

The Free Presbyterian Magazine

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

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

Contents

When God Is Rejected	129
A Great Salvation (2)	
A Sermon by Alexander Grierson.....	132
The Reformation in Spain	
3. Becoming Established	136
Archibald Cook and His Sermons	
Rev A W MacColl.....	141
A Father’s Sadness	
A Letter from J W Alexander.....	145
A Westminster Confession Commentary	
A Review Article by Roy Middleton.....	146
Christ’s Universal Glory	
John Macfarlane.....	150
Human Misery	
Thomas Boston.....	152
Eastern Europe Mission News	
Rev Dmytro Levytskyi.....	153
Committing Oneself to God	
A Sermon Outline by John Kennedy.....	156
Protestant View	157
Notes and Comments	157
Church Information	160

May 2015

Vol 120 • No 5

The Free Presbyterian Church of Scotland

Moderator of Synod: Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS.

Clerk of Synod: Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU; tel: 020 8309 1623, e-mail: JMacL265@aol.com.

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

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

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

Clerks to Presbyteries:

Northern: Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.

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

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

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

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

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

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

Residential Care Homes:

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

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

Website of the Free Presbyterian Church of Scotland: www.fpchurch.org.uk.

The Free Presbyterian Magazine

Published by The Free Presbyterian Church of Scotland (Scottish Charity Number SC003545). Subscriptions and changes of address to be sent to the General Treasurer, Mr W Campbell, 133 Woodlands Road, Glasgow, G3 6LE; tel: 0141 332 9283. The subscription year begins in January. Prices are on back cover. One month's notice is required for change of address. Queries about delivery of the magazines should be sent to the General Treasurer, not the printer.

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

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

Deadline for sending material to the Editor: The beginning of the month previous to publication.

The Gaelic Supplement (quarterly): Editor: Rev A W MacColl MA PhD, F P Manse, Swainbost, Isle of Lewis, HS2 0TA. Available free on request.

Youth Magazine: *The Young People's Magazine*. Editor: Rev K D Macleod BSc.

Communions

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

February: First Sabbath: Broadstairs; **Second:** Dingwall; **Third:** Stornoway; Wellington; **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: First Sabbath: Gisborne; **Second:** Leverburgh, Maware, Staffin; **Third:** Laide; **Fourth:** Chesley, Glasgow; Mbuma.

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

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

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; **Fifth:** Chiedza.

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

The Free Presbyterian Magazine

Volume 120

May 2015

Number 5

When God Is Rejected

The Old Testament presents much of Israel's history in very negative terms. Though God had demonstrated His goodness to them, particularly in bringing them out of Egypt, He had to say of them: "My people would not hearken to My voice" (Ps 81:11). They were God's people in the sense that He had revealed Himself to them as the true God, and that was just one of their many privileges. But not only had they privileges; they had special responsibilities – they were obliged to be faithful to Him, to obey all that He commanded them.

Yet, time and again, the Israelites went their own way. And they found that "the way of transgressors is hard" (Prov 13:15) – not only in terms of wars, invasions and captivity – but also because, apart from God's abounding grace, the way of transgressors leads to eternal destruction. When they would not listen to God's directions – when He said, "My people would not hearken to My voice" – then He indicated His displeasure by declaring, "I gave them up unto their own hearts' lust". And that was more serious than all the wars, invasions and captivity that the nation had to endure; it was confirming them in their sin and their neglect of God, leaving them to continue in the broad way, which leads to eternal destruction.

Clearly, neither Britain, or any other country which has seen many conversions, and has experienced much of God's restraining grace in bringing about a considerable degree of outward obedience to God's commandments in society generally, can be described as God's people in the same sense as Israel. Yet there are many parallels between the way God deals with such nations and the way He dealt with ancient Israel.

What we have seen in Britain for several generations now is an increasing unwillingness to listen to what God has to say. Time was when most people accepted that the Bible is divine, even if they did not care to put that idea into practice by believing its teachings and obeying its commands. But leading ministers and teachers of theology began to cast doubt on the accuracy of God's Word. Some of them no doubt wished to make a name for themselves by their brilliant articles and books, and in many cases God allowed them to

end their careers under the glow of fulsome praise from their fellow scholars. But He had given them over to their delusions. And so, like the Israelites, “they walked in their own counsels”. God left them to follow their own ideas; they were not brought back to the truth.

In the course of time, their undermining of the authority of Scripture had unwelcome consequences for themselves in the widespread, severe decline in church attendance that has continued till today. They were not willing to listen to what God revealed and, in many cases, what is preached in churches today is largely, if not entirely, unprofitable and downright dangerous. When ministers preach from what they present as an unreliable Bible, it is scarcely surprising that people do not attend their services. Yet even if such people cannot find profitable preaching in their vicinity, they could read the Bible and seek the Lord in the homes. The fact is that they have no will to do so and God gives them over to their sinful desires, especially their wish to find enjoyment apart from God. He has left generation after generation to walk “in their own counsels” – following their own sinful ideas and the godless ideas that circulate among their friends and in the media.

We might similarly trace the decline in moral values through the liberalisation of divorce, the legalisation of homosexuality and abortion and on to the introduction of same-sex marriage. At the various stages in this process, people may have felt that it was impossible to go any further, but society and the legislature did go further. Yet what God did at each stage in the process was to give them up to their own godless thinking.

For God to give a generation up to follow their own counsels is the most severe judgement possible. If judgements such as wars, famines, or epidemics fall on a generation, there is hope that people may recognise their dangerous spiritual position and turn to God in repentance. But if God gives people up to their lusts finally, to reject the authority of the Bible and to live as if there is no God, there can be no hope.

Does that mean that the situation today is absolutely hopeless? No, it is not. For God is a God of grace; He is willing to bless the unworthy. In the days of the judges in Israel, the people time and again forsook God; they would not listen to Him. And He gave them over, for a time, to live according to their own sinful desires. Yet when they pled with Him to deliver them from the judgements that they experienced, He showed His mercy and delivered them. After the long years of captivity which were the result of Israel and Judah forsaking the true God for false gods, He returned and not only restored the people to their own land, but also began to “sprinkle clean water upon them” (Ezek 36:25) in saving mercy.

Now there is today a remnant according to the election of grace, as there

was among the captives in Babylon. God has not left Britain, for example, without some who truly value the Scriptures, look to Christ for the salvation revealed there and seek to follow Him in all the ways of new obedience. They may be few, but “the effectual fervent prayer of [even one] righteous man availeth much” (Jas 5:16). How God’s children should pray that the Church would be built up through the conversion of multitudes!

Alexander Moody Stewart, the nineteenth-century Edinburgh minister, has written thus on “Jesus stilling the tempest” on the Lake of Galilee: “Jesus in the ship does not save it from jeopardy, till He is called upon and awoke by prayer. He seems to take no charge of it till then, not even of His own personal interest in it. So He often appears not to care even for His cause and kingdom, till called upon to arise and help us. It is not because He forgets, but because He would be entreated by us to stretch forth His arm to save.”¹

Yet God’s children have been praying, though doubtless they have not been as earnest or as persistent as they should have been. Accordingly they should begin by asking for more of the Spirit of prayer – the Holy Spirit working more powerfully in their souls and pouring into them the grace that they need to send up believing petitions to heaven, on the basis of Scripture teaching, for a spiritual transformation of society.

If God’s children have been praying, one might ask, where is the answer? A first response to this question is: God *is* still delivering sinners out of Satan’s kingdom. Converts may be few, but God has not allowed His Church to die out. Indeed He never will, for there always will be those who fear God “as long as the sun and moon endure, throughout all generations” (Ps 72:5). Second, God is sovereign as to *when* He will answer prayer. The prayers of God’s children are not rejected. Whenever it will please God to return in power and bring multitudes into His kingdom at once, it will be in answer, not only to the prayers offered up in that generation, but also to the prayers of many previous generations.

We do not know when God will give that answer, when He will come to any part of His Church, or to many parts of it, to bless His Word on a large scale. Nor do we know how much lower He may allow His Church, and society in general, to drift before He gives that blessing. We have to confess that our “iniquities have separated” between us and our God (Is 59:2). This should make us mourn; it should make us seek repentance; but it should not leave us in despair. We are to remember that God is gracious, and accordingly we are to come before Him pleading, for the sake of the blessed Saviour, that He would return to revive His work – gathering multitudes of sinners out of darkness into His marvellous light.

¹A Moody Stuart, *Capernaum*, London, 1863, p 230.

A Great Salvation (2)¹

A Sermon by Alexander Grierson

Hebrews 2:3a. *How shall we escape, if we neglect so great salvation?*

(4.) The gospel salvation is great because the *glorious perfections of Jehovah* are more conspicuously displayed in it than in all His other works. In the love that prompted the plan and the wisdom that devised it, in the justice and mercy that pervade it, in the grace conferred on sinful men and the glory that redounds to God, we behold the most marvellous display of God's character that was ever revealed to men or angels. All God's works praise Him in the material universe; not less so the happiness diffused through all kinds of intelligent creatures as long as they continued in the state in which they were created.

The justice of God also was solemnly vindicated when sin broke out among the hosts of angels. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment" (2 Pet 2:4). Their immediate loss of happiness so exalted, being condemned to a doom so hopeless, must have impressed the whole unfallen creation with a profound sense of the justice of the Holy One, and made them bow with trembling awe before the great and terrible God.

