

What is to be accounted as satisfactory to a court to restore a person who has been under judicial process? Durham warns that not every verbal profession of amendment or acknowledgement of fault is sufficient. A person's course of life is of far more weight than their words. It is significant that Durham, in common with other seventeenth-century Presbyterian divines, insists that courts are not required to come to a persuasion that a person truly has the grace of repentance or godly sincerity. Such would be to determine whether the person was actually in a state of grace or not, and that, Durham maintains, is beyond what any man or court can discern. He argues that none are shut out of the Church because they are unregenerate but because of scandalous walking; likewise, none are to be received back because they are deemed regenerate but rather because their profession of amendment appears to be consistent with what the gospel requires.

While there may be some whom it is hard to judge, whether they are still obstinate or not, Durham suggests that, for one to be fully restored to church privileges requires "a sober, serious acknowledgement of the offence, with the expression of an unfeigned-like purpose to walk inoffensively, especially in reference to these former offences". This "moral seriousness" may be either the fruit of saving grace or only from a common operation of the Spirit. He asks how such seriousness may be discerned? By observing a man's behaviour over a period of time to see if he uses all fit means to avoid making his profession to be suspect.

How can we judge if a person remains obstinate? If a person refuses to hear admonition or appears to have contempt for a court, then they may be counted obstinate. Again, if they deny the offensiveness of what they are accused of, and refuse to endeavour to remove it – as well as denying evident facts brought to their notice – they are obstinate. Frequent relapses into the sin rebuked is further evidence of obstinacy, even if the offender acknowledges his fault.

The *Treatise* contains a chapter on how private Christians are to act if church officers are negligent in attending to their duty of exercising discipline. It concludes that unfaithfulness in church officers does not pollute the ordinances themselves and that sincere believers ought to continue in fellowship with that Church, even though discipline in particular cases is neglected. If

these believers do their duty in dealing with the scandal, by private admonition, informing the Church and shunning the obstinate offender, the guilt of not dealing with it does not rest on them; they should wait on Christ, with the implication that He will grant redress in His own time and way.

## Sin and Dominion, Grace and Liberty<sup>1</sup>

A Sermon Outline by *John Kennedy*

Romans 6:14. *For sin shall not have dominion over you.*

There are two great truths in this text; the one is distinctly implied, the other directly expressed.

***Sin has dominion over all under the law.***

Sin is sometimes represented as a master, service, law.

It is sometimes represented as a work against the law of God.

Sin's dominion impels to transgression of the law of God.

Sin is essentially enmity to God, and a reign unto death.

Sin is in opposition to the law, which requires perfect love to God.

Sin is in opposition to God's law of righteousness.

Sin in its dominion includes its reigning and condemning power.

It has this double power over all who are under the law.

"Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal 3:10).

***The liberty of those under grace.***

No one can be delivered from the law without regeneration.

They must have a living, vital union to Christ.

There may be changes that do not amount to this.

These may be changes of practice, of hope and of feeling.

Union to Christ secures change of state.

It also secures the implantation of a new principle and a new state.

They are made the righteousness of God in Christ.

This sets them free from the law as a covenant of works.

This secures an interest in the blood of the covenant of grace.

How certain it is that sin shall not have dominion over them.

Divine righteousness is between them and condemnation; grace reigns.

The grace of the Trinity dwells in true believers.

***Application.*** How fearful is bondage to sin.

How anxious we should be to be under the reign of grace.

How careful not to allow sin to reign in our mortal body.

<sup>1</sup>Preached in Dingwall, on 8 October 1882, and edited.

## Important Advice for Life<sup>1</sup>

*Samuel Shaw*

Suffer me . . . as a result of all that I have seen and suffered, to commend to you a few excellent and necessary duties. I have much difficulty in being brief here; but I have already transgressed on this point, therefore I will pass by such common themes as remembering your Creator early, of hearkening to the voice of His Word before His rod speaks, of living in continual preparation for death, of repenting and renewing repentance. I only commend two or three things, which seem to me of excellent and necessary importance.

