

# The Free Presbyterian Magazine

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

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

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## Communions

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

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

**March: First Sabbath:** Sydney, 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, 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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## Recovering Souls from Satan's Power

Satan makes great efforts to keep sinners in his kingdom. His evil hope is that they will continue to dishonour God for the rest of their lives and spend eternity still under his power. Thus Paul refers to the evil work of “the god of this world”: he “hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Cor 4:4). He blinds even those who listen to sound preaching so that they will not focus on their need as sinners; he distracts them from seeking salvation and from seeing the wonder of the glorious gospel that Paul, and many others since then, have delighted to proclaim.

“Let no man wonder”, says John Flavel, “at the enmity and opposition of Satan to the preaching of the gospel, for by the gospel it is that souls are recovered out of his power. It is the express work of ministers ‘to turn [men] from darkness to light, and from the power of Satan unto God’.” Flavel quotes an unnamed writer: “Satan is a great and jealous prince; he will never endure to have liberty proclaimed by the ministers of Christ within his dominions”; he will always do his utmost to prevent the success of the gospel. Yet Flavel points to the “multitudes of prisoners [who] have broken loose from Satan at one proclamation of Christ”. The reference to Acts 2:41 makes it plain that Flavel is thinking of the 3000 who were set free from Satan's kingdom on the Day of Pentecost.<sup>1</sup>

Yet there is no fundamental difference between one of Satan's prisoners escaping from his kingdom and 3000 doing so at one time. Each of them must be made willing to accept the liberty that is proclaimed to them; each of them must be delivered from the blinding effect of Satan's activity. God must act, by the Holy Spirit, on each individual soul. Paul adds: “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor 4:6). It is not the light that shone around him and his party on the way to Damascus that Paul is thinking of here; it is rather the Holy Spirit enlightening his understanding so that he was able to discern Jesus of Nazareth

<sup>1</sup>John Flavel, *Works*, Banner of Truth reprint, 1968, vol 2, p 277-8.

as the Messiah. If that was to take place, Satan, who had so long blinded Paul's mind with self-righteousness, must be swept aside. And that must be a divine work, as it manifestly was.

From his own blinded perspective, Paul was, as "touching the righteousness which is in the law, blameless" (Phil 3:6). Matthew Poole points out that this refers to his external observance of the law; "he was, in the eye of man," someone living a blameless life; "yet when he had his eyes opened, he found there was no such matter of confidence for him before God. This external performance he found, when enlightened, was far short of internal and perfect obedience; and therefore he saw it necessary to change the ground and foundation of his confidence – all that he before rested on – unto Christ alone." But if Satan had been allowed to go on as before, Paul would have continued as blind as ever to the reality of his spiritual condition: that he had no righteousness before God, that he had a corrupt heart, that he was fallen in Adam and therefore under condemnation. So, besides the work of the Holy Spirit in enlightening Paul's mind as to these matters, God acted to prevent Satan dealing successfully with Paul any longer. Satan's activity was restrained and Paul escaped from his clutches.

The moment Paul felt his need as a sinner, Jesus revealed Himself to him as the One appointed by God to be a Saviour for fallen, guilty creatures. Here was the One who was revealed in the Old Testament Scriptures as the Messiah – God's righteous Servant who was to justify many, for He was to bear their iniquities (Is 53:11). If Satan had been permitted, he would have blinded Paul's eyes to prevent him seeing Jesus as a Saviour. But in God's mercy, Satan was held back from so dealing with Paul, and the future apostle entered into the glorious liberty of the children of God.

We do not know much about Zacchaeus' spiritual attitudes before he climbed into a tree to see Jesus. Presumably it was curiosity that motivated this tax collector to want to see "who He was", and we can safely assume that Satan would have been determined to do all in his power to blind the eyes of Zacchaeus' soul to spiritual realities. Previously, we might assume that a secure income from his employment, an income somewhat enhanced by "false accusation", would have focused his hopes on the good things of this life while Satan blinded his eyes to his worldliness and various particular sins, and to the danger of a lost eternity.

But great though Satan's power is, it is finite; it is no match for the infinite power of the divine Saviour. Christ assured Zacchaeus: "This day is salvation come to this house . . . . For the Son of man is come to seek and to save that which was lost" (Luke 19:9,10), but we are given no details of Zacchaeus' experience. Yet we may easily infer that the Holy Spirit worked powerfully

in his soul, making him a new creature in Christ Jesus and enabling him to trust in the Saviour and follow Him. We may also readily deduce that divine restraint was exerted on Satan's activity; otherwise Satan would have continued to blind Zacchaeus to his need and to the divine glory of the One he had climbed into the tree to see; and he would have hardened Zacchaeus' heart, leaving him focused on the things of this world and unwilling to follow Christ. But the time had arrived for Zacchaeus to be saved, and nothing could interfere with God's purpose, not even the devil's malicious power. All his efforts against Zacchaeus that day were doomed to failure.

In more modern times, Thomas Jones, not yet 16 years old, was conscious of Satan's blinding influences: "A kind of hopelessness began to overcome and ruin my soul; I decided it was quite impossible for me to love godliness or to leave my sins. . . . I thought also of heaven, that all its activities were completely contrary to my taste and nature; therefore there was nothing left for me but to endeavour to take my share of the pleasures and sins of this world, and to forget the punishment until the time came when I had to endure it. This was the cold, miserable remedy that Satan and my wretched heart offered me." Satan went further: he tempted young Thomas to believe that there was no God or devil, no heaven or hell, no higher power to which he was responsible and no judgement before which he would appear.

But Thomas also records: "I would be suddenly overwhelmed by sadness for my sins and by self-loathing, together with such hopeful thoughts of salvation that my heart would melt, my eyes would flow with tears, and my lips would pour forth supplications and thanksgivings. I would have been happy to have spent all my life in such a frame, and with such thoughts."<sup>2</sup> God was stronger than the devil.

Today Satan is, almost universally, blinding the minds of sinners, including many who hear the gospel. Yet his power is limited; God is still able to rescue multitudes from his kingdom in one day, even by one sermon. Successful though Satan is in our time in blinding people's eyes to the reality of God's existence, to the fearful guilt of their sins, to the reality of a lost eternity, and to the wonderful provision that God has made for guilty sinners in His Son – it would not take much of that divine power to change the whole situation in a moment. Prayer is called for in at least two respects: (1.) Individuals should plead that God would deliver them from Satan and from his power to blind their souls; (2.) God's children should cry to Him to restrain Satan from blinding sinners throughout the world and bring them to consider their spiritual needs and look to Christ as the only Saviour from sin.

<sup>2</sup>J M Jones & W Morgan, *The Calvinistic Methodist Fathers of Wales*, Banner of Truth, 2008, vol 2, pp 581-2. Known as Thomas Jones of Denbigh, he became a noted preacher.

## God's Spiritual Temple (2)<sup>1</sup>

A Sermon by *Robert Burns*

*Zechariah 6:13. He shall build the temple of the Lord; and He shall bear the glory.*

**2.** **The glory of building, beautifying and completing the temple belongs exclusively to the gracious Redeemer.** “Behold the man whose name is the branch; and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory.”

(1) Christ as Mediator has paved the way for the erection of the temple of God. That the God of heaven, glorious in every perfection, ruling by His power and receiving the praises of cherubim and seraphim, should nevertheless dwell with men – that He should select our globe, impure as it is, to be the scene of His wonderful works and condescend to take up His residence in the bodies or souls of creatures so vile, so unrighteous, so apostate as we are – these are mysteries for which we search creation in vain to find a satisfactory explanation. The Bible, and the Bible alone, gives us the key to the mystery. It is true, that once there was a time when God, in perfect consistency with His holiness and rectitude, condescended to dwell with men and to talk with them as a man speaks to his friend; but when Satan invaded the creation, and when man had apostatised from his Maker, a principle of enmity was introduced between them.

While man disliked to hear the voice of God and fled from the presence of his Maker, he was at the same time legally disqualified from appearing with acceptance in His holy presence. It was in this gloomy emergency, that the Son of the Highest, Emmanuel, “the man whose name is the Branch”, interposed, undertook our ransom, offered to come to suffer and to die. Thus, through His merits and mediation, He opened a way of access; through His finished work, pardon and peace and eternal salvation are conveyed to guilty men, and God is just while He justifies the sinner.

In this view, Christ bears the glory of having paved the way for the erection of a spiritual temple in this guilty world. He removed the difficulties that stood in its way. He, by an all-perfect righteousness satisfied the law's every demand. He made it honourable. He magnified it before all worlds. By His atoning death, He paid the price – the ransom which God's justice and God's holiness demanded. He paid the price of man's salvation, and by His precious blood reconciles him to his Maker. Thus, with perfect consistency – in com-

<sup>1</sup>The first part of this sermon appeared last month; it contained the first of two heads: “Every true believer is a temple of God”.

plete harmony with all His attributes and with all His rights of government – Jehovah dwells with men; Jehovah selects our guilty globe as the scene of His bright manifestations; Jehovah erects His temple in our world: in its unholy domains He reveals Himself as at once the object of worship and the source of every blessing.

