

# 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:** 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.

# The Free Presbyterian Magazine

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Number 1

## New Year Thoughts

Again we reach the time when one year passes away and another begins. At a new year – at another major milestone in our lives – we do well to look back on the year we leave behind; we also do well to look ahead to the one that now begins.

**Looking back.** As they consider the year now past, whatever it brought of joy or sorrow, the unconverted have great reason to thank God, for He has spared them on mercy's ground. He did not send them away to the lost eternity which their sins deserved. This is God's long-suffering: His kindness in holding back punishment, giving them an opportunity to obtain the salvation they so desperately need. They are still in this life, where they may obtain mercy – through Jesus Christ, who died to bear the punishment which sinners deserve. And the awful nature of that punishment, leading Christ to cry, "My God, My God, why hast Thou forsaken Me?" (Mt 27:46), shows us the fearful nature of sin against a holy God.

As we look back, we should note our duty to thank God sincerely for all the blessings we have received in His providence: for clothing and shelter, food and drink – in many cases, far beyond what is necessary to keep body and soul together. We should be very conscious that God has been good to us and seek to thank Him accordingly. In His goodness, the food He has provided not only nourishes our bodies, but also has a pleasant taste. In spite of the Fall into sin, and its consequences, such as "thorns and thistles" growing where otherwise useful plants would flourish, God still, in His kindness, provides us with food that tastes nice – something that should make us even more ready to thank God for His goodness when we say grace after our meals. We should also give thanks for friendship and family, since it is possible for us to experience such relationships even in a world where sin tends to drive people apart.

But God's children should thank Him especially for the blessings of salvation. They should thank Him for His eternal love, choosing them to everlasting life in spite of their unworthiness. They should also give thanks for the grace of the Lord Jesus Christ, who humbled Himself by coming into the

world to do all that was necessary for the salvation of sinners. So Paul recognised Him as the Father's gift to a guilty world, "His unspeakable gift", a gift that is indescribable. The wonders of the Person and work of Christ are altogether beyond description, whether we consider Him in His state of humiliation on earth or in His present state of exaltation, continuing His work as Prophet, Priest and King. And believers ought to be thankful for the work of the Holy Spirit, who put life into their souls, planted the seeds of every grace in their hearts and has kept them spiritually alive till now.

And as we look back, let us ask ourselves how we have used the past year. Have we followed the Saviour's direction to seek first, as altogether more important than anything else, God's kingdom and His righteousness? (Mt 6:33). Commenting on this verse, David Dickson emphasises "that to be partaker of the kingdom of God's grace here, and of His glory in heaven, is worthy of our chiefest affections, and most intent endeavours". Again: "We cannot be sure to be subjects of God's gracious kingdom here, nor of His glorious kingdom in heaven hereafter, except we also study to be sure of the righteousness of God which is by faith in Jesus Christ, and of holiness and uprightness of life flowing therefrom".

Clearly, careless sinners are not in any sense seeking Christ; yet as they look back, they may recall times when their hearts were impressed by God's Word. Let them consider seriously Robert Murray M'Cheyne's words of warning: "Christ gives last knocks. When your heart becomes hard and careless, then fear lest Christ may have given a last knock."<sup>1</sup> Yes, but let no one despair; seek Christ now, as He is set before you in the gospel, "without money and without price". Seek Him; seek Him earnestly; seek Him as more important than anything else; seek Him without delay.

**Looking ahead.** There are many reasons why we should look forward; there are many plans we should be making for the future. But all these plans should be consistent with the Saviour's directions in Matthew 6:33. We must look beyond what is seen and temporal, to what is unseen and eternal. We must bear in mind the solemn fact of death sometime in the future; yet we dare not think of death as far away. The Saviour's words should impress us powerfully: "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Mt 24:44).

How appropriate if we can look into the future trusting in God and His goodness! The Psalmist sang to the praise of God: "Thou art good, and doest good". And gratitude for God's goodness led him to add the petition, "Teach me Thy statutes" (Ps 119:68). So, if we have any sense of God's goodness to us in the past, and if we have faith to believe that God's goodness is un-

<sup>1</sup>A A Bonar, *Memoir and Remains of R M M'Cheyne*, Banner of Truth reprint, 1966, p 137.

changing, we should pray in these terms also. To learn by heart the words of the Ten Commandments, for instance, should be relatively straightforward. But no doubt the Psalmist had in mind such teaching as would involve writing God's law on his heart.

This petition corresponds to another: "Make me to go in the path of Thy commandments" (Ps 119:35). To go in the paths of God's commandments implies a new heart; and the Psalmist, who already had a new heart, was asking for grace to receive the spirit of God's law and to apply its principles to every set of circumstances in which he might find himself. And the fact that God is good – that He is willing to do good to His creatures – should encourage us to pray for His blessing in the year that lies ahead. Especially we should pray that God would make us willing to seek first a place in His kingdom, and to receive His righteousness.

At this time of year we would do well to imitate the desires of godly James Calder (1712-1775), minister of Croy, east of Inverness. On the first day of 1765, during a time of revival, he wrote in his diary: "May many, very many, souls of every rank and sex and age be gathered in this year to Christ in the gospel net! For, alas, there are many, very many, as yet in the gall of bitterness and bond of iniquity. Lord, send prosperity, for Jesus' sake."

Calder closed the year "with the warmest sentiments of gratitude and praise to my God, and my father's God, and my children's God, for the many instances of His undeserved goodness vouchsafed me and my flock and family during this period. Blessed be His glorious name, this year has exceeded the last, happy as it was, in the number of converts. . . . O Lord, grant, for Jesus' sake, that the new year which is now beginning may exceed this and all former years in the same happy respect!" And the following day he again expressed desires for God's blessing, not only for "this poor corner of the Church", but everywhere. "May [this year] prove a year of conversion and salvation to sinners, a year of confirmation and salvation to saints . . . to the glory of free grace and redeeming love!"<sup>2</sup>

Yet, godly man that he was, he could not write in this way without acknowledging his own sinful imperfections. He thus expressed himself before God: "Meanwhile I have the greatest reason to lie low in the dust on account of my numberless failings and shortcomings in duty . . . . Father, forgive, for Jesus sake."

This is not an age of revival, as Calder's was. But, as 2015 begins, may God's children everywhere plead humbly, with confession of sin, for many conversions throughout the year, and through years to come – not only in their own "poor corner", but in all parts of the world! God is able to do so.

<sup>2</sup>*Diary of James Calder*, reprinted in *The Banner of Truth* magazine, issue 130, pp 30,37,38.

# Redeemed from the Curse<sup>1</sup>

A Sermon by Alexander Stewart

Galatians 3:13. *Christ hath redeemed us from the curse of the law, being made a curse for us.*

We have noticed the legal value of the sufferings of the Lord Jesus Christ as a satisfaction to divine justice for the sins of all His elect people. And we have seen that the suffering of the Surety, or Substitute, as satisfying justice, was in exact conformity to the principle by which all men are virtually reckoned to be created in Adam. All men, by the terms of the covenant [of works], stood in Adam; and all men fell in him. Therefore the admission of a Substitute in the room of the sinner, though an act of unspeakable grace, is not a relaxation of justice, but is in true harmony with the principle by which all men are accounted to be one in Adam.

How fitting the name given to the Surety – the second Adam. So truly does He stand, as did the first Adam, as the Head and Representative of all His people. It must be evident that this arrangement is founded in justice, seeing it is the appointment of the God of justice. If no connection existed between the Redeemer and His saved people, or if they were united but by a slight tie, it would clearly be an act of injustice that He should suffer, or that His suffering should be accounted any satisfaction for their sin. But as the union between them is what it is, the rectitude of the arrangement is apparent.

The holy Jesus and His redeemed people are one, by the sovereign act of God – by His gracious purpose from eternity. “I have laid help upon one that is mighty; I have exalted one chosen out of the people.” “He . . . spared not His own Son, but delivered Him up for us all.” By His sovereign purpose from eternity, God chose whom He would and gave them to Christ to be redeemed by Him and to be united to Him for ever. And this purpose of God was fixed by the Son’s accepting the strange gift, the gift of a multitude of lost souls – souls dead under the wrath and curse of God – and becoming so thoroughly one with these lost souls that, in their room and stead, He undertook to bear the curse and to satisfy the justice of God on their behalf.

The blessed Saviour and His people are also united in a bond of everlasting

<sup>1</sup>Taken, with editing, from *The Mosaic Sacrifices*, a book produced from notes of Stewart’s sermons on this subject; these notes were made by a hearer. There is an overlap with the larger work, *The Tree of Promise*, which covers a wider range of topics and was produced from the notes prepared by Stewart with a view to preaching. This is the fourth in a series of sermons on the sin offering. The latter volume is available from Free Presbyterian Publications for £16.95. Stewart (1794-1847) was minister in Cromarty.

love. “Christ loved the Church, and gave Himself for it” – that is, for His mystical body, all who savingly believe in Him. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” This bond of love is of everlasting duration, without beginning, without ending, immeasurable, a love whose height cannot be scanned and whose depth cannot be fathomed.

