

# The Free Presbyterian Magazine

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

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

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## The Free Presbyterian Church of Scotland

**Moderator of Synod:** Rev G G Hutton BA, 11 Auldcastle Road, Inverness, IV2 3PZ; tel: 01463 712872.

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

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

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

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

### Clerks to Presbyteries:

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

**Southern:** Rev H M Cartwright, MA, 8 Colinton Road, Edinburgh, EH10 5DS; tel: 0131 447 1920.

**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 J A T van Dorp, 14 Thomson Street, Gisborne, New Zealand; tel: 06 868 5809.

**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@mweb.co.zw.

### Residential Care Homes:

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

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

**Website of the Free Presbyterian Church of Scotland:** [www.fpchurch.org.uk](http://www.fpchurch.org.uk).

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

**Editorial Board:** The Editor, Rev H M Cartwright, Rev N M Ross, Rev D W B Somersett.

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## Communions

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

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

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

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

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

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

**July: First Sabbath:** Beauty; **Second:** Bonar Bridge, Staffin; **Fourth:** Struan, Cameron.

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

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

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

**November: First Sabbath:** Applecross; **Second:** Glasgow; **Third:** Wellington; **Fourth:** Aberdeen; **Fifth:** Chiedza.

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

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## All Needs Supplied

When Paul was in prison in Rome, he presumably had many needs. The Church in Philippi, now an organised body with “bishops and deacons”, took a special interest in him and sent to him “once and again” what they felt would be useful. In his present circumstances, Paul was not able to repay them; he could not send them anything in return. But he considered their gift to be a sacrifice to God, one with which God was well pleased. And he could assure them that, as they had supplied some of his needs, God would supply all theirs. “My God”, he told them, “shall supply all your need according to His riches in glory by Christ Jesus” (Phil 4:19).

God had already supplied their basic spiritual needs. Their sins – however many and however serious – had been forgiven. God had cast them all behind His back; He had put these sins where, so to speak, He would never look on them again with a view to taking action against those who had committed them. These people were no longer under condemnation; they were now justified; God was reconciled to them for the sake of Christ, who had taken their place and endured the punishment which they deserved.

These Philippians were once far off from God, spiritually dead and without any knowledge of the way that leads to everlasting life. Their needs were indeed great. But God had sent Paul and Silas to bring them the gospel of Jesus Christ – the truth about how sinners may be saved. And He had sent the Holy Spirit to regenerate their dead souls as they heard Paul, Silas and others proclaiming to them the good news about the Son of God becoming man so that He might die for sinners. At once they became spiritually alive and were able to receive the truth about the Saviour, so that they trusted in Him and were saved. They now had new hearts; not only was faith planted in their souls but the germ of every grace. They had begun to fear God; they were living godly lives, desiring to be obedient to all His commandments.

That God had supplied these needs was a wonderful blessing. They could not possibly thank Him sufficiently for it. Yet they had further needs – needs which would continue throughout their lifetimes. And Paul was assuring them that God would indeed supply all these needs, whatever their nature.

They were still sinners; so they needed continuing forgiveness. But, having been accepted by God, for Christ's sake, sin cannot be laid to their charge. Thus Paul echoes David: "Blessed is the man to whom the Lord will not impute sin" (Rom 4:8). It is true that guilt attaches to all their sins – for their sins deserve infinite punishment, as much as those of the ungodly – yet Christ took their place and suffered the punishment due to them for all their transgressions.

This doctrine has been maligned as giving believers a licence to sin. This would be true if God granted forgiveness *without* a change of heart. But with a change of heart, as we have already noted, comes the fear of God, which implies a desire to flee from sin. Yet believers are conscious that they need God to continue His work in their hearts and to subdue sin more and more. Will He do so? Yes, because He will supply all His children's needs. Although the work of sanctification is not complete at the new birth, God has graciously undertaken to continue that good work which He then began and to bring it on to perfection. No one can enter heaven with the least trace of sin remaining in their hearts, or with the least possibility of sin breaking out in any way. But all believers will be brought to heaven, with no trace of sin. Their great need of holiness – indeed a perfect holiness – will be supplied because the work of Christ for them was designed to lead to the entire eradication of sin. The work of grace will be brought to completion.

As God's children make their way through life, many difficult situations confront them. They need the grace of faith so that they may look to Christ and not trust in themselves or in any other "arm of flesh". Many temptations will come their way, for Satan is strong and devious and he has many to help him lay snares in their path. They need grace to resist these temptations, to look unto Jesus and not be intimidated, however unlikely a satisfactory deliverance may seem. But Paul saw that there was an abundance of glorious riches from which such needs will be supplied. And it is by obtaining, through faith, a view of the infinite extent of these riches, and the willingness of God to use these riches to supply their needs, that believers will triumph over all the assaults of the wicked one.

When circumstances are difficult, they need patience. When they feel weak in themselves, they need zeal. When everything around them seems dark and dismal, they need hope. When they are disturbed and agitated, they need the peace which only God can give. When they are overcome by self-centredness, they need love for the brethren. And always they need their love for God to be increased. Indeed each of the graces which have been listed, and every other grace also, needs to be increased – and there are times when believers need to exercise a particular grace. No human being can do anything to supply

these needs, though preachers, for instance, may be used as instruments to direct believers to the glorious riches in Christ Jesus.

Inadequate creatures they are in themselves, but why should they be poor when there are these glorious riches to draw from? Thus Christ asked Peter, after his failure to keep walking on the water: “O thou of little faith, wherefore didst thou doubt?” (Mt 14:31). So Christ’s disciples in every generation would walk safely through many dangers and through many discouraging providences if only their faith was stronger, if only they did not doubt. But, let us remind ourselves, where does that stronger faith come from? From the glorious riches provided by Christ.

What then about temporal needs: arising, for example, from bereavement, old age, redundancy and unemployment, and uncertainty about the supply of food? Certainly we are to “seek . . . first the kingdom of God, and His righteousness” (Mt 6:33); spiritual things must come first in our list of priorities. But God understands all our needs and He will give to His children whatever He sees is best for them. They should therefore place themselves and all their needs in His kind hand, fully conscious that He understands far better than they possibly can what really is good for them.

God knows that many things which we think essential for our well-being are not really necessary; they may even do us harm. Paul prayed earnestly for the removal of the thorn in his flesh, whatever it may have been. But God did not reject his prayer when He refused to give the Apostle what he asked for. Although Paul did not receive the more comfortable life he was seeking, he was given – out of God’s riches in glory by Christ Jesus – a far more wonderful answer. It was God’s promise: “My grace is sufficient for thee: for My strength is made perfect in weakness” (2 Cor 12:9). And that promise was recorded in Scripture to encourage God’s children till the end of time to press on, in the face of every difficulty, with the knowledge that His grace is indeed sufficient for *them*.

As they look at themselves, believers may be discouraged because they deserve nothing. But God’s promise to supply all their need is given in His *grace*; He knows they deserve nothing. James Fergusson, the godly minister of the Ayrshire town of Kilwinning in the seventeenth century, noted that “the Lord, in dealing with His people, doth not look so much at their worth and deserving as what is fitting for His own glory”.<sup>1</sup> All God’s dealings with believers result in His glory. He takes glory to Himself in fulfilling all His promises and, in particular, in supplying all the needs of His children according to His riches in glory by Christ Jesus. So they should never think that they can ask for too much; all that God gives them will be for His glory.

<sup>1</sup>*The Epistles of Paul*, Banner of Truth reprint, 1978, p 325.

# The Nature of Salvation<sup>1</sup>

A Sermon by *David Carment*

Acts 16:29,30. *Then he called, for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out and said, Sirs, what must I do to be saved.*

It may be proper, by way of preface, to mention some things to which we should direct our attention.

(1.) *The person* described. He was a jailor and a man of hardened feelings, who exceeded his commission. We find that he thrust the feet of the apostles into the stocks, and we are led to suppose that he was inclined to severity. This was the person who became a trophy of the grace of God.

(2.) *The place*. No place can exclude God. The place here was a prison – the most unlikely for God to manifest His power. But there were in this prison at this time two of the servants of the living God, but they were prisoners and bound. Yet God introduces Himself into the prison and He there reclaims from the error of his way a man who seems to have been worse than, perhaps, the greatest malefactor under his charge. When God comes He beats down every barrier.

(3.) *The activity of Paul and Silas*. It may put many Christians to shame in our days. They were not murmuring and repining; but mark the conduct of those men of God and let it teach us a lesson. Though unjustly treated and condemned by the magistrates, yet in the prison they are engaged not only in prayer to God, but also in praise – in the duty of thanksgiving. And we see the result of this conduct: they were made the honoured instruments in the hands of God of breaking the bonds of one who was, as it were, bound in the fetters of sin and Satan, and of bringing him forth into the glorious liberty of the children of God.

(4.) *The occasion* of this man's conversion. There was a great earthquake; the doors were opened; every man's bonds were loosed; the jailor was roused from his sleep and led to think that he would be held responsible for their escape. Under this impression he drew his sword and would have killed himself, "but Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas." Some would attempt to say that his feelings were the result of being in terror for his life. This I deny; his natural fear had subsided as soon as he heard the Apostle calling to him that they were all there. The agitation of his mind evidently rose from a spiritual

<sup>1</sup>A sermon preached in Trinity Chapel, Aberdeen, and reprinted with editing from *The Scottish Pulpit*, vol 3. Carment (1772-1856) was minister of Rosskeen in Easter Ross.

source and, I maintain, had no reference to the situation in which he found himself before.