1. Love and enjoy all things in God. Admire divine goodness in every created excellence, and taste a divine sweetness in every created comfort. How the noble soul of man is debased, straitened and confined by low and earthly loves, while many men love the creature in opposition to the Creator – most men do so in competition with Him, and almost all men in a way of separation from Him! O base and degenerate affections! Let God be all things in your eye, so that you shall not see or know or love or taste anything but Him in the world. Deliver yourselves (O immortal souls to whom I write) from all those low and straitening and starving creature-loves, but long and labour to be filled with pure, holy and spiritual delights, such as the angels of God have, such as the Son of God had when He made it His meat and drink to do the will of His Father.

2. Live purely at the pleasure of God, and maintain a universal and hearty compliance with His holy and perfect will. Believe it, you will never enjoy a firm and steady peace till you have committed all your will and ways to Him and have wrapped up all your interests and ends in Him, till your hearts are conformed to the honour of God and your wills moulded into His will. It is a difference of will and ends, and a distinction of interests, that beget all these ragings and stormings in the hearts of men against God. Mine and thine do not only divide the world among men, but divide men against God, earth against heaven. Take this for an undoubted aphorism: the grand interest of a soul is to comply with God and be one with Him. Communion of hearts and wills, and interests and ends, is that glorious fellowship which a creature has with its Creator; it is indeed the interest and honour, the duty and dignity – indeed the heaven and happiness – of the reasonable creature.

3. I beseech you, Christians, do not be content to say that you have chosen God for your chiefest good, but pursue after Him as such, without grudging and without ceasing, longing to be as much one with Him, in a participation

<sup>1</sup>Another edited extract, the concluding part of the preface to *A Welcome to the Plague*. For background, see the footnote at the start of last month's extract.

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of divine perfections, as our created natures are capable of. Maintain a holy and secret striving of soul towards this blessed object continually, as a thing moves towards its centre, as a soul ought to endeavour to accomplish its own perfections. Stand not gazing upon a heaven to come, but labour to draw down all that peace, joy, love, purity, which heaven is, into your own souls by growing up into the life of God daily. Reckon that you are never in a right temper, unless you are in David's temper, when he waited for God "more than they that watch for the morning", when his soul broke for the longing that it had unto Him at all times.

I do not say that you should prepare for death. That seems too low, both the word and the thing. Look and live beyond death and the grave; be lifting up your heads to discover the dawns of the day of your redemption; be laying hold upon immortality and eternal life.

And now accept, I pray you, these poor labours, which I make public for the glory of my God; that since, like Hezekiah, I may not go up to the house of the Lord to declare the goodness of the Lord, yet I may leave some monument of it in writing, as he did, when he had been sick and was recovered of his sickness. I will add no more but entreat all serious and devout readers to magnify the holy name of God on my behalf, adding their earnest prayers to God for me that the same fire that burned up the standing corn of my creature comforts may also happily consume the stubble of my creature delights and loves, that my God would give me "a name better than of sons and of daughters", the blessed fruits of His Spirit instead of the beloved fruits of the womb; that I may for ever live under the most powerful influences of these events in providence; and that the glory of the Lord may never depart out of the temple of my soul as it departed out of the temple made with hands.

Now, to the God of all grace and peace be all praise and glory! To Him I commit you all.

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

*The Men of Skye*, by Roderick MacCowan, published by the Scottish Reformation Society, paperback, 256 pages, £9.95.

This book begins with a brief survey of religion in Scotland leading up to 1805, when the lay preacher John Farquharson visited Skye. Among those converted was Donald Munro, who was to be much used as a catechist and preacher on the island. Another was Donald Martin, minister of Kilmuir in

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

the north of the island. Including Munro, the book contains 49 biographies of the men (that is, who were *not* ministers) of Skye; some are very brief but others are much more extensive.