When the time was come, Christ and His people were further united by the tie of nature. That He most truly has taken our nature, we see in the chapter read, Hebrews 2, where it is said: “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil”; and again, “For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren”. And in another place the Apostle says, “We are members of His body, of His flesh, and of His bones”.

Instead then of its being an objectionable procedure that the one should stand as the representative of the many, it is a strict, exact adherence to the principle by which, in God’s moral government, He was pleased to constitute Adam the head and representative of the whole human race. Jesus, the blessed Surety, being God as well as man, makes the satisfaction which He has rendered an adequate satisfaction to Divine justice. It is not the worth of the souls He redeems which gives value to the satisfaction; it is the intrinsic worth of the Sufferer which renders the satisfaction superabundantly satisfactory. Three things are to be carefully noticed:

1. It is the free, sovereign appointment of God that a guiltless Substitute should stand in the room of the guilty sinner.

2. Because Christ and His redeemed people are so truly one, the way of salvation is a way of strict justice and of conformity to the principles of God’s dealings with man.

3. The price paid for the redemption of sinners was so intrinsically valuable as to render superabundant satisfaction to the justice of God.

We are now treading on holy ground, and it becomes us to approach the subject with reverence, to put our shoes off our feet when we come to consider this great mystery – the way by which Jesus, the Son of God, became a curse in the room and stead of guilty man. We read that “when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law”. Those He came thus to redeem are under the law, but not as men and angels are under the law as a rule of life. The law is the expression of the will of the supreme moral Ruler of the universe. Men and angels are equally bound to reverence and

obey this law, but those whom Christ came to redeem were under the law as a covenant of life, and under the curse of a broken law.

In the text, the Apostle says, “Christ hath redeemed us from the curse of the law” – the curse incurred by the transgression of the law. All descended from Adam are under this curse – under the wrath and curse of God, which is due for the transgression of His holy law. By His miraculous conception, the Divine Saviour escaped the inheritance of the curse; though He was truly man, He did not partake of the pollution of man’s nature. It was not by inheritance that He was under the law; it was His own voluntary, sovereign will to come under the law. Adam himself was not *in this sense* created under the law. It was after his creation in the garden of Eden that Adam became bound by the law as a covenant; so truly was the second Adam like the first in every respect.

Adam, though bound by the law as a covenant of life, failed in its requirements, and consequently brought on himself, and entailed on all mankind, the curse of the broken law. It was from this curse that Christ came to redeem man, by voluntarily coming under the law, that in their room and stead He might keep the whole law, satisfying its utmost demands, and so obtain eternal life for Himself and all His people.

What may be called a *legal term* often occurs in the Bible: for example, the words, “He shall bear his iniquity”, as they are applied in many passages to a soul guilty of sin. This means that the soul thus guilty, whatever the nature of the transgression, should lie under the guilt of sin and sooner or later suffer the punishment due for sin.

These words are pointedly applied to Christ in Isaiah 53, where, it is said at verse 11, “By His knowledge shall My righteous servant justify many, for He shall bear their iniquities”. And in verse 12, “He bare the sin of many”. And why, it may be asked, should He bear the sin of many? This is answered at verse 6. It is because “all we like sheep have gone astray”, because “we have turned every one to his own way”, that “the Lord hath laid on Him the iniquity of us all”. Thus, because of our transgression, God causes to meet on the head of the Divine Surety the iniquities of all His people. He bears their iniquity. Throughout His life on earth, there was, as it were, a gloom on the mind of the Holy Jesus. He was a Man of sorrows, and acquainted with grief. Let us look at His position on earth. He was doomed to die from the hour He first drew breath on earth until He voluntarily resigned His life on the cross. He bore the burden of guilt, and was under a sentence of death throughout His life on earth.

Moses points out the spirit suitable for those in such circumstances – condemned to die, charged by God with guilt. That spirit includes a humbled



heart, acceptance of the punishment of their iniquity, owning the righteous judgement of God. If this is the spirit impressed by the Word of God on any ordinary man in such a position, must it not then surely have been the spirit of this unique Divine Man also, so that He should own the justice of the sentence and accept of the punishment inflicted? Should anyone wonder that, under this burden of guilt, the blessed Saviour was a Man of sorrows and acquainted with grief?

It was as a man that Jesus suffered; by His sufferings His manhood is distinctly brought into view. His human nature was especially displayed on earth; but, though His humanity was prominent, His true Deity was not concealed. His spotless purity was manifest, but freedom from sin does not constitute Deity. Angels and glorified spirits are free from sin, but they are not therefore equal with God. The purity of Christ was more than the purity of angels or of men; it was divine excellence. And this excellence was displayed on earth, His enemies themselves being judges; they owned that never man spake like this man.

The majestic dignity of His acts testified to the Deity of Christ. Who but God might say to the raging sea, "Peace, be still," or to someone dead, "Lazarus, come forth," or to one diseased of leprosy, "I will, be thou clean"? Who but God might act with this supreme authority? His miracles implied His Deity, but Jesus, meek and lowly and full of humility as He ever was, never disavowed that He was God. The answer He gave to John's disciples, when they were sent to Him, implied that He was God; for the works He did were the works which only God could do. John instantly disavowed that he was the Messiah and bore witness that there came one after him who was mightier than he. Jesus asserted His authority; He even said to the Jews that, if He should deny it, He should be a liar like themselves.

While Christ was on earth, though He never disavowed His Deity, it was veiled. It was kept close, while His manhood was shown forth. So truly was He in the likeness of man that it is apparent that He was subject to man's lowest sinless infirmities.

Another circumstance to be noticed is that Jesus acted by inspiration of the Holy Ghost. In proof of this we may turn to Acts 10:38, where it is said, "God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good . . .". Also Luke 4:1 says, "Jesus, being full of the Holy Ghost, returned from Jordan, and was led of the Spirit into the wilderness"; and verse 18 reads, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor . . .". Thus we clearly see that Jesus was anointed by the Spirit, or acted by inspiration of the Holy Ghost; and we must beware of thinking that He thus acted in a way in-

consistent with His true Deity. It was not inconsistent with His Deity to act by inspiration of the Spirit.

God created all things by the Son, but the Son acted by the agency of the Spirit. So truly is the blessed Jesus assimilated to His servants that, like them, He acted by inspiration of the Spirit of God. Like Enoch, He walked with God, but how much more closely than any Enoch could. Like Noah, He bore testimony to the truth of God amidst the scoffing and mocking of an apostate world. Like Abraham, His faith was triumphant and His obedience unswerving in the midst of unparalleled trial. Like Jacob, He was a wrestler, and as a Prince He had power with God and prevailed. Like Joseph, He was hated and despised of His brethren, and how noble was the love and forgiveness He extended to these brethren! Like Job, He was patient; when reviled He reviled not again. Like David, He was a persecuted saint, but also a royal and triumphant conqueror. Like Elijah, He was a burning reformer – He was clad with zeal as a cloak. It is written: “The zeal of Thine house hath eaten Me up”.

These saints who have been named all acted by inspiration of the Spirit, and so closely was Jesus assimilated to His servants that He acted by the same Spirit. The difference was: the Spirit was given by measure unto them; the Spirit was given to Jesus without measure. Instead of it being inconsistent with true Deity to act by inspiration of the Spirit, it is Deity only which is capable of receiving this fulness of the Holy Ghost – the Spirit without measure.

How immeasurably Jesus excelled these saints in those graces for which they were so distinguished! Pre-eminent as their excellence was, Jesus far surpassed that excellence. Yet how like His servants He was – David especially. Like him, He suffered, being tempted. So closely does even the experience of this Divine Man resemble David’s that the very language which describes the experience of the one prophetically anticipates that of the other.

But how marvellous that the Holy Son of God should be a scholar in the school of experience, and that His experience should be that of a servant! In Philippians 2:6 it is said: “Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross”. Thus the holy Son of God, in human nature, learned the duties of a servant, being faithful and obedient. We see this further in Hebrews 5: “Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation to all them that obey Him”.

We may notice the suffering of the blessed Lord Jesus Christ during His life on earth, during His public ministry, but how impossible is it for us to conceive His sufferings unless we could see sin as it appeared in His Holy eyes. How, it may be asked, would parliamentary orators appear if we saw them with Christ's holy eyes? Those who, in their projected plans of improvement, employ their talents and eloquence ostensibly to ameliorate the condition of the poor; but yet, in the eyes of Him who seeth not as man seeth – who can discern the end from the beginning – they may appear but as one party of souls under the curse holding out better facilities to another, to rush on to perdition.

Many plausible pretexts in the name of benevolence are urged as excuses for the desecration of God's holy day. There are but two alternatives – either believe the Bible to be the Word of God or deny it. Let the pretended philanthropist deny the truth of the Bible and they may frame what laws they please for the Sabbath. But believing the Bible to be the revelation of God's will to man, those pretexts for the profanation of the day which He commands to be kept holy can have no weight.