(5.) *The Apostles' conduct.* Here we find an instructive lesson. How careful they were to save the life of the man who had injured them!

We shall direct your attention to:

1. The **salvation** which sinners ought to seek, and which awakened sinners do seek.
2. The **feelings** of those concerned about this salvation, feelings which are natural and proper in such circumstances.

**1. Salvation.** (1.) It is a salvation *from sin* that an awakened sinner seeks, for sin is not only the enemy of God but the destroyer of the soul of man. So long as you remain in your sins and they are unpardoned, you must be in a state of distress and anxiety of mind. All who have been taught by the Spirit of God must desire to be delivered from sin, for Christ came to deliver His people from their sins. There are many today who live as if Jesus merely came to deliver them from wrath. Sin is the great enemy of God as well as of man. It has put a wall of separation between God and man which has destroyed the beauty of his earthly paradise. It has brought down the fires of divine vengeance from heaven. It caused the earth to open her mouth and swallow up Korah, Dathan and Abiram. It kindled the flames that never die. It has opened the house appointed for all living. While sin remains unpardoned, man must remain at a distance from God; this is a natural consequence of the character of God.

Of course then the salvation we speak of is a great salvation, for it is a salvation from sin – which will, if you live and die under its influence, put a wall of separation between you and God. It makes us see the evil of sin in such a light as to lead us to cry out with the jailor: “What must I do to be saved?” Most gospel hearers are quite content with themselves, and I conceive that there cannot be a greater demonstration of the bewitching power of sin than to see so many congregating in the house of God and to see so little real concern for sin. You may say, “We are no reprobates”. True, but if you are not converted you cannot be saved. There is no other place for you except that into which the wicked are cast. All those whose sins are not forgiven must be driven out from the presence of God to all eternity. There is no comfort for you till you have scriptural assurance that your sins are forgiven.

(2.) It is a salvation *from wrath*. This is closely connected with salvation from sin, for “there is no condemnation to them who are in Christ Jesus. who walk not after the flesh but after the Spirit”. Though the awakened soul will seek salvation from sin, yet it must also seek salvation from wrath. Of this the jailor was aware. His awakening was instantaneous, yet the flood of light

which was poured into his soul enabled him to see what sin was. Is there no danger of *you* being exposed to the wrath and curse of God? Is it not a fearful thing to fall into the hands of the living God? Is it not a precious salvation which not only delivers from the power of sin, but also from its penalty, and entitles you to all the blessings of Christ's death? It is a fearful thing to think how many in a land of light are still exposed to the wrath and curse of God, and yet no cry is heard: "What must I do to be saved?" Are you not afraid of the terrors of the Almighty? Are you not exposed to the terrors of the law you have violated? And unless you obtain an assurance that your sins are forgiven, is it not time to awake out of your sleep and to exclaim with the jailor: "What must I do to be saved?"

(3.) This salvation implies being entitled to, and made fit for, *eternal unmixed happiness*. The hearers of the gospel do not seem to mark the distinction that ought to be kept in view between being *entitled* to eternal happiness and being *made fit* for it. You see many who are strenuous supporters of what is called evangelical truth – many who contend for a gospel ministry, yet live in a manner that shows they are not fit for eternal happiness with God in heaven. If our justification gives us a title to heaven, our sanctification makes us fit for it. But they do not glorify God in their hearts or with their substance.

If we were to enter the houses of all who hear the gospel from day to day, do you suppose we would find no drunkards, no swearers and no Sabbath-breakers? I am afraid there are many parents in this congregation who never pray (if there are not, they are unlike any other congregation). Is there anything here like holiness of heart – like what ought to be found in those who are in the way of heaven? No, it is evident that the salvation spoken of here consists not only in being entitled to heaven, but also in being made fit for it. You must turn your back on sin and hate it with a perfect hatred. And every part of your conduct must illustrate the doctrine which you have professed to believe. Remember that this salvation implies not only that you become entitled to heaven, being justified by faith, but that you are also made fit for the holy society there – for without holiness "no man shall see the Lord". This is the salvation which every sinner ought to seek, and which a soul truly awakened will seek.

**2. The feelings of those concerned about this salvation.** "What must I do to be saved?" was the cry of the jailor; and this will be the cry of every soul which has been truly awakened. When the Spirit of God accompanies the Word to a man's conscience, he has no rest; like the jailor, he comes trembling. When he is once convinced of sin he has no rest till he obtains that deliverance which is pointed out in the gospel – until the way of escape



is opened up to him from the avenger of blood that now pursues him. He can have no peace until has been brought into a justified state.

Such a sinner is not satisfied with even the assurance of the pardon of sin, and this is one cause of those distressing feelings that agitate the minds of many true believers. A real Christian desires not only to have his sins pardoned, but he desires also to be delivered from the very being of sin in the soul. And often when he feels he is making no progress in holiness, he is inclined at times to fold his hands in despair; but here God steps in to his help. As the soul advances in the knowledge of God – as a greater flood of light is poured into the soul, it becomes more and more acquainted with itself and more ready to see those sins which he had not noticed before. And I believe the distresses of believers arise often, strange as it may seem, from the increase of knowledge; they become more acquainted with the guilt of their own hearts – they form a more correct estimate of what the Christian character ought to be. But still they must long after holiness; every fresh acquisition of light is employed in crucifying the body of sin, and to approximate nearer and nearer to God.

A strong feeling of self-preservation is implanted in the heart of man; yet it is quite common for the men and women of this world to be very surprised when they see any concerned about their souls. Now, it is perfectly clear that it is a natural instinct in man to seek his own preservation; and it is natural to be much concerned when the lives of those near to us are in danger. We often have seen an affectionate husband or wife shedding tears of the deepest sorrow at the bedside of a beloved partner. You can shed tears for a sick child, a sick husband or wife; but you have no tears to shed for a dead soul. You give tears in the one case; and unfeeling would the man indeed be who would say that in such a case you made much ado about nothing. Now, surely if it is natural to wish that the body be preserved, is it not proper that everything should be done to preserve your spiritual life?

After all your efforts to save the life of your friend, death comes at last and takes him away. But the life that God gives is a spiritual life that cannot be taken away; it secures an eternal existence. You surely are therefore called upon to seek the salvation of your soul as the one thing needful. This ought to be the occupation of every man and every woman. All is lost unless the salvation of the soul is secured. But we see an utter abhorrence of everything connected with this. A physician will not sell poison without taking the precaution of writing poison on it. Now, I ask you, ought it not to be equally our concern to preserve ourselves from everything that would injure your soul? A parent will remove out of the way of a child everything that would endanger his life, and are you equally careful to remove out of his sight every-

thing that would be harm his soul? No, under the influence of sin you will put in their way what will ensure the loss of your own souls and also those of your offspring.

If someone sees the wrath of God ready to lay hold on him, he must wish to escape from it. What then that makes the majority of hearers unconcerned under the gospel? It is just this: They do not see their danger. But if you awaken those asleep when the house is in flames around them, they will immediately become alarmed. So we wish to awaken you from the drunkenness of sin, and to take a true view of your state as sinners before God. You will profess to believe that you are sinners before God, but have you obtained an assurance of the favour of God? Have you been justified by faith, and brought to the enjoyment of peace of conscience? Now if you have not, it is time to bestir yourselves. Death is in the way; judgement is before you; the great white throne will be set, and you shall be judged according to the things that are written in the book, whether they have been good or evil.

But I must go on and, by way of **application**, ask you a few questions:

(1.) *Are you convinced of sin?* Has it ever been a trouble to you? Now it is evident that, unless you are convinced of sin, you will never seek a Saviour. Christ came not to call the righteous but sinners to repentance. If you do not need a Saviour, it is evident that you are not a convinced sinner and that you are a stranger to the evils of your own heart. And so you must be a stranger to Christ.

(2.) *Can you be satisfied with the trifles of time?* I am sure if you will tell the truth, you would say that you are uncertain about your salvation. But your poor soul is forgotten and neglected, and death, judgement and eternity are put far out of view. Can you be satisfied while this is a matter of uncertainty with you? Is it not a fearful risk to lay down your head upon your pillow while in a state of uncertainty about your soul, when you do not know but that your soul may this night be required of you? And would you part with the joys of eternity for the trifles of time?

What are your thoughts on this subject? Are you not ready to say within yourselves that this man makes too much fuss about this matter, and that you hope matters are not so bad as he seems to suppose? I believe no man or angel could describe the ten-thousandth part of the danger that lies before you. Time is short; it is short with the youngest of you. Is there anything as important as the salvation of your souls? And will you not be persuaded, like Mary of old, to choose that good part which shall never be taken away from you? Will you despise the great salvation of God? The Son of God proclaims by my instrumentality: "Him that cometh unto Me I will in no wise cast out".

(3.) Are you concerned about this salvation? What is the thrust of your

conversation, and what are your affections set on? Let me entreat you to lay these things to heart. Think about the salvation of your souls. Seek to make your calling and your election sure. Unless the Word is mixed with faith, it cannot profit you. Unless your way of life is a living commentary on the main doctrines you profess to believe, let me tell you that you are in great danger. Now, is there cause to fear that the Word of God is returning empty? Where is the heart on which it has made an impression? Where is the soul that is now ready to cry out, “What must I do to be saved?” Think of the Saviour weeping for you, as for the sinners in Jerusalem of old, because you will not come unto Him that you might have life.