But the grace of God in saving lost sinners was a new thing in the universe. The contrivance of the plan had occupied the mind of the Godhead from eternity. When the fact of salvation for the guilty was made known, the manner of it remained a mystery which the angels desired to look into. Gradually this great mystery was revealed. Types prefigured it, prophets predicted it, kingdoms were overturned to make way for it, a forerunner announced it. When at last the fullness of the time was come, and "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law," the inspired writers spoke of it as the brightest reflection of Jehovah's glory, the very masterpiece of His mind.

Thus, Christ is called "the wisdom of God"; in Him "are hid all the treasures of wisdom and knowledge". And one great purpose of preaching the gospel is "to make all men see what is the fellowship" – that is, the economy, order, or arrangement – "of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to

¹Taken with editing from Grierson's *Sermons*. The earlier part of this sermon dealt with three out of five sub-points of the first main head: "so great salvation". They were: (1) the nature of man, who is the subject of this salvation; (2) the depth of the degradation and misery that he is saved from; (3) the height of that glory and happiness to which he is exalted. The remainder of the sermon appears here.

the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God” (Eph 3:9,10). If the morning stars sang together and all the sons of God shouted for joy at creation, how they must contemplate with adoring wonder the new creation, by which the child of wrath is changed into an heir of glory, and the slave of lust is made a partaker of the divine nature! Here all God’s attributes converge in glorious harmony. Mercy and truth meet together, righteousness and peace embrace each other in Him who is a just God and a Saviour. Surely then, unless the God of this world has blinded our minds, we must see that the gospel salvation is a *great salvation*.

5. Let us ponder the argument in the context to show the greatness of the gospel salvation. It is *the infinite greatness of its Author, the true and proper divinity of the Lord Jesus Christ*. In the first chapter, the Apostle had shown that Christ is God’s only-begotten Son, infinitely exalted above the angels. “And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire; but unto the Son He saith, Thy throne, O God, is for ever and ever” (Heb 1:7,8). And what use does the Apostle make of the Saviour’s divinity? It is to set forth the greatness of salvation. “For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord?” (2:2,3). Salvation then is great because Jesus Christ is God.

I will not adduce any further proof of Christ’s divinity. I only ask you to consider what a halo of grandeur it throws around salvation. Must it not be a great salvation which none but the eternal Son of God could accomplish? And how does He accomplish it? Not by the word of His power as in the creation of all things; He must take our nature upon Him, obey, suffer and die on a malefactor’s cross.

The lowest circumstances in His history assume an amazing importance when considered in the light of His divinity. Is He born in a stable at Bethlehem? That humble spot is the birthplace of the Son of God. Is He poor? The riches of the universe belong to Him as the heir of all things. Is He despised and rejected of men? All the angels of God were commanded to worship Him. Does He weep at the grave of Lazarus? It is the compassion of God that glistens in that eye. Does He fulfil all righteousness in His people’s place? That righteousness is the righteousness of God. Does He suffer and die as a Surety on a shameful cross? His blood and death are the blood and death of One who was as truly God as He was truly man. Does an unbelieving world turn away in scorn from His cross? This fact of lowest abasement is to be the burden of everlasting song: “Worthy is the Lamb that was slain”.

In each of the points we have been considering, there is an element of infinity, and hence there is a proportion or symmetry in them all. The soul is of infinite value because it is immortal. The misery of the second death is infinite because it is eternal. The glory of heaven is infinite because it is eternal. The wisdom in the plan of salvation is the very highest display of the infinite attributes of the only wise God. And the Saviour who does it all is Himself the infinite One and Lord of glory. And hence we may see some at least of the reasons why the apostle speaks of the gospel salvation as “so great salvation”.

2. Let me ask you to ponder the solemn question, “**How shall we escape** if we neglect so great salvation?” Our time is limited. I leave it to your own consciences to answer the question in the light of the truths that have been set before you. Let me only make a suggestion or two.

(1.) Mark well the character of those to whom the appeal is here made, and the danger against which they are warned. It is not addressed to the more flagrant violators of God’s law, the openly immoral and profane. Such persons are more than neglecters of the great salvation, they are rejecters and despisers. The question here is not: How shall they escape the righteous judgements of God? But it is: How shall *the neglecters of salvation* escape? Do your thoughts go off to those in your neighbourhood who profane the Sabbath and forsake public worship? No doubt their sin is very heinous, and unless they repent, their punishment will be very fearful. It shall be more tolerable for Sodom and Gomorrah in the day of judgement than for many in this generation.

But at present let me entreat you to confine your thoughts nearer home. I speak to you and to myself. How shall *we* escape if *we* neglect so great salvation? Neglecters of salvation may often be found among professors of religion who have a decent exterior like ourselves. The neglecter of the great salvation is just one who takes the matter of his soul’s salvation easy, who takes no active interest in the matter. He may have a form of religion, but if he is indifferent about securing a personal interest in so precious a blessing as salvation, he must be ranked among those who neglect it. Only the Lord knows how many among us must be so ranked. But it is a solemn fact for us all to learn that unless we manifest some measure of genuine concern and activity about our souls’ eternal interests, we can have no good ground to hope that we shall at last share in the blessings of the great salvation.

The wisest of men has told us: “He that is slothful in his work is brother to him that is a great waster” (Prov 18:9). And it is with salvation just as with any of the ordinary affairs of life. The merchant does not need to be a spendthrift; he has only to neglect his business and it will soon go to ruin.

The farmer does not need to destroy the bounty of heaven by extravagant wastefulness; he has only to neglect his work in the field in its season, and the finest summer or the most abundant harvest will not enrich him. It is the same with regard to the things of salvation. Have you, professing Christian, a name to live while you are dead, destitute alike of repentance toward God and faith toward our Lord Jesus Christ? If so, you need not join the ranks of the infidel, the drunkard, or the profane. You have only to persevere a little longer in your present neglect of the great salvation, and – awfully solemn thought – the ruin of your soul is sure.

But do you say, Here we are in the place of prayer, listening to the gospel preached, and is that not a proof that we at least do not neglect the great salvation? I answer, salvation may be neglected while there is much outward attention to the forms of religion. Like the Jews of old, we may come before God as His people come, and sit before Him as His people, and hear His words, yet not do them. With our mouth we may show much love, while our heart goes after its covetousness. What shall we say of those who imagine that they make up for their neglect of religion throughout the year by going through the forms of a communion Sabbath, as if they could atone for one sin by committing another? Family worship may degenerate into routine. Prayer may be only a dead form instead of living fellowship with God.

With such outward observances, many fancy themselves to be rich, while they are poor indeed. All the while the love of the world may be twining itself round the heart like a scorpion. Some secret lust may be burning up the soul within; or the cares of the world, like the locusts of Egypt, may be devouring every blade of spiritual vegetation in the soul. But Jesus alone must occupy the throne of the heart. The kingdom of God and His righteousness must be sought first – as the one thing needful, in preference to everything else – if they are ever sought to any good purpose. Otherwise, notwithstanding all our light and privileges, we shall rank at last with the neglecters of the great salvation.

(2.) How shall we escape? Does not the sinner's own conscience ratify the sentence as just? Conscience now may be perverted or asleep, but on the great day of manifestation, every conscience will approve the sentence which justice shall then pass: they that do such things are worthy of death. And as it forms an impregnable security to the believer that justice acquits him through Christ's righteousness, so it must sound as the death-knell of all the false hopes of the neglecters of salvation when the Saviour Himself, the merciful One, says to the wicked from His throne of judgement: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels".

But while it is impossible for those who neglect salvation to escape, sal-

vation is now offered freely. God has no pleasure in your death. He waits to be gracious. He pardons abundantly, with all the liberality of a prince and all the love of the Father. "Turn ye, turn ye, for why will ye die, O house of Israel?" Your eternity may hinge on your reception or rejection of God's message this day. Now is the accepted time. If you turn to Him now in penitence and trust; the saints on earth will welcome you to their society, the angels in heaven will rejoice over you in the presence of God; the Saviour will see in you the travail of His soul and be satisfied. Yes, "the Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing" (Zeph 3:17).

But if you still halt and hesitate, and defer the matter till death's terrors have laid hold of you, it may prove with you as with many. They desire the counsels and the prayers of the man of God, like the foolish virgins who said, "Give us of your oil, for our lamps are gone out". But, alas, while the man of God would wish to point them to the Saviour, the sands of life run out; they pass into an undone eternity. They neglected the great salvation while they lived, and how can they escape? God grant it may not be so with you.

The Reformation in Spain¹

3. Becoming Established

Among the positive influences on Spain were the efforts of Jayme Enzias, one of three brothers who left Spain to study in Louvain. While in Paris he was influenced by the heroism of Protestant martyrs. He drew up a Protestant catechism and had it printed in Antwerp. However, in Rome he was denounced to the Inquisition and was sentenced to death by burning. He remained faithful unto death, suffering martyrdom in 1546.