How would the holy soul of Jesus suffer on seeing men bent on destruction? How would He look on the works of art, to the accomplishment of which concentrated energy and talent have been employed? Or what would He see in the toil-worn labourer – truly under the curse – earning his bread not only by the sweat of his face, but exhausting his very life-springs in labouring for the meat which perishes. How would the compassionate Jesus look on someone, thus toil-worn for the things of time, while not bestowing a thought on the things of eternity? What suffering would His holy soul endure thus to witness souls under the curse!

If He were in this congregation, what would He see? Maybe, on looking around, His all-seeing eye might discern, in many apparently attentive and interested hearers, only souls under the curse. Or if His eye should rest with complacency on an individual, it would be on seeing a soul redeemed from the curse. A person remarkable for his gravity was asked flippantly why he was so grave. He replied to the questioner, "It is seeing such as you that makes me grave". The cause of sadness in the mind of the Man of Sorrows was the sight of lost souls – His spotless purity coming in contact with all the filthiness of sin – for He did not live the life of a hermit but associated with sinners. And what suffering to His compassionate nature it was to live among dead souls – to live in a charnel-house! His holy soul was vexed with the filthy conversation of the wicked.

We know that Lot was a righteous man and was vexed by the abominations he witnessed. We know this because Peter tells us so; otherwise it might

have been a matter of doubt, but no doubt can exist as to the holiness of this Divine Man, who dwelling among sinners, in seeing and hearing, most truly vexed His righteous soul from day to day with their unlawful deeds. But all similitudes come unspeakably short; all language fails to express the unutterable loathing of His holy soul in witnessing sin.

What suffering the holy Saviour endured in His teaching and preaching among men! By parables He endeavoured to present the truth and elude the wiles of Satan in shutting the heart against its reception. By miracles He recommended the truth He taught, yet He had to say, “Who hath believed our report?” and, “All day long have I stretched out My hands unto a disobedient and gainsaying people”.

Among men’s sons, those He came to save, His soul was as if He were among fierce lions. And if at any time He condescended to visit them – to join in their social meetings – how infinitely preferable would retired communion with His Father have been to His holy nature! But if He thus at any time condescended to attend their feasts, what testimony does He bear to the treatment He received? “With hypocritical mockers at feasts they gnashed on Me with their teeth.” How universal is human depravity! When He looked to see if there were any that did understand – that did seek God – they were all together become filthy; there was none that did good; no, not one. And how deep-rooted is sin! It is in the heart that Satan has his stronghold. What a work then was before the blessed Saviour to accomplish! What mountains there were to remove before the work of redemption could be completed and the curse taken away!

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

### 4. Doctrinal Error

*Rev A W MacColl*

**W**e proceed now to consider the third part of the treatise, which deals with doctrinal error. Error, Durham asserts, is not less heinous than gross scandal in a person’s practice, and its consequences are equally calculated to stumble God’s people. Scripture maintains an awful testimony against false doctrine and threatens fearful vengeance on those who promote

<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 summarised Section 2 of the *Treatise*, which discusses public sins and how to deal with them. All page references in the text of this article refer to the *Naphtali Press* edition of the book.

it. It is not only a lie in itself but it is to charge a lie upon the God of truth Himself. Indeed, it is rebellion against God, and to teach it is to encourage such rebellion.

Error destroys the Church's purity and peace and ruins the souls of men. It is of such a pernicious nature that even unconverted heathen are less intractable than those professing false doctrine within the Church, as the false teachers in Corinth and Galatia abundantly evidence. "It is no easy thing to recover a people misled into error" (p 131). Durham notices that error has a tendency to get worse and worse. Notorious heretics contract a judicial blindness which leads them further and further on in error, as the examples of Socinus and Servetus prove. Heresy, Durham states, is not a sin of passion or infirmity proceeding from some fit of temptation. It is a deliberate sin. He also remarks that the more promising a Church is, the more the evil one tempts to error. When the gospel flourishes, erroneous teaching seems to flourish alongside it.

It is needful to make distinctions in prosecuting false doctrine, for not every error is alike in extent and tendency. Teachers of false doctrine, he argues, must be dealt with more severely than those who have been led astray by such false teachers. While some errors strike at the fundamentals of Christian truth and godliness, others may be sincerely held by true believers in Christ. But even these can only be tolerated if the erring person does not promote his views. A Congregationalist or Episcopalian may be forbore in a Presbyterian Church, but if he starts to divide the Church by venting his opinions then he must be put to silence (p 170).

Durham exhorts every minister to examine himself when any error breaks out in the Church, since error breaking out in a congregation may well be the Lord's displeasure at his own ministry. Once more, a long list follows of practical duties ministers should take notice of in such circumstances, including the need to be thorough in his preaching of "the whole body of divinity and grounds of Christian religion". They should endeavour to cure the plague as wise spiritual physicians and be affectionate and beyond reproach in all dealings with their people, so that they do not give the least ground for alienating them from their ministry (pp 177-81).

Durham's application of this subject to the civil magistrate is one of the most useful parts of the whole treatise. He holds, as a matter of course, to the duty of magistrates to use their civil power for the good of the Church (p 198). His arguments against toleration of heresy are powerful and pithy. Soul-destroying errors, such as Popery, he argues, ought to be suppressed by the civil powers. If Christ will condemn Christian ministers at the last day for not purging out heresy, how will Christian magistrates be exempted?

Indeed, the Bible commends those rulers in Israel who were most zealous in this respect, and is God any less zealous and are souls any less precious under the New Testament than under the Old? Furthermore, an absolute toleration of error puts Satan's kingdom on an equal footing with the kingdom of Christ, and such a policy has ever been destructive to the Church's prosperity. Certainly, these statements must be qualified by the fact that not every error is to be prosecuted by the magistrate but only those of the most serious and offensive kind.

Magistrates, he suggests, are not so much to force people in religion as to preserve them from dishonouring God by corrupt religion: "It is no just liberty to have liberty to hurt others" (pp 208-9). This would preserve the rights of conscience and private judgement and yet preserve the purity of the Church at the same time. They may use their influence to bring resolution to controversies in the Church, and Durham approvingly notes the conciliatory actions of the Emperor Constantine at the Council of Nice in this connection.

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

### 5. Further Features of Those Who Believed

*James Buchanan*

Another feature of their character was their steady desire for instruction and their regular attendance on ordinances. Some young converts, especially if their conversion was sudden and accompanied with remarkable manifestations of divine power, have presumptuously neglected the ordinary means of grace and shown a disrelish for the common exercises of Christian worship. Whether this proceeds from undue excitement or from spiritual pride, it is injurious to their peace and the comfort of their fellow disciples.

How different the spirit and conduct of the early converts, who were blessed by the preaching of inspired apostles, in circumstances when God interposed miraculously! They felt they needed further instruction and the common ordinances of the Church. "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" – uniting with all who professed the same faith, in the usual exercises by which the glory of God was promoted and the edification of the Church advanced. They continued in the Apostles' doctrine – listening to their in-

<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 began to examine the results of the great saving work on the day of Pentecost, as recorded in Acts 2. The final point in that section was their public profession of faith. This article concludes the series.

structions, and adhering to the faith as they taught it. They continued in the Apostles' fellowship – not separating themselves, but preserving the unity of the Spirit in the bond of peace. They continued in breaking of bread – uniting with their fellow disciples in the Lord's Supper, and in prayer and praise, both alone and together.

Another feature of their case is the spirit of brotherly love which prevailed in the Church at Jerusalem. Faith works by love – love being the sum of God's law and the substance of all acceptable obedience. And the operation of faith is most beautifully exemplified in the case before us, in producing a spirit of love. It is said: "All that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need". There was no law to this effect; it was the spontaneous fruit of their love to Christ and to each other, probably prompted by the consideration that many among them were strangers at Jerusalem, and needed the accommodation and supplies which the wealthier brethren could afford.

The Apostles never sought to do away with the right of property, or to promote the duty to have all things in common, as has sometimes been supposed. This is clear from its being expressly said that they *sold* their goods, thereby conveying to others the right which they had previously possessed. That they were not constrained by any rule to part with them, even for this purpose, appears from the case of Ananias and Sapphira, to whom Peter said, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, Was it not in thine own power?" He was intimating that there was no such community of goods among them as is now contended for. This only shows more clearly the fervour of that disinterested love which prompted them, of their own accord, to sacrifice their wealth for the support and comfort of their poorer brethren.

It shows us a beautiful example of self-denying charity, which it would be well for us to imitate, so that, now as then, the world might be constrained to say, "Behold these Christians, how they love one another!" But why was there so much love in the infant Church at Jerusalem? The Lord explains the reason when speaking of the woman that was a sinner, who stood at His feet behind Him weeping and began to wash His feet with tears and to wipe them with the hair of her head, who kissed His feet and anointed them with ointment. He said, "Her sins, which were many, are forgiven her, for she loved much; but to whom little is forgiven, the same loveth little". The 3000 who were converted on the day of Pentecost were stained with the blood of Jesus, and by that blood washed from their sins; they were forgiven much. According

to the Lord's principle, they loved much. There is no such instance of human love recorded in the Bible as that of the Church at Jerusalem.