Is there one soul awakened to see the danger of sin? To him I would say in my Master’s name, “Believe on the Lord Jesus Christ, and thou shalt be saved”. There are blessings in Him that will make you happy in time and happy through eternity. While you remain at a distance from Jesus, you must be miserable. Let me entreat you to come to that Man who has opened a fountain to wash away the filth and impurity of sin. O then, come to Him for life and salvation! Come to Christ for peace and pardon, for redemption from all your iniquities, and for glory, honour and immortality hereafter. He will not only entitle you to the blessings of His salvation, but He will bestow His Spirit for the work of sanctification in your souls, to make you perfectly blessed in the full enjoying of God to all eternity.

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## The Preparation of Sermons (3)<sup>1</sup>

*Rev J R Tallach*

**2. Specific preparation.** Under this heading, some practical observations will be made on the structure of the sermon.

Robert Bruce’s main business in preparing to preach was “the elevation of his own heart into a holy and reverential frame”. Indeed those specially blessed by God and living at a time of particular blessing speak of little specific preparation. Whitefield records in his journal that he went into the pulpit on occasions without even knowing what text he was going to speak on, yet he was wonderfully led to a particular passage and helped in preaching. These were of course exceptional men and they lived in exceptional times, but they do illustrate the fact that the frame of mind and heart which ought to characterise the preacher is one of humble, gracious boldness.

<sup>1</sup>This paper was given at the Theological Conference in 2009. It was divided into two broad headings: (1) Preliminary matters, which appeared in the February and March issues, and (2) Specific preparation, which is the subject of this final article.

Humility is demonstrated in the history of Isaiah, who begins by pronouncing a woe upon himself (Is 6:5), and of Jeremiah, whose first response to his call as a prophet is: "Ah Lord God, behold I cannot speak: for I am a child" (Jer 1:6). The same humility is required of us in Philippians 2:5: "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation". This humility is to be joined with boldness; so Jeremiah was commanded: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them" (Jer 1:17). And Paul exhorts Timothy: "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner" (2 Tim 1:8). Paul demonstrated that humble boldness when he stood before Agrippa in chains. "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds" (Acts 26:28,29).

Another characteristic of gospel preaching is plainness and simplicity. Thornwell says, "The preacher might as well talk in Latin or Greek as speak in a style of which they [the hearers] are not masters. How different was the manner of Paul: 'And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God'; 'And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power'."<sup>2</sup> It is reported of Archbishop Tillotson that he uniformly read his sermons to an old woman in the neighbourhood before he preached them, in order to ascertain if he had used any words which the least educated of his people could not comprehend.

**Structure.** Let us assume that you have in view all the preliminaries above and have settled on a text – one which, in Spurgeon's phrase, "sits up and shakes hands with you". Notes can then be made from commentaries, dictionaries, parallel references and the analogy of the faith to give the meaning of key words. Standard theological works may have to be consulted and notes made from them so that the doctrinal teaching is entirely clear in the preacher's mind before he goes to teach others. Having assembled a mass of notes, what then? In creation God demonstrated that He was a God of order, with each day building on the creative work of the previous day and laying a foundation for the next. We therefore ought to strive to put a similar structure and order into our sermons.

The words of God are likened to arrows that pierce the mind or soul as arrows the flesh. Using the arrow as an illustration, it must be properly

<sup>2</sup>*Collected Writings*, vol 4, p 570.

weighted or it will not fly dependably or far. The components of the sermon must be well balanced, with no part taking a disproportionate amount of time or containing a disproportionate amount of information. The arrow has feathers to ensure that it flies safely through the air.

The sermon will be appropriately illustrated and the doctrine taught will be suitably opened out by examples drawn from the Word or from life, as the sermon develops. Spurgeon notes that illustrations have to be carefully used. A house must have windows, but a house which is all windows will not be of much use. The arrow will have a sharp point and all the weight of the arrow will bear upon that point.

Obviously, while there may be appropriate application at different points throughout the sermon, the hearer ought to be left in no doubt at the conclusion as to what God requires of him and what the burden of the sermon is. Peter's hearers were left in no doubt as to where their duty and wisdom lay: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

The arrow analogy will help prevent two errors. First, it protects against a concordance-list sermon where a list of texts containing the same word is brought together in one address regardless of the context and the relation of thought. Such a sermon will lack direction and emphasis. Second, an over-heavy arrow will not travel far, and in giving structure to our address we will have to consider seriously what must be left out of all the information we have gathered.

Paul sets himself as an example for the Thessalonians to follow (2 Th 3:9) and calls on the Philippians to follow him as he follows the Lord. At the same time he instructs Timothy to "stir up the gift" that is in him (2 Tim 1:6). Both these exercises are called for in the Christian minister. The minister is in danger of making another minister his role model to the extent that he neglects the development of his own gifts. This thought is introduced here because, while a fairly common route may be followed in the plan of a sermon, great individual variety is possible.

The most common form of the sermon is that described by Dabney, though no doubt followed by others long before Dabney's time. The sermon begins with a brief introduction putting the text in context or citing history relevant to the text. This is as an entrance porch to the house and will lead to the *explication*, which should be a plain, brief and convincing comment on the text. Dabney follows this with the *proposition*, which consists of a statement of what the text is saying, or simply the text itself. This leads to what Dabney calls the *argument*, the main constituent of the sermon. "Under this name is classed all evidence – everything, whether it be reasoning or

testimony – which produces conviction of the understanding concerning the proposition or subject discussed”<sup>3</sup>

His discussion leads him to lay down two principles basic to the argument: (1.) “In every resort to reasoning, recur as closely as possible to the primary sources of conviction, self-consciousness and intuitions”. (2.) “Rely mainly on the testimony of the Word”<sup>4</sup>

With these principles in mind he draws up several rules, among which are the following: (1.) Relevant, pertinent Scripture should be cited in the form of proof texts to bring an end to all controversy.

(2.) In addition to proof texts, an appeal should be made to the sinner’s own self-consciousness. For instance, in proving that the sinner’s inability is no real excuse, the question might be addressed philosophically, but the better way is to address the hearer’s self-awareness of his own personal preference for the sins he has committed, which are therefore his responsibility as a sinner.

(3.) Where reasoning is used, let the steps be few to avoid weariness.

(4.) Use many illustrations of your arguments. The illustrations used by the Saviour of the two debtors and the children playing in the market demonstrate the effectiveness of the simplest of illustrations. Dabney writes, “Our Saviour surpassed all others in the copiousness, terseness, aptitude, beauty, ingenuity, simplicity and wit of His illustrations. Hence in part it was that men said, ‘Never man spake like this man’.”<sup>5</sup>

(5.) If you know of prejudices among your hearers, take these into consideration when presenting your case and deal with them to remove all possible barriers.

(6.) Place the argument based on Scripture last, “as it seems inconsistent to continue human arguments after God’s final verdict is announced”. With these general principles in mind, the text will generally be divided into three heads and the material you have amassed will thus be place in order.

Dabney identifies five types of conclusion, of which I will mention three: (1.) To conclude with the final head of the argument. This will virtually include all previous arguments. (2.) Another conclusion may be recapitulation. “It consists of a brief and weighty recital of the points already argued, terminating in the emphatic announcement of the main proposition.” (3.) The third is a conclusion drawing practical applications. The object of the application is to bring the truth which has been established in the discussion to bear immediately upon the conscience and will. There is no bar of course to combining these conclusions.

<sup>3</sup>R L Dabney on *Preaching*, Banner of Truth reprint, 1979, p 179.

<sup>4</sup>Dabney on *Preaching*, p 190.

<sup>5</sup>Dabney on *Preaching*, p 200.

He warns against giving too little preparation to the conclusion. He writes, “Nothing could be more faulty than to leave the conclusion to the accidental suggestions of the moment. The speaker is then exhausted; he has expended his store of thoughts; he feels that, while he is not willing to sit down, he virtually has nothing more to say; he beats the air with empty declamation; he wears away the impression of the truths already unfolded by their bald repetition; he endeavours to cover his retreat by noise.”

Dabney notes that the conclusion should be marked by persuasion. The preacher ought at this stage to be moved by the fire and light of his own discourse and this fact will convey itself to the congregation and deep will answer to deep. The address is to the heart, and success is not necessarily directly related to increased volume and gesture.

Dabney’s last point is: “The preacher should restrict the length of his conclusion with a severe and jealous hand. Its object is only to place the truth which has been explained or proved in contact with the heart and conscience. . . . The most important thing therefore is that you know when to stop and that you be sure to stop when you have done.”

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## The Early Scottish Reformation<sup>1</sup>

### 4. Patrick Hamilton – Martyr

*J H Merle d’Aubigné*

Hamilton rose early on the day he was to appear before the bishops council. Calm, yet fervent in spirit, he burned with desire to confess the truth before that assembly. Without waiting for the hour which had been fixed, he presented himself unexpectedly at Archbishop Beaton’s palace between 7 and 8 o’clock, not long after sunrise. Beaton was already at his task, wishing to confer with the members of his council before the sitting, and he took good care not to give Hamilton a private interview.