However little education some of them had, they were men of genuine piety who knew their way to the throne of grace. The author stresses the sincerity of Hector MacLean's profession of religion: "By a holy life and conversation, he proved the reality of his conversion. He was ever after a man of consistent conduct." He once said in prayer: "Where Thou beginnest the good work, Thou wilt bring it forward; but where man begins it, it will rot". After Angus Munro, who lived near Portree, began to live a new life, an ungodly man commented, "No one need despair of mercy, since Angus was converted". One would hope that the ungodly man sought mercy for himself, but there is certainly no guarantee that he did.

The Word was much blessed in Skye in the first half of the nineteenth century, which was much later than in many other parts of the Highlands. Charles Calder MacIntosh was preaching in Skye and "contrasted the eager attention of the congregation and the warmth and freshness and simplicity of faith there" with those who had been hearing the pure gospel for much longer. Many of the men here were firstfruits of the gospel in Skye.

The author was a Free Presbyterian divinity student but left for the Free Church in 1906, a few years after this book was first published. In his Preface he apologises that "the work was not more competently done". One assumes that this comment flows from a regret, which he expresses, that a book of this kind was not written long before. If that had been done, no doubt much more material could have been gathered. Yet one is glad that the memory of these godly men has been preserved for future generations. The evidence of God's work presented here should encourage us to pray that He would again pour out His Spirit abundantly, not only in Skye, but throughout Scotland – and indeed do a work of grace in all parts of the world.

***Men of Sutherland***, by George Macdonald, published by William Murray, paperback, 172 pages, £4.00.

The memory of the just is blessed, and therefore anything that brings to mind the degree of godliness attained by some of the worthies of the past is to be valued. That is certainly the case with this work which has been recently re-published. Although neither as extensive nor as full as Rev Donald Munro's *Records of Grace in Sutherland*, this book contains a good number of biographical sketches of godly men, and a few godly women, from Sutherland who lived largely in the eighteenth and nineteenth centuries.

George Macdonald (1846-1930), who originally compiled and published



the work, was an elder in the Free Church of Scotland in Lairg. One of the most interesting accounts features his own father, Donald Macdonald (1805-1884), himself a worthy elder in Lairg. While we might wish for more personal or experimental matter in some of the sketches, this is no doubt due to the lack of information available on particular individuals. There is, naturally enough, some duplication of material with *Records of Grace*; nevertheless *Men of Sutherland* is a pleasure to read and makes one long for days of gospel prosperity once again, not only in Sutherland, but in every land “north, south, east and west”.

(Rev) A W MacColl

*Selected Writings of Benjamin Morgan Palmer*, edited by C N Wilborn, published by the Banner of Truth Trust, hardback, 225 pages, £9.50.

This book comes highly recommended. It contains short articles written for the *Southwestern Presbyterian* by B M Palmer (1818-1902), one of the most eminent ministers in the Southern Presbyterian Church in the United States when that body was widely respected for orthodoxy and godliness. There is a considerable variety of subject material within this work, including expositions of the Beatitudes, discussion of foreign mission work, and some helpful thoughts on aspects of Christian experience.

The first section contains fascinating accounts of personal encounters and conversations in which Palmer was involved at a pastoral level and is reminiscent of Ichabod Spencer’s *Pastor’s Sketches*. There are interesting cases of atheists and sceptics being wisely dealt with and of alcoholics being recovered by grace to a life of sobriety. It is therefore of much practical and apologetic value.

One of the profoundest insights in the book is how Palmer deals with those under the gospel who feel they have not had sufficient depth of conviction before coming to Christ and cannot accept their experience as genuine unless it involves “exceedingly pungent convictions rising even into anguish which will then suddenly yield to a brilliant and overpowering sense of forgiveness and acceptance with God”. This type of thinking, he holds, can often be a subtle working of the carnal mind to take refuge in something wrought in oneself, rather than to flee to Christ’s righteousness for acceptance and consolation. “Just because he can detect these amazing contrasts between now and then, he is exposed to the fearful hazard of making a saviour out of his own fancies, to the disparagement of Him who has bought us with His own blood.”

It must be said that Palmer’s language is somewhat involved in places but, notwithstanding, the chapters are arresting, brief and stimulating and well worthy of reading.