One of the other brothers, Fransisco, translated the New Testament into Spanish, unaware that there had been previous translations. His work was printed in Antwerp in 1543. A monk to whom it was submitted for comment before publication rejected it out of hand when he found the words "new covenant" on the title page. The phrase was removed, but the expression "our only Redeemer" caused further difficulty. In fact, he objected to so many passages that he was in the end ignored. Charles V arrived in Brussels soon after this New Testament was printed, and a copy was presented to him

¹Last month's article described the work of those of first sowed the seed of the Word in the cities of Seville and Valladolid. For some of them it was at the cost of their lives, at the hands of the Inquisition. Page references in the text are to Thomas M'Crie, *The Reformation in Spain*, 1824.

with the request that he give permission for it to be circulated in Spain. He promised to do so, provided nothing contrary to the faith was found in it. Charles gave it to his confessor, de Soto, to examine.

Francisco Enzias called on de Soto a number of times, seeking a verdict, but in the end he was accused of being an enemy of religion and was thrown into prison. He was charged with the offence of translating the Scriptures, and also of translating a book by Luther and of visiting Melancthon. When his father and uncles visited him, they upbraided him for bringing reproach on his family. Francisco spent his time in prison translating the Psalms. But after spending 15 months there, he one day found the doors open, walked out and escaped to Germany.

Others too who were living in exile produced books for Spanish readers. Roman Catholic theologians in Spain, however, were particularly vociferous in opposing translations of the Scriptures. One, Alfonso de Castro, even claimed that this "is the true fountain of all heresies" (p 202). Enzias' translation was one of those which circulated in Spain. The authorities put measures in place to ensure that no copy of the Bible or Protestant literature would be brought in by sea or land, but they were not entirely successful.

Books produced by Spanish refugees sat in Geneva for some time awaiting delivery; no one was prepared to take the huge risks involved in smuggling them across the Pyrenees. At last, in 1557, Julian Hernandez, a Spanish national, an unusually small man, bravely undertook to bring a consignment of books, in two large casks, to Seville. He arrived safely and deposited his load in the house of one of the leading Protestants in the city, from where they were distributed to various parts of the country.

The condemnation and weakening of Egidius² was a severe blow to the infant church in Seville. Though he was released from custody, the restrictions placed on him and his low spirits hindered his effectiveness. Yet his continuing attachment to sound doctrine was a positive feature. Shortly before Egidius' death, Constantine Ponce de la Fuente returned to his native country. M'Crie describes him as "unquestionably the greatest ornament of the reformed cause in Spain" (p 206). While abroad he had met a German, James Schopper, through whom his views of scriptural doctrine had been enlarged and strengthened.

Constantine's return to Seville in 1555 provided a major boost to the Protestant cause there. He was appointed a professor of divinity in the College of Doctrine, and through his lectures on the Scriptures, many young men

²A preacher in Seville Cathedral who was condemned for heresy but seems to have succumbed to performing the penance to which he was sentenced. After a period of imprisonment, he associated with the Protestant congregation and died soon afterwards.

were brought to believe the truth. He was also chosen to be a preacher in the cathedral. Although the service did not begin till 8 am, the building was full by 4 am when he was to preach. He was persuaded to apply for the position of canon magistral. In the end, because of his exceptional abilities, only one other stood against him. Constantine was elected to the post, but supporters of the other applicant made various allegations against him, including the charge of heresy.

He continued to be a popular preacher, but he also tried to spread the truth through the printed page. He was not seeking a reputation for his literary abilities but rather to meet the spiritual needs of the people in a style that the least educated could follow; his only concern was to be understood. His objective was not to teach distinctively Protestant doctrine but to present the basic truths of the gospel. He wrote a catechism in which the truth was presented in an extremely simple fashion; another of his writings took the form of the confession of a sinner, expressed in a humble and contrite spirit. His *Summary of Christian Doctrine* was intended for the more educated. Only the first part was printed; the second, which dealt with good works and the sacrament, was held back until a time when it would be safer to publish it, but such a time never came.

His writing was viewed with great suspicion by the more powerful clergy; there were private consultations on denouncing him to the Inquisition. Reasons behind the suspicions were: he had not condemned what they considered to be Lutheran errors; he had not defended the supremacy of the Pope; and if he mentioned purgatory, indulgences and human merit, it was only to warn people not to rest on them for salvation. Constantine defended himself by saying that he would handle these subjects in his second volume. And this was sufficient to silence his critics for the time being.

Francisco Zaffra was a priest in Seville with secret Lutheran leanings. Recognised as a man of learning, he was often called on to give advice to the Inquisition on the charges laid against individuals and was often the means of rescuing from death those who would otherwise have been condemned as heretics. He received into his house a widow, Maria Gomez, who used to attend secret Protestant meetings. In 1555 she became deranged and began to talk about taking vengeance on heretics. She went to the Castle of Triana, where the Inquisition sat. She told them that the city was full of Lutherans and that they, whose duty it was to guard against this plague, were asleep at their post. She gave them the names of more than 300 people whom she alleged to be Lutherans.

The inquisitors were aware that Lutheranism was rife and realised that Maria was mentally disturbed, but they followed their rigid principle that no

accusation was to be disregarded. Zaffra was summoned and decided that the wisest course was to go to the tribunal at once. He emphasised Maria's state of mind and he was allowed to go free. God in His providence was watching over His flock, who may not yet have been mature enough to endure persecution. If Zaffra had then been condemned, it is likely that many more would have been caught in the Inquisition's net.

The Protestants of Seville were now organised in a formal way as a congregation, and they chose Christopher Losada as their pastor. They met in the home of a rich lady, one of the nobility. Another of high rank was Don Pedro Ponce de Leon, who was so liberal in his kindness to the needy that he left himself relatively poor. Another was Domingo de Guzman, who had an extensive library which included the main Lutheran volumes; these he readily shared with others.

The new doctrines had also spread into most of the monasteries and convents around Seville. Garcia de Arias was one of those who were sympathetic to the new teachings, but he was extremely cautious and was even prepared to speak in support of Roman doctrines. Yet this was the man God used to bring the truth to the monks in the monastery of San Isidro, near Seville, who were steeped in the deepest ignorance and superstition. Although continuing to speak cautiously, Arias taught that true religion was very different from what people generally thought it was. It did not consist in outward action, he pointed out; they needed to go to the Bible to know God's mind. His words produced, in the minds of the monks, a sense of dissatisfaction with their monotonous devotions. Then Arias turned around and began to promote the strictest forms of bodily mortification, such as sleeping on the bare earth during Lent.

This produced a reaction among the monks; they decided they would be wiser to listen to Egidius and his friends. Later, the monks received a supply of Bibles and of Protestant books and read them eagerly. Those who had already been enlightened were confirmed in their faith and others were delivered from their prejudices against the truth. Prayers for the dead were dropped; indulgences, which had provided them with a considerable income, were abolished; superstitious fasting was replaced by a constant restraint on their appetites. Images, however, remained – though they were no longer worshipped – and, most seriously, the mass was still practised. Through speaking to people outside the monastery and circulating good literature, the monks spread the Reformation faith over a wide area, including a number of other religious houses.

Yet some who advanced part of the way in a Protestant direction turned back. Among them was Juan de Regla, the head of the Order of St Jerome

in Spain. He had a great reputation for learning, but was reported to the Inquisition, who condemned him to do penance and repudiate 18 statements with a Lutheran flavour. He did so and ever after was a most bitter persecutor of those suspected of Protestant sympathies. Here was a clear case of the good seed of the gospel being “sown on stony ground, where it had not much earth”, and so it lasted only “for a while” (see Mark 4).

The Protestants in Valladolid chose Domingo de Roxas as their pastor. He was an able man who had been educated under Bartolomé Carranza, who became Archbishop of Toledo. “But”, says M’Crie, “the disciple did not confine himself to the timid course of his master” (p 225). Carranza warned him to distrust his own judgement on religious matters and submit to the decisions of the Church, but Roxas boldly repudiated, among other teachings, purgatory and the mass. His writings included an *Explanation of the Articles of the Faith*, which stated and defended the new opinions. Through his zealous efforts, many joined his congregation.

Among them was Augustin Cazalla, who was considered one of the ablest pulpit orators; he had travelled to Germany in 1546 as a chaplain to Charles V. There he was tasked with opposing the Lutherans but, as others had done, he instead embraced the doctrines of the Reformation. Although he continued as a royal preacher, his real beliefs were discerned by his more observant hearers; yet, because of his reputation, he was not charged with heresy. After Cazalla settled in Valladolid, the Protestant church normally met in his mother’s home and most of his relations belonged to the congregation; he himself was persuaded to take charge of its spiritual interests. His fame and ability were factors in the increase it then enjoyed.

As in Seville, monks and nuns came under the influence of the true faith. Indeed the Reformation movement spread through many parts of the country. Perhaps it was because so many of its followers were learned or belonged to the higher echelons of society that over 2000 people, widely scattered over the country, should have been able to maintain loose contact with each other and keep meeting in private without being detected by the Inquisition. Yet the slightest public expression of support for biblical teaching was likely to be immediately suppressed by that powerful and ruthless body.