Beaton resolved at once to take advantage of Hamilton’s eagerness and to bring forward the sitting, and the accused was brought before them. Hamilton had expected to converse with Beaton in private but he found himself suddenly before a sombre, inquisitorial tribunal. However, he remained gentle and calm before the judges, although he knew that they had resolved to take away his life.

“You are charged,” said the commissioner, “with teaching false doctrines:

<sup>1</sup>Abridged from *The History of the Reformation in the Time of Calvin*, vol 6. The previous section, “Patrick Hamilton – Evangelising in St Andrews”, appeared last month. But the Archbishop was having Hamilton investigated with a view to charging him with heresy.

(1) that the corruption of sin remains in the child after baptism; (2) that no man is able by mere force of free will to do any good thing; (3) that no one continues without sins so long as he is in this life; (4) that every true Christian must know if he is in the state of grace; (5) that a man is not justified by works but by faith alone; (6) that good works do not make a good man, but that a good man makes good works; (7) that faith, hope and charity are so closely united that he who has one of these virtues has also the others; (8) that it may be held that God is cause of sin in this sense: that when he withholds his grace from a man, the latter cannot but sin; (9) that it is a devilish doctrine to teach that remission of sins can be obtained by means of certain penances; (10) that auricular confession is not necessary to salvation; (11) that there is no purgatory; (12) that the holy patriarchs were in heaven before the passion of Jesus Christ; and (13) that the pope is Antichrist, and that a priest has just as much power as a pope”.

Hamilton listened attentively to this long series of charges. The Archbishop’s theologians had, in their zeal, piled up all they could find, true or false, and had flung the confused mass at the young man in order to crush him. One of the clergy, who had visited him to catch him unawares in some heresy, had given out that the Reformers made God the author of sin (the eighth article). Patrick had denied it, saying that a sinner may get to such a pitch of obduracy that God leaves him because he will no longer hear Him. Hamilton therefore distinguished between the various parts of the indictment: “I declare that I look on the first seven articles as certainly true, and I am ready to attest them with a solemn oath. As for the other points, they are matter for discussion; but I cannot pronounce them false until stronger reasons are given me for rejecting them than any that I have yet heard.”

The scholars conferred with Hamilton on each point; and the 13 articles were then referred to a commission of theologians. A day or two later, the commissioners made their report and declared all the articles, without exception, to be heretical. To invest the judgment with special solemnity, the Archbishop announced that sentence would be delivered in the cathedral on the last day of February, before an assembly of clergy, nobility and people.

While the priests were preparing to put to death one of the members of the important family of the Hamiltons, some noble-hearted laymen were preparing to rescue him. The men of Linlithgow were not alone in the matter. John Duncan, laird of Airdrie, who had been taken prisoner by the English at the battle of Flodden, had gained for the gospel some friends in England during his captivity. On his return to Scotland, he opened his house as an asylum for the gospellers. Hearing of the danger that beset Patrick Hamilton, indignant at the conduct of the bishops and burning with desire to save the young



Reformer, Duncan had armed his tenants and servants. He marched towards St Andrews, intending to enter it by night, carry off his friend and conduct him to England. But the Archbishop's horsemen were warned of the enterprise and surrounded Duncan's feeble troop, disarmed them and made Duncan prisoner. The life of this noble Christian was spared at the intercession of his brother-in-law, who was in command of the forces which captured him, but he had once more to quit Scotland.

This attempt was frustrated just when the commissioners presented their report on Hamilton's alleged heresies. The Archbishop then ordered the arrest of the young evangelist. The governor of the castle of St Andrews put himself at the head of a well-armed body of men and that night they surrounded the house where Hamilton was living. According to one historian, he had already retired to rest; according to others, he was in the society of pious friends and was conversing with them. While he appreciated the affection of his friend Duncan, he had no wish for force to be used to save him. He knew that, in a spiritual war, the weapons must be spiritual, that Christ's soldiers must fight only with the sword of the holy Word. He remained calm in the conviction that God disposes all that befalls His children, so that what the world thinks an evil turns out for their good.

At the very moment when the soldiers were surrounding his house, Hamilton felt himself encompassed by solid ramparts, knowing that God marshals His forces around His people, as for the defence of a fortress. There were knocks at the door: it was the governor of the castle. Hamilton knew what it meant. He rose, went forward with his friends, opened the door and gave himself up. Then, pointing to his friends, he added, "You will allow them to retire", and he entreated them not to make any resistance to lawful authority. But these ardent Christians could not bear the thought of losing their friend. "Promise us," they said to the governor, "to bring him back safe and sound." The officer only replied by taking away his prisoner to the castle.

The last day of February arrived, the day fixed for pronouncing sentence. The prelate, followed by a large number of bishops, abbots, heads of religious orders and the 12 commissioners, entered the cathedral – a building some centuries old, whose magnificent ruins still astonish the traveller. Among the judges was Patrick Hepburn, Prior of St Andrews, son of the Earl of Bothwell, a dissolute man who had 11 illegitimate children. Not far from him was David Beaton, Abbot of Arbroath, an ambitious young man who already coveted his uncle's dignity and who, as if to prepare himself for a long work of persecution, vigorously pressed the condemnation of Patrick. Among these hypocrites and fanatics sat Alexander Campbell<sup>2</sup> in a state of agitation. A great crowd

<sup>2</sup>Prior of the Dominicans; he featured also in last month's article.

of canons, priests, monks, nobles and common people filled the church; some of them greedy for the spectacle which was to be presented to them, others sympathising with Hamilton. "I was myself present," said Alesius,<sup>3</sup> "a spectator of that tragedy."

The tramp of horses was soon heard: the party of troops sent to seek Hamilton were come. He entered the church and had to mount a lofty desk, from which he could be easily seen and heard by the assembly. All eyes were turned towards him. "If this young Christian had been a worldling", said pious folk, "and had given himself up, like the other lords of the court, to a life of dissipation and rioting, he would doubtless have been loved by everybody . . . but because he has added piety and virtue to his rank, he must fall under the blows of the wicked."

The proceedings began. The commissioners presented their report to the court, duly signed. Then Campbell rose, for the Archbishop had charged him to read the indictment, and the unfortunate man did not dare refuse the horrible task. Hamilton was affected at seeing a man appear as his accuser whom he took for his friend. However, he listened calmly to the address. His calmness, his frankness, his trust in the Lord, impressed every one. "Truly," said Alesius, "no man ever more fully realised that saying, 'Trust in the Lord and do good'." A contest began between the prior of the Dominicans and the young Reformer. The latter, determined to defend his faith in the presence of that great assembly, pointed out the sophistry of his accusers and established the truth by the testimony of the Scriptures. Campbell replied; but Hamilton, always armed with the Word of God, rejoined, and his adversary was silenced. Campbell, unhappy and distressed, inwardly convinced of the doctrine professed by his old friend, could do no more.

He approached the tribunal and asked for instructions. The bishops and the theologians, having no mind for a public debate, directed Campbell to enumerate with a loud voice certain errors which had not yet been reduced to formal articles, and to call Hamilton heretic. This was putting the poor Dominican to fresh torture; but he must hold on to the end. He turned towards Hamilton and said aloud: "Heretic, thou hast said that all men have the right to read the Word of God. Thou hast said that it is against the divine law to worship images. Thou hast said that it is idle to invoke the saints and the Virgin. Thou hast said that it is useless to celebrate masses to save souls from purgatory. . . ." Here Campbell stopped. "Purgatory!" exclaimed Patrick; "Nothing purifies souls but the blood of Jesus Christ."

At these words, Campbell turned to the Archbishop and said, "My lords, you hear him; he despises the authority of our holy father the Pope". Then, as

<sup>3</sup>Then a canon of St Andrews, later to become a Reformer.

if he meant to stifle by insults the voice of the courageous Christian, he cried: "Heretic, rebel, detestable, execrable, impious!" Hamilton turned towards him and said kindly, "My brother, thou dost not in thy very heart believe what thou art saying". This was too much. The word of tender reproof pierced like a dart the soul of the unhappy Dominican. To find himself treated with so much gentleness by the man whose death he was urging rent his heart! Campbell was embarrassed and silenced. Hamilton's charity had heaped coals of fire on his head.

Then voting began. The court unanimously condemned the innocent man; then the Primate rose and said, "We . . . have found Patrick Hamilton infected with divers heresies of Martin Luther, which have been already condemned by general councils. We therefore declare the said Hamilton a heretic; we condemn him; we deprive him of all dignities, orders and benefices, and we deliver him over to the secular arm to be punished."

Beaton then laid the sentence on the table, and the bishops, priors, abbots and scholars present signed the document one by one. To invest the act with more authority, the primate next invited such persons as had a certain rank in the university to sign it likewise. Boys – the earl of Cassilis, for example, who was only 13 – were among them. The priests persuaded them that they were serving God by doing so, and this was very flattering to such children. The court rose, and an escort of some thousands of armed men conducted Hamilton back to the castle. The size of the escort showed the fears which the clergy entertained. Duncan's attempt had failed, but Sir James Hamilton was still at the head of his soldiers, and many others were interested in this young man. But nothing short of the death of their victim could pacify the priests. They decided that the sentence should be executed the same day. The Primate was sure of the co-operation of the government.

The condemnation had hardly been pronounced when the executioner's servants were raising the pile before the gate of St Salvator's College on which Hamilton was to be burnt. While they were heaping up the wood and driving in the stake, Patrick was taking his last meal in one of the rooms of the castle. He ate moderately, as his custom was, but without the slightest agitation; his countenance was perfectly serene. He was going to meet death with good courage, because it would admit him into his Father's house. He hoped too that his martyrdom would be gain to the Church of God.