Another feature was the consistency of their conduct and the beauty of their example. It produced a deep impression on the public mind, and was very favourable to the cause of the gospel. "And they, 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. And the Lord added to the Church daily such as should be saved." Their mutual concord and fellowship are specially noticed as promoting the success of the gospel.

Would to God that we enjoyed the same concord and were imbued with the same spirit, and that all the sincere disciples of Christ could live together in unity; then we might hope that our faith and love would produce a favourable impression on the public mind. Not that the world's enmity would be destroyed; notwithstanding the favour with which the primitive Church was regarded for a time, that enmity soon broke out in open persecution. It is impossible to conciliate the world until the world is itself converted, but the absence of strife and division, and the prevalence of love and peace in the Church itself, would give it a favourable opportunity of directing its whole energies to the conversion of the world. Then everyone who would see the Christian graces of the Lord's people would be impressed, for thus it was at first: "fear came upon every soul"; and "they had favour with all the people"; "and the Lord added to the Church daily such as should be saved".

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

### 2. Spreading to Scotland

*Rev K M Watkins*

Through his writings, Bible translation and preachers, Wycliffe's teaching spread to many parts of England. It also went, notably, to Prague in Bohemia, in the modern-day Czech Republic, where John Hus adopted just about the whole theology of Wycliffe. Condemned by the Council of Constance in 1415, Hus was burned at the stake. The same Council also condemned Wycliffe, who had died a generation earlier. As a result, 12 years later, Wycliffe's bones were dug up and burned, and the ashes thrown into the River Swift. The link from Wycliffe to Hus is important. Luther was a devoted disciple of the writings of Hus, and the writings of Hus were based

<sup>1</sup>This is the second part of a paper given at the Theological Conference in October 2014. The first part outlined Wycliffe's life and witness.



on the works of Wycliffe. Thus Wycliffe prepared the way for the European Reformation of the sixteenth century, and is rightly called its morning star.

But what about Scotland? Many Scottish students attended Oxford University at the very time when Wycliffe was at the zenith of his teaching career there. They could not all have returned home uninfluenced by Wycliffite ideas and principles. Hay Fleming perhaps understates the case: “Through the Scotch students who studied at Oxford University in Wycliffe’s time, his influence was probably felt in Scotland before his death”.<sup>2</sup>

History gives no concrete record of Lollardy<sup>3</sup> in Scotland until 23 years after Wycliffe’s death, when in 1407 an Englishman called James Resby was burned at the stake at Perth. It happened a year after the Duke of Albany became Scotland’s governor, and he was a great opposer of Wycliffe. Wyntoun wrote of him:

“He was a constant Catholic;  
All Lollard he hated and heretic.”<sup>4</sup>

John Bower, a Romanist abbot, wrote some 40 years later in his expansion of Fordun’s Chronicle, that Resby was “of the school of John Wycliffe, who for some time was held in high repute by the simple, but mingled with his teaching most dangerous conclusions”.<sup>5</sup> This good man Resby, clearly a Lollard, had fled from persecution in England, only to gain a martyr’s crown in Scotland.

Resby was condemned on 40 different counts, only two of which are recorded for posterity, and both of them doctrines of Wycliffe: that the Pope was not the vicar of Christ; and that a man of a wicked life was not to be acknowledged as Pope. Bower gives the Romanist point of view when he says that “his other heresies were similar or worse”, and that “such errors . . . were culled from the heresies of John Wycliffe, arch-heretic”.<sup>6</sup>

It was true that Resby’s beliefs came from Wycliffe. *Vicar* means one who stands in for another. To this day Rome claims that the Pope stands in Christ’s place as His substitute – to be head of the Church, with universal authority. The Roman Catholic *Catechism* says: “The Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme and universal power over the whole Church, a power which he

<sup>2</sup>D Hay Fleming, *The Reformation in Scotland*, Hodder and Stoughton, 1910, p 8.

<sup>3</sup>This was the name given to the movement that followed Wycliffe’s teachings. His followers were called Lollards.

<sup>4</sup>Quoted by Hay Fleming, *The Reformation in Scotland*, p 11.

<sup>5</sup>Quoted by Alexander R MacEwan, *A History of the Church in Scotland*, Hodder and Stoughton, 1913, vol 1, p 326.

<sup>6</sup>MacEwan, *A History of the Church in Scotland*, p 326.

can always exercise unhindered”.<sup>7</sup> Wycliffe rejected that. So did Resby. And for that, Resby had to die.

Back in the 1380s Wycliffe’s Lollards had been charged in England with teaching that “priests whose mode of living is ungodly are not priests”.<sup>8</sup> The connection with Resby is clear, for he was charged with saying that Rome’s greatest priest, the Pope, is not to be acknowledged as Pope if his life is wicked. This went back to one of Wycliffe’s earliest teachings – that no one had a legitimate right to hold any office if they were not “righteous”.

Resby’s antagonist was Laurence of Lindores, who was appointed Scotland’s “inquisitor of heretical pravity” in 1411. Laurence had argued: “What is more heretical than to say that the Pope is not in fact the vicar of Christ? It must be clear to every one that some one is in fact Christ’s vicar; otherwise the Church would have no head for administrative purposes. Such a vicar of Christ is the Pope . . . the Pope alone has this full power, because to him alone is entrusted the universal charge of the whole flock of God. . . . By such arguments Master Laurence refuted both Resby and his writings, set them on fire and burned them to ashes.” That was Bower’s summary.<sup>9</sup>

In 1416, the new Scottish university at St Andrews passed an act requiring all who commenced Masters degrees to swear that they “will defend the Church against the insult of the Lollards, and . . . resist with all [their] power whosoever adheres to their sect”.<sup>10</sup> No doubt Laurence of Lindores, one of the University’s founders, was involved in this, and it showed that the burning of Resby and his books had not put out the flame of Wycliffe’s teachings in Scotland. On the contrary, “Oxford infected St Andrews, and we find traces of more than one vigorous search made for Lollards among the teaching staff of the Scottish university”.<sup>11</sup> This was true, for Gerson, a prominent French Romanist who led the condemnation of Hus at Constance, complained in 1415 that heretics “who claim that their sayings are founded on holy Scripture and on its literal sense, and who say that they follow and recognise Scripture only, are present in England, have destroyed the University of Prague, and have even reached Scotland”.<sup>12</sup>

Current editions of Knox’s *History* note a martyr burned in 1422, without

<sup>7</sup>*Catechism of the Catholic Church*, Geoffrey Chapman, 1994, para 882.

<sup>8</sup>MacEwan, *A History of the Church in Scotland*, p 325.

<sup>9</sup>Quoted in MacEwan, *A History of the Church in Scotland*, p 327.

<sup>10</sup>Translated by MacEwan, *A History of the Church in Scotland*, pp 330-331, from the Latin quoted by Thomas M’Crie, *Works*, vol 2, p 405.

<sup>11</sup>*Encyclopedia Britannica*, 1902, entry on *Lollards* by T M Lindsay, downloaded 21 October 2014 from: <http://www.1902encyclopedia.com/L/LOL/lollards.html>.

<sup>12</sup>Quoted in Herbert B Workman, *John Wyclif, a Study of the English Medieval Church*, vol 1, Clarendon Press, 1926, p 11.

giving the precise nature of the heresy. There is no independent information for a martyrdom in 1422, and Hay Fleming has shown that an early manuscript contained no date, and that the date was added later. Some think it may have been Resby that was meant, and David Buchanan in his version of Knox's *History* published in 1644 inserted Resby's name into Knox's text, along with many other interpolations of his own. Others think it was a different, unnamed Lollard. But one thing is clear: Wycliffe's teaching was certainly present in Scotland in the first quarter of the fifteenth century. Because of Wycliffe, John Howie could rightly assert in the introduction to his *Scots Worthies*: "In the beginning of the fifteenth century, the reformation from popery began to dawn in Scotland".<sup>13</sup>

James I, newly returned from England in 1424, "displayed special zeal" "against heresy".<sup>14</sup> Accordingly, an Act of Parliament in 1425 required all the bishops to "cause enquiry to be made by the inquisition of heresy for any heretics and Lollards, and to see that they were punished as the law of the Holy Church requires, calling in if need be the support and help of the secular power".<sup>15</sup> For the enemies of truth to pass this Act shows that there must have been a number of Wycliffe followers in Scotland, as Calderwood concludes: "By this Act it appears that there were many in the country that had some knowledge of the truth, to whom the nickname of Lollards was imposed".<sup>16</sup>

Within a decade, the Act was implemented in the case of a Bohemian doctor of medicine called Paul Craw. It was no coincidence that this took place in St Andrews, the location of Scotland's only university at the time. Scholarly interaction, including exchange of students, was happening not only between Scotland and England, but also with continental places of learning – where Hussite and Wycliffite teachings were being spread. It was also no coincidence that Craw's martyrdom took place in 1433, not too long after Cardinal Henry Beaufort had come from England in 1428, to secure Scottish support in stamping out Wycliffite heresy. Although Laurence of Lindores, the appointed inquisitor for Scotland, had pursued Lollardy indefatigably, no deaths were recorded since Resby's in 1407, apart from the martyr in 1422 possibly mentioned by Knox.