He dwells with men. Believers are brought into the relationship of children – of accepted children – and the spirit of adoption is bestowed on them. The privileges of adoption are imparted to every one of them, and every true believer becomes a monument to the praise and glory of His grace.

(2) While the glory of paving the way for the erection of spiritual temples belongs to Christ, the glory of building these temples by His Holy Spirit, belongs also to Him. Christ, by the Holy Spirit, begins, carries forward and completes the building of the spiritual edifice. It is the glory of the gospel dispensation that it is complete in all its parts. It reveals to us clearly a ground of acceptance in the finished work of the Redeemer; while, by means of spiritual regeneration, it prepares the soul for the enjoyment of God.

The gospel is, in one obvious sense, the gospel of the grace of the Saviour; yet in another sense it is even more obviously the dispensation of the Spirit. Christ ascended that He might give the Spirit. The Holy Spirit is the grand agent in beginning, carrying forward and completing the structure of the living temple. Under the guidance of the Spirit of God, the sinner is led to contemplate, with new feelings and views, the great economy of the gospel. He is awakened to a sense of his own vileness; he is humbled to the dust with the conviction of those sins that have exposed him to the wrath of his Maker. He is led to hate sin, not merely because it is destructive, but because it is hateful in the sight of God, yea, the abominable thing which His soul hates.

Under the guidance of the same Spirit, he is led to receive by faith the mercy of the gospel. Looking around him for a place of refuge from the coming storm, he can find none; he feels himself a solitary sinner in the presence of his great and righteous Judge. Trembling for fear and ready to sink in despair, he is conducted from the thunderings and the lightnings of Sinai to the peaceful regions of Mount Zion, where – contemplating God as enthroned in love – he receives, with satisfaction and delight, a suitable and full salvation.

Under the guidance of the Holy Spirit, the process of sanctification is carried forward. Having been created anew unto holiness, having had a principle of faith and of hope and of love implanted in his soul, he grows in spiritual attainments. He dies unto sin and lives unto righteousness. His powers are employed in the service of his Maker. He delights in the law of God after the inward man. He is a living epistle of Christ, known and read of all men. He

fights the good fight; he perseveres in the way of well-doing. He adorns the doctrine of his Saviour. He bears the image of his glorious Creator and Lord before the world. He lets his light shine clearly and consistently before men and, “denying ungodliness and worldly lusts”, he seeks to “live soberly, righteously, and godly in this present world”. He advances in spiritual knowledge, and in all gracious attainments. His path is like the morning light, shining more and more unto the perfect day.

This, in plain language, is how the spiritual temple is begun, carried on and completed under the ministry of the Spirit. And thus Christ is honoured and glorified. He is honoured in them that believe. He is honoured in their glorying in His cross; He is honoured in their following His example. He is glorified in their exhibiting, though faintly, the features of His moral image; He is glorified in guiding them by His counsel; He is glorified in leading them forward step by step in their spiritual career. Thus holy temples are built to the Lord, and “all the building, fitly framed together, groweth unto an holy temple in the Lord”. And “ye are a chosen generation, a royal priesthood, a peculiar people, to show forth the praises of Him who hath called you out of darkness into His marvellous light”.

(3) The glory of building the temple belongs to Christ, because He has provided those means by which, under the ministry of grace, the temple is built. We discern the wisdom of God in the constitution of nature and in the arrangements of providence, in the relation of causes to effects and of means to ends. Similarly in God’s spiritual kingdom and in the government of that kingdom we find a connection between causes and effects, means and ends. It is true that the temple of the Lord was built in a manner fitted to vindicate the glory of God. No sound of an anvil or hammer was to be heard in its construction; and in the building of the spiritual temple, it often happens that the sound of human instrumentality is not to be heard. All human agency is in itself feeble and insufficient, and God is honoured and the Saviour is glorified by making the weak things of the world confound the wise.

Nevertheless, it is an established principle that, weak and inefficient as the instrumentality may be, God has appointed that means are to be used. While the great Master Builder is carrying forward His own work, subordinate instruments are employed. Ministers and teachers and parents and friends are employed under the agency of the great Architect, in a manner very different from how the Architect Himself works; yet these are also engaged as humble instruments, while the grandeur of the work ensures that He who is its author and finisher has the whole glory of it.

The means and the instrumentality are His own appointment – diligently perusing the lively oracles of inspiration, searching in that field for hidden



treasure; it is by earnest and persevering prayer; it is by regular and constant attendance on the house of God; it is by sitting down from time to time at the table of the Lord and eating bread and drinking wine in remembrance of Christ; it is by the exercise of deep, holy meditation and self-examination. It is by the use of such means as these that the spiritual building is carried forward, and when Christians converse together on the things of God. And the glory of prescribing these means, the glory of furnishing these means, the glory of giving the opportunity for using these means, and the glory of crowning them with success belongs exclusively "to the man whose name is the Branch".

Along with that subordinate instrumentality, the various dispensations of providence are wisely overruled for advancing the same great scheme. The casualties that affect families, the revolutions that affect the nations of the world, the changes that mark the external history of the Church; the chequered scenes of every day, the prosperity that shines on our dwellings and the adversity that darkens all around – these and similar dispensations, arrangements and vicissitudes are all made to combine with other divinely-appointed means for carrying forward God's gracious design. This happens under the guidance of Him who is Lord of the spiritual house – into whose hands has been committed the government of all things, to whom all power in heaven and in earth has been given. It is subject to His great mediatorial sway. And as illustrating the grace and glory of it, "the man whose name is the Branch," does, by His grace, carry on the building, beautify and adorn the various parts of the structure, till at length "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it".

(4) The glory of erecting spiritual temples belongs to Christ, inasmuch as He constantly superintends them, takes a tender interest in their concerns, sympathises with them in all their vicissitudes, and completes the purposes of God ultimately in regard to them. "Behold, I have graven thee on the palms of My hands; Thy walls are continually before Me." "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." "He that toucheth you, toucheth the apple of His eye." "My sheep hear My voice . . . and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand."

In their desolate state, the Saviour takes a tender interest in all the concerns of His flock. He watches over its individual members, He pleads their cause in the presence of His Father and their Father, His God and their God. He presents the merits of His oblation in the presence of His Father, on the throne of majesty and grace, and this appeal pleads with a silent but resistless eloquence. While thus, in His intercessory character, the Saviour watches over

the Church at large and its individual members, He condescends to watch over their minutest concerns, and to adapt Himself to these concerns He bends towards them the eye of a brother; He marks the heavings of a broken heart; He sympathises with those who experience need and sorrow; He pours into the wounded spirit the balm of consolation; He is present to heal; He guides by His counsel, and afterwards will bring them to glory. And thus it belongs to Christ to bear the glory of building the temple.

He loves to watch over the various vicissitudes that chequer the lives of individual Christians, to guide them in the paths of righteousness, to soothe their sorrows and to multiply their joys. He loves to mark the progress of the spiritual edifice, as it swells from the vale of corrupt humanity below, to preserve its fair proportions and lovely features safe from the ravages of time and the assaults of marauding foes, to maintain the inscription entire. "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever".

**Application.** The subject we have attempted to illustrate enters deep into the Christian system, and into the economy of the Christian life. It speaks abundant comfort to those who are members of Christ's body and the subjects of His saving grace. It speaks terror and alarm to those who are "not of this building", to those who belong to the synagogue of Satan rather than to the temple of the Lord Jesus Christ. There are two views to which I would briefly direct your attention, as arising clearly out of the subject we have considered, and as bearing a close connection with our present circumstances and future prospects.

(1) The subject displays, in a very pleasing manner, the glory of the great Redeemer. It belongs exclusively to our great and gracious Lord to remove the obstructions to the erection of the temple, to lay the foundations of the building, and to rear its superstructure. His is the glory of it; His perfections, as God, are all engaged and displayed in erecting it; and His character and love as Mediator are especially connected with the advancing process. Thine, O blessed Emmanuel, is the kingdom; Thine is the power; Thine is the glory. On every stone of this spiritual temple Thy name is inscribed in legible characters; and the charter of its privileges and hopes has been sealed by Thy blood.

In the histories of this world and in the records of human triumphs, the names and the honours of the victors stand associated with garments rolled in blood, with the desolating progress of armies, and with a vast expenditure of treasure. In the records of the spiritual Church of the firstborn, the victories of our great Emmanuel are to be seen in countless multitudes of immortal

souls emancipated from the enemy; in the rescue of numberless victims from spiritual slavery; in the establishment of an empire of love and grace; in the erection of thousands and millions of “spiritual temples” – to the glory of the God of the temple and the grace of the great Redeemer.

And this, Christian believer, is a theme which ought ever to animate your soul to admire and love the Saviour and to keep Him enthroned in your heart. Though you do not have His physical presence, He is nevertheless present in the temple. He is the light and the glory of it; and it is because He lives that you shall live also.