The hour of noon struck, the time appointed for the execution. Hamilton bade them call the governor of the castle. Hamilton asked him if all was ready? The governor, whose heart was breaking to see such innocence and nobility requited with a cruel death, could not bring himself to mention the scaffold and answered with emotion, "God give you a better fate!" Hamilton

understood him, got up, took the Gospels in one hand, grasped affectionately with the other the hand of the sympathising governor and went like a lamb to execution. He was accompanied by a few friends, his faithful servant followed, and a numerous guard escorted him. He set the cross of Christ, which he was then bearing, above all the delights of life. His soul was full of a solid joy which was worth more than the joy of the world.

He arrived at the spot. All was ready: wood, coal, powder and other combustible material. Standing before the pile, he uncovered his head and, lifting up his eyes to heaven, remained motionless for some moments in prayer. Then he turned to his friends and handed to one of them his copy of the Gospels. Next, calling his servant, he took off his cloak, his coat and his cap and said, "Take these garments; they can do me no service in the fire and they may still be of use to thee. It is the last gift thou wilt receive from me, except the example of my death, the remembrance of which I pray thee to bear in mind. Death is bitter for the flesh . . . but it is the entrance into eternal life, which none can possess who deny Jesus Christ."

The Archbishop, wishing to ingratiate himself with the powerful family of the Hamiltons, had ordered some of his clergy to offer the young Reformer his life on condition of submitting to the absolute authority of the Pope. "No," replied Hamilton, "your fire will not make me recant the faith which I have professed. Better that my body should burn in your flames for having confessed the Saviour than that my soul should burn in hell for having denied him. I appeal to God from the sentence pronounced against me and I commit myself to His mercy."

The executioners passed an iron chain round the victim's body to fasten him to the stake which rose above the pile. Conscious that acute pains might lead him to err, Hamilton prayed to God that the flames might not extort from him the least word which should grieve his divine Master and added: "In the name of Jesus, I give up my body to the fire and commit my soul into the hands of the Father". Three times the pile was kindled, and three times the fire went out because the wood was green. Suddenly the powder placed among the faggots exploded, and a piece of wood shot against Hamilton which flayed part of his body, but death had not yet come. Turning to the deathsmen, he asked mildly, "Have you no dry wood?" Several men hastened to get some at the castle.

Alexander Campbell was present, struggling with his evil conscience, in a state of violent agitation which rose with his distress and misery. The servants of the executioner brought some dry wood and made the fire burn more strongly. "Heretic," said Campbell, "be converted! Recant! Call upon Our Lady; only say, Hail the Queen." "If thou believest in the truth of what

thou sayest," replied Hamilton, "bear witness to it by putting the tip only of thy finger into the fire in which my whole body is burning."

The unhappy Dominican took good care to do no such thing. He began to insult the martyr. Then Hamilton said to him, "Depart from me, messenger of Satan". Campbell, enraged, stormed round the victim like a roaring lion. "Submit to the Pope," he cried; "there is no salvation but in union with him." Patrick was broken-hearted at seeing to what a pitch of obduracy his old friend had come. "Thou wicked man," said he to him, "thou knowest the contrary well enough; thou hast told me so thyself." This noble victim, chained to the post and already half-burnt, spoke as a judge; he commanded the Dominican as a king: "I appeal thee before the tribunal seat of Christ Jesus". At these words Campbell remained mute and fled affrighted to his monastery. His mind wandered; he was seized with madness; he was like one possessed by a demon; and in a little while he died.

Hamilton's thoughts, though turning heavenward, did not turn away from his home at Kincavil. He had cherished the hope of becoming a father, and some time afterwards his wife gave birth to a daughter who was named Issobel. Hamilton, who had always felt the tenderest respect for his mother, did not forget her at the stake but commended her to the love of his friends. Then he prayed for his native place: "O God, open the eyes of my fellow-citizens, that they may know the truth!" While the martyr's heart was thus overflowing with love, several of the wretches round him aggravated his sufferings. A baker took an armful of straw and threw it into the fire to increase its intensity; at the same moment a gust of wind from the sea fanned the flames, which then rose above the stake. The chain round Patrick's body was red-hot and had by this time almost burnt him in two.

One of the bystanders, probably a friend of the gospel, cried to him: "If thou still holdest true the doctrine for which thou diest, make us a sign". Two fingers of his hand had been consumed; stretching out his arm, he raised the other three and held them motionless as a sign of his faith. The torment had lasted from noon and it was now nearly 6 o'clock. Hamilton was burnt over a slow fire. In the midst of the tumult he was heard crying, "O God, how long shall darkness cover this realm, how long wilt Thou permit the tyranny of men to triumph?" The end was drawing nigh. The martyr's arm began to fail; his three fingers fell. He said, "Lord Jesus, receive my spirit". His head drooped, his body sank down, and the flames reduced the rest of it to ashes.

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Christ hath such riches of merit as are able to pay all thy debts the very first day of thy marriage with Him, though thou hadst been a sinner millions of years before the creation of the world to this day; and when it is done there is the enough left to purchase thee more grace and glory than all angels have in heaven. *Thomas Goodwin*

# The Ten Commandments<sup>1</sup>

*Patrick Fairbairn*

We may view the law as essentially the law of love; the law seeks to guard and protect love, as well as to evoke and direct it. As love has unspeakably its grandest object in God, so precedence is justly given to what directly concerns Him – implying also that religion is the basis of morality, that the right adjustment of man's relation to God tends to ensure the proper maintenance of their relations one to another. God must therefore hold the supreme place in their regard, must receive the homage of their love and obedience.

He must do so in regard to His being, His worship, His name, and His day. He is the one living God; therefore no others may be set up in His presence; He alone must have the place of Deity (First Commandment). Spiritual in His own nature, His worship also must be spiritual. Therefore no idols are to appear in His service, for none such can adequately represent Him; they would but degrade man's notions of Him, virtually change His truth into a lie (Second). His name is the expression of whatever is pure, holy and good. Therefore it must be lifted up to nothing that is vain, associated with nothing false, corrupt, wicked or profane, but only with words and deeds which breathe its spirit and reflect its glory (Third). The day too which He has specially consecrated for Himself, being the signature of His holiness on time and labour, must be kept apart from servile labour, withdrawn from the interests of the flesh, and hallowed to God. This day is the check He lays upon human activity as naturally tending to work only for self, His ever-recurring call on man, in providence, to work so as to be again perpetually entering into His rest (Fourth).

The next command may also be taken in the same connection – a step further in the same line, since earthly parents are in a special sense God's representatives among men. He invests them with a measure of His own authority, as standing for a time in His stead to those whom instrumentally they have brought into being, and whom they should train for His service and glory. They must therefore be honoured with all dutiful and ready obedience.

This, however, touches the second division of moral duty, what concerns men's relation to each other. According to the particular aspect in which it is contemplated, the Fifth Command may be assigned to the first or to the second table of the law. Scripture itself makes no formal division. Though it speaks frequently enough of two tables, it nowhere indicates where the one terminates and the other begins – purposely, perhaps, to teach us that the distinction is not to be very sharply drawn, and that the contents of the one

<sup>1</sup>Reprinted, with some editing, from *The Revelation of Law in Scripture*.

gradually approximate and, at last, pass over into the other. Already, in the Fourth Commandment, distinct reference is made to persons in the humbler ranks of life, and a kind consideration is required to be had of them – though still the primary aim and aspect of the command bore upon interests in which all were alike concerned. Similarly with the Fifth: what it directly enjoins is certainly such love and regard as is due from one human being to another. And yet the relation involved is not that exactly of neighbour to neighbour, but rather of wards under persons who bear heaven's delegated trust and authority, so that in honouring them God Himself receives somewhat of the homage due to Him, and they who render it, as the apostle says, "show piety at home" (1 Tim 5:4).

However, with the Sixth Command – the first of the second five – we are brought to what most distinctly relates to the human sphere, and to the exercise of that love which may in the strictest sense be called love to one's neighbours. The law enjoins us not to injure but to protect and cherish them, in regard to their life; then in regard to what should, next to life, be dearest to them – the chastity and honour of wife or daughter – and then in regard to their property, to their character and position in life. In respect to one and all of these, the imperative obligation imposed is that we do our neighbour no harm by the false testimony of our tongues, or the violence of our hands, or any course of procedure that is fitted to tell injuriously upon what he has and loves.

And, finally, God shows that not only are tongue and hands and every other member of our body, and all the means and opportunities at our command, under this principle of love – but also the seat and fountain of all desire, all purpose and all action. Thus the Decalogue closes with the precept which forbids us to lust after or covet wife, house, possessions or anything whatever that is our neighbour's – a precept which reaches to the inmost thoughts and intents of the heart, and requires that, even there, all should be under the control of a love which thinks no evil, which abhors the very thought of adding to one's own heritage of good by wrongfully infringing on what is another's.