Everything Paul Craw was charged with had its roots in Wycliffe's teaching. Knox says: "His accusation consisted principally that he followed Hus and Wycliffe, who denied that the substance of bread and wine was changed

<sup>13</sup>John Howie, *Scots Worthies*, Edinburgh, 1870, p 8.

<sup>14</sup>Hume Brown, *History of Scotland*, Cambridge, 1902, vol 1, p 219.

<sup>15</sup>Quoted by MacEwan, *A History of the Church in Scotland*, p 380.

<sup>16</sup>David Calderwood, *The History of the Kirk of Scotland*, Wodrow Society, 1842, p 48.

by virtue of any words; or that confession should be made to priests; or yet prayers to saints departed".<sup>17</sup> Further, he administered the Supper in both kinds to the laity. He "insisted that the Scriptures should be put into the hands of the people . . . and that churchmen should be subject to the civil government like other men".<sup>18</sup> When, on 23 July 1433, they burned him, "they put a ball of brass in his mouth, to the end that he should not give confession of his faith to the people, neither yet that they should understand the defence which he had against their unjust accusation and condemnation".<sup>19</sup>

It is recorded (by Bower, the Romanist) that Crow "had been sent by the heretics of Prague with papers which commended him for his medical skill, although his real purpose was to imbue the Scots with the Bohemian heresies which were at that time too prevalent".<sup>20</sup> *Bohemian* implied Wycliffite, so Bower was complaining that Wycliffe's doctrines were "at that time too prevalent" in Scotland. Bower acknowledges Crow's abilities, particularly in Scripture, but labels him an "arch-heretic" for his stubborn adherence to the *Articles of Prague*. These were four principles agreed by the Hussites in 1420, all of them from Wycliffe: freedom to preach God's Word; partaking of the Lord's Supper with wine as well as bread; excluding the Church from secular power; and equal punishment for lawbreakers, regardless of social position. The Bohemians, like Crow, had so imbibed Wycliffe's doctrine, that Hay Fleming is right to note that "the Scots have to recognise another obligation to [Wycliffe] in the person of Paul Crow".<sup>21</sup>

Bower claims that Crow was overcome by "that venerable man Master Laurence of Lindores, . . . who gave no rest to heretics or Lollards anywhere within the kingdom".<sup>22</sup> But Knox notes that although Crow was burned, the truth could not be extinguished.<sup>23</sup>

Bower's account of Resby's death was written up to 40 years after the event, between 1440 and 1447. Tellingly, he complained that the errors and heresies of Wycliffe "are still maintained in Scotland by some Lollards",<sup>24</sup> "but in extreme secrecy, by the institution of the devil working on those to whom stolen waters are sweetest".<sup>25</sup> There is legitimacy then in the conclusion that "undoubtedly a considerable number of the people must have

<sup>17</sup>John Knox, *Works*, edited by D Laing, Wodrow Society, 1846, vol 1, p 6.

<sup>18</sup>John Macpherson, *A History of the Church in Scotland*, Paisley, 1901, p 59.

<sup>19</sup>Knox, *Works*, vol 1, p 6.

<sup>20</sup>Quoted by MacEwan, *A History of the Church in Scotland*, p 381.

<sup>21</sup>Hay Fleming, *The Reformation in Scotland*, p 18.

<sup>22</sup>Quoted by MacEwan, *A History of the Church in Scotland*, p 382.

<sup>23</sup>Knox, *Works*, vol 1, p 6.

<sup>24</sup>MacEwan, *A History of the Church in Scotland*, p 326.

<sup>25</sup>Hill Burton, *History of Scotland*, vol 2, p 386.

been secretly in sympathy with the Lollard doctrines. . . . The seed sown was growing secretly, and by and by, though not speedily, the good fruit will appear".<sup>26</sup> Hetherington agrees: "The spirit of religious reformation was diffusing itself silently but rapidly throughout the kingdom".<sup>27</sup>

The spread of Wycliffe's doctrine through Scotland continued in spite of persecution. Bower, who had dealt with many Lollards, was forced to acknowledge their constancy: "Those who have once been stained and rooted in the school of this most accursed doctrine scarcely or never come to the unity of the [Romanist] faith".<sup>28</sup> And it continued in spite of having little or no support from the clergy in Scotland. While noting that "the burning of Resby and Craw did not extinguish heresy or Lollardism in Scotland" among the people, Hay Fleming explains that "the testimony and constancy of these two martyrs do not seem to have had much practical effect in opening the eyes of Scottish churchmen".<sup>29</sup>

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## God's Decree of Election<sup>1</sup>

*Thomas Boston*

**Objection.** If God has determined the eternal state of men – that is, whether they shall be happy or miserable for ever – then it is in vain to repent and believe, or use any means for their own safety. For if God has elected them to salvation, they shall certainly be saved, whether they use any means or not; and if they are not elected to everlasting life, all that they can possibly do will be to no purpose at all, for they shall never be saved by it.

**Answer.** 1. God's decree of election is a *great secret*, which we ought not to pry into. It is simply impossible for men to know whether they are elected or not, before they believe. Indeed if a man were certain that he is not elected to eternal life, it would be different; but as it is not certain that you are elected, so it is not certain that you are not elected. You have no means to know either the one or the other certainly, till you get saving faith. Till then the Lord reserves it in His own breast, as a secret which we are not to pry into. For it is said: "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Dt 29:29). Here the Lord shows what

<sup>26</sup>Macpherson, *A History of the Church in Scotland*, pp 59,60.

<sup>27</sup>William M Hetherington, *History of the Church of Scotland*, Edinburgh, 1843, p 11.

<sup>28</sup>MacEwan, *A History of the Church in Scotland*, p 326.

<sup>29</sup>Hay Fleming, *The Reformation in Scotland*, p 23.

<sup>1</sup>Taken, with editing, from Boston's *Works*, vol 1. Here he states a third objection that might be made to the scriptural doctrine of God's decrees and then answers it.

belongs to Him and what belongs to us, and that we should mind our duty and not busy and perplex ourselves about what is not appropriate to us. Whether men are elected or not elected is a secret that God never discloses to an unbeliever; but it is no secret that we ought to believe on Christ. This is a duty clearly revealed and enjoined by the gospel.

2. It is *our duty* to look to God's commands, and not to His decrees; to our own duty, and not to His purposes. The decrees of God are a vast ocean, into which many may have pried to their horror and despair; but few or none have ever pried into them to their profit and satisfaction. No one's particular election is written in the Word of God, but our duty is plainly set down there. If men conscientiously perform their duty, this is the way to come to the knowledge of their election. Men therefore should not question whether they are elected or not, but first believe on Christ and endeavour diligently to work out their own salvation. And if their works are good and their obedience true, thereby they will come to a sure knowledge that they were elected and set apart to everlasting life.

3. As God elects to the end, so *He elects also to the means*. Now faith and obedience are the means and the way to salvation; therefore if you are elected to salvation, you are also elected to faith and obedience. See what is said to this purpose: "God hath . . . chosen you to salvation"; there is the end. "Through sanctification of the Spirit and belief of the truth" (2 Th 2:13); there is the means which lead to that end. Both are decreed by God. If therefore you heartily and sincerely believe and obey, then your election to salvation stands firm and sure.

Further, the Scriptures make election to terminate as well in obedience as salvation. So the Apostle says, "Elect . . . through sanctification of the Spirit unto obedience" (1 Pet 1:2). In the former place it was: elect to *salvation* through sanctification; but here it is: elect to *obedience* through sanctification – to denote to us that none are elected unto salvation but those that are elected unto obedience. Therefore it is unreasonable, indeed it is contradictory, to say, If I am elected, I shall be saved, whether I believe and obey or not – for none are elected to salvation but through faith and obedience.

4. Men do not pry into the decrees of God in other things, but do what they know is incumbent on them as their duty. Certainly it is as unreasonable here. When you are dangerously sick, and the physician tells you that, unless you take such and such medicines, your case is desperate. You do not reason thus: If God has decreed my recovery, I will certainly be restored to health, whether I take that course of medicine or not; but at once you fall in with the advice you were given and make use of the means prescribed for your health. And will you not do so here? You are dangerously sick and mortally wounded

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with sin, and God commands you to flee to Christ and cast yourselves upon Him, as the only physician that can cure you, and you shall certainly be saved. But, says the sinner, if I knew that God had decreed my salvation, I would venture on Christ; but till I know this, I must not believe.