(Rev) A W MacColl

## **Protestant View**

### **Rome and Family Values**

One of the deadly characteristics of the kingdom of darkness is dissimulation, or speaking with a forked tongue. It seems that mixed messages are being sent from the Vatican relating to family life and moral issues, in an attempt to present a more acceptable face to the wicked and adulterous generation in which we live. Rome's endeavour to occupy the moral high ground was always deceitful but she has, until recently, sought to portray herself as a strong supporter of traditional family values.

At a Synod which met in St Peter's Square in October, an interim report was presented which used conciliatory language toward same-sex unions and other non-marital relationships. This is in line with a previous statement of Pope Francis which appeared to seek to soften Roman Catholic attitudes towards the sin of Sodom. The report was amended and redrafted and, in the end, did not meet with acceptance from two-thirds of the bishops at the Synod; but it seems likely to be a straw in the wind since a much larger Synod is due to meet next year in Rome to discuss these matters.

Some conservative figures have questioned this apparent change of tone, to such an extent that Cardinal Raymond L Burke, an American who formerly held a prominent position in the Vatican, has been removed from office without any explanation being given in public. Whatever the machinations which lie behind Rome's current forked-tongue approach to such issues, Scripture tells us that "if a house be divided against itself, that house cannot stand" (Mk 3:25). May the Lord hasten the fall of Babylon in His own time.

*AWM*

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## **Notes and Comments**

### **The Lesson of World War I**

The hundredth anniversary of the start of the First World War has been the occasion of a great outburst of interest in the subject. Articles, many of them heart-rending, are appearing on every aspect of the war, including the horror, the apparent pointlessness of the conflict, and the extraordinary contrast between the refinement of an Edwardian drawing room and the mud and barbed wire of the trenches. The present writer had a great-uncle killed during the war, on the first day of the Somme, 1 July 1916, along with nearly 20 000 other British troops. His body lay in "no man's land" for a month until it was recovered; about a third of those buried in the same

cemetery were unidentifiable after lying out for half the winter and their nameless graves state simply: “Known unto God”.

What is not said in any of the secular articles is that the war was a judgement on wicked nations; in particular on Germany for her unbelieving and blasphemous “Higher Criticism” of the Bible, which caused multitudes to stumble; and on Britain for her recent rejection of the gospel. Those going out to fight from Scotland were the heirs of the widespread blessings of the 1843 Disruption, but how rapidly all that had been cast away! Eminent ministers like M‘Cheyne and Moody Stuart were despised and forgotten, and the Westminster teaching on sin, depravity, atonement and the covenant of grace was considered antiquated error, quite unsuitable for sophisticated modern man. Soon these modern men were staggering around in the mud, killing each other in great numbers. More than a million people were injured or killed during the Battle of the Somme. The Second World War, not many years later, brought new meaning to the word “depravity”.

The judgement of the First World War was not blessed to Britain. Church attendance declined immediately after the war, and many of those who had mourned their dead outlived them by decades but ultimately went, as far as appears, to exactly the same place: “the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev 21:8). The most pressing lesson of the First World War is the one that the Saviour deduced from similar tragedies and atrocities, albeit on a smaller scale: “Except ye repent, ye shall all likewise perish” (Lk 13:3,5). Until we have learnt this, we have learnt nothing.

*DWBS*

## **Alcohol Abuse**

“Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise”; so said Solomon, as inspired by the Holy Spirit (Prov 20:1). While the Word of God does not prohibit drinking wine – indeed the Saviour countenanced it by changing water into wine at Cana of Galilee – it does condemn excessive drinking, which leads to drunkenness. Recent figures show the alarming depths this sin has reached among young people in Scotland, which can no doubt be traced back to a lack of gospel influence.

These statistics, highlighted by Liberal Democrat health spokesman Jim Hume, show that nearly 5000 youngsters under 18 were admitted to hospital as a result of alcohol abuse over the past three years; 200 were under 10. Richard Burkitt, of the addiction charity, For The Right Reasons, states that these youths are increasingly being influenced by older people drinking

heavily at home in their presence. The charity's solution is to educate young people in primary school, "giving hard-hitting facts about what it is like if you become addicted to alcohol", and perhaps having recovering alcoholics as visiting speakers. Mr Burkitt goes on to say, "The world out there does need help . . . . Shops need to tell a person they are too young and we need to be much more careful about people buying for an under-age person."