Humanly speaking, M’Crie believes, had this obstacle been removed from Spain, “though only in part and for a short time, it would have burst into a flame, which resistance would only have increased and which, spreading over the Peninsula, would have consumed the Inquisition, the hierarchy and the Papacy, and the despotism by which they had been reared and were upheld” (p 236). He bases these remarks on the words of the enemies of the Reformation; one of them said, “Had the Inquisition not taken care in time

to put a stop to these preachers, the Protestant religion would have run through Spain like wildfire; people of all ranks and of both sexes having been wonderfully disposed to receive it” (quoted, pp 236-7).

Archibald Cook and His Sermons¹

Rev A W MacColl

The Word of God tells us that “the memory of the just is blessed” (Prov 10:7). The fact that these sermons of Rev Archibald Cook are being reprinted in translation 150 years after they were preached is an eloquent testimony to the honour the Lord has put upon the memory of this renowned servant of Jesus Christ. When we read these sermons we are afforded a taste of the preaching that was owned of the Lord in the evangelisation of the Highlands and Islands of Scotland in the eighteenth and nineteenth centuries and a taste of the kind of teaching that nourished and refreshed the most serious and exercised Christians in Cook’s own day. There is little wonder then that these discourses have been highly prized by those who had a thirst for experimental divinity and were able to read the Gaelic language.

Sadly, the number of such as can both appreciate their spiritual content and can understand Gaelic has declined over the generations, and it has become increasingly necessary to have the sermons translated into English if their message is to continue to be heard and heeded. Although some of Cook’s sermons have been previously published in English, this volume is the first translation of those extant Gaelic sermons which were published in 1916 under the title *Searmoin Ghàidhlig*.² The project has been a long time in coming to fruition and the Publications Committee of the Free Presbyterian Church of Scotland are indebted to a number of people who have rendered great assistance over the years. The translation was first undertaken by the late Miss Marjory Dunbar (1908-2008) of Tomatin, whose father, as a child, had the privilege of hearing Archibald Cook preaching. Parts of Miss Dunbar’s manuscript were revised by the late Mr Alasdair Gillies and by the late Rev D J MacDonald. This work was completed by Mr Alan Boyd.

Archibald Cook was born in 1788 in the Isle of Arran. The minister of his

¹This is the Introduction to *Eternal Reality*, the English translation of Cook’s Gaelic sermons which is due to be published this month, DV, by Free Presbyterian Publications. It is a hardback of around 330 pages and is to cost £19.50. Besides the sermons, the volume contains further interesting biographical and introductory material.

²J R Mackay (ed), *Sermons in Gaelic and English by Rev A Cook* (Glasgow, 1907); *Searmoin Ghàidhlig leis an Urr Gilleasbuig MacCuaig, a bha ann an Deimhidh* (Glasgow, 1916, reprinted 1946).

parish during Cook's youth was Rev Neil MacBride (1764-1814), a powerful Evangelical preacher, whose labours were remarkably blessed in the conversion of sinners. There were times of awakening and revival under MacBride in 1804 and 1812. A number of those converted at this time eventually became faithful ministers of the Church of Scotland, among whom was Finlay Cook (1778-1858), Archibald's elder brother. Having himself been converted at a young age, undoubtedly through the influence of the revival, Archibald came to believe that the Lord was calling him to the ministry. He studied at Glasgow University and had the great privilege of hearing Dr John Love (1757-1825), the godly minister of Anderston, Glasgow. Love's preaching and example left a great mark on both of the Cook brothers. The leading light in the Glasgow Divinity faculty at this time was Dr Stevenson MacGill (1765-1840), a pastorally-minded professor "who did much to raise the standard of ministerial earnestness and utility in the Church of Scotland prior to the Disruption".³

Archibald Cook was licensed to preach the gospel by the Presbytery of Glasgow in 1822 and ordained as missionary-minister to the charge of Berriedale and Bruan in Caithness in 1823. He was translated to the North Church in Inverness in 1837 and to the rural charge of Daviot, Inverness-shire, in 1844, where he remained until his death in 1865. For further biographical information on Archibald Cook, readers are referred to the recent detailed study by Norman Campbell, *One of Heaven's Jewels, Rev Archibald Cook of Daviot and the (Free) North Church, Inverness*; and to the Biographical Introduction by Rev J R Mackay which follows this Introduction⁴ and was originally published in the 1907 volume of sermons and was also included in Rev Alexander McPherson's valuable collection *Sidelights on Two Notable Ministries*.⁵

³See D E Meek, "Neil MacBride", in N M de S Cameron (ed), *Dictionary of Scottish Church History and Theology* (Edinburgh, 1993), p 504; J R McIntosh, "John Love", *ibid*, p 498, and K J Stewart, "Stevenson MacGill", *ibid*, p 514.

⁴In the volume, *Eternal Reality*.

⁵N Campbell, *One of Heaven's Jewels, Rev Archibald Cook of Daviot and the (Free) North Church, Inverness* (Stornoway, 2009); A. McPherson (ed), *Sidelights on Two Notable Ministries, Rev Finlay Cook and Rev Archibald Cook* (Free Presbyterian Publications, 1970). The latter, which is still in print, was collected from two earlier publications: *The Revs F and A Cook's Letters* (Inverness, 1895), edited with a memoir by Rev J. Kennedy, Catacol, Arran; also the above-mentioned *Sermons in Gaelic and English by Rev A Cook*, with biographical and theological introduction by Rev J R Mackay. See also A Auld, *Ministers and Men of the Far North* (Wick, 1868, and reprinted by Free Presbyterian Publications), pp 100-33, 287-344; D Beaton, *Some Noted Ministers of the Northern Highlands* (Free Presbyterian Publications, 1985 reprint), pp 240-250; D Sage, *Memorabilia Domestica* (Edinburgh, 1899 edn) p 298.

What of the sermons themselves? They are marked by a number of outstanding features. Perhaps the most obvious of these is the searching and stripping nature of their content, which is constantly applied so directly and powerfully to the conscience. Cook expresses himself in very pithy, aphoristic and almost abrupt language which gives a tremendous sense of lively, nervous energy to the way he handles his subject. The constant repetition of the emphatic second person singular pronoun *thusa* “you” is one obvious indication of how Cook brought his message straight home to the hearts of his audience. Although his sermons are not always characterised by precise logical order or close adherence to the method he lays down when announcing his heads, Cook never fails to rivet the attention.

We should also bear in mind that these sermons were taken down in shorthand by Mr Duncan MacIver, a devoted admirer of Cook from Inverness (whose own account of how he came to be Cook’s amanuensis follows the Biographical Introduction). This no doubt adds to the terseness of the language, since we are reading what MacIver recorded of Cook’s addresses and that must inevitably have involved at least some element of condensing. Often Cook makes a bold or highly original statement which leaves the reader wondering exactly what lies behind the remark, since Scripture proofs are not adduced for every single statement he utters. Yet this is one of the most rewarding aspects of reading Cook, since it makes one ponder, and often, upon reflection, it is seen how deeply significant and apposite some of these striking remarks actually are.

The chief reason for the characteristically challenging nature of these discourses nevertheless lies beyond any stylistic consideration and is to be found in the fact that Archibald Cook was a man of outstanding godliness and nearness to the Lord. The private communion he enjoyed with the God of eternity overflowed into his public work and put a stamp of the awe of holiness and spiritual glory upon his words. If Cook was “one of heaven’s jewels”, and if there are “treasures of darkness and hidden riches of secret places” to be found within these pages, it is because the preacher in his own soul was enabled to dig deep into the storehouses of the everlasting covenant.

This intimate communion with the Lord bore fruit particularly in the field of Christian experience: as a result these sermons exhibit much discrimination between the marks of true and false religion. Here Cook’s deep understanding of human nature was combined with a gift of analysing the true work of grace in its beginnings, progress and evidences. Whilst his exposing of what was merely “born of the flesh” was withering, Cook could be wonderful in comforting broken-hearted hearers at the same time. He was “most careful that the tendency of his preaching should not be to drive his hearers to

despair. ‘I like the Holy Ghost to convince me of sin’, he used to say, ‘for He never magnifies it above the mercy of God.’”⁶

Having been preached near the end of his life, “these sermons”, according to Rev J R Mackay, “embody Mr Cook’s mature judgement concerning matters that are of the deepest interest touching doctrine, experience and preaching”. Certainly, the treatment of such topics as God’s love to Christ, the preciousness of the day of grace for the sinner, the ground of the sinner’s warrant to lay hold upon Christ, assurance of salvation and the nature of saving faith show Cook to have been profoundly taught of God as an expositor of the Word of life. Another feature of these sermons is how freely they exalt the righteousness of Christ and press the claims of the gospel upon the soul. The “infinite, intrinsic efficacy of the blood of Christ” is prominently held forth because, whatever the needs of the sinner: “For Mr Cook the remedy was always, in one word, Christ”.⁷

Cook’s theology is robust old-school Calvinism, which clearly evidences itself here in a profound sense of the glory and sovereignty of God in salvation; yet nowhere is there a hint of any restriction of the freeness of the gospel offer to the chief of sinners. The nature and attributes of God are often pondered over and Cook’s sense of the glory of God manifested in Christ as a God of mercy is palpable throughout. Christ’s atoning death as the ultimate expression of that mercy was never far from his thoughts. Furthermore, the immeasurable value of the human soul itself seems to have impressed Cook greatly, and his earnest warnings and appeals to sinners not to neglect the great salvation still have an urgency and pathos that it would be our wisdom to lay to heart.