O how unreasonable is unbelief! The devil's suggestions make poor creatures act as if they were entirely out of their wits. It is as if an Israelite stung with the fiery serpents said, If I knew that the Lord had decreed my cure, I would look upon the brazen serpent, and if He has decreed it, I will certainly recover whether I look to it or not. If all the stung Israelites had been thus resolved, it is likely they had all perished.

Or it is as if someone pursued by the avenger of blood sat down in the way to the city of refuge, where he should have been fleeing for his life, and said, If God has decreed my escape, then I will be safe whether I run to the city of refuge or not; but if he has not decreed it, then it is in vain for me to go there. Now would men not count this a wilful casting away of his life, with a careless neglect of the provision that God has made to save it? Was it not sufficient that a way was made for his escape, a way feasible enough, the city of refuge being always open?

Thus the arms of Christ are always open to receive and embrace poor, humbled perishing sinners fleeing to Him for help. And will men destroy themselves by suffering Satan to entangle them with needless, inappropriate and unreasonable scruples? In other cases, if there is no way but one and some encouraging probability to draw men into it, they run into it without delay, not perplexing and discouraging themselves with the decrees of God. Now this is your case, sinner. Christ is the way, the truth, and the life; there is no other by whom you can be saved; flee to Him then as for your life; and do not let Satan hinder you by diverting you to what is impossible and irrelevant. Comply with the call and offer of the gospel. This is your present and relevant duty; do not trouble yourself about God's secret things.

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## Obituary

### Rev P Mzamo

**M**r Mzamo was a long-serving minister of the gospel in the Free Presbyterian Church of Scotland, well-known in Zimbabwe (previously Southern Rhodesia) and in Scotland. As it is appointed unto men to die, so did his time of departure arrive to be with the Lord.

Petros Mzamo was born on 1 October 1918, of the Xhosa tribe, at Ingwenya. He was the last-born in a family of four boys and four girls. His

father, Mr Patrick Mzamo, was a God-fearing elder in the Ingwenya Free Presbyterian church, who was said to be powerful in prayer. Petros was educated first at Ingwenya and then at the David Livingstone Memorial School in nearby Ntabazinduna. He then proceeded to do teacher training at Hope Fountain Mission, one of the first missions established by the well-known missionary, Robert Moffat. As a trained teacher, Mr Mzamo went on to work at Ingwenya, and then at Zenka, where he became Headmaster of Zenka School. Rev James Fraser was then minister at Zenka.

Later Mr Mzamo was accepted as a candidate for the ministry, and was to study a course set by the Synod under Mr Fraser's supervision. In 1954 a new Teacher Training School was instituted at Mbumba under Rev James Fraser. Mr P Mzamo moved there as Head of the Practising School, and was to continue his studies for the ministry. In 1957, he went to Scotland and was ordained as a minister in May 1957. He returned to Mbumba and continued work in the Training School but also undertook pastoral work.

In 1959, Mr Fraser was due leave, but after a severe illness he passed away in March 1959. Mr Mzamo took the funeral worship, and spoke on the scripture, Revelation 14:13. Mr Mzamo was now the minister at Mbumba and responsible for several kraal schools started in the area.

Through these schools, the gospel spread and preaching stations were established in these places. Some had started under Mr Fraser, and over the years the number of preaching stations under Mbumba increased to about 12. Mr Mzamo spared no effort to declare to poor perishing sinners the saving knowledge of the Lord and Saviour Jesus Christ. He was highly respected in these different areas and there was a steady increase in the number of church members. A large gathering from several places attended communions at Mbumba, as is the case even at present.

In 1963 Mr Mzamo attended the Synod and was appointed Moderator of the Free Presbyterian Church of Scotland. In 1972 he, together with Rev A B Ndebele and Mr James Tallach, completed the translation of all the Psalms into Ndebele (a selected number were already in use), and in 1965, the *Shorter Catechism* was translated – largely by Mr Mzamo.

A difficult period affected the whole country, Mbumba included, during the Independence War struggle in the late 1970s and the early 1980s. In 1978 the school at Mbumba was set on fire. Mr Mzamo was away at the time; but, later that year, he became unwell and went away to Ingwenya, to the Gwazagwaza area of the Fingo Location. In March 1981 the Hospital at Mbumba was re-opened and Rev J R Tallach (also the doctor at the Hospital) was made the interim moderator. But again, in 1983, there was a further disruption and Dr Tallach, who had to leave, returned to Scotland.



Mr Mzamo, whose health had improved, returned to Mbumba as minister in 1983. In later years, the Hospital, which was closed during disturbances, re-opened and the Mission staff returned and often consulted with him on spiritual matters. Over the next period of more than 20 years, he continued his regular preaching at Mbumba and its congregations and at communion services in the Church. He also attended various Mission meetings and his contributions and opinions were of value. His Christian witness was strong.

At the Presbytery meeting in October 2006, Mr Mzamo gave notice of his retirement in December that year. He made it clear how attached he was to the Mbumba congregation, in which he had laboured for nearly 50 years, as well as in other areas in the Nkayi district. It was not easy for him but he was encouraged by Spurgeon's words that, when a minister is leaving a congregation, he must leave it to the Lord. He encouraged them to continue in the Free Presbyterian doctrine and exhorted them that their lives should be according to the gospel.

After his retirement, he continued to be a member of the Presbytery, where his contributions were full of experience and wisdom. Having moved from Mbumba to Bulawayo, he helped in preaching when possible. Mr Mzamo helped in the Bible revision translation while he was able, by checking the text and giving his opinion where necessary.

His interest in Mbumba was evident, as he and his wife attended the Mbumba communion seasons, whenever possible, and were well received by the congregation. Mrs Mzamo had been a great help in many ways. They had been most hospitable to guests at communion seasons.

Mr Mzamo's regular practice of reading the Bible and religious books continued, his Bible being his companion – as one who seeks those things which are above, where Christ sits on the right hand of God: "Set your affections on things above, not on things on the earth" (Col 3:1-2). One of his desires, which he often expressed in prayer, was that another pastor would be set over Mbumba. This the Lord has now answered.

On 7 July 2012, Mr Mzamo was removed from this sinful world to be with his Master. "There remaineth therefore a rest to the people of God" (Heb 4:9). On the day of his funeral, worship was conducted at Lobengula church, in Bulawayo. A large number of people, relatives and friends from all parts of the Church in Zimbabwe attended; his mortal remains were laid at Westpark Cemetery in Bulawayo.

He left behind his wife, Mrs T Mzamo, and his three sons (living in South Africa and the USA) and his three daughters in Bulawayo. May they depend on the Lord, who said, "My grace is sufficient for thee: for My strength is made perfect in weakness" (2 Cor 12:9).

“Remember them . . . who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation” (Heb 13:7).

(Rev) *S Khumalo*

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## **Our Gospel Work in Africa and Israel**

*Rev Neil M Ross*

**O**ur gospel work in Zimbabwe is, of course, supervised by the Zimbabwe Presbytery. However, it is hoped that the major restructuring of the management of the Mission institutions – hospital, schools and orphanage – will contribute, by the blessing of the Lord, to the promotion of the gospel. That restructuring is now completed, largely due to the invaluable work of Mr Hugh Mackenzie, Mission Co-ordinator.

Instead of the Field Committee overseeing the Hospital at Mbumba, the High School at Ingwenya, and the Children’s Home at Thembiso, separate Boards of Governors will now be responsible for managing each institution. One or more of our ministers, as well as the leaders of these institutions, will be members on each Board, whose main objective is “to promote the knowledge of the gospel of Jesus Christ by all legal and practicable means” within the areas in which they operate.

The Field Committee is now effectively dissolved and the Boards of Governors will be fully operational from the beginning of 2015, God willing. The new management structure is slimmer and less expensive to run, and it is believed it will “bring the gospel work into sharper focus under the oversight of the Presbytery” and be more efficient in making use of limited resources for the primary work of preaching and teaching the Word, and reaching out to sinners in their need of salvation.

Our input to the primary schools in our missions continues under the Primary Schools Development Committee, headed by Mr M Mpofu, Mission Administrator, who has been appointed Education Officer (and is also a member of each Board of Governors). The Presbytery is still responsible for the work of the Translation Team and the Publications Committee, but has been relieved of running the Reformed Bookroom in Bulawayo – it had to be closed due to falling sales and increased costs. Bibles are now sold from the Head Office.

The Translation Manager, Mr Teus Benschop, reports that the Shona Bible Revision Translation team in Zvishavane has translated from Numbers to 1 Kings in the past year. He adds, “The team praises God for prospering the work”. Most of the 40 000 copies of the revised Shona New Testament

(completed in 2013 and printed in Holland in 2014) are being sent to Zimbabwe, where they are eagerly awaited at the time of writing.