(2) While this subject tends thus to exalt our views of Christ, it tends also to elevate our conceptions of Christian character. There is something in the very idea of a temple that is associated with holy and sacred pursuits, with holy and hallowed enjoyments. In the moral estimate of every nation, sacrilege is stamped as a crime of no common magnitude; and from the precincts of a temple have been excluded, with the consent of all, everything impure and everything degrading.

The thought that Christian disciples are consecrated to God, that they are dwelling places of Jehovah, and that all the powers are sacred to Him: such a thought elevates our views of the Christian character. Away, away, even from the outer courts of that temple, every unholy thought, every impure affection, every low and selfish pursuit, every mercenary and impious aim, every sensual lust, every circumstance that is at variance with the holiness of the temple! “My house shall be called of all nations the house of prayer; but ye have made it a den of thieves”. “What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

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

### 7. Thomas Forrest and His Good Gospels

*J H Merle d’Aubigné*

**T**he priests of Scotland redoubled their efforts to make a breach between James and his uncle, Henry VIII, and to ally their King with France. Henry received into his realm many of the exiles from Scotland and was troubled to see his nephew throw himself into the arms of the Roman pontiff. It was in England’s interest that Scotland should not take a course opposed to hers:

<sup>1</sup>Abridged from *The History of the Reformation in the Time of Calvin*, vol 6. Last month’s chapter told of several men who suffered persecution for their biblical faith.

the whole of Great Britain ought to cast off the Pope's authority at the same time. Henry, impatient for this end, proposed to give his daughter Mary in marriage to the Scottish King. But the priests, especially Archbishop Beaton, got the proposals rejected, from which they anticipated nothing but evil.

Among the Scottish people there were earnest longings after the gospel, but the priesthood and the Government forcibly repressed them. The king, now the direct instrument of the clergy, required Parliament to check the progress which the Bible seemed to be making in Scotland. On June 8 this body, adding severity to the former laws, enacted that anyone who possessed a New Testament should deliver it to his bishop under pain of confiscation and imprisonment, and that all discussion about religious opinions was prohibited. It gave permission, however, to some churchmen to read that book, so that they might contend against its adherents more effectively. Many priests, monks and students therefore read the New Testament, but this reading produced a quite contrary effect, for it led them to receive and to defend the gospel. This could not but irritate the king and his priests. The conversion of a Churchman who had a family connection with the court especially attracted their attention.

On a small island in the Firth of Forth, not far from Edinburgh, stood the ancient abbey of St Colme, occupied by Augustinian canons. Distinguished among them was Thomas Forrest whose father managed King James IV's stables. A quarrel had broken out between the Abbot and the canons, who seized the deeds of foundation of the monastery. The Abbot came in, scolded them sharply, recovered the volume and gave them in its place an old folio of Augustine, the Church Father. The canons scornfully turned their backs on the book and went back to their cells. Forrest, left alone, looked at the volume. A work of the great Augustine interested him. He took it into his cell, read it, and before long was able to say, with the Bishop of Hippo: "That which the dispensation of works commands is accomplished by the dispensation of grace".

"O happy and blessed book!" he would often say, "God has made use of thee to enlighten my soul." Augustine led Forrest to the gospel, and he was not long in making known to his brethren the treasure which he had found in his writings and in the New Testament. Aged men stopped their ears. "Alas," said the son of the king's master-stabler, "the old bottles will not receive the new wine." The old canons complained to the Abbot, and the Abbot said to Forrest: "Look after your own salvation, but talk as other men do".

"Before I will recant," he replied, laying his hand on his breast, "this body shall be burnt and the wind shall scatter its ashes." The Abbot, anxious to be rid of this innovator, gave him the parish of Dollar. Forrest was one of those

who receive the grace which is offered them not only lovingly but with a vehement impetuosity. While many lay sleeping he was vigorously going forward to take the kingdom of God according to the saying: "The violent take it by force". He used to study from 6 am till midday; he learned every day three chapters of the Bible; in the afternoon he instructed his parishioners, and endeavoured to bring souls to God. When he returned home in the evening, wearied with his labours, he used to make his servant sit down beside him and recite the three chapters of the Word of God which he had learned in the morning, hoping thus to fix them in his own memory and to impress them on the soul of his servant.

After a party of monks invaded his parish to sell indulgences, Forrest went into the pulpit and, like Luther, said, "You cannot receive pardon for your sins either from the Pope or from any created being in the world, but only by the blood of Jesus Christ". His enemies hastened to denounce him to the Bishop of Dunkeld, calling on him to put a stop to conduct so strange. "My joy, Dean Thomas," said the Bishop to him, "I am told that you preach every Sunday. That is too much. Take my advice, and don't preach unless you find any good gospel or any epistle that setteth forth the liberty of Holy Church." "My lord," replied Forrest, "I would wish that your lordship preach also every Sunday." "Nay, nay, Dean Thomas," said the Bishop, alarmed, "let that be."

"Whereas your lordship biddeth me preach," continued Forrest, "when I find any good epistle, or a good gospel, truly, my lord, I have read the New Testament and the Old, all the Gospels, all the Epistles, and among them all I could never find an evil epistle or an evil gospel; but if your lordship will show me the good and the evil ones, I will preach the former and pass over the latter." The Bishop, more and more affrighted, exclaimed with all his might, "Thank God, I never knew what the Old and New Testament was, and I will to know nothing but my portuese<sup>2</sup> and my pontifical!"

For the moment Forrest escaped death. The Bishop's saying got abroad in Scotland, and people used for a long time to say to any ignorant person, "You are like the bishop of Dunkeld that knew neither new nor old law". The discontent of the people with the clergy went on increasing and, at a provincial council which met at Edinburgh in March 1536, Sir James Hamilton demanded various reforms in the King's name. The men of the kirk were indignant. The monks, in alarm, began to attack the Reformation from their pulpits. Bishop Barlow, the English envoy, thought the moment favourable for reform in Scotland. "If I may obtain the King's licence," he wrote to Thomas Cromwell, then first secretary of state to Henry VIII, "otherwise shall I not be suffered to preach; I will not spare for no bodily peril, boldly

<sup>2</sup>A small prayer book.

to publish the truth of God's Word among them. Whereat though the clergy shall repine, yet many of the lay people will gladly give hearing."

It seemed as if the hopes of the Anglican bishop were beginning to be realised. It was rumoured that the King of Scotland, offended at the reception which his demands had met in the council, was going to have a conference with his uncle. The prelates thought that, if this project were carried out, they were undone. James was willing and unwilling, but he yielded and the interview with Henry was given up. But the bishops were not yet freed from their alarm; they dreaded the influence of the English ambassadors and of the Queen Mother, and they feared that they might not be strong enough another time.

The clerical party were anxious to make the proposed union between Scotland and England for ever impossible and hinted to the young prince that to marry the eldest daughter of the King of France would be far more advantageous. This scheme pleased James, and he set sail on September 1 with six vessels, accompanied by 500 persons. In 10 days he reached Dieppe, and he asked for and obtained the hand of Madame Madeleine, who had been very carefully brought up by her aunt, Margaret of Valois. The Scottish priests were in high glee, because in their view this alliance with France tended to strengthen the papacy in Scotland; but their joy was premature.

Madeleine's health was frail, but her heart was virtuous and her soul was no stranger to the piety of her aunt. How great a gain for the Reformation if on the throne of Scotland there was a queen who loved the Word of God! James embarked with his young wife on a fleet of 17 ships. On reaching Leith, the Queen knelt down on the shore and implored God's blessing on her beloved husband and on her new country. She was received at Edinburgh with great enthusiasm by the people and the nobles; but the churchmen, better informed than at first, were afraid that she would diffuse around her the evangelical opinions of Francis I's sister. This happiness was not in store for Scotland; on 2 July 1537 the Queen breathed her last. All who had known her, except the priests, deeply regretted her passing.

The prelates began at once to negotiate another French marriage, but this time a Romish marriage. They did not intend to be taken in a second time. The ardent David Beaton, the primate's nephew, who had accompanied the King to Paris, returned to France immediately after the death of the young Queen, in order to seek for James V a new alliance agreeable to the priests. David's whole life was to be given up to a conflict with the gospel in Scotland. For this end he needed a fanatical queen, and it was not difficult to find one.

There was at that time at the court of France a family which was beginning to be known for its zeal for the papacy. Claude de Lorraine, Duke of Guise, who had married Antoinette de Bourbon, had distinguished himself on several

occasions, and particularly at the battle of Marignano. Surrounded by six sons and four daughters, he founded a powerful house, which at a later period was near taking the throne from the Valois and the Bourbons. Hence, the last word of Francis I to his son was this, "Beware of the Guises!" It appears that James, during his visit to France, had noticed the eldest of the Duke's children, 23-year-old Mary, the widow of Louis of Orleans. To her Beaton addressed himself. The alliance was promptly concluded. The Scottish clergy triumphed; but the evangelical Christians saw with sorrow "this egg taken from the bloody nest of the Guises" and brought into their native land.