On the publication of the first volume of Cook’s sermons (Gaelic and English) the eminent American theologian, Professor B B Warfield, wrote in the *Princeton Theological Review* in 1908: “His preaching was of that pungent order best represented in our American pulpit, perhaps, by Dr Archibald Alexander, in which the appeal is characteristically to the conscience, and the prime quality of which is searching analysis of the state of mind of the sinner lacking, and the sinner under, the power of grace.

“While not a theologian in the technical sense, he was yet well learned in the great doctrines of grace, and all his preaching was sustained and given body by his underlying evangelical system, which informed it. He felt keenly what sin is and made his hearers feel its dreadful evil and power: and he pointed them with the most winning appeal to the love of the sin-forgiving God as the source of all their hope. . . . The thing which made all his preach-

⁶*Sidelights on Two Notable Ministries*, p 44.

⁷*Sidelights*, pp 40-43.

ing acceptable and effective was the intense reality of the man. He preached no intellectual abstractions, but in the truest sense of the word vital truths Such a preacher's memory should be kept green, and these discourses . . . are yet sufficiently touched with the fire of his fervid appeals to serve that purpose. But we should beware of estimating his power by these coals from the altar."⁸

One final point about Cook's discourses is the powerful sense of the eternal world which pervades the whole. Here we have a Spirit-taught preacher bringing everlasting realities to the minds of sinners on the brink of eternity. While the many references to hell here may stand in stark contrast to the widespread neglect of the subject in modern Evangelicalism, we believe that, by constantly and compassionately warning sinners to flee from the wrath which is to come, Archibald Cook was eminently faithful to His Master, for no one in the Bible ever dwelt more on this most solemn subject than the Lord Jesus Christ Himself.

A Father's Sadness¹

A Letter from J W Alexander

More to disburden a throbbing and full heart than to communicate much good, I write to you. I know you will feel a pang when I tell you that this afternoon, at 3 o'clock, God was pleased to take away my little Archibald – our Benjamin, the son of our hopes. Blessed be God for all His mercies! Last evening he was as well as a child could be, to all appearance. About 7 he began to show symptoms of croup, which gradually advanced, in spite of the most vigorous practice of our physician, who was with us almost from first to last until he died in our arms. His last moments were sweet; he simply fell asleep: no pang, no distortion. He lies like a lovely smiling marble. He was two years, four months old. Twenty hours' illness! A little before his death he clasped his hands and said, "I want to say my prayers".

Judge how I feel. My dear friend, the tears I poured in torrents over his dying form were tears of joy – blessed be God for it! Never had I such faith of immortality. My wife and I yield with a composure for which we can never be thankful enough, till the resumption of the precious gift. We have been in the practice of deliberately giving up our children to God, every day.

⁸*Princeton Theological Review*, 1908, vol 6, no 4, p 689.

¹Taken from *Forty Years' Familiar Letters of James W Alexander*. This letter, dated 15 December 1834, illustrates what God's grace can do even in the sorest and most sudden of bereavements.

O how I rejoiced in this, as I felt his last pulses and found his precious hand turning to clay in mine.

We have too much caressed and prized this dear boy. Disappointed in our first, whom we held by a spider's thread, we counted much upon Archibald. He was lovely and precocious. In a moment we are blasted! But why do I repeat these things? Join us in giving thanks to God for the wonderful comfort we have (I will not say resignation). Join us in praising Him who can make us glory in tribulations also. Join us in prayer that we may be kept in faith. "Hold Thou me up, and I shall be safe."

I wish to learn the lesson of this dispensation. I wish to be more entirely consecrated to the work of God. If God write us *childless* (an awful word now – once it seemed a trifle) I will try to find children in the Sabbath school. O my friend, I have a dear child in heaven! Only a few hours in heaven! Is not this is an honour, a joy, a triumph? Let me then make up my mind to lead a heavenly life here. When shall we "use this world as not abusing it"? When shall we who have wives live as though we had none? A little while and all these shadows will flee away, and we shall find ourselves amidst the realities of eternity. For some time previous to this dispensation, I have found myself being led to thoughts more serious than common, greater desires to cut off superfluous pursuits, to take up unaccustomed crosses, and to cultivate humble love. Alas, how little have I succeeded in doing so.

I cannot well say much on other topics. Remember me and mine at the throne of grace.

A Westminster Confession Commentary¹

A Review Article by *Roy Middleton*

Chad Van Dixhoorn is the Associate Pastor of Grace Presbyterian Church in Vienna, Virginia, and Associate Professor of Church History at the Reformed Theological Seminary in Washington DC. He is the principal editor of the five-volume *Minutes and Papers of the Westminster Assembly* (1643-1652) published by Oxford University Press in 2012. His doctorate at Cambridge University was on the minutes and papers of the Westminster Assembly, and as editor of these documents it is probable that no person, other than the Divines themselves, has spent more time on, and devoted more attention to, the minutiae of the Confession.

¹*Confessing the Faith: A Reader's Guide to the Westminster Confession of Faith*, by Chad Van Dixhoorn, published by the Banner of Truth Trust, hardback, 484 pages, £17.50, obtainable from the Free Presbyterian Bookroom.

In several interviews he has given about this commentary on the *Confession* he complains that the authors of many earlier commentaries use the *Confession* as a vehicle to propound their understanding of systematic theology, whereas his purpose is to expound fairly a seventeenth-century text. However, in the reviewer's opinion, what distinguishes Dr Van Dixhoorn's commentary from those that have preceded it is that he has sought to explain the teaching of the *Confession* by expounding the proof texts that the Westminster Divines have provided as the scriptural authority for their formulations.

In the foreword to the volume Carl R Truman, a Professor of Church History at Westminster Theological Seminary, makes this claim for the commentary, "In short, this guide is a true gem. It deserves to be the standard reference book for any pastor seeking to use the Westminster Standards in his ministry. It should be the first volume for which any Sunday school teacher reaches when asked to do a class on the *Confession*. It should be the constant companion of all elders. Indeed, it should be on the bookshelves of anyone interested in learning more deeply about the Reformed and Presbyterian Faith" (p x).

Whilst the reviewer has appreciated Dr Van Dixhoorn's approach of expounding the teaching of the *Confession* by exegesis of the proof texts, he does not concur with Dr Truman's assessment for the following reasons:

1. Printed side by side with each section of the original 1640s text² is the English Study Version of the *Westminster Confession of Faith* published in 1993 by the Committee on Christian Education of the Orthodox Presbyterian Church in America (OPC). The wisdom of many of the changes introduced by this modernisation must be questioned. In addition, as noted below, in several places the OPC version differs from the original text of the *Confession*. In our view the printing of another version of the *Confession* in a double column format with the original introduces an element of confusion that is hardly suitable for use in a Sabbath school class.

2. Besides the modernised OPC text, in a number of places a third column of text appears detailing other American Presbyterian modifications to the *Confession*. These revisions were made because of their disagreement, in such places, with the doctrine taught by the Westminster Divines. In most cases both the OPC modernised text and Dr Van Dixhoorn's commentary agree in principle with these revisions.

²The commentary is actually based on a more accurate text of the *Confession* painstakingly reconstructed by John Bower and shortly to be published by Reformed Heritage Publications. Bower's work builds upon the sterling work on the Westminster documents by both Frederick and Samuel W Carruthers in the early part of the twentieth century. The edition of the *Westminster Confession* published by Free Presbyterian Publications is based on the Carruthers' text of the *Confession*.

3. As some of our readers will be aware, the American Presbyterian Church modified the *Confession* as early as 1788. Further revisions were made in the Declaratory Act era in 1887 and 1903. In 1936 the Orthodox Presbyterian Church retained all the revisions made by the American Presbyterian Church prior to 1903 but rejected most of the 1903 revisions. The OPC did, however, agree with the 1903 revision that removed the reference to the Pope as Antichrist. The revisions advocated by both the OPC and Dr Van Dixhoorn are in the following sections:

Sections 20:4, 22:3-4, 23:3, 31:1-2. These revisions remove from the *Confession* the Establishment Principle – the duty of the civil magistrate to promote the true, biblical faith. In Section 22:3 this goes so far as to remove the statement that “it is a sin to refuse an oath touching anything that is good and just, being imposed by a lawful authority”. In Section 20:4 they remove the statement that the civil magistrate has the right to proceed against those who publish opinions contrary to the light of nature and the known principles of Christianity. These changes are defended at length by Dr Van Dixhoorn (pp 312-318).

Section 24.4. The statement is removed: “The man may not marry any of his wife’s kindred nearer in blood than he may of his own; nor the woman of her husband’s kindred nearer in blood than her own”. This removal would permit marriage to a deceased wife’s sister or a deceased husband’s brother. The changes in society that drove this modification were contrary to Scripture and were specifically condemned by the Synod of the Free Presbyterian Church in November 1907, at the time Parliament passed the Deceased Wife’s Sister Act.³ Van Dixhoorn sees nothing wrong with marriage to a deceased spouse’s sibling (See p 329).⁴

Section 25.6. Here the statement that the Pope is the man of sin and son of perdition is removed. Defending this deletion, Dr Van Dixhoorn comments, “Confessional standards need to reflect the clearest, and not the most controversial, interpretations of Scripture” (p 348).