Mbumba Mission continues to provide medical and spiritual care to the community it serves. During the year the first major step was made in devolving some secondary health care at the hospital to primary health care at the newly-erected Lutsha Rural Health Clinic (for which the hospital will be clinically responsible). Dr Snoek and her hospital team will soon, it is hoped, have extra help in the person of Dr Janlouis Bezemer from Holland, who has been appointed by the Jewish and Foreign Mission Committee to work there for two years; this in turn will assist the process of devolving further hospital care to another rural health clinic as planned.

John Tallach High School at Ingwenya continues its function of drawing many young people near to the net of the gospel, says Mr Mackenzie. They are attracted by “the high standard of education for which the school is nationally famous”. Mr Roy Bartle, a mechanical engineer and member of our Aberdeen congregation, has been accepted by the Committee to teach in the High School for a limited period of time. He hopes to be in Ingwenya by the beginning of the school year in January.

Thembiso Children’s Home currently cares for 41 children plus two girls who are over 18. The children not only attend worship in their family unit in the Home and in our Lobengula church in Bulawayo, but also receive one-to-one instruction from their house mothers. One of the adult girls has completed her training for pre-school teaching, the other is going through a primary-teaching course at Masvingo Teacher Training College, and a former Thembiso boy is in his final year of teacher-training. As Mr Mackenzie says in his last report, the Home “aims to unlock the potential of orphans and vulnerable children by nurturing their mental, physical, emotional and spiritual well-being” in order that, with God’s blessing on these efforts, they will eventually become self-sufficient, productive members of society and be faithful Christian witnesses in their lives.

The Zimbabwe Presbytery has been sending Rev A B MacLean, Ingwenya, to visit and supply the congregation at Sengera, Kenya, which continues to meet for worship each Sabbath since our Mission there was closed. His last visit was in November. The Presbytery has been granted funding by the Synod for this purpose.

**Israel.** Rev J L Goldby reports that his recent two-week visit to Israel was for the purpose of renewing in person his “clergy visa”. Having completed the application process, he expects to receive the visa from the Israeli Ministry of the Interior at the end of January. He was also involved in the necessary restructuring of the Hebrew New Testament revision project, having been

commissioned by the Trinitarian Bible Society to act as co-ordinator between the team and the Society in London. The team requires to be strengthened by the addition of experienced Jewish Christian translators, but this will depend upon further funding becoming available. Mr Goldby also held church services on each Lord's Day in the YMCA chapel in Jerusalem.

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## Book Review

*When God Works, the Early Life of Thomas Bradbury and the Fruit of His Ministry at Haydock*, edited by J H Kingham, published by Gospel Standard Trust Publications, hardback, 320 pages, £9.50, obtainable from the F P Bookroom.

This book brings together a number of items connected with Thomas Bradbury, who was later to become minister of Grove Chapel, in London. The first section is entitled, "The Early Life of Thomas Bradbury"; it is mostly taken from Bradbury's *Life and Letters*, published in 1911. Bradbury was brought up in the Church of England and benefited from sound teaching in the Sabbath school he attended in Manchester and also from the preaching in the congregation. Two of the ministers whose sermons he appreciated had been brought up as Roman Catholics, before being converted.

Bradbury had begun to work with the Manchester City Mission when he was nominated to act as a missionary among the coalminers of Haydock. It is difficult to imagine a company nowadays looking for a missionary to bring the gospel to their employees, but the owners of this colliery were a God-fearing family.

He spent much of his time visiting poor people in their homes, and a second section, "Strangers and Pilgrims", consists of 10 accounts, written by Bradbury himself, of his contacts with those who found the Messiah. One of them was Jenny Murphy, who had come to the conclusion that "there was no place but hell fit for such a sinner as me". Her husband was a drunkard and her children laughed at her, which was sore. She found peace for her soul through a sermon on the words of the Saviour: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Mt 11:28).

"When I heard those words," Jenny told Bradbury, "my poor soul was drawn in such a way as I cannot describe; and it did run; it could do nothing else but run to Jesus. I felt that He had taken all my sins, and that He had given me His righteousness. . . . Dark days have come since then – poverty has taxed and tried me and a drunken husband and careless children worry me. Well, they only make the company of Jesus, who is the Friend of sinners, all the sweeter when He comes." Bradbury summed her up: "She was very

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poor, but she made me rich. She had nothing worth possessing, yet all good things – covenant blessings, precious promises, unsearchable riches, innumerable attendants, and everlasting glory – were hers,” without the possibility of losing them.

Another of these “strangers and pilgrims” was Ann Simm. One day Bradbury asked her if she could trust the well-being of her never-dying soul in Christ’s hands. She replied, “Ay, He is able to save; that’s His work; and as you have shown from His own Word, He finished His work, and God is satisfied with Him; and why shouldn’t I be? God knows I’m satisfied.”

Apart from a few of Bradbury’s sermons and letters, the other main part of the book is *Turton’s Pillar*, last published in 1970, with the title, *James Turton*. He was brought up in a godly home; his godly grandmother used to emphasise, as she read Bible stories to the children, “Every word is true”. Turton became a miner at the age of just 7 and soon “learned to fight, swear, lie, and cheat”. Later he was brought under conviction of sin, and among the influences that brought him to the Saviour was Bradbury quoting Matthew 11:28. In later years, Turton was very poor, so poor that the pension officer could not believe that the family had lived on so little for so long. Turton explained that some good friends had helped them out, but he also told the man: “God is in it”, which was the main reason. And God brought him safely to the end. His last words, before his death in 1916, were: “God is love, and He is good”.

It is, however, disappointing to find Turton reporting a sight of the divine Persons in heaven. God is a spirit; it is impossible to see any divine Person with mortal eyes. Also Bradbury’s reasons for not praying, in a home he visited, seem strange. But these are just two points out of a large amount of scriptural, interesting material which highlights the wonders of God’s grace in the hearts of unbelieving sinners and His continuing work in the hearts of those whom He has brought to Himself.

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## Notes and Comments

### Richard III

DNA tests have now confirmed that the body found under a car park in Leicester is almost certainly that of Richard III, king of England, killed at the Battle of Bosworth in 1485. The location of the body, hastily buried in the choir of the Franciscan friary; the curvature of the spine; the apparent battle wounds on the skeleton; and the DNA match with living relatives of Richard III together seem conclusive proof.

It is gratifying that the account of Richard's death by the contemporary chronicler John Rous has been vindicated, because there is a tendency to dismiss early writings (the Bible included) as unhistorical. Rous wrote, "If I might speak the truth to his honour as a noble soldier, though he was slight in body and weak in strength, to his last breath he held himself nobly in a defending manner, often crying that he was betrayed and saying, 'Treason, treason, treason'. And so, tasting what he had more often served to others, he ended his life miserably, and finally was buried among the Friars Minor [Franciscans] of Leicester in the choir."

The plans for reburying Richard's body illustrate the range of false religious opinions current in Britain. Materialism is represented by some of the scientists, who refer to the body as "Richard", as if the soul (if such even exists for them) were like the soul of an animal, a mere emanation from the complexity of the body, which goes out of existence as soon as the physical life ceases. Superstition is represented by the intention of taking the body on a tour of Leicestershire villages including the battlefield of Bosworth, and all this to be done on the Sabbath day. The following day Cardinal Archbishop Vincent Nicholls of Westminster is due to say mass for the repose of Richard's soul at the local Roman Catholic church. The futility and blasphemy of that rigmarole goes without saying. A witchdoctor's charm would be as effective. On the Thursday the body is to be reburied, with the Archbishop of Canterbury present and also "representatives of other faiths". Leicester is a strongly Muslim area and one wonders how much interest the local people are taking in this aspect of their country's history.

True religion will probably not be represented at the reburial. In Richard III's day, true religion was upheld in Britain by the Lollards, the followers of John Wycliffe. Curiously, among the 13 surviving books from Richard's library is an English Bible translated by John Wycliffe. To what extent Richard sympathised with Lollardy is unknown. His other known religious activities were along the lines of the conventional Romanism of his time. If he had a Bible, however, it could be that the true light shone in his soul sometime before his death. The Bible is a mighty instrument in the hand of the Spirit of God. Richard was king of England for two years but has been dead now for 500 years. Which is better, to have an earthly kingdom for a short time, or to have a heavenly kingdom for ever? *DWBS*

### **Educational Issues**

Earlier this year a report suggested that events in Birmingham non-faith schools required investigation. In March an anonymous letter was sent to Birmingham City Council alleging the existence of a "Trojan Horse" conspir-

acy to take over governing bodies and create a school ethos more sympathetic to hardline Muslim activists. The Department of Education subsequently commissioned former counter-terrorist chief Peter Clarke to investigate.

Mr Clarke reported his findings to Nicky Morgan, the Education Secretary, who stated that there is “disturbing” evidence that people with a “shared ideology” were trying to gain control of governing bodies in Birmingham. Apparently there was evidence of an “aggressive Islamism agenda” on the part of these who were seeking to establish control over teachers. Mr Clarke highlighted a “disconcerting pattern”, including nepotism in staff appointments, bullying of senior teachers, a “strategy of harassment to oust the head teacher” and the “reinforcement of Muslim identity to the exclusion or disparagement of others”. He added, “There are a number of people in a position of influence who either espouse, or sympathise with, or fail to challenge extremist views”. Birmingham City Council appeared to have known about this infiltration for some time but had done little to curb it.