This series of commands chalks out the courses of righteous action that love was to follow and of unrighteous action that it was to shun. Viewed thus as enshrining the great principle of love, the law of the two tables may justly be pronounced unique – so compact in form, so orderly in arrangement, so comprehensive in range, so free from everything narrow. It is altogether the fitting reflection of the character of the One who is supremely pure and good in His relation to the members of His earthly kingdom. It is emphatically a revelation of God – of God generally, indeed, as the moral Governor of the world, but more particularly as the Redeemer of Israel. And to lower it to

the position of a kind of semi-political and religious code is to deprive it of all that is most distinctive in its spirit and bearing; it is to render utterly inexplicable the singular prominence assigned to it, not only in the legislation of the Old Testament but in the Scriptures generally, both in the Old and the New.

## The World's Final Consummation<sup>1</sup>

*John Wollebius*

They who think it shall be destroyed only in qualities, by this word *consummation* mean a purging and instauration [restoration or renewal], being moved: (1.) By testimonies: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God: for we know that the whole creation groaneth and travaileth in pain together until now" (Rom 8:19-22); "The fashion [or figure] of this world passeth away" (1 Cor 7:31); "Nevertheless we, according to His promise, look for new heavens and a new earth" (2 Pet 3:13); "And I saw a new heaven and a new earth" (Rev 21:1). (2.) By reasons: [1] in the deluge the earth was not destroyed in its substance; [2] because man shall not be changed in his substance but in his qualities.

But they who are of the contrary opinion (1.) Rely on these Scriptures: "They shall perish, but Thou shalt endure; yea, all of them shall wax old as doth a garment, as a vesture shalt Thou change them . . ." (Ps 102:26-27, Heb 1:11); "Lift up your eyes to heavens, and look upon the earth below; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment" (Is 51:6); "Heaven and earth shall pass away, but My words shall not pass away" (Mt 24:35); "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire" (2 Pet 3:7), and, "The

<sup>1</sup>John Wolleb or Wollebius (1586-1629) was a native of Basle in Switzerland, where he became pastor in 1611 and professor of theology in 1618. He died of the plague in 1629. His principal publication was his *Compendium Theologiae Christianae* published in 1626, and described as "a masterpiece of compact brevity". An English translation by Alexander Ross, entitled *The Abridgment of Christian Divinity*, was published in 1650. In the early eighteenth century, students at Yale University were required to study this every Friday afternoon, as part of their preparation for the Sabbath. In this extract, from the chapter on "The End of the World", Wollebius is considering the question: "Will the world be destroyed in its substance, or in its qualities only?" (or, in other words, "Will the world be destroyed or renewed?") DWBS



heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up” (v 10), and, “The heavens, being on fire, shall be dissolved, and the elements shall melt” (v 12); “The first heaven and the first earth were passed away, and there was no more sea” (Rev 21:1).

(2.) Reasons [1.] Because this visible world was made for man to sojourn in whilst he was a traveller; but when his journey is ended and he in heaven, there will be no more need of this world. [2.] Because this stands with the order of things: for seeing eternity belongs to God who is without beginning or ending, but to spirits *aevum*, which is that duration which has beginning but lacks ending; to physical things time is ascribed, consisting both of beginning and ending.

To the former objections thus they answer. The place Romans 8:19-22 is not meant of the restoration of the world, but of its freedom from vanity to which it is subject, which vanity consists in this: that most men do most wickedly abuse the service of the creatures; hence by *prosopopoeia*<sup>2</sup> they are said to desire liberty. The place in 1 Corinthians 7:31 teaches rather the contrary [of what is alleged] – that this world shall not remain; although in that place mention is not made of the world itself, so much as of worldly things, to wit, riches, pleasures and such like. They teach that the new heaven in 2 Peter 3 and Revelation 21 doth, as it were, point out the new world, which the elect shall inhabit in their heavenly country. For there is nothing more frequent than that allegory, whereby the heaven of the blessed is likened sometimes to the earth, sometimes to the visible heaven: and to this purpose is that which Peter says of righteousness, which shall dwell there. For it is certain that after this world, justice shall dwell nowhere but in heaven.

To the first reason, they answer that there is no consequence from the Flood to the Last Judgement, because the Flood brought not with it the end of the world. So likewise in the other reason they deny the sequel from man to the world, because the world will be no ways available to man when he is advanced to life eternal, for it was made for him only whilst he was a traveller here.

Now although in controversies of this nature, which overthrow not the articles of faith, it be lawful to suspend our assent; yet without prejudice to other men's judgments, the understanding reader may subscribe to the latter opinion: for it is one thing to be restored, and changed unto a better estate; and another thing to wax old like a garment, to vanish like smoke, to be dissolved, to melt, to be burned, to pass away, to be no more, as the former testimonies affirm.

<sup>2</sup>A figure of speech in which a creature is given human characteristics.

## Doctrine of Election – Its Tendencies<sup>1</sup>

*J H Thornwell*

2. The doctrine of election is specially favourable to the cultivation of humility, in two respects. (1.) It lays the axe at the root of all human merit, and ascribes to sovereign, unmerited grace the whole glory of our salvation. It is found from experience that the legality of the heart presents a formidable barrier to the reception of the gospel. Men's performances are so essential to their own self-complacency that it is hard to persuade them that all their righteousnesses are as filthy rags and that salvation is not the reward of debt but the gift of grace. This very natural pride of the carnal heart can be humbled or removed by no truth so effectually as the doctrine of election. When this is brought home upon their minds, men can understand that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy". It strips them of all pretensions to merit, shows them their deep and loathsome unworthiness, and prostrates their souls in the very dust of self-abasement.

The following remarks of Zanchius<sup>2</sup> are forcible and appropriate: "Conversion and salvation must, in the very nature of things, be wrought and effected either by ourselves alone, or by ourselves and God together, or solely by God Himself. Pelagians were for the first, the Arminians are for the second, true believers are for the last, because the last hypothesis, and that only, is built on the strongest evidence of reason, Scripture and experience. It most effectually hides pride from man, and sets the crown of undivided praise upon the head – or, rather, casts it at the feet – of that glorious Triune God 'who worketh all in all'. But this is a crown which no sinners ever yet cast before the throne of God who were not first led into transporting views of His gracious decree to save freely, and of His own will, the people of His eternal love."

(2.) This doctrine is not only favourable to humility by counteracting a legal spirit, but it is the very soul of dependence on divine influence. The importance which the Scriptures attach to a uniform, habitual dependence on the grace of God sufficiently appears from the frequent and earnest exhortations to cultivate such a disposition; and if the Holy Spirit is indeed the source of all pious and devout affections, this dependent temper is the only one which

<sup>1</sup>Reprinted, with slight editing, from Thornwell's *Collected Writings*, vol 2. Though the Thornwell's first point has not been included, the original numbering has been preserved.

<sup>2</sup>Jerome Zanchius (1516-90) was an Italian Reformer, best known for his book, *The Doctrine of Absolute Predestination*. However, as Arminius was only ordained to the ministry in 1588, it seems most unlikely that the remark about Arminianism should be attributed to Zanchius. More likely it at least is due to his translator, Augustus Toplady, who "occasionally ventured to . . . enlarge" Zanchius' work as he rendered it into English.

is consistent with a Christian's true condition or his relations to God. Emptied as we are by election of all that cannot abide the scrutiny of heaven, we are pointed to inexhaustible treasures at God's right hand, which are bestowed only upon those who habitually depend upon His grace. Blind, naked and miserable in ourselves, we take the counsel of the Holy Spirit and lean upon the Lord for all that we need. Self-annihilation, as Luther calls it, is the main-spring of uniform dependence upon grace; and whatever has a tendency to drive us out of ourselves has likewise a tendency to drive us to God.

3. The doctrine of election affords great encouragement to prayer [1] Because prayer is the natural expression of dependence upon divine influences. [2] Because election represents the grace of God as efficient. There would be no motive to pray for spiritual blessings if our growth in grace depended upon our own free wills and not upon the Spirit of God. If Divine grace exerted no invincible efficacy in subduing sin, mortifying lust and invigorating the principles of piety, it would be hard to determine why the life of a Christian should be a life of habitual, unceasing prayer. [3] Because election represents prayer as a gift of God, and as the appointed medium of receiving divine blessings. When God decrees to bestow a blessing upon His people, He decrees also to give them the Spirit of prayer and supplication, so that when they find this Spirit poured out upon them they have every encouragement from the usual order of divine providence to "ask in faith, nothing doubting".

4. This doctrine is the sole foundation of a full assurance of faith. It is the duty and privilege of Christians not only to be assured of their present acceptance with God, but also of their future, everlasting salvation. But they never could possess this assurance if justification, sanctification and glorification were not inseparably connected in the divine decree. That such an assurance is in the highest degree friendly to piety is manifest from the fact that faith itself, even in its lowest exercises, works by love and purifies the heart.

Such are some of the obvious tendencies of election. I have said nothing of the support which it yields in affliction and distress, the patience and submission with which it inspires the soul in the gloomiest hours of adversity, and the strong consolation it administers to the dying saint when struggling in the pangs of death. Enough has been said, however, to show that its tendencies are all in favour of godliness, and I regard it as no proof of the spirituality of the present age that amid our bustle and excitement so little is said of this precious doctrine of the gospel.

That wicked and profane persons have perverted it to their own eternal undoing, I have no disposition to deny. So has every doctrine of the gospel been perverted. The difficulty is not in the doctrine, but in the heart; swine will trample on a jewel, be it ever so precious.

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

*Makers of Puritan History*, by Marcus Loane, published by the Banner of Truth Trust, hardback, 235 pages, £14.50.