The young Queen arrived at St Andrews on 16 June 1538 and strove to gain the King's affection. She failed to win the people's favour, but the priests were enamoured of her. Feeling sure of victory, they began to set the authority of the Pope higher than ever in their discourses. He proposed an alliance between the European powers and Scotland for the invasion of England. James V, the slave at once of his wife and his bishops, seemed to be positively chained to the chariot of the Roman pontiff.

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## James Fraser of Alness<sup>1</sup>

### 3. James Fraser as Preacher and on Preaching

*Rev H M Cartwright*

James Fraser was primarily a preacher. Alan P F Sell, with justification, states in the *Dictionary of Scottish Church History and Theology*: "His preaching was noted for producing great heart-searching and the conviction of sinners". In *Some Noted Ministers of the Northern Highlands*, Rev D Beaton states that "the solemn and searching truths he declared made careless sinners ill at ease. The claims of God's law and its threatenings were set before them. Christ was held up to them as God's provision for the lost after they had been driven out of all refuges of lies." The account of some of his hearers going to Kilmuir Easter to have their spiritual wounds healed has left the impression which Dr Sell puts in its most extreme form when he says: "Fraser, we are told, excelled in preaching 'the law', and in appealing for conversion he neglected the edification of his flock".<sup>2</sup>

Given the fact that the exposition of Scripture found in the *Treatise on Sanctification* and in Fraser's three published sermons is very much directed

<sup>1</sup>This is the final section of a paper given at the Theological Conference in 2008. Its full title was, "James Fraser of Alness and the Preaching of the Gospel". The previous two sections were: (1.) James Fraser, the Man, and (2.) James Fraser's *Magnum Opus*.

<sup>2</sup>*Records of the Scottish Church History Society*, vol 23, part 1, 1987.

to the edification and comfort and counselling of the Lord's people it seems rather strange that Dr Kennedy says that "his preaching, at least during a great part of his ministry, was mainly directed to the awakening and conversion of sinners, and was not so edifying and consoling to the Lord's people," especially as he has so accurately just described the only sermons that we do have as "full, clear and unctuous in their statements of gospel truth, close and searching in their practical uses of doctrine, tender and wise in the counsels and encouragements given to believers, and solemn and powerful in appeals to the unconverted". In presenting an extract from the *Treatise on Sanctification* as a specimen "of Highland expository preaching in the eighteenth century" in his *Sermons by Noted Ministers of the Northern Highlands*,<sup>3</sup> Mr Beaton concludes that it shows that Mr Fraser "was accustomed to give substantial spiritual food to his hearers".

In the Appendix to his *Treatise*, entitled *Concerning the True Evangelical Preaching*, Fraser warns against the kind of preaching common among the Moderates, which treated all the hearers as Christians and addressed them indiscriminately, "without any hint of the difference there may be as to their real spiritual state". He says that "this way of preaching tends to keep persons in ignorance of their natural condition and of the sad disadvantage which they therein labour under with respect to true holiness; or to cause them to overlook it, and to imagine their powers amount to more than they do".

He goes on to say that "the first main intention, therefore, of the preacher with respect to such sinners should be to bring them truly to Christ, by the faith that would truly unite them to Him, and derive from Him peace and comfort, sanctifying influence and strength, that so, being married to Him, they might bring forth fruit unto God. . . . Subservient to this main intention is the other; namely, to acquaint such sinners with the wretchedness of their condition, by the light of the law; to show them the evil of sin in itself, and the fearful judgement, curse and wrath, which by the law is due to it; to explain to them the holiness which the holy and spiritual law requires; and besides their actual sins, to mark out to them the contrariety to this holiness which they may observe in their own nature and heart, by comparing these with the perfect rule and the light of the Word of God; and to convince them by the Word of God, and what they may find in their own experience, how impossible it is for them (being slaves of sin, and it having invested all their faculties and powers), to reform or sanctify their own hearts, or to practise holiness in a manner truly sincere and acceptable to God. . . .

"At the same time, with a view to sinners becoming serious and earnest in

<sup>3</sup>Both this title and *Some Noted Ministers of the Northern Highlands* have been reprinted by Free Presbyterian Publications.



the matter of salvation, it is fit that the preacher lay fully before them the abounding and exceeding riches of divine grace; the sufficiency of the Saviour; His love to sinners; the complacency He hath in their betaking themselves to Him; and the absolute freeness (without money and without price) with which Christ, and all grace, is offered in the gospel, even to the chief of sinners. This should be done in such a manner as to obviate the temptations of various sorts, which arise from their own ignorance and mistake, or from the device of the enemy; which by reason of the darkness and weakness of their minds they are commonly too ready to entertain to their great hurt. It was appointed anciently that the highways to the city of refuge should be open and clear, that nothing might impede the course of a man thither when he was fleeing from the avenger: So should the preacher labour, by the direction of the Word of God, to obviate and remove everything that might discourage or hinder the motion of a serious and humbled sinner towards Christ by faith for refuge and salvation.” This would seem to describe the kind of preaching for which Mr Fraser was famed and which was blessed to so many.

But he does not think that this is all the preacher has to do. “The other class of whom the preacher ought to have much consideration are sincere believers, who are truly in a state of grace. The important intention with regard to them is the building them up in holiness and comfort – in comfort, particularly in what concerns their sanctification; as indeed their feelings and experience do often occasion more sorrow and discouragement with regard to this subject than with regard to any other. Yet it is of great importance that their comfort and joy should be maintained, as the joy of the Lord is their strength”.

In this the preacher is to follow the Apostle, whose “special purpose is to exhort to the practice of holiness, to the avoiding and resisting of sin. But he brings forth every argument clothed, as it were, with consolation respecting the subject (concerning which Christians do commonly find such cause of discouragement) and respecting the certain and happy issue . . . the Apostle’s arguments against sin and for enforcing the practice of holiness are all along dipped in consolation, and this way ought the preacher of the gospel to follow in exhorting Christians to holiness.” The preaching must indeed take account of the fact that Christians sometimes need something other than consolation. “But it is still true in general that Christians, from their inward and outward condition in this evil world, do need that care should be taken by preachers and others, to labour in advancing and establishing their comfort, in the proper, seasonable, judicious and well warranted manner.”

Acknowledging that it is not always the gospel that is preached from the pulpit and that there may be much truth consistent with the gospel in a discourse without the gospel being in it, he says that “of such a discourse, with

all its advantage of sentiment and expression, it may be said, as the Apostle says of the law, that it is *weak through the flesh*. The corruption of nature, in which sin hath dominion, is too strong for philosophy, logic and rhetoric – too strong for refined speculation, strong arguments and the greatest oratory.”

“All revealed truth ought to be greatly valued, and received by faith; and if properly used may be subservient to the main subject and design of the gospel. But the special subject of the gospel is Christ; and preaching Christ, according to the light and direction of the Word of God, is preaching the gospel. . . . To preach Christ the *Saviour* and the *Lord* is the sum of gospel-preaching.”

He recognises that more is needful in preaching Christ than just mentioning His name and that “if it is fit and necessary to preach Christ and Him crucified and the special doctrine of the gospel concerning Him, it is also necessary to set forth and to inculcate earnestly the design of His death and of the grace manifested in the gospel through Him. If it was His gracious design to bring sinners to peace, grace and favour with God, and at last to a state of blessedness and glory, it was no less His design to sanctify them. . . . They are particularly happy who have the skill to give free grace through Jesus Christ and holiness their proper place, in a proper connection the one with the other. . . . When the truths of faith are effectually received into the heart, they of themselves dispose it to holiness; and the true faith of these truths works by that love which is the fulfilling of the law. . . .

“But still the practice of holiness and good works is of too much consequence not to be insisted on and urged in the most careful, direct and earnest manner. Some who insist only on the encouragements and consolations of grace are defective in this respect. . . . The doctrine of Christ crucified and the consolations arising from the richness and freeness of divine grace through Him may be to many ‘as a very lovely song of one that hath a pleasant voice, and can play well on an instrument’ (Ezek 28:32), when these doctrines have never been truly, and with proper effect, received into their hearts.

There is a description of sermons that do not urge the holiness which the hearts of too many professed Christians are not disposed to, that do not reprove their vices and unholy passions, or the false and foul steps in their walk, or their unfruitfulness in the knowledge of our Lord Jesus Christ; and the preachers themselves may be greatly applauded whilst their preaching is very defective. Yea, as the children of God themselves have the remainders of the flesh in them, they sometimes have much of the fruit thereof in their disposition, temper and behaviour, that they do not choose should be touched or exposed in a proper light to their own view. Yet the health and purity of their souls require that these evils should not be cherished under any disguises.”

He then goes on to outline some arguments, “consistent with the doctrine

of grace, by which the preacher may excite Christians to watchfulness against sin and to the practice of holiness and of all kinds of good works". Time prevents us from going into these.