Mr Hume calls on the Scottish Government to "work with young people to develop the most effective response to these troubling figures". The Government, shocked by this information, states, "We are currently taking forward substance-misuse-education work in schools . . . . By educating children . . . we aim to prevent them making unhealthy choices". Other possible measures include a minimum price for alcohol – which at the moment is blocked by a legal challenge from the Scotch Whisky Association. While these measures may indicate good intentions, and remind us of the harm caused by other addictive substances, they do not get to the root of the matter. Sin is not mentioned. The idea that, if you educate people, they will then make right choices presupposes that human nature is good, but the Bible and experience shows that we have sinful natures. Education on its own may even exacerbate the problem by unwittingly encouraging experimentation with alcohol and other substances. We desperately need new hearts.

Although some liberal politicians want to decriminalise "hard" and "soft" drugs, they are thankfully still illegal. Because alcohol is available so readily, and can be bought at almost every supermarket, the impression is given that it is less harmful, but a report in the medical journal, *The Lancet*, a few years ago, came up with startling conclusions.

According to the study's author, Professor David Nutt, alcohol is more harmful to society as a whole than heroin or cocaine. That is not to say that these drugs are not harmful; they certainly are very harmful, and it is worth noting that he ranked tobacco and cocaine as being equally harmful. His point was, however, that "overall, alcohol is the most harmful drug because it's so widely used. Cocaine is more addictive . . . but because alcohol is so widely used, there are hundreds of thousands of people who crave alcohol every day, and those people will go to extraordinary lengths to get it."

He stated that 37% of the population in England drink more than the recommended number of units of alcohol per week and added that 207 800 people were admitted to NHS hospitals in 2006/07 for alcohol-related reasons, as against 93 500 in 1995/96. However these figures, high as they are, pale into relative insignificance when the figures for accident and emergency visits are included: the figure for 2012/13, released by Alcohol Concern in October 2014 was a staggering 9.9 million (no doubt including multiple visits by

some individuals). The cost to the UK economy of drink-related incidents, including crime and hospital admissions, is estimated at £21 billion per year. These figures are causing the Westminster Government to acknowledge that we are facing a problem of epidemic proportions. Of course the spiritual cost is incalculable.

Measures such as reducing drink-driving limits and toughening up regulations on the sale of alcohol are just tinkering at the margins. Our only sure hope for a reduction in these statistics is that God would return in mercy and pour out His Holy Spirit upon us as individuals and as communities. We need to hear in our souls what the Apostle said to the Ephesians. “Be not drunk with wine, wherein is excess; but be filled with the Spirit” (Eph 5:18). *KHM*

### **Answering Fundamental Questions**

After its journey of 4 million miles to a comet in 10 years, the robot probe Philae is now stable and sending pictures to earth. It is a tremendous demonstration of the power of modern technology, but it cost about £1.1 billion. The main reason for this expensive mission was “to find answers to very fundamental questions about the history of our own planet, how it evolved”. According to the BBC, “one theory holds that comets were responsible for delivering water to the planets. Another idea is that they could have ‘seeded’ the earth with the chemistry needed to help kick-start biology”.

It is difficult to take such theories seriously. But there is no need to do so. Let us listen to the Bible and its account of creation. God saw what happened then. No one else did. We are perfectly safe in believing what He says.

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## **Church Information**

### **Induction in Grafton**

On Friday, 31 October 2014, the Australia and New Zealand Presbytery met in Grafton Free Presbyterian Church of Scotland, for the induction of Rev George G Hutton to the pastoral charge of that congregation. Some friends from other congregations within the Presbytery had travelled to be present for this happy event in the Clarence River Valley, an area long associated with emigrant-Scots settlement.

Mr and Mrs Hutton had travelled from Scotland the previous week and arrived in time to be somewhat refreshed following the lengthy journey they had undertaken. The day of the induction was hot and humid; the Australian summer seemed to be already upon us.