It is interesting and somewhat ironic to read an account of four of the most prominent dissidents from seventeenth-century Anglicanism written by a former Archbishop of Sydney. Marcus Loane's work, initially published in 1960 under the title *Makers of Religious Freedom*, is a good general introduction to the lives, testimonies and significance of Alexander Henderson, Samuel Rutherford, John Bunyan and Richard Baxter.

Those already familiar with the biographies of these eminent servants of Christ will find little original material here but, in writing this work, it was not Loane's intention to provide that. Writing with evident admiration and support for the stand that these men all took in their varied positions and circumstances against absolutist tyranny in Church and state, Loane emphasises their unwavering bravery and steadfastness to their principles in the face of enormous trials and dangers both to themselves and to the Church of Christ. Such material is not only profitable to those particularly interested in seventeenth-century history but can be read to inspire and encourage more general readers who have a concern for the cause of truth in our own day.

As much as possible, Loane brings to light personal details and incidents related to each of his subjects in order to form an appreciation of each man's character and contribution. This is much easier in the case of Baxter than in the case of Henderson, however, for much less is documented concerning the Scotsman's life than that of the author of *The Saints' Everlasting Rest*. While the discussion of Rutherford profitably highlights his personal godliness and intense spirituality, the present reviewer felt that the chapter on Bunyan was the most enjoyable of the four as it shed more light both on Bunyan's own personality and on the wonderful grace and gifts given to him notwithstanding the severe obstacles he had to overcome.

The major drawback in the work is perhaps a lack of analytical discussion of the theological and political ideas which embroiled these men in so much controversy and persecution. The work is, of course, one of popular history and not intended as an academic and exhaustive study. Nevertheless some more comment on the ideology of the Covenant itself in Scotland, attitudes to toleration and the very important relations between resistance to tyranny in the Church and the development of civil liberty in the state would have been helpful. However, the author's assumption and central thesis is one we would share, namely, that by standing against Stuart absolutism in their

<sup>1</sup>All the books reviewed here are obtainable from the Free Presbyterian Bookroom.

various ways, each of these four men materially contributed to the liberty established at the Revolution in 1688-89. *(Rev) A W MacColl*

***A Guide to Christian Living***, by John Calvin, published by the Banner of Truth Trust, soft cover gift edition, 167 pages, £10.00.

John Calvin needs no recommendation; nor does his *Institutes of the Christian Religion*, from which this little book is taken. It is a new translation, by Robert White – from the final French edition of the *Institutes* – of the five chapters in Book 3 where Calvin deals with the Christian life. A previous translation was published in 1952 by Baker with the title, *Golden Booklet of the True Christian Life*.

This is not heavy theology; it is plain, practical, scriptural teaching for believers, from a man whose great desire was to live to the glory of God. “The object of God’s work of regeneration is”, Calvin begins, “that our lives may demonstrate to others a harmony and accord between God’s righteousness and our obedience, and that we might thus confirm that He has made us His children by adoption.” And it is Calvin’s object to describe the aspects of Christian living which demonstrate that harmony and accord.

He lays considerable emphasis on self-denial. Believers are “to offer their bodies to [God] as a living sacrifice, holy and acceptable to Him, for that is the lawful service we owe Him (Rom 12:1). Next, they are exhorted not to be conformed to the pattern of the present age, but to be transformed by the renewing of their mind, that they might seek and know God’s will.” Calvin closes with chapters on “The Glory of the Life to Come” and on “The Blessings of This Present Life”. In that last chapter, Calvin tells us: “All the good things we have were created for us so that we might acknowledge the one who is their author, and might celebrate His kindness with thanksgiving”.

Those who prayerfully absorb the material in this attractively-produced little book will be better prepared to live their lives to the glory of God.

***Spurgeon’s Practical Wisdom, or Plain Advice for Plain People***, by Charles H Spurgeon, published by the Banner of Truth Trust, hardback, 328 pages, £16.00.

In this book, Spurgeon adopts the character of John Ploughman, an old country farmworker, in order to teach moral and spiritual lessons in a homely and semi-humorous, plain style. The theme of these short chapters is generally suggested by a proverb, which is connected to other similar sayings and pithy anecdotes as he proceeds. In the course of his talks, Spurgeon covers many practical subjects such as anger, temptation, gossip, pride, cruelty, debt, thrift, marriage and child-rearing. He defended his approach by saying, “I have aimed my blows at the vices of the many, and tried to inculcate those

moral virtues without which men are degraded. Much that needs to be said to the toiling masses would not well suit the pulpit and the Sabbath.”

This book presents *John Ploughman's Talk* and *John Ploughman's Pictures* attractively, with all of the illustrations from the original two volumes. It is not difficult to see why the books were outstandingly popular in Victorian times. A wider contemporary audience might have been gained for them by the Banner of Truth reprinting them separately in paperback form. Though dated in their language and illustrations, these chapters retain an appeal and will be appreciated by readers of all ages. It is noticeable that moral as opposed to gospel applications are more frequent. Spurgeon defended this by saying that “it has led many to take the first steps by which men climb to better things”. One certainly goes away from reading them humbled rather than entertained.

*Matthew Vogan*

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## Protestant View

### Protestants Returning to Roman Rituals

On February 17, many television viewers were curious about the strange mark on the forehead of Joe Biden, the United States vice-president (and first Roman Catholic in that post) when he was being interviewed on a news programme. It was, says a report in *The News Herald* (Ohio), the mark of the ash which a priest had smeared on his forehead that day, Ash Wednesday, the first day of Lent.

This unscriptural ritual, which is connected with the similarly-unscriptural observance of Lent and Easter, is being adopted increasingly by nominally-Protestant Churches, says the same report. In Scotland, it died out at the time of the Reformation but, of course, it continued to be more or less observed in the Church of England, where the Reformation did not make as much headway as it did in Scotland and certain other countries.

In the ritual, the ash (mixed in an ointment) is applied to the forehead in the shape of a cross. The ash, say the ritualists, is to remind the recipient of mortality because Scripture says, “Dust thou art, and unto dust shalt thou return” (Gen 3:19). The ash also symbolises the penitence of the recipient, they say, because Scripture says, “Wherefore I abhor myself and repent in dust and ashes” (Job 42:6). However, such a plausible appeal to Scripture ignores the fact that these rituals and observances do not come within the bounds of what God prescribes for His worship; they are therefore to be condemned as “will worship” (Col 2:23).

Lent itself is symbolic of renewal, they say, because the word *Lent* comes

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from a Germanic root meaning Spring. This fact itself indicates that it has its roots (like Easter) in Babylonian pagan religion. Even a Roman Catholic source, *The New Question Box – Catholic Life for the Nineties*, states, “The reasons for celebrating our major feasts when we do are many and varied. In general, however, it is true that many of them have at least an indirect connection with the pre-Christian [pagan] feasts celebrated about the same time of year – feasts centring around the harvest, the rebirth of the sun at the winter solstice (now December 21, but December 25 in the old Julian calendar), the renewal of nature in spring, and so on.” Another source, *The Catholic Encyclopedia*, says that Ash Wednesday was established as the first day of Lent by Pope Gregory the Great (590-604).

Little wonder that our noble Reformers cast it out, heeding the words of Christ: “Teaching them to observe whatsoever I have commanded you”. And shame on those who want to go back to the Egypt of Rome’s rites and rituals, from which we were mercifully delivered 450 years ago. NMR

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## Notes and Comments

### The Inequitable Equality Bill

The Equality Bill is intended to clarify and codify the numerous existing acts and regulations against discrimination, but one of its overtly anti-Christian measures was the requirement that churches and Christian organisations employ even those who are opposed to Christianity, such as atheists and homosexuals. (This requirement does not apply to posts that mainly involve leading worship or teaching doctrine.) In December, the Government rejected an amendment to protect the right of churches not to employ such persons. To the surprise of the Government, the House of Lords voted in January for an amendment to the Bill to safeguard that rights of Christian churches.

However, in March, the House of Lords removed from the Equality Bill the ban on civil-partnership ceremonies being held in places of worship, by voting in favour of an amendment by the openly-homosexual peer, Lord Alli. Although it applies to those churches which choose to perform civil partnerships, there are fears that it will lead to confrontation between homosexual activists and the churches which will not so choose. We agree with those who say it will “open the floodgates of requests by homosexual couples to have civil partnership ceremonies conducted by the Church”.

At the time of writing, the Bill has to go before the Commons again, and we pray that the concerns voiced by numerous Christians will be heeded and the House of Lord’s civil-partnerships amendment rejected.

Whatever merits parts of the Bill may have, it is gravely flawed as a whole because of its anti-Christian elements, which include a requirement for public authorities to promote homosexuality, and the demotion of marriage to the level of relationships which are immoral. It is also restrictive of religious liberty – at least in spirit if not yet in fact. Although Harriet Harman is the Minister for Equality, she appears to believe that Christianity is less equal than other beliefs and certainly inferior to her egalitarian ideology.

When our religious freedom is under increasing pressure from ungodly legislation and a hostile media, it seems that widespread persecution of biblical Christianity is not far distant. Last November, our overlords, the unelected, unaccountable European Commission, sent the UK Government a legal document which argued that the UK needs to restrict the religious-liberty safeguards in its employment laws. Miss Harman's Equalities Department tried to keep the document confidential but it has come to light that it also contains the statement: "The UK Government has informed the Commission that the new Equality Bill currently under discussion before the UK Parliament will amend this aspect of the law and bring UK law into line with the [Commission's Employment] Directive". We cannot but think of the prophet's woeful words, "Your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers" (Is 1:7).