Sir Michael Wilshaw, head of Ofsted, the English schools inspectorate, drew similar conclusions, declaring that there had been a “culture of fear and intimidation”, where head teachers were bullied by governors intervening in the day-to-day running of the city’s schools. He found evidence of an organised campaign to target certain schools and that “some governors had attempted to impose and promote a narrow faith-based ideology on state schools with the intention of a hard line Muslim takeover”. Inspectors had carried out a wave of inspections resulting in five schools being put into special measures. Here we see the pernicious power of Islam in its determination to dominate every sector of society and especially in seeking to influence young minds.

In the wake of these revelations, the Government has introduced new guidelines seeking to counteract such activity but, ironically, in our liberal society the guidelines have caused problems for at least one Christian school in England. Inspectors have come in and demanded that this school actively promote understanding of other faiths. In spite of its clear Christian ethos, it was told that it must bring in representatives of other faiths, such as imams (Muslim prayer leaders) to lead lessons and collective worship. Taking trips to visit different places of “worship” would not do.

So the guidelines placed to protect a state school from being “radicalised” can now be used against a Christian school. If the school did not comply, it was warned it would be downgraded from “good” to “adequate”. Indeed, the warning went even further, indicating that, if changes were not made, it could face another inspection and possible closure as it breached new rules which require the promotion of inclusive “British values”. As one Christian

organisation put it, “We want Islamic extremism dealt with . . . but this assaults the integrity of the Christian identity and is a challenge to freedom of belief . . . there is a deep irony here that Christianity – the faith which gave rise to many treasured British values such as individual freedoms, tolerance and respect for others – is being portrayed as unBritish”.

As well as the intolerant religion of Islam, our schools are faced with the equally intolerant “religion” of secularism. A recent report in the *Press and Journal* newspaper reveals that the Scottish Secular Society (SSS) will not tolerate Scottish schools teaching creationism in science classes, stating it is “a problem that could no longer be ignored”. It is putting pressure on the Scottish Government to issue guidance to state schools and colleges to “prevent the teaching of creationism and related doctrines” in these classes. SSS chairman, Spencer Fildes, complains, “It is no longer credible to ignore the fact that there are organisations attempting, and with some success, to penetrate our schools, in order to present creationism as a valid alternative to established science”. He boldly claims that “creationism is incompatible with science”. Professor Paul Braterman, a scientific advisor to SSS, protests, “If you tell children untruths at a stage when they are going to believe you, that is going to affect their outlook on life indefinitely”. How true! And that is exactly what these secularists are attempting to do.

Christians have enemies on every side and, when we as a nation are departing more and more from God, they are gaining strength, led by the great deceiver, of whom Peter warns, “Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet 5:8). He desires to hold captive the hearts and lives of young and old. We need to heed the voice of the inspired psalmist: “Come, ye children, hearken unto me: I will teach you the fear of the Lord” (Ps 34:11). KHM

### **Women Bishops in the Church of England**

It is more than 20 years since the Church of England allowed women to become ministers, but until now they have not been able to become bishops. However, in November, the General Synod of the Church of England formally adopted legislation allowing women to be bishops in spite of opposition from both Evangelicals and High Church “Anglo-Catholics”. The legislation had previously passed through Parliament in October 2014. This is one more indication of the continuing failure to implement biblical standards in the national Churches. It is believed that the first women bishops may be appointed very soon, as a number of dioceses are shortly to receive new bishops.

The main problem, of course, is not whether women should be able to



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become diocesan bishops in the Anglican hierarchy – the hierarchy is blatantly unbiblical in any case – but that women should be allowed into the Church’s ministry at all. The Apostle Paul, speaking authoritatively under divine inspiration, exhorted Timothy: “Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man but to be in silence” (1 Tim 2:11-12). *AWM*

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## **Church Information**

### **Ordination and Induction of Rev Dmytro Levitskyi**

The Western Presbytery of the Free Presbyterian Church of Scotland, having decided to ordain Mr Dymtro Levitskyi to the office of the holy ministry on Tuesday, 3 March 2015, at 11 am, at Lochcarron, DV, and to place him as missionary in the Ukraine, with his base at Odessa, give notice that any person or persons having anything against the life or doctrine of the said Mr Levitskyi may make these known with substantiation, at the said meeting of Presbytery.

(Rev) *A E W MacDonald*, Clerk of the Western Presbytery

### **Other Meetings of Presbytery (DV)**

***Australia & New Zealand:*** At Auckland, Friday, January 23, at 9.30 am.

***Southern:*** At Glasgow, on Tuesday, February 24, at 2 pm.

***Zimbabwe:*** At Bulawayo, on Tuesday, March 10, at 11 am.

***Outer Isles:*** At Stornoway, on Tuesday, March 10, at 11 am.

***Northern:*** At Dingwall, on Tuesday, March 10, at 2 pm.

### **Ordination and Induction of Rev Iain MacDonald at Portree**

A large congregation assembled in Portree church on 4 November 2014 to witness the ordination and induction of Rev Iain MacDonald. Rev D A Ross, Moderator of the Presbytery, preached from the words “Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God” (2 Cor 5:20).

The Moderator gave a brief narrative of the proceedings in the call and addressed to Mr MacDonald the questions appointed to be put to ministers on their ordination and induction to a pastoral charge. Mr MacDonald gave satisfactory answers to these questions and signed the Formula in the presence of the congregation. He then kneeled and, with the laying on of the hands of the ministers of the Presbytery, and with prayer led by the Moderator, he was ordained to the office of the ministry; and in the name of the Presbytery he was inducted to the pastoral charge of the Portree congregation. The brethren gave him the right hand of fellowship.

Rev W A Weale addressed Mr MacDonald with suitable advice, while Rev A E W MacDonald addressed the Congregation, stressing the unique relationship now formed under vow to God.

The Moderator called upon Revs J MacLeod, N M Ross and A W MacColl to express their good wishes, which they did. The Moderator intimated that a message had come from Rev J L Goldby and read a message from Rev G B Macdonald, minister of our Sydney congregation. The service was brought to an end by the singing of a psalm. A meal was provided by the Portree congregation.

The Presbytery desire that Rev Iain MacDonald will be blessed with a good measure of that grace which was so largely bestowed on his predecessor, Rev Fraser Macdonald.

(Rev) *A E W MacDonald*, Clerk of the Western Presbytery

### Sydney Congregation

The Deacons' Court of the Sydney congregation of the Free Presbyterian Church of Scotland give thanks to the Lord for the donations for the extension to the manse; they would also wish to thank the many who have contributed so generously for the extension. The work is almost complete and details can be seen on our congregational website.

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## Acknowledgement of Donations

**The General Treasurer** acknowledges with sincere thanks the following donations:

*College & Library Fund*: Anon, £500.

*Eastern Europe Fund*: Anon, £500.

*Jewish & Foreign Missions Fund*: Anon, for Zimbabwe Mission, £500; Estate of late Miss Ina MacKenzie, Gairloch, £535.03; Anon, for Themiso Home, £200; Providence Strict Baptist Chapel, Irthlingborough, £425.

**Ballfeary Home** acknowledges with sincere thanks: estate of late Mr C MacKinnon, £103 301.55.

**Congregational Treasurers** acknowledge with sincere thanks the following donations:

**Edinburgh**: Friend, Cymru, £140.

**Gairloch**: Estate of late Miss Ina MacKenzie, £535.03.

**Glasgow**: Anon, for Sabbath School expenses, £15; North Uist Friend, £100. *Bus Fund*: Anon, £15, £20, £100, £15, £20, £20, £10, £20. *Eastern Europe Fund*: Anon, £60, £20, £65, £10, £60, £60, £10. *TBS*: Anon, £100.

**Greenock**: Anon, £10, £20. *Bus Fund*: Anon, £10. *Jewish & Foreign Missions Fund*: Anon, £15, £10, £50. *Where Most Needed*: Anon, £10, £10, £10, £10.

**Inverness**: Anon, £40. *Bus Fund*: Anon, £20.

**Ness**: *Communion Expenses*: Anon, £20. *Sustentation Fund*: Anon, £100.

**North Tolsta**: *Communion Expenses*: Mrs MacLeod, 10 New Tolsta, £40; Anon, £20, £40, £40; LMA, £100. *TBS*: Anon, £10, £10, £100.

**Staffin**: North Uist Friend, £20; North Uist Friend, £40 per Rev WAW.

**Stornoway**: Family of late Miss B Reid, £100. *Communion Expenses*: Anon, £50, £40. *Sabbath School*: Anon, £20; Doig, £20. *Sustentation Fund*: Anon, £80.

# 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 am. 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 7.30 pm. Rev G G Hutton BA PhD, 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 Levvyskiy; tel:00 38 048 785 19 24; e-mail: dlevvysky@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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