He concludes that "it becomes ministers to labour in leading persons to know themselves and to know Christ, to mark out to them by the light of God's Word the way in which they ought to walk, and to enforce holy practice by evangelical principles, arguments and motives, which alone will have effect".

In 1785 three *Sermons on Sacramental Occasions* were published, one on Hebrews 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" and two on James 1:22: "But be ye doers of the word, and not hearers only, deceiving your own selves". These sermons, as seems to have been typical of Highland Evangelical preaching in the first half of the eighteenth century, follow the Puritan pattern. The text is set in its context. As far as is necessary an explanation is given of the words and clauses in the text. Then the doctrine to be drawn from the text is stated and this is broken down into several points which the bulk of the sermon expounds. Finally there is what he calls "the improvement of this subject" in which the teaching is applied to the hearers in a way which brings out its doctrinal, experimental and practical implications for them. These sermons illustrate the principles which James Fraser commended to others: that preaching should centre upon Christ and should urge the practice of holiness from gospel motives.

In his writings, James Fraser takes up, by the way, questions which are of concern to awakened souls.

(1) Speaking of the call addressed to sinners to seek grace from God, he asks: "By what good reason, or to what good purpose, can such sinners be urged and exhorted to do as hath now been said, if the truth of the case is, indeed, that a sinner in his natural condition, in the flesh and under the law, cannot do anything pleasing to God, or acceptable; and that no assurance can be given him of any spiritual mercy or blessing to be certainly connected with the utmost exertion of his natural powers, which in this state he is capable of, in seeking God and His mercy?"

He does not encourage sinners to think that "if they do what they can by their natural powers, grace will not be wanting to connect certain spiritual blessings with their earnest endeavours". But he does maintain that "the command to seek God, and to believe in Jesus Christ – to believe the testimony and record of God concerning Him – lays obligation to these duties on everyone to whom such command is directed, as it is to everyone who hears

the gospel. It therefore becomes every such sinner to be very careful that his conscience and heart be duly affected with the authority and encouragement of such command, and with the obligation it lays upon him, so as to exert himself in the duties required, and that with the most earnest endeavour. . . .

“Christ is offered to the sinner – he should attempt to lay hold of Him. His hand is withered; but he should, without hesitation, stretch forth his withered hand at Christ’s command, which is a command of grace, and often conveys the strength needful for the obedience required. . . . Nor should he for this require any other internal call than that of his needy condition. Neither should he require to have his faith warranted by having the secrets of the divine counsels displayed to him; nor needs he to entertain notions, not sufficiently warranted in the Scripture, as that Christ gave Himself alike a ransom for all and every one of mankind. He hath most sufficient warrant for his faith in Jesus Christ by the full and free offer and call of the gospel and by God’s testimony and command.”

(2) He discusses whether repentance or faith comes first in the conversion of a sinner and what degree of law-work is necessary.

(3) He discusses the relative place of fear and love in promoting holiness.

(4) He discusses how a moral agent acts freely, though his will is in bondage to the sin of his nature.

(5) In his “great sermon” on Hebrews 9:14, he deals with the objection of a soul who says that he would willingly receive Christ but that in the light of the unchangeable counsel of God he sees no evidence that Christ was intended for him. Among other answers to this objection he points out that “the counsel of God concerning the extent of Christ’s death hath no relation at all to our warrant for laying hold of Christ by faith”. A man standing in front of a gun about to be fired and asked to step aside would not stand there until he could be assured that God had determined his safety. “All the eternal decrees and purposes of heaven may perish, change or come to nothing, as soon as this declaration and rule of grace, He that believeth shall be saved, and he that cometh unto Me will I in no wise cast off, fail or come short in truth and accomplishment.”

In publishing the *Sermons*, John Russell wrote: “I know not how to render a more important and essential service to my Christian friends, and particularly to my younger brethren in the ministry, than to be happily instrumental in putting them into their hands”. The reading or rereading of the *Treatise* and the *Sermons* is recommended, as they really bring one into contact with the “pure river of water of life”. They make the preacher wonder if he has ever preached, which is not always a bad thing, however humbling, and they are full of satisfying provision for the hungry soul.

# Evidences of Conversion<sup>1</sup>

*Robert Shirra*

Being informed that Mr Lister was in the dark as to the state of his soul, I waited upon him; and inquired how it was with his inner man, and what he had to say concerning the Lord's goodness. His reply was: "Nothing; I have nothing to say; I am a poor stupid one".

I asked him if he had not, in some period in his life, met with deliverances from the Lord and found joy in His Word? He answered, "The stony-ground hearers received the Word with joy: and although I have met with deliverances, they were such as were common" [to both believers and unbelievers].

I observed that it seemed to be a common deliverance, a common mercy, that Jacob spoke of on his deathbed: "The God which fed me all my life long, unto this day, and the angel who redeemed me from all evil, bless the lads" (Gen 48:15,16). And it is a common relation, a common deliverance, that David pleads: "Thou art He that took me out of the womb" (Ps 22:9). And it follows, "Thou art my God from my mother's belly" (v 10). "Thy hands have made me and fashioned me: give me understanding, that I may learn Thy commandments" (Ps 119:73). Now God makes, fashions, and takes all from their mother's womb and, in these respects, He is the God and deliverer of all.

Yet none but a believer makes this use of these common relations and mercies – to cry for understanding that he may learn God's commandments and that God may not be far from him, as in Psalm 22:11. In a day when God hides Himself, faith can take an argument from a general relation, until it gets a more special one to plead upon.

We read the parable of the sower (Matt 13:18-24), with which we compared Hebrews 6:1-11. Here we observed four things: (1.) There are only four sorts of hearers in the visible Church. (2.) The attainments of the stony-ground hearers are greater than those of the wayside hearers; and the attainments of the thorny-ground hearers are greater than those of the stony-ground hearers. (3.) It is the attainments of the thorny-ground hearers which Paul describes: once enlightened, tasting of the heavenly gift, made partakers of the Holy Ghost, tasting the good Word of God and the powers of the world to come" (Heb 6:4,5). That these are the attainments of the thorny-ground hearers is evident from verses 7 and 8: "The earth which drinketh in the rain that cometh

<sup>1</sup>Taken, with editing, from John B Johnston, *Remains of the Rev Robert Shirra*, Edinburgh, 1851. This is the first part of a series of seven conversations, under the heading "A Death-bed Dialogue", between Shirra (1724-1803) of Kirkcaldy and Thomas Lister (1739-1766) of Dundee. Both men were Secession ministers. It is not intended to print the other parts.

oft upon it . . . but . . . beareth thorns and briers . . . is nigh unto cursing, whose end is to be burned". (4.) As the attainments of the three first sorts of hearers differ gradually, the one from the other – the second rising above the first, and the third above the second – so the work on the good-ground hearers differs not only gradually, but specifically, in the very nature of it, from the work on the stony and thorny-ground hearers.

Paul says to the Hebrew believers, who were good-ground hearers: "We are persuaded better things of you" (v 9) – better than what? Than that illumination, tasting of the heavenly gift, partaking of the Holy Ghost, tasting the good Word of God, and the powers of the world to come. Men may have these, and yet go to hell and be damned; but the things we are persuaded of you "accompany salvation". And Paul instances one of these better things – their "work and labour of love to the saints"; he says, "God is not unrighteous, to forget your work and labour of love, which ye have showed towards His name, in that ye have ministered to the saints, and do minister" (v 10). Here is love to the saints, not only in word, but also in deed. Now I pose this to your conscience and charge it to tell the truth before God, who is omniscient, Do you love the saints?

Mr Lister answered, "If my heart does not deceive me, I love the saints". Then, said I, that is a thing better than receiving the "Word with joy", than being "enlightened", than "tasting of the heavenly gift", etc; it is one of the "things that accompany salvation". God will not damn the man that loves the saints (1 Jn 3:14).

We proceeded next to observe that the self-emptiness to be perceived in him was another evidence in him of the grace of God, which is always accompanied with self-abasement. "Surely", says Agur, "I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy" (Prov 30:2,3). He answered, "My self-emptiness is not of the right kind".

Upon which I quoted: Jesus "spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. . . . and the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:9-13). Here the publican owns that he is not righteous, but unrighteous, a sinner; and so betakes himself for salvation to the mercy of God, as flowing out through the blood of Christ. Now, tell me, what do you think of this prayer? I ask if you can feelingly put it up? He answered, "It suits my case so exactly, as if the Spirit had composed it for me alone".

"Then," said I, "the publican went down to his house justified rather than

the other;” so we translate it; but Cameron<sup>2</sup> reads it: “He went to his house justified, *and not the other*”. The Pharisee was justified by himself and condemned by God; but the publican was justified freely by the grace of God, through the redemption that is in Jesus Christ.