However, although dark clouds gather, the Church of Christ will yet grow and be gathered together. God's promise will certainly be fulfilled: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day" (Ezek 34:12).

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### **Dr Lloyd-Jones and English Evangelicalism**

A recent exchange between Rev Iain Murray of the Banner of Truth and Dr Carl Trueman, currently a Professor at Westminster Theological Seminary, raises an important issue. The exchange centres on Dr Martyn Lloyd-Jones and his split with Dr J I Packer in 1970. Carl Trueman contributed a chapter to the book, *J I Packer and the Evangelical Future*, published last year (which we have not seen); Mr Murray replied in *The Banner of Truth* of March 2010; and Carl Trueman has now responded on the website "Reformation 21". The question, roughly speaking, is: "What happened at the split in 1970, and what ought to have happened?"

Professor Trueman's response is written in an unfortunately-flippant style, with "jesting, which is not convenient"; with unpleasant images (such as "kicking a sheep"); and with a jarring description of Dr Lloyd-Jones as "total-



ly depraved". While theologically accurate, the point, if it needed to be made, should have been done so much more delicately. Mr Murray, too, is handled with a roughness that seems excessive towards such a senior figure. As far as Dr Lloyd-Jones' character is concerned, it seems implausible that the 1970 split should have arisen, even in part, because "Lloyd-Jones could not stand competition and could not bear not to be in overall control". He and Dr Packer had collaborated for 20 years, and Dr Lloyd-Jones had arrived at the mellow age of 70 by the time the split occurred. There is plenty of evidence that "the Doctor" did like to be in control, but there seems no need to invoke this as a factor in the 1970 split when there are other obvious explanations to hand.

Having said this, we think that Professor Trueman is making an important point about the present state of English Evangelicalism: that while Dr Lloyd-Jones did so much good, he has also left a regrettable legacy. His preaching was a primary reason for the existence of many Evangelical, Calvinistic congregations, but his views on Church government have contributed to the disorganised state of these congregations and of the Church as a whole. In particular his aversion to Scottish Presbyterianism, which Mr Murray seems partly to share, is endemic in English Independency and is the source of endless problems. Dominant elders do not want a Kirk Session in which they will have only one vote, and headstrong ministers do not want a Presbytery at which they will not be perpetual moderator. In the absence of these regular courts, there is little co-operation between churches and there is no forum for resolving disputes other than by congregational splits and the summary ejection of ministers.

Another problem, which was highlighted in the *Evangelical Magazine* at the end of 2008, is that the churches feel minimal responsibility for the training of ministers. The theological colleges are independent institutions and most churches give them neither thought nor money until such a time as they need a new pastor for themselves. The result is that the training and settling of ministers in England and Wales is chaotic.

We certainly do not blame Dr Lloyd-Jones for every defect in English Evangelicalism, but his influence has been immense, as everyone testifies who has tried to address these defects. The 40 years since 1970 have confirmed that Dr Packer was mistaken to stay in the Church of England, but they have also shown up the consequences of the lack of structure in Dr Lloyd-Jones' model of Independency. The historic view of Scottish Presbyterianism has been that what England needs is neither Anglicanism nor Independency but the biblical Presbyterianism envisaged by Henderson, Rutherford and Gillespie and summarised in the Solemn League and Covenant:

“That we shall sincerely, really and constantly, through the grace of God, endeavour in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline and government, according to the Word of God, and the example of the best reformed Churches; and we shall endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of Church government, directory for worship and catechising, that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.” *DWBS*

### **The Shortage of Baby Girls**

The *Economist* draws attention to the sex-ratios among babies in Asian countries such as China, India, Taiwan and Singapore. The imbalance between the number of boys and girls in these countries shows that more than 100 million girls must have been aborted or murdered at birth. Furthermore the imbalance is getting worse. In some Chinese provinces there are 130 boys for every 100 girls. China’s “one-child” policy, introduced in 1979, has contributed to this but there are other factors as well. Female suicide rates have also risen, particularly in rural China, and it is thought that grief following abortion is the main cause.

God allows the evil and folly of the human heart to manifest itself. But these tens of millions of young men looking for brides, necessarily from other countries, will soon be another significant feature of human life, and who knows what the political, economic and spiritual consequences may be? “Known unto God are all His works from the beginning of the world” (Acts 15:18). *DWBS*

## **Church Information**

### **Removed by Death**

Two men who gave many years of service as elders have passed away. They were Mr John Gillies of Stratherrick and Mr Angus Mackintosh of Inverness. We express our sympathy to their relatives.

### **General Building Fund**

By appointment of Synod, this year’s special collection on behalf of the General Building Fund, is due to be taken in congregations during April.

*W Campbell*, General Treasurer

# FREE PRESBYTERIAN PLACES OF WORSHIP

## Scotland

- Aberdeen:** 2 Alford Place, AB10 1YD, Sabbath 11 am, 6 pm; Tuesday, 7.15 pm. Rev D W B Somerset BSc DPhil, 18 Carlton Place, Aberdeen, AB15 4BQ; tel: 01224 645250.
- Bracadale: Struan:** Sabbath 12 noon; Wednesday 7 pm (fortnightly). Contact Rev J B Jardine; tel: 01859 502253.
- Breascelte:** no services meantime.
- 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, Dingwall, 10 Achary Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@yahooc.co.uk.
- Dornoch:** Sabbath 11.30 am. **Bonar:** Sabbath 6 pm. Wednesday 7.30 pm (alternately in Dornoch and Bonar). **Lairg:** Church and Manse; **Rogart:** Church; no F P services. Contact Rev G G Hutton; tel: 01463 712872.
- Dundee:** Manse. No F P Church services.
- Edinburgh:** 63 Gilmore Place, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. Rev Hugh M Cartwright MA, Napier House, 8 Colinton Road, Edinburgh, EH10 5DS; tel: 0131 447 1920.
- Farr,** by Daviot: Sabbath 12 noon and 6 pm. Prayer meetings: Thursday 7.30 pm in **Farr, Stratherrick** or **Tomatin** as intimated. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathlyon:** 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@topenworld.com.
- Harris (South): Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Northton, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH; tel: 01851 890286.
- 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. Manse tel: 01738 442992. Contact Mr J N McKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Wednesday 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 744207. 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 9JX; 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.
- 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 Haslington and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.
- Broadstairs:** Sabbath 11 am, 6 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peters Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

## Northern Ireland

- Larne:** Station Road. Sabbath 11.30 am, 6.30 pm; Wednesday 8 pm. Manse, 23 Upper Cairncastle Road, Larne BT40 2EF. Tel: 02828 274865. Contact: 02828 273294.

#### 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. Rev L T Smith. Tel: 409 925 1315; e-mail: lyletsmith@gmail.com.

#### Australia

**Grafton**, NSW: 172 Fitzroy Street. Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev E A Rayner BA, 23 Nairn Terrace, Junction Hill 2460 (mail to: PO Box 1171 Grafton, 2460). Tel: 02 6644 6044.

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Tuesday 7.30 pm. Rev G B Macdonald, 60 Hamilton St, Riverstone, NSW 2765. Tel. 02 9627 3404.

#### New Zealand

**Auckland**: 45 Church Street, Otahuhu, Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Contact: Mr C van Kralingen, 3 Earls Court, Manurewa. Tel: 09 266 7618.

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6pm; Wednesday and Saturday 7.30 pm. Rev J A T van Dorp, 14 Thomson Street, Gisborne. Tel: 06 868 5809.

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

**Wellington**: 4 Rewa Terrace, Tawa. Sabbath 11 am, 4 pm; 3rd Wednesday of the month (not secondary school holidays) 7.30 pm. Contact: Mr Hank Opland, P O Box 150, Carterton, 5743. Tel: 02 7432 5625

#### Israel

**Jerusalem / Tel Aviv**: Rev J L Goldby, P O Box 10578, Jerusalem 91105. Tel: 00972 2 6738181. Sabbath: 11 am in Jerusalem YMCA, 7 pm in Tel Aviv; for further details contact Mr Goldby.

#### Singapore

**Singapore**: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin I/II" (Level 2), 60 Stevens Road, Singapore 257854. 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 Levytskiyy; tel:00 38 048 785 19 24.; e-mail: e-mail: dlevytsky@gmail.com.

#### Zimbabwe

**Bulawayo**: Lobengula Township, PO Magwegwe, Bulawayo. Rev S Khumalo, F P Manse, Stand No 56004, Mazwi Road, Lobengula, PO Magwegwe, Bulawayo. Tel: 00263 9407131.

**Ingwenya**: Church and Secondary School. Rev A B MacLean. Postal Address: Ingwenya Mission, Private Bag T5445, Bulawayo. John Tallach School tel: 00263 85343.

**Mbumba**: Church and Hospital: Postal Address: Mbumba Mission Hospital, Private Bag T5406, Bulawayo. Hospital tel: 00263 898291.

**New Canaan**: Church: Rev Z Mazvabo. Postal Address: Private Bag 615, Zvishavane. Tel 00263 512196.

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

#### Kenya

**Sengera**: Rev K M Watkins, PO Box 3403, Kisii; e-mail: watkinskenya@access350.co.ke. Tel: 00254 733 731002.

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