4. Dr Van Dixhoorn asserts that, for the Westminster Divines, the term *Psalms* includes uninspired hymns, on the basis of Colossians 3:16, Ephesians 5:19 and James 5:13. It is little short of incredible that such a bland statement could be made without interaction with the extensive literature on exclusive psalmody. Readers of *The Free Presbyterian Magazine* should be aware that the terms “psalms and hymns and spiritual songs” in the Colossians and Ephesians texts refer to divisions within the Psalter, not to uninspired hymns.

³See *The Free Presbyterian Magazine*, vol 13, pp 68-69.

⁴The position of the Westminster Divines is ably defended by John Murray in his *Principles of Conduct*, Tyndale Press, 1957, Appendix B, pp 250-256.

5. In several places in the commentary, Dr Van Dixhoorn casts doubt on the Received Text of Scripture. He critiques the Assembly for citing 1 John 5:7 in support of the doctrine of the Trinity due to its weak manuscript history (p 40). And he comments in a footnote: “It is ironic that one of the least controversial of all the *Confession*’s statements (that believers are to be baptised) leans on the most doubtful pair of all the *Confession*’s proof texts: Mark 16:15-16 and Acts 8:37,38” (pp 372-373).

6. On the question of Sabbath observance, Dr Van Dixhoorn warns about being over-prescriptive in defining the structures and activities of that day and then oddly adds, “We do not need to call a walk in the park an act of worship or a deed of mercy to legitimise it” (p 295).

7. We disapprove strongly of Dr Van Dixhoorn’s use of language on a few occasions. Whilst we, along with him, deplore those who deny the doctrine of the Trinity, it is entirely inappropriate to condemn such heresy in the terms he uses on page 38.

8. It might have been thought that the Scripture references in a volume designed to expound a seventeenth-century text would be from the same version of the Bible as the Westminster Divines. This is not the case. In addition to the Authorised Version, Dr Van Dixhoorn uses the NIV, ASV, ESV and NASB.

Having made these negative comments (and more of a similar nature could be added) it would be a serious mistake to conclude that this volume did not contain some very useful and valuable material. He rightly stresses that it is the Bible that is inspired, not the penmen; he faithfully expounds God’s decrees and helpfully comments that section 3:6-7 excludes all the seventeenth-century forms of hypothetical universalism.⁵ His clear exposition of the doctrines of creation, justification, sanctification and the Lord’s Supper are most helpful.

We are in Van Dixhoorn’s debt for editing the minutes and papers of the Westminster Assembly. However, this volume is not the first place to which Free Presbyterians should go for an exposition of the teaching of the Westminster Assembly. Either the commentary by Robert Shaw of Whitburn

⁵Hypothetical Universalism and Amyraldianism both assert, contrary to scripture, that the atonement was made for all mankind and that the death of Christ made salvation hypothetically possible for all mankind if they believe in Christ and repent of their sins. However, seeing that sinners cannot of themselves believe, they assert that God *elects* some to *faith in Christ*, and by His grace brings them to salvation. This notion thereby preserves the doctrine of *unconditional election* but denies the effectiveness of the atonement. Amyraldians have normally placed the decree of election after the decree that Christ would die for all men whilst Hypothetical Universalists usually reverse that order.

originally published in 1845⁶ or the one by A A Hodge⁷ are to be preferred. What we eagerly anticipate from Dr Van Dixhoorn's pen is an exposition of the debates that took place in the Westminster Assembly. His papers on the "New Taxonomies of the Westminster Assembly (1643-52): The Creedal Controversy as Case Study"⁸ and on "The strange silence of prolocutor Twisse: Predestination and politics in the Westminster Assembly's debate over justification"⁹ are excellent, and indicate what awaits us were he to turn his attention to this topic. In consequence of his extensive research on the Assembly's minutes and papers, no one is in a better position than Dr Van Dixhoorn to enrich both the Church and scholarship with a historical analysis of the debates at the Westminster Assembly.

Christ's Universal Glory¹

John Macfarlane

Psalm 72:17-19. *His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with His glory. Amen, and Amen.*

Who does the prophet speak about? The language certainly cannot apply to any earthly ruler. A greater than Solomon is here. Distinguished as Solomon was for his wisdom, his wealth and the prosperity of his reign, he has no glory in all these respects, "by reason of the glory that excelleth". Long ago he resigned the crown, laid aside the sceptre and descended to the silent grave, where kings mingle with their subjects. And, unless his throne

⁶Robert Shaw, *The Reformed Faith: An Exposition of the Westminster Confession of Faith*, is currently kept in print by Christian Focus Publications. In the preface Shaw writes of those who study the Confession, "Their scriptural knowledge will be enlarged, and they will be satisfied that every *truth* set down in the *Confession* is 'most agreeable to the Word of God'. Of this the author of the *Exposition* is so completely convinced that he has not found it necessary to differ from the compilers of the *Confession* in any one single point of doctrine."

⁷A A Hodge, *The Confession of Faith*, Banner of Truth reprint, 1984. Whilst Hodge also takes the 1788 American Presbyterian Church position on the Establishment Principle, his exposition does not have the other problems attaching to the book under review.

⁸*Reformation & Renaissance Review: Journal of the Society for Reformation Studies*, vol 6, issue 1, April 2004 pp 82-106.

⁹*The Sixteenth Century Journal*, vol 40 (2009), pp 395-418.

¹Taken, with editing, from *The Christian's Daily Companion*. Macfarlane (1798-1875) was, at the time he wrote this piece, minister of Colessie, in Fife.

had been occupied by the Prince of peace, "the root and the offspring of David", his name would long ago have been forgotten, together with the line of kings to which he belonged.

Christ is in the Psalmist's eye. His glorious themes are the perpetuity of Christ's reign, the blessedness it brings, the universal acclamation with which it shall one day be hailed by the nations, and the praise due to the wonderful power and grace by which it is established. His name, as the unchangeable Saviour, has endured as long as the sun. Scarcely had it begun to shine when He began to act as mediator. He was the object of Abel's faith, of Enoch's prediction, of Abraham's vision. Moses foretold His character in types: Christ was the true tabernacle, the spotless sacrifice, the sacred temple.

When in the fullness of time he walked on the surface of the world He had made, the very malice of men, which sought to extinguish His name, was made the unwilling instrument of extending it. For it was by His death that He specially triumphed over death, spoiled principalities and powers, and introduced the gospel age. Then was His salvation proclaimed over the face of the earth, and men bowed at the name of Jesus. When that great name whereby we must be saved was in part obscured amid the darkness of superstition and idolatry, its inherent qualities remained ever the same. And when the clouds that darkened it were made to pass away, it shone forth in *all* its original glory. Its continuation amid all the fluctuations of human affairs, and all the vicissitudes of events, accords with the voice of prophecy in telling us that it shall endure for ever. It shall endure as a continual and increasing blessing. Men shall be blessed in Him.

Besides the indirect benefits which His spiritual administration brings to the world, it confers unnumbered and lasting blessings on His true subjects. They are blessed in Him with all spiritual blessings in heavenly places – with pardon, acceptance, peace, purity, eternal life. The happiness enjoyed by the subjects of the most powerful and enlightened of human governments is a faint emblem of the blessedness of those who submit to Him who reigns on Zion's hill.

Earthly kings cannot know all their subjects, but He knows them all intimately. Earthly kings cannot always defend their subjects from the aggression of another power, but He will at last bruise Satan and their other enemies under their feet. The laws of earthly kings cannot reach the heart, the seat of much of the misery that embitters man's existence; but He has access, by all possible routes, to the spirit He has made. He can rectify its disorders and pour into it the oil of spiritual gladness. And where human power and legislation cannot extend – for their jurisdiction is limited by the grave – Christ, who has the keys of the invisible world and of death, has authority to open,

for His subjects, the gates of immortality and make them blessed with Himself throughout eternity.

Well may they who are so highly favoured ascribe gratitude and praise to the One who is the source and dispenser of their blessedness. How refreshing to the Christian spirit to reflect that such blessedness is yet to be shared, and such praise is yet to be raised, by *all nations*. As yet the rightful authority of this heavenly King has only been partially acknowledged. Many causes have impeded the establishment of His kingdom. It shall not be so always. The truth as it is in Jesus, suited as it is for universal diffusion, shall be universally diffused to bless the world. "He shall have dominion from sea to sea, and from the river to the ends of the earth."

To whom do we owe such wonderful blessedness? To the power and grace of Him who alone does wondrous things. Lest, from the deceitfulness of our own weak, wicked hearts, the prospects here revealed should produce a feeling of personal elation, we are reminded of the Giver of them all. A deep consciousness of obligation to free and sovereign grace should mingle with every favour we enjoy and every hope we cherish. These feelings of humility and gratitude will prompt the prayer, "Let the whole earth be filled with His glory".

The sincerity of this language must be demonstrated by corresponding obedience; it will ever be the language of all true subjects of Christ's spiritual kingdom. What claim did they have to God's favour which all do not possess equally? If we are the happy people who truly know the joyful sound, it reached our ears when we were the captives of sin. Let it penetrate still deeper into the dark dungeon and bring forth other sinners from their captivity. If we have been made obedient and our minds enlightened with the knowledge of God's will, no resistance is too great to be subdued by His power, no soul too dark to be irradiated by His glory. Let that light shine into every heart till the whole earth, filled with its brightness, shall reflect the uncreated radiance of the Sun of righteousness.