We proceeded, thirdly, to consider Matthew 5:6: “Blessed are they which do hunger and thirst after righteousness; for they shall be filled”. We observed that desires in the soul are what hunger and thirst are in the body. To “hunger and thirst after righteousness” is to desire communion with Christ in His justifying righteousness, and conformity to Him in His holiness (Phil 3:7-9). Now, I ask you, are there not desires in your soul after Christ? Is not your heart crying, “O living God, for Thee”? He said, “I cannot speak of my desires”. I asked him, Is it not your burden and grief that your desires after Christ are not so constant and strong as they should be? He replied, “It is my burden and grief”.

I then said, The grace of God is in you; a desire of grace is an evidence of grace; and, as Bradford said to Careless:<sup>3</sup> “Thy sins are undoubtedly pardoned, for God hath given thee a believing and penitent heart;” that is to say, a heart which desires to believe and repent, for such an one is taken by Him for a believing and penitent heart indeed. A sense and hatred of corruption opposite to grace is an evidence, though among the least, of the reality of grace; thus a sense and hatred of unbelief is a sign of faith; a sense and hatred of heart-hardness is a sign of heart-softness.

Here he opened his mind more fully, and told me: “The Lord began a work in my soul about nine or ten years of age; then my conscience was struck with the arrows of conviction, for the sins of my former years, which made me tremble; and the remembrance of them still galls me. Indeed these convictions were a means in the Lord’s hands of keeping me from youthful follies at the college; but when I heard Christians talk of words coming with power for their relief, it did always sink my spirits, as I had always so little to say that way.”

I answered, You know that self-examination is an ordinance appointed by God for bringing persons to clearness as to the quality of the work on them. And from what has passed, you may perceive the work of God on your heart to be saving, and so a spring of comfort, so far as it evidences union to Christ, in whom “all the seed of Israel shall be justified”.

But, as the comfort arising from marks [of grace] is very variable and

<sup>2</sup>John Cameron (died 1625) was a Scottish theologian of Amyraldian views who spent most of his life in France.

<sup>3</sup>John Bradford, prominent among the English Reformers, was martyred in 1555 under Queen Mary; John Careless, a weaver who was one of Bradford’s special friends, was imprisoned for his faith and died in prison in 1556.

fluctuating, it is both your duty and interest to have your eye fixed on an absolute promise, such as: “I am the Lord thy God” (Ex 20:2); or: “I, even I, am He that blotteth out thy transgressions, for Mine own sake, and will not remember thy sins” (Is 43:25). The blood of Jesus shed for the remission of sins, as brought nigh in these or the like words, is a never-failing and an overflowing source of consolation. “All true Christians”, as a godly divine expresses it, “when they come to die and to knock at heaven’s gate, for entrance into their Master’s joy, think far more of the blood that bought the inheritance than anything wrought in them to make them meet for it, or than any pains they have been at in walking or running their race towards it.” The greatest part of the believer’s inherent righteousness, in this world, lies in his faith going out of himself to Christ for all.

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## Scottish General Assemblies

### The Church of Scotland

*Rev N M Ross*

“**R**eformed and always being reformed”. This phrase was quoted more than once in the General Assembly as characterising Scotland’s national Church in this four-hundred-and-fiftieth anniversary year of the Scottish Reformation. The 1560 Reformation was essentially a return to scriptural teaching, worship and practice, but it has to be admitted that what has been done to reform the Church of Scotland since then has generally not been for the better.

This was seen, for example, in the Church’s commemoration of the Reformation, in a packed Assembly Hall, on the Sabbath which fell between General Assembly sittings. Although there were acts of worship in the ceremony, the programme included historical and musical items and acting, which were altogether inappropriate for the Lord’s Day. One must also question the organisers’ understanding of Scotland’s deliverance from the bondage of the Church of Rome and later from the persecution of Episcopacy, when two Scripture readings during the ceremony were given by a Roman Catholic bishop and an Episcopal bishop.

Assembly Update 7 reports that, in his address to the gathering, the Moderator asked, “What kind of reformation is right for today?” The report went on: “The world doesn’t need the divisions of the Church, so perhaps we need a reformation of our relationships. The passage read by the Roman Catholic Bishop was John Knox’s favourite – Jesus’ prayer that His followers may be one in order that he might bring peace. We must take what we have



heard today and take it to [the] future.” How reckless to be manoeuvring the Church in an ecumenical direction, back to the error and superstition from which it was mercifully delivered in the past.

This Romeward drift is seen in the report to the Assembly of the Committee on Ecumenical Relations. It states that the Joint Commission (of the Church of Scotland and the Roman Catholic Church) on Doctrine “published a joint report on Baptism as a study guide for local congregations” and has produced “a joint liturgy for the reaffirmation of baptismal vows . . . drawn up by a small group that included representation from the Scottish Episcopal Church. This liturgy is now available for general use on appropriate ecumenical occasions.” One lone member of Assembly had the good sense to state that the report’s emphasis on Baptism as the way into life with Christ was unbiblical.

The report includes the Joint Commission’s absurd proposal to commemorate the anniversary of the Scottish Reformation by holding a joint service (Church of Scotland and Roman Catholic Church) in St Giles’ Cathedral, Edinburgh. “It is a way”, they state, “of revisiting painful parts of our history in a way that can lead to a healing of memories.” Shame on our national Church for helping rather to heal the wound of the beast (cf Rev 13:3). Astonishingly, the General Assembly also gave a boost to Islam by inviting a Muslim (the Professor of Public Understanding of Islam at Glasgow University) to address it. Not surprisingly they heard the oft-repeated ecumenical lie that all religions are to work together if the world is to have peace.

We note that the Free Church, following last year’s Assembly decision in favour of a homosexual minister, has withdrawn from further talks with the Committee on Ecumenical Relations, at least until “the Special Commission on Same Sex Relations and Ministry will make its report”.

Although the General Assembly is not due to receive the Special Commission’s report until next year, it did, says a press report, “pass without comment” the Commission’s decision in November to uphold the complaint of two members of the Hamilton Presbytery who complained against the Presbytery’s decision to accept as a ministerial candidate a homosexual man who is in a civil partnership. Meantime the Commission continues to gather the responses of Presbyteries and Kirk Sessions to the 20 or more questions asked in its consultation document. These church courts must hold a secret ballot of their members on some of the questions and submit the results to the Commission. They must also submit an assessment of the amount of disparity in individual views on the other questions. It appears that weight is to be given to the views of individual members of church courts rather than to decisions of the church courts themselves. This procedure weakens the authority of these courts, but it also flags up a deep division in the Church

and indicates that those in favour of homosexual ordination are growing in confidence. It was expected that probing questions were to be asked in this Assembly by the opponents of homosexual ordination who are deeply concerned about the Assembly's ban on open discussion but it appears they were gagged once again.

An issue which dominated much Assembly debate was the very difficult financial situation of the Church (a £5.7 million deficit is budgeted for this year) and the need for severe problematic cutbacks. The reports of several committees highlighted these problems, and the convener of the Ministries Council said that "by 2018, at the present levels of spending, our reserves will be exhausted". Particularly worrying to many commissioners was the proposal to reduce full-time ministries (that is, not only ministers, but also parish assistants) by more than 100 to begin with and by 1000 by the year 2014. Contributions to the parish ministries fund, said the report, had increased by only 1.8%. A press release states, "One commissioner said that, as an elder, he was appalled when counting the collection in his congregation at the numbers who only gave one or perhaps two pounds a week. He challenged church members to give more, arguing that ten or twenty pounds each week is perfectly affordable to many in this land."

One way of cutting expenses, said a female commissioner, was to weed out ministers who refuse to accept women as elders and ministers. Although Scripture forbids women to have spiritual rule in the Church (1 Tim 2:10), there are those in the Church who continue to call for an increase in the number of women in office (albeit half of the Church's elders are female and 200 women are "ordained ministers"). One female commissioner argued that, for more than 40 years, the ordination of women has been accepted and enshrined in the practice and procedure of the Church of Scotland and that those who do not accept women office-bearers are therefore "not upholding the laws of the Church of Scotland". But the rule of Scripture was ignored, as was the fact that unscriptural practices, although of long duration, can never disannul the Word of God, "which endureth for ever".

The Church of Scotland could be, as it once was, a tremendous force for moral and spiritual good. Like other Churches, it is trying to grapple with the rapid secularisation of society, but despite spending more than £90 million last year on congregations and ministries, people are increasingly turning their backs on it. Of course it is encouraging that, for example, it voiced its opposition, as one would expect, to the Assisted Dying Bill presently being debated in the Scottish Parliament. It is also doing much good in meeting the material and physical needs of many deprived, vulnerable and elderly people (last year it spent £46.8 million on "social care"). However, we are sure that

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only when it gives to God the obedience due to Him by fully heeding and preaching His Word, will it see better days. “Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal 3:10). This would be reformation indeed, and this is what the godly in our national Church prayerfully desire. We must likewise pray, “Thy kingdom come, Thy will be done on earth as it is in heaven”.

## **The Free Church of Scotland**

*Rev D W B Somerset*

The main issue which is continuing to trouble the Free Church is the proposed introduction of hymns and musical instruments into public worship. It was decided that this should be discussed, first at a conference, provisionally arranged for Inverness in September, and then at a special Assembly to be held in November.

