

The Free Presbyterian Magazine

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

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

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March 2010

Vol 115 • No 3

The Free Presbyterian Church of Scotland

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

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

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

The Gaelic Supplement (quarterly): Editor: Rev J MacLeod MA, 6 Church Avenue, Sidcup, Kent, DA14 6BU. Available free on request.

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

Communions

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

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

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

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

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

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

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

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

September: First Sabbath: Breascleite, 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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The Saviour's Powerful Hand

When the Lord Jesus was in this world, He went about doing good. In particular, He healed large numbers of people who were suffering from every kind of illness and disability. Even when “great multitudes followed Him”, “He healed them *all*” (Mt 12:15). Reports of these miracles spread everywhere and, as Jairus watched his 12-year-old daughter becoming seriously weaker, these reports must have spurred him to go to ask Jesus to heal his daughter. Even although she was at the point of death, he left her to make his request to Jesus: “Come and lay Thy hand upon her, and she shall live” (Mt 9:18). Jairus did not question Jesus’ willingness to go with him; he believed that Jesus was able to restore her to health. He was not discouraged by the message telling him that his daughter had now died. Nor did the unbelieving question: “Why troublest thou the Master any further?” distract him from his purpose. And his faith was vindicated; the Saviour went to the room where the girl’s dead body lay and brought her back to life.

Jesus’ miracles of healing represent His power to heal the diseases of the soul. By nature we are spiritually blind; our souls cannot see spiritual truth and we are completely unable to look by faith to Jesus Christ. But, working through the Holy Spirit, the Saviour is able take away our blindness and to give us spiritual eyesight so that we may look to Him by faith and discern the spiritual truths revealed in the Word of God. This corresponds to Jesus healing people like Bartimaeus and making their sightless eyes able to see.

Again, by nature we are spiritually lame; indeed the legs of our souls suffer, metaphorically speaking, from a total paralysis. We are unable to come to Christ; we cannot walk in the paths of righteousness. But the Saviour is able to give power to the legs of our souls, so that we may obey His call and come to Him, and begin to walk in the paths of new obedience. Thus Jesus healed those who, in varying degrees, suffered from problems with their legs – including the paralysed man who had to be let down through the roof into the room where Jesus was.

But death is an even grimmer picture of what is wrong with the human soul while still in a state of nature. When we see Jesus raising Jairus’ daughter

to life, we are shown His power to give spiritual life to sinners who are dead in trespasses and sins. As Jesus began, at the well at Sychar, to speak to the woman of Samaria, we see Him preparing to give spiritual life to someone who completely lacked that life. Though she did not send for Jesus to lay his hand upon her so that she might live – a fact which highlights her spiritual death – He came unasked. In speaking to her, it was as if He laid His hand on her soul and gave her spiritual life. As He revealed Himself to her, the Holy Spirit regenerated her soul and she believed. At once she thought of the people of her city and their need of spiritual life. She went to them and, in effect, told them: Come to the Man who told me all things that ever I did; He can lay His hand on you and you will live.

The Lord Jesus is no longer in this world. But from His throne of glory, He is still able to lay His merciful hand on sinners and give them spiritual life. He has done so on many occasions. We might think of the boy Timothy growing up in biblical times. His godly mother and grandmother, Eunice and Lois, were teaching him from the Scriptures and, without a doubt, praying for him in faith. One cannot say what words they actually used but the substance of them was a plea that the Lord Jesus would come and lay His hand in saving mercy on young Timothy so that he might have spiritual life.

We might feel it was easy for these women to pray for Timothy – especially when, with hindsight, we can see the evidence of his spiritual life recorded in the pages of the New Testament. But think of Paul and Silas praying in the inner prison in Philippi. The opinion they had formed of the jailer – who had “made their feet fast in the stocks” – was possibly that here was a hard man who would be impervious to anything they could say to him. Yet, while we do not know the content of the prayers they offered up to God at midnight, they may well have included a petition – indeed there may have been many such petitions – that the Saviour would come to the prison and lay His hand on the hard-hearted jailer and give him spiritual life. This is what did happen; there was a series of events in providence which led up to the jailer asking, “What must I do to be saved?” And Christ gave the Holy Spirit to bring the jailer’s soul alive and enable him to obey the call: “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31).

There may be those reading these words who are under some concern for their soul and particularly conscious of their inability to look to Christ, because they are spiritually dead. Surely it is altogether appropriate for them to pray that He would come and lay His hand on them so that they may live. Remember the Saviour’s willingness to come with Jairus. Remember how He encouraged Jairus when news came to him that his daughter had actually died; He said, “Be not afraid, only believe” (Mark 5:36).