Human Misery¹

Thomas Boston

1. *See the great evil of sin.* Many reckon it but a small matter to transgress God's holy and righteous law. They can curse and swear, lie and steal, and commit many other enormous crimes and yet have no trouble or remorse

¹Taken, with editing, from Boston's *Works*, vol 1. These are some "inferences" concluding a chapter on "the misery of man's natural state".

about it. But if they would consider the dreadful effects of sin, they would be of another mind. Sin is the worst of evils, and big with all kinds of evils. It has brought a flood of miseries into the world, which has overflowed the whole creation. Under its weight, the earth and all its inhabitants are groaning. It is the great cause of trouble between God and sinners; it has shut the door of access to God against us and exposed us to His wrath and curse in this life and in that which is to come.

2. *The case of all in a state of nature is woeful.* They are far from God; they have no interest in Him or fellowship with Him; they are under His wrath and curse, liable to all the miseries of this life and to the vengeance of eternal fire in the world to come. They have fallen under the power and tyranny of the devil and, if mercy does not prevent it, they shall dwell with him in the lake that burneth with fire and brimstone for ever. Whatever your situation and circumstances in the world may be, you who are yet in your natural state are in a miserable condition, for you are without God, the fountain of all good. Men may be pleased with you and bless you, but you are under God's wrath and curse, and will continue so till by faith you embrace God in Christ as your God.

3. *Arise, sinners yet in your natural state, and depart,* for this is not your rest. Come to the Lord Jesus, who alone can open the door of access to God. His blood quenches the fire of wrath and He can deliver from the curse of the law. Who would stay in a house ready to fall? Who can sleep soundly when God is an enemy? Lay these things seriously to heart and flee from the wrath you lie under, for the plague has begun already. Flee speedily from the wrath to come, for it is a fearful thing to fall into the hands of the living God.

Eastern Europe Mission News

Rev Dmytro Levytskyi

The situation in Ukraine calls for the attention of the whole world because relations between Ukraine and Russia during the past year have deteriorated into a state of war which has already influenced many other nations. In addition, the spiritual condition of the country is more noticeable because Ukrainian people have become more religious than when the country was part of the USSR. Some unprejudiced observers will acknowledge that there are those in Ukraine who support Russia in its attempts to restore its former imperial power over Ukraine, but they are in a very small minority. At the same time a great number of people here have expressed their support for Ukraine during the last year.

Looking at the whole socio-political situation, we can clearly see that those who fight for Russian rule in Ukraine have become more openly religious, but their religion is expressed in strict adherence to the Eastern Orthodox Church. However, to our great sadness, we observe the same situation among Ukrainian patriots who share a common faith with their enemies. Therefore we should not be deceived by the patriotism of the one side or the other's love for imperial power. Spiritually they are going in the same way of idolatry, in contradiction of God's Word. Should we not first show wholehearted patriotism for heaven? We have not heard patriots of earthly countries give positive answers to this question. The spiritual condition of the Ukrainian nation is far from the standard of the Word of God, which shows that we are "a rebellious people, which walketh in a way that was not good, after their own thoughts" (Is 65:2). Adherence to the Eastern Orthodox Church makes people superstitious rather than God-fearing.

In spite of these negative characteristics we have, in our missionary work, seen many people who expressed their adherence to the true religion, although they need instruction about Scriptural worship and practice. This is one of the main activities that we, with God's help, are trying to accomplish, as well as to "plough fields" which have never seen a Reformed "ploughman".

The spreading of the Word of God by our Eastern Europe Mission in Odessa and in other parts of Ukraine is going on at the same pace. We see people who are interested, not only in the Word of God, but also in the Reformed Faith as the true expression of the doctrine of the Scriptures. In addition, the present war situation causes us to see the possibility of an increase of interest, for more people are asking for Bibles in Russian, which is the language of the people who live in the area which is experiencing Russian aggression. On the other hand, because of the instability in the country, people have drastically less money to spend, and we have observed some decrease in requests for literature during the past months.

The methods of distribution in Odessa itself have undergone some change since people are very anxious, because of the war situation, when they see a strange person at the door. We continue our distribution work among wounded soldiers in the Army Hospital of Odessa. During these visits, we can see much suffering and pain, but at the same time we see that people have become serious, and the fact that they have been faced with the reality of death has made them think about their souls. It is our duty to direct them to the truth that our sins are the reason for our suffering and pain, and also that, if we do not leave our sins and cleave to the Lord Jesus, we will be faced with sufferings far worse in a lost eternity.

The number of Ukrainian soldiers is being increased by the Government

as it tries to stabilize the situation. This new wave of mobilization includes all men from 20 to 60 years of age. Those who have received a call to the army and are in the army reserve have to wait until they will be called to serve. The Government is preparing for the worst scenario, and the people are expecting Russian forces to move further forward, into inner Ukraine. Odessa, being a port and transportation hub, is a main strategic point, and so is valuable for the aggressor. If we consider the worst scenario of Russian forces entering Odessa, they will not spare Protestants; they have already murdered the family of an evangelical pastor in the city of Slavyansk in the Donbas region.

Many cities, towns and villages in Donbas are without inhabitants. Over a million citizens have fled to inner Ukraine. Some of the refugees are a bit different from the other Ukrainians because mentally they still live in the time of the USSR, which is why Russian propaganda has such an effect on them.

Winter has passed and we are now in the middle of spring. During the last year, we had to learn how to survive using a wood-burning stove, because the price for gas increased by 300%. (Houses in Odessa were heated by a central gas supply and during the last two decades we never saw a house where smoke rose from a chimney.) The Canadian wood-burner we installed in the living quarters of the Mission house is effective. We are going to install a stove of the same type, but a little bit bigger, in the place of worship, because during winter in Odessa we can have temperatures of -28°C .

In spite of all these obstacles, there is hope for a Christian in this country. Proof of that is God's mercy to His people even in these difficult circumstances, when our nation is in such a pitiful condition. Some may be proud of the fact that Ukrainians have become a nation after much trial and suffering. But what really makes a people blessed? It was following the Lord of hosts that made the 70 souls who came with Jacob into the land of Egypt a nation. The Lord Himself made them His people. It is therefore our hope and prayer that the Lord will increase His people in this country, and that what is at present a small number will become a great nation to the glory of His grace and the prosperity of Christ's Kingdom. "Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy name, and glory in Thy praise" (1 Chr 16:35).

Nothing is written on the unwritten page of the future which can contradict the divine faithfulness so conspicuous in the past.

Divine truth, even when preached to perfection, will not of itself affect the heart to conversion. The most overpowering authority produces no obedience unless the Holy Ghost subdue the hearer's heart.

C H Spurgeon

Committing Oneself to God¹

A Sermon Outline by *John Kennedy*

Psalm 31:5. *Into Thine hand I commit my spirit.*

These words call our attention to the Psalmist's exercise of soul in committing his spirit into the Lord's hands, and the encouragement which he had in doing so.

Into Thine hand I commit my spirit.

By *spirit* we must understand soul and body – himself.

This implies that he left himself entirely at the Lord's disposal.

That he confidently relied on the Lord in the hope of salvation.

That he willingly passed his spirit out of his own hands into the Lord's.

Christ committed Himself to the righteous Judge.

This He did in the midst of His sufferings.

He felt His dependence in His human nature on Him who sent Him.

He was disposed to endure all that was appointed by the Father.

He left Himself in His hands to be sustained according to the promise.

He did so as His people's Head and Surety.

The Father accepted His people in Him.

The exercise of the thief on the cross.

A few minutes before, he was a blasphemer.

He judged himself to be worthy of death.

He is now committing himself for all eternity to Christ.

He is entirely dependent on Christ to save soul and body.

He knows Christ as Lord, who is now on the cross beside him.

He knows that Christ was not there for His own sins.

He knows that love brought Christ to the cross.

He knows that Christ is passing to a Kingdom.

He knows that Christ will have unlimited power there.

Paul committed his spirit into the Lord's hands.

He knew in whom he had believed and committed all to the Lord.

All believers should seek this attainment.

Stephen committed his soul to the Lord Jesus.

He did so in faith that He would bring it to the Father's house.

Thou hast redeemed me.

This is a demonstration of love; it is security for perfect salvation (Rom 5).

Application.

This is essential to their rest.

What are you doing with your spirit?

¹Preached in Dingwall, on 10 September 1882, and edited.

Protestant View

Church Discipline – Roman Style

The disgraced former Roman Catholic Archbishop of St Andrews and Edinburgh, Keith O'Brien, will not perform any public functions as a clergyman, though he will retain his title of Cardinal and the status of priest. O'Brien will not participate in any election of a future Pope and he will continue to live outside Scotland. This is the outcome of a special investigation by a personal envoy of the Pope, Archbishop Charles Scicluna.