Principal Donald Macleod retired as the Principal of the Free Church College. The choice for his successor lay between Professor J L Mackay and Rev Iain D Campbell, and was conducted by a “card vote”, presumably some form of secret ballot. We query whether such a form of voting was scriptural or appropriate. Professor Mackay was elected the new Principal.

It is evident from the notes of the Assembly available on the Free Church website that the Free Church and the Free Presbyterian Church are on rapidly-diverging courses. The impression is of a widespread (though not universal) recklessness in introducing changes, as if there could not possibly be any danger in these things. For example, the General Assembly declared “that all congregations of the Free Church of Scotland are free to enter into gospel partnerships with other local evangelical confessional churches without the need of Assembly legislation”. Another step is the introduction of “team ministries” whereby several congregations could be linked together under two or more ministers. The potential consequences of these changes were not deeply pondered, and Satan will doubtless be considering what use he can make of these openings.

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The Lord hath been pleased so to order and determine the state and condition of His children, while they are in this life, that they shall be constantly needy. This dispensation we should submit unto with all quietness of mind, not quarrelling with the wisdom and mercy of our God therein. Yea, more than submission is called for. There is a further duty required, though it be hard to perform it: to take pleasure and to rejoice in this needy state, that the power of Christ may rest upon us.

There are some times of need contrived by the Lord on purpose, that the helpfulness of His grace might the more shine and appear.

*Robert Truill*

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

*Heroes*, by Iain H Murray, published by the Banner of Truth Trust, hardback, 319 pages, £15.00.

The author's concern is with "spiritual, Christian greatness . . . and with the help it can be to see it in others" and his "hope is that these pages may give young Christians a relish for old authors, and encourage younger ministers of the gospel in the assurance that the Saviour of yesterday is the same today and tomorrow".

Five chapters outline the character, life and work of men whose names are well known and whose lives and labours are represented elsewhere in substantial Banner of Truth volumes: Jonathan Edwards, George Whitefield, John Newton, Thomas Charles and Charles Spurgeon. These are not merely brief informative biographical accounts. Generally, the author focuses on a prominent feature of each individual's life from which lessons of abiding relevance can be drawn. For example, having given a good account of the life, character, trials and preaching of Edwards, Mr Murray concludes that he has left us "an immensely valuable witness to the nature of true Christian experience . . . a framework with which to understand history and the future . . . the truth that Calvinistic orthodoxy cannot advance the gospel and the salvation of men unless it has the power of the Holy Spirit . . . the call to cease looking to men and to live to the honour of God alone".

In Whitefield the author sees exemplified catholicity of spirit and love to all who love the Lord. The ideal is to have and maintain this spirit. However, we suggest that it is necessary also to contend earnestly for the faith and all its implications for doctrine, worship and the government of the Church, though this may sadly necessitate ecclesiastical separation. Revival movements, including those involving Whitefield, may sometimes have obscured this fact.

Lessons of abiding importance for the Christian ministry are drawn from the life and writings of John Newton – such as the need to recognise that "grace matures slowly", the usefulness of books and the importance of wisdom and affection in pastoral counselling. The chapter on Thomas Charles appeared previously in the Biographical Introduction to *Thomas Charles' Spiritual Counsels*, a valuable volume drawn from his letters and writings. The concluding chapter considers "Spurgeon as an Evangelist". Having shown that Spurgeon was prepared for gospel ministry by his conversion and the Puritan theology he learned in his youth, the chapter discusses the content of evangelistic preaching and the character of the evangelistic preacher.

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

Two chapters deal with persons who may be less well known – William Hewitson (from Ayrshire) and Robert Kalley (from Glasgow), whose labours in the Roman-Catholic-dominated Portuguese island of Madeira involved them in what Andrew Bonar described as “the greatest happening in modern missions”, and Charles and Mary Colcock Jones, who devoted their lives “to the spiritual welfare of the African-American people”.

Considerations of health led Hewitson (1812-1850), later Free Church minister at Dirleton, and Kalley (1809-1888), who had been a medical practitioner in Kilmarnock, to Madeira, though M‘Cheyne had desired Hewitson as his assistant and Kalley had planned to go to China. Persecution instigated by Roman Catholic clergy drove them and hundreds of others from the island after a comparatively short time. In these few years, through the blessing of God upon the preaching of the gospel, a network of home-based schools teaching people to read, and the searching of the Scriptures, many were converted and a church was established. When persecution scattered hundreds of the people, they formed churches in the places of their exile, principally Trinidad, Brazil and the United States.

The longest chapter gives an account of the lives of Dr and Mrs Jones. Jones (1804-1863) was a Presbyterian minister, by turns a pastor, professor of theology, secretary to the Presbyterian Board of Domestic Missions and missionary to the slaves on various plantations in Liberty County, Georgia, three of which he owned. The chapter includes a brief discussion of the view of slavery held by reluctant slave owners like Jones. It does not specifically draw lessons from the biography but does present him as one described him: “His chief concern was to please God. He lived and moved under the abiding consciousness that God’s eye was upon him. He had the most exalted ideas of the greatness, majesty, glory and holiness of God . . . . In his own sight he was nothing and less than nothing . . . . He ardently loved the Saviour, and desired that His name should be known and honoured in all the earth.”

While we would qualify an occasional expression we trust that this interesting volume may achieve its avowed purposes. *(Rev) H M Cartwright*

*The Visitor’s Book of Texts*, by Andrew A Bonar, published by the Banner of Truth Trust, paperback, 296 pages, £6.50.

What to say when we visit the sick and sorrowing, and what portions of God’s Word to direct them to, has often been a problem for pastors and Christians generally. *The Visitor’s Book of Texts*, or, *The Word Brought Near to the Sick and Sorrowful*, as it is subtitled, was compiled to meet this problem.

Andrew Bonar (1810-1892), begins his introduction: “What we say to the sick should be brief; and when we pray with the sick we should be short”.

After a couple of examples, the writer explains that this book “is formed upon this principle”, and that this applies to the sorrowing as well as to the sick. Before concluding the introduction he gives a helpful list of works that may be consulted by those who deal with the sick and sorrowful.

The book contains three parts. Part 1, entitled, “The Word Brought Near the Sick”, contains 10 chapters which deal with various conditions of sick people. The first three are: “The Believer Is Sick”, “The Sick Believer Troubled”, “The Believer Is Dying”. Then follow several chapters on unbelieving sick people in several different conditions, as well as backsliders.

Part 2 is entitled, “The Word Brought Near to Seven Classes who May Be Found in the Sickroom”. This deals with the recovery from sickness of the believer and the unbeliever, the aged, young men and women, children etc. There is also a chapter, “For Those Attending on the Sick”, and another, “For the Friends of the Sick”. Part 3, “The Word Brought Near to the Sorrowful”, again covers several different types of people and conditions.

Various texts are suggested for all of those conditions, and many helpful comments are also provided. For example, one verse suggested for dealing with the believer dying is Psalm 48:14: “This God is our God for ever and ever; He will be our guide even unto death”. Bonar suggests the comment: “unto death; and over death; ‘not one object of His care / ever suffered shipwreck there’”.

While this is not the sort of book one might want to sit down and read from cover to cover, it is one that pastors and elders might profitably dip into before visits that, in many cases, are not easy. (Rev) W A Weale

***Voices from the Past***, *Puritan Devotional Readings*, edited by Richard Rushing, published by the Banner of Truth Trust, hardback, 418 pages, £16.50.

This is a volume of daily readings for a year drawn from the writings of the Puritans. The compiler has been personally thrilled “to read the Puritans on the glory and attributes of God, divine providence, fellowship with God, holiness of life and the mortification of indwelling sin, heavenly mindedness, prayer, evangelistic zeal, and trust in times of affliction”. In producing this book he was motivated by the desire that readers would be stimulated to explore further the writings of these “spiritual giants”.

Thirty-three authors are represented. A bibliography lists the most recent editions of their published works, most of which have been made available by the Banner of Truth Trust or Soli Deo Gloria. There are extensive useful indices of authors, topics and Scripture texts quoted.

The compiler explains that the readings are “sometimes almost exact word-for-word copies of the original”, sometimes the original has been para-

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phrased “with up-to-date phrases” and sometimes several pages have been condensed into one. He has endeavoured to be faithful to the sense and intent of the author. Personally one prefers to have the exact words of the author whose name a piece bears. One recognises that there is currently an endeavour to interest readers in old writers by presenting their material in more modern literary forms and the compiler is to be credited with acknowledging his method and providing on each page exact references to the originals on which he has drawn. We trust that those introduced to the Puritans by these pages will be encouraged to search out some of the sources for themselves, for on the whole they could not find better guides.

It is to be regretted that the Scripture texts prefacing each excerpt are taken from the English Standard Version. In addition to the inferiority of modern versions to the Authorised Version it strikes one as remarkable that publishers should have to say concerning any version of the Holy Bible that it is “used by permission”.