In an age of rampant ungodliness, there are many fathers with sad hearts, thinking of their daughters, and their sons, who have forsaken the religion they were brought up to respect. They no longer read their Bibles; they do not pray; they do not keep the Sabbath; they do not think of attending public worship; they are involved in many sinful practices. They give every indication of spiritual death. Let these fathers remember the example of Jairus and go to Jesus; let them plead that He would come and lay His hand on their daughter (or their son) so that they might live, believe the gospel and spend the rest of their lives in the fear of God. The example of Jairus is, of course, as relevant to mothers as to fathers. It should also be an encouragement to those who are concerned about the spiritual state of a husband or a wife, a brother or a sister, a father or a mother, a friend or a neighbour. The Lord Jesus can come to them, wherever they are, whatever their present state of soul, and give them spiritual life.

Nothing is too hard for Him. Just as in the prison in Philippi, He can order the events of providence to bring daughters or sons or anyone else to ask serious questions about the salvation of their soul. Those who had a godly upbringing have great advantages, however far they may have wandered since then and however determined they may now be to follow a very different kind of lifestyle. They still have, somewhere in their memories, some of the passages of Scripture they learned when they were young, some of the ideas that were set before them at home and in church about sin and salvation, about heaven and hell. And when the Saviour lays His hand on them, He can use such long-forgotten truths to teach them the danger of the road that they are travelling on. It will be the beginning of a process which will result in the new birth, a life of godliness – and even of spiritual usefulness. Parents and others, who are perhaps struggling to implant scriptural truths in the hearts of children, should feel encouraged by the words: “Cast thy bread upon the waters: for thou shalt find it after many days” (Ecc 11:1).

The Saviour can act everywhere. There may be many beyond our direct influence – national leaders, for instance – about whom we feel particular concern. But they are not beyond the reach of Christ's all-powerful hand. However ungodly they may be and however determined to follow an atheistic agenda, Christ can reach them and the Holy Spirit can awaken spiritual life in them. God's people, in the face of almost-universal spiritual death, may take encouragement from the Scriptures generally, and from the example of Jairus' faith in particular, to pray that the glorified Saviour in heaven would lay His powerful hand on spiritually-dead sinners everywhere, so that they may live. We should acknowledge: “Thou hast made the heaven and the earth by Thy great power . . . and there is nothing too hard for Thee” (Jer 32:17).

Keeping Alive the Love of God¹

A Sermon by Archibald Alexander

Jude 21. *Keep yourselves in the love of God.*

The phrase *love of God* has two meanings in the New Testament. First, it means God's love to us; second, our love to God.

In the first sense it is used in such passages as the following: "The love of God is shed abroad in your hearts, by the Holy Ghost which is given unto us" (Rom 5:5); "Nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus" (Rom 8:39); "After that the kindness and love of God our Saviour to man appeared" (Titus 3:5); "Hereby perceive we the love of God, because He laid down His life for us" (1 Jn 3:16); "In this was manifested the love of God toward us" (1 Jn 4:9).

It is used in the second sense in: "Ye . . . pass over judgement and the love of God" (Lk 11:42); "I know you, that ye have not the love of God in you" (Jn 5:42); "The Lord direct your hearts into the love of God" (2 Th 3:5); "In Him, verily is the love of God perfected" (1 Jn 2:5); "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 Jn 3:17); "For this is the love of God, that we keep His commandments" (1 Jn 5:3). To which may be added the words of our text: "Keep yourselves in the love of God."

Such exhortations do not imply, as some teach, that those addressed possess in themselves a complete ability to perform what is commanded, without divine aid. The maxim that, where there is a command, there is always ability to obey, is false. The obligation to obedience may remain when the ability is lost, as is the case with every sinner. The maxim holds good in relation to all creatures as they proceed from the hands of God. But who would deny that the devil is under obligation to love his Creator; and yet who would affirm that he has the ability to change his nature from enmity to love? Human agency and divine agency are not at war but in harmony. God commands what is right and graciously gives strength to perform it. It is analogous to what we observe in natural things. It is the duty of the husbandman to plough and sow and water, but without the sun, air and rain he cannot have a crop. God must give the increase.

The true principle is taught by Paul: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure" (Phil 2:12,13). Our dependence on God is no reason why we should sit still and be idle, but it is a good reason for being up

¹Taken, with editing