It seems absurd and perverse, however, that O'Brien is still allowed to perform mass in private. According to the grossly-unscriptural Romanist dogma of transubstantiation, this means that O'Brien, who is admittedly guilty of heinous sins and under some semblance of church discipline, is still fully invested with the power to change the substance of bread and wine into the literal physical body and blood of the Lord Jesus Christ. The power of the priesthood is bound up with the falsehood of transubstantiation, and this case further demonstrates just how far from Scriptural teaching the Roman Catholic Church really is in its views of sin, church discipline, repentance and the sacraments. *AWM*

Notes and Comments

United Kingdom General Election

The UK goes to the polls on May 7. One cannot feel optimistic when all the major parties united in the last parliament to legalise same-sex marriage, though significant numbers of Conservative MPs and smaller numbers from other parties voted against. Nor can we feel optimistic when the leaders of two of the major parties are professed atheists. Yet, at such an occasion, prayer is called for – not only to be guided as to one's personal voting choice, but also that God would overrule the millions of individual choices to give the best possible outcome in our circumstances as a nation. May the Lord, who rules over everything, bring order out of moral confusion and “do exceeding abundantly above all that [His people] ask or think” (Eph 3:20)!

Eclipse of the Sun

Great public interest was generated on March 20 by a partial eclipse of the sun over much of Europe, North Africa and Russia. And a total eclipse could be viewed over parts of Greenland and Norway, while many flocked to the Faroes to observe the phenomenon at its darkest.

A solar eclipse occurs when the moon comes between the sun and the earth, blocking the sun's light. Although the sun is around 93 million miles from the earth, and the moon is only around 384 000 miles away, the two appear approximately the same size from the earth. God in His infinite creative wisdom has placed the sun 400 times further away and it is 400 times larger. And the sun has exactly the right influence to sustain life on our planet. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also" (Gen 1:16). These two "great lights" are held in space by the word of His power, as are the earth and all the other planets and stars, in perfect harmony performing God's will in their motions with precise regularity. Truly "the heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge" (Ps 19:1,2).

God has overruled these natural laws at least twice in history; once was when He caused the sun to go backwards 10 degrees as a sign to Hezekiah that he would recover from his sickness (Is 38:8). Before this He fought for Israel as described in Joshua 10:13, when the sun and the moon stopped in their courses for a whole day. Thus God reveals His mighty power in doing "according to His will in the army of heaven and among the inhabitants of the earth" (Dan 4:35). While there was considerable interest and excitement about the recent eclipse, many sadly do not recognise God behind these wonderful works. Indeed the atheistic evolutionist, leaning on his own wisdom, scorns it. To him there is no intelligent designer, far less the true God of creation. He believes that these phenomena occur by a process of natural selection and a myriad of coincidences, both on the macro and micro levels.

Then there are others who take a deep and dark interest in these things – so deep that they worship these celestial bodies and their movements. We recently wrote about Hindus worshipping the "sun god" in addition to other gods. There are others: pagans, witches and various occult figures claiming that great "spiritual energy" was released during this latest eclipse. Different groups met in woodlands across the UK seeking contact with spiritual forces; they were wearing robes, chanting, using dark rituals and spells and carrying out other occult activities. The fact that the event occurred at the equinox apparently added greater significance to their rituals. As more and more people reject God, the influence of Satan becomes ever more powerful and will inevitably bring greater spiritual darkness into our land and world. In Iceland, there was a special ceremony during the eclipse to open a new pagan temple – said to be the first built in Europe for 1000 years. It was claimed that "sacrifices would be made to the supernatural beings of the area". Surely we should be crying to God to deliver us from such evil!

God-fearing believers, however, glory in the Creator. But they also look to the Saviour, who is called the “Sun of Righteousness”. When the natural sun was eclipsed, the temperature dropped several degrees, as the earth darkened; when the Saviour’s face is hidden from His people they feel the coldness and the darkness. But just as the sun returned to its brightness and the temperature rose after a period of time, so to them who fear His name “shall the Sun of righteousness arise with healing in His wings” (Mal 4:2). They have a day coming when God will say to them: “Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended” (Is 60:20).

KHM

Reverent Worship

One of the lessons of the Old Testament was that the worship of the God of Israel was holy. He was to be worshipped with reverence: “God is greatly to be feared in the assembly of His saints, and to be had in reverence of all them that are about Him” (Ps 89:7). Those that presumed to come to Him irreverently, in ways of their own devising, were in danger of death, as Nadab and Abihu found to their cost (Lev 10:1). When God slew them, He said to Moses and Aaron: “I will be sanctified in them that come nigh Me, and before all the people I will be glorified” (v 3).

The New Testament has changed the form of the worship, but not the holiness of it, nor the need for reverence. As Paul says: “Let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire” (Heb 12:28-29). The outward ceremonies have been removed, but in their place has come something infinitely more weighty and solemn: the blood of Christ. “If the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb 9:13-14). Even the danger of death remains, as many of the Corinthians learned when they behaved irreverently at the Lord’s Supper: “for this cause many are weak and sickly among you, and many sleep [that is, they had died]” (1 Cor 11:30).

It is with trepidation, therefore, that we read in the *Press and Journal* for February 17 of a Free Church of Scotland congregation where the worship, especially the singing of the psalms, is said to be “fun”. The psalms are sung in “an interactive way” with a “call and response approach” and with the accompaniment of modern musical instruments. This is said to be “a fun and accessible way of singing”. Such an irreverent view of worship is shocking in a denomination which until recently was fairly conservative. From a human

point of view, we expect that the congregation will soon get bored of this gimmick; but from a scriptural point of view we think that they are in great danger, possibly of some physical chastisement, but more likely (and far worse) of being given over to deeper spiritual blindness. There is no “fun” in hell, and the word “fun” is completely inappropriate for heaven. “In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore” (Ps 16:11).

DWBS

Church Information

Meeting of Synod

The Synod of the Free Presbyterian Church of Scotland will meet in the Inverness church, on Tuesday, 19 May 2015, at 6.30 pm, DV, when the retiring Moderator, Rev D Macdonald, will conduct public worship.

(Rev) John MacLeod, Clerk of Synod

Meetings of Presbytery (DV)

Zimbabwe: At Bulawayo, on Tuesday, June 9, at 11 am.

Western: At Lochcarron, on Tuesday, June 9, at 11 am.

Northern: At Dingwall, on Tuesday, June 16, at 2 pm.

Outer Isles: At Stornoway, on Tuesday, June 23, at 11 am.

Southern: At Glasgow, on Tuesday, June 23, at 2 pm.

Australia & New Zealand: At Sydney, on Friday, September 4, at 10 am.

Home Mission Fund

By appointment of Synod, this year’s special collection for the Home Mission Fund, is due to be taken in congregations during May.

W Campbell, General Treasurer

Acknowledgement of Donations

Congregational Treasurers acknowledge with sincere thanks the following donations:

Dingwall/Beauly: Friend, £20. *Sustentation Fund:* Mrs I MacInnes, £40, both per Rev NMR.

Gairloch: B MacPherson, Surrey, for visiting expenses, £100.

Glasgow: Estate of late Mrs Katie Gillies, £1000. *Bus Fund:* Anon, £20, £20, £20. *Eastern Europe Fund:* Anon, £10, £60, £21, £20. *TBS:* Anon, £60, £200, £40, £40, £100, £25, £850, £20.

Greenock: Anon, for car park repairs, £140. *Bookroom Fund:* Anon, £100. *Jewish & Foreign Missions Fund:* Anon, £100. *TBS:* Anon, £100. *Where Most Needed:* Anon, £10, £25, £40, £25.

Halkirk: Estate of late Mr D Hymers, £10 000; estate of late Miss M M Hymers, £10 000.

Inverness: *Bus Fund:* Anon, £100.

Ness: Anon, for roof repairs, £100 per Rev AWMC. *Communion Expenses:* Anon, £50, £40 per Rev AWMC.

Raasay: Estate of late Mrs Katie Gillies, £1000; Anon, In memory of our dear Aunt, Annie MacRae, £1000.

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 N M Ross; tel: 01349 864351.
- 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. (Each of these services is held once in three weeks as intimated). **Farr:** Thursday 7.30 pm (as intimated). Contact Mr M J Schouten; tel: 01463 221776.
- 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.
- Lochcaron:** 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.

Free Presbyterian Church Bookroom

133 Woodlands Road, Glasgow, G3 6LE Tel: 0141 332 1760

E-mail: fpbookroom@gmail.com Website: www.fpbookroom.org

Book Selection

	RRP	Offer
The Westminster Assembly's Grand Debate , Chris Coldwell, Ed Naphtali Press, 2014, hbk, 424pp	£25.00	£20.00
A Method for Prayer: Freedom in the Face of God by Matthew Henry Christian Focus Publications, 2012, pbk, 304pp	£8.99	£7.19
Practical Religion by J.C. Ryle Banner of Truth, 2013, hbk, 462pp	£15.00	£11.99
The Atonement by Hugh Martin Banner of Truth, 2013, hbk, 233pp	£14.00	£10.99
Princeton Seminary (1812-1929): Its Leaders' Lives and Works by Gary Steward, Presbyterian & Reformed Publishing, 2014, pbk, 322pp	£10.99	£8.79

(Postage is extra)

Subscription rates, including postage:

F P Magazine £26.00 (£2.00 per copy) • Y P Magazine £15.00 (£1.00 per copy)

Combined £39.00