*(Rev) H M Cartwright*

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## Notes and Comments

### Repairing Broken Britain

Over recent years and months we have become familiar with the expressions, “broken society” and “broken Britain”, particularly from David Cameron, our new Prime Minister. Mr Cameron affirmed that “the biggest challenge facing Britain today is mending our broken society. That will not happen overnight: long-term social change needs long-term thinking.” He indicated his thinking on the subject: “We need to have a more pro-family country, we need to get behind marriage and commitment and fatherhood and we need to have much more discipline in our schools and we need to have a revolution in the way that we provide welfare and education that will really mend the broken society”. His view was: “Take any marker of our broken society, and educational failure lies at its root. The evidence is clear: if we do not get education right, we will not get our society right.”

In the Queen’s Speech at the recent opening of Parliament, setting out the initial plans of the new Government, Her Majesty began by stating: “My Government’s legislative programme will be based upon the principles of freedom, fairness and responsibility. The first priority is to reduce the deficit and restore economic growth.” One fully recognises the responsibility of Government to deal with the economic situation of the nation and welcomes some recognition of problems which face our society and affirmation of principles which certainly ought to determine the Government’s approach

to them. Christian people may differ as to policies and practical ways in which some of these principles should be applied by politicians. What they all can surely agree on is that, sadly, there seems to be a general failure to diagnose the root cause of our trouble as a nation, with a consequent concentration on more-or-less futile attempts to remove some of the symptoms. The neglected principle which should determine the approach of the leaders of a professedly-Christian nation is that “righteousness exalteth a nation: but sin is a reproach to any people” (Prov 14:34).

It was good to notice that the Queen’s Speech ended with the words: “I pray that the blessing of Almighty God may rest upon your counsels”. The trouble is that God does not seem to be taken into account in these counsels and there is a failure to acknowledge that the problem with families, education and society at large is that “they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward” (Is 1:4). Significant pointers to our fundamental malaise include the facts that all the major “faiths” are commonly regarded as equally valid, “committed” civil partnerships are equated with marriage, Christians’ freedom to express biblical truth and follow Christian practice is endangered, much education is secular and largely proceeds on humanistic presuppositions and contributes to the godlessness of our generation, and the assumption underlying political agendas is that we have the solution to our problems in our own hands.

In 1560 the Great Council of Scotland charged the leaders of the Reformed Church to present them with their judgement concerning the reformation of religion in the realm. In the conclusion to what became known as *The First Book of Discipline* they recorded their desire for those in authority: “God the Father of our Lord Jesus Christ, by the power of His Holy Spirit so illuminate your hearts, that ye may clearly see what is pleasing and acceptable in His presence and so bow the same to His obedience, that ye may prefer His revealed will to your own affections; and so strengthen you by the spirit of fortitude, that boldly ye may punish vice and maintain virtue within this realm, to the praise and glory of His holy name, to the comfort and assurance of your own consciences and to the consolation and the good example of the posterity following. Amen.”

“If the foundations be destroyed, what can the righteous do?”, or, “what hath the righteous done?” (Ps 11:3). These are searching, humbling questions. We feel helpless in view of the national situation. Nothing is impossible with God, as the sixteenth-century Reformation of Church and state testifies. It is ours to seek grace to be as salt in our society, to use whatever influence we have on the side of truth and to be instant at the throne of grace that God would in wrath remember mercy and revive His work among us. *HMC*



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## Puppet Show in Stornoway Church

A Church of Scotland minister in Stornoway, who used to be a minister in the Free Presbyterian Church, recently gave a puppet show during a Sabbath service. We gather that many in the congregation were delighted with the performance. Once people abandon the regulative principle in worship there is no knowing where they may end. Such a sad case should make us tremble. “Let him that thinketh he standeth take heed lest he fall” (1 Cor 10:12).

DWBS

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## Protestant View

### Discord Over the Papal Visit

An informative article on the Papal visit has appeared in *The Spectator* for June 5 from the pen of Damian Thompson, who, among other things, is a director of *The Catholic Herald*. It seems that the arrangements for the Papal visit have been incompetently hijacked by a “Blairite” faction in the Roman Church. The cost to the Church has escalated from an original estimate of £6.75 million to a present estimate of nearly £14 million, but many of the bookings have still to be made. In particular, the advertised mass at Coventry Airport at which Cardinal Newman is to be beatified is in jeopardy.

The Blairite faction includes Cardinal Murphy O’Connor; Monsignor Andrew Summersgill, who is the principal organiser; Magi Cleaver, who is a friend of Cherie Blair and is stridently pro-abortion; and Francis Campbell, who apparently is the first Roman Catholic ambassador to the Vatican. The Papal itinerary steers clear of hospices, crisis pregnancy centres and adoption agencies where the rift between the Pope and the Blairites might become evident. If the visit does take place, it should be remembered that behind the smiling unity lies the most bitter discord.

DWBS

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## Church Information

### New Book From Free Presbyterian Publications

For well over a thousand years there has been a succession of men claiming an astonishing position for themselves, both in religion and in the affairs of nations. When one dies, another takes his place. The latest in this extraordinary dynasty was invited by the previous Prime Minister to visit Britain. Who is this man and why is his visit a danger to the United Kingdom?

This question is answered in a new book, *Pope Benedict XVI and the United*

*Kingdom*. It is hoped that this 108-page paperback will be available, God willing, when this issue of the Magazine is distributed. The book will normally cost £5, but discounts will be available for larger quantities. (For further information please contact the Free Presbyterian Bookroom.)

Following an Introduction by the Editor of the book, Rev Douglas Somerset, there are five chapters by contemporary writers: (1.) "Who is Benedict XVI?" by Matthew Vogan, (2.) "The Pope and the Constitution of the United Kingdom" by Rev Hugh Cartwright, (3.) "The Pope as the Head of a False Religion" by Roy Middleton, (4.) "Papal Infallibility" by Alexander Ross, (5.) "The Pope in Scripture" by Rev John MacLeod. The final chapter, "The Attractions of Popery", is by the noted American theologian Robert L Dabney.

### Job Vacancy at Mbumba Mission Hospital

Applications are invited for an Administration and Information Systems Manager at Mbumba Mission Hospital. The Zimbabwe Mission of the Free Presbyterian Church of Scotland is seeking to fill this post before the present post-holder finishes in October 2010. The main tasks will be to maintain the computer-based management information system of the hospital, manage the administration of the mission station and the local labour workforce. For further information about the post and a job description, contact Rev J R Tallach, 2 Fleming Place, Stornoway, HS1 2NH.

(Rev) J R Tallach, Clerk, Jewish and Foreign Missions Committee.

## Acknowledgement of Donations

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

*Jewish & Foreign Missions Fund*: P Hoskins, for Israel, £75.

*Legacy Reserve Fund*: M Scott, £100; Anon, "In memory of the late Mary G MacAskill", £1001; E Robertson, £1437; Anon, USA, \$150.

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

**Glasgow**: *Bus Fund*: Anon, £20, £20, £20. *Congregational Funds*: Anon, £40; Anon, "Where Most Needed", £100, £100; BR, 2 Cor 9:7, £1000. *Eastern Europe Fund*: Anon, £15, £15, £15, £15, £15, £15, £15, £25, £20, £40, £50, £60, £60, £60, £60, £60, £60, £60, £60, £60. *Organisation Fund*: Anon, for Synod expenses, £20. *TBS*: Anon, £10, £20, £25.

**Greenock**: *Congregational Funds (Where Most Needed)*: Anon, £10, £20, £20, £20, £20, £40. *Jewish & Foreign Missions Fund*: Anon, £20.

**Inverness**: *Bus Fund*: Anon, £50, £20, £50. *Congregational Funds*: Anon, North Uist, £20 per Rev GGH; M Gillanders, £40; Friend, "Where Most Needed", £10. *Magazines Fund*: Anon, £20.

**Lochbroom**: *Congregational Funds*: Friend, Elgin, £30 per MC.

**North Tolsta**: *Communion Expenses*: CTM, £100; Anon, £20, £10, £20. *Congregational Funds*: Mrs MacLeod, £35; MacIver Family, £500 per Rev DC. *Where Most Needed*: Mrs Morrison, £20.

**Portree**: *Bus Fund*: Anon, £20, £200. *Congregational Funds*: Friend, Tunbridge Wells, £50 per Rev FM.

**Raasay**: *Congregational Funds*: Anon, "In memory of two sisters", £100.

**Sydney**: *Congregational Funds*: Friends, Stornoway, for Rev G Macdonald's resettlement costs, £20; Anon, Lewis, £1000 per WC.

# 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.
- Breascele:** 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@yaho.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@btopenworld.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 MacKinnon; 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; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. 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, 5 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 BSc, 60 Hamilton St, Riverstone, NSW 2765. Tel. 02 9627 3408; e-mail: sydneyfpchurch@aapt.net.au.

#### New Zealand

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

**Gisborne**: 463a Childers Road. Sabbath 11 am, 6 pm; 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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