On this solemn occasion, the Moderator, Rev J D Smith, Auckland,

preached from 1 Corinthians 1:21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe". The main points were: the duty of preaching; the fact that preaching is so often a despised message, and nonetheless it is a divine appointment. Mr Smith stressed the words, "*it pleased God* by the foolishness of preaching to save them that believed". God is sovereign and this is His appointed means, which therefore ought not to be despised.

In due course, Mr Hutton answered the usual questions put on such an occasion and signed the Formula. Thereafter, the Moderator engaged in solemn prayer and then received and admitted Mr Hutton to the pastoral charge of the Brushgrove/Grafton congregation. The Moderator and members of Presbytery gave the newly-inducted minister the right hand of fellowship. Thereafter, Rev E A Rayner addressed Mr Hutton, and Rev G B Macdonald the congregation. Several messages of goodwill were read from brethren overseas. Following hearty singing from Psalm 147:1-5 and the benediction, the newly-inducted minister met the congregation at the door.

The Lord's goodness in this provision was noted, in that the induction took place exactly two years since Mr Rayner's retirement took effect and all were glad that Mr Rayner could be present as a member of Presbytery to see the vacancy filled. Following the induction, a welcome supper, which the ladies of the congregation had prepared, was held in a local church hall.

We wish Mr and Mrs Hutton the Lord's blessing as they settle into life in Grafton, and look to the Lord who commands the blessing to grant it in this corner of His vineyard. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor 1:18).

(Rev) G B Macdonald, Clerk of Presbytery

### **Scripture and Catechism Exercises**

At its recent meeting, the Welfare of Youth Committee expressed concern at the decline in numbers of children and young people in the Church in the UK doing the Scripture and Catechism Exercises. We realise that part of the problem, particularly in rural areas, is the decline in numbers of young families and children, in ageing congregations. However, we request parents to encourage their children to do the exercises, which we hope may prove to be a blessing to their souls. We also wish that Kirk Sessions would do all within their power to encourage parents and children to be involved in these exercises.

(Rev) Donald Macdonald, Convener

### **College and Library Fund**

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

W Campbell, General Treasurer

# The Free Presbyterian Magazine

2014

Volume 119

Editor:  
Rev Kenneth D Macleod

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

**Free Presbyterian Church of Scotland**





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# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

**Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

**Bracadale: Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.

**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; Thursday 7.30 pm. Manse tel: 01847 831758. **Thurso:** Sabbath 5 pm; **Wick:** Church; **Strathly:** Church; no F P Church services.

**Harris (North): Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@btopenworld.com.

**Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (as intimated). Prayer meetings in **Leverburgh**, **Sheilebost** and **Strond** 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. Contact Mr A MacRae; tel: 01463 790521.

**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:** Church. No F P services at present. 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 Rev D Campbell; tel: 0131 312 8227.

**Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Rev I D MacDonald, F P Manse, Achachork, Portree, IV51 9HT; tel: 01478 612110.

**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; Monday 11.00 pm. Contact Rev K M Watkins; tel: 01282 850296.

### 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. Rev G G Hutton BA, 174 Fitzroy Street, Grafton, NSW 2460; tel: (02) 6643 5692.

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765; tel: (02) 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

### New Zealand

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

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

**Tauranga**: Girl Guide Hall, 17th Avenue, Sabbath 11 am, 7 pm; Thursday 7 pm. Contact: Mr Dick Vermeulen; tel: 075443677.

**Wellington (Carterton)**: Senior Citizens' Hall, 150 High Street North. 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; Beacon International College, 70 Martaban Road, Singapore 328667 (entrance is opposite 37/39 Mandalay Road); Wednesday: 7.45 pm, Lion Building B, #02-11, 12 Arumugam Road, Singapore 409958. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822; tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

### Ukraine

**Odessa**: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levyskiy; tel:00 38 048 785 19 24; e-mail: dlevyskiy@gmail.com.

### Zimbabwe

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

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

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

**New Canaan**: Church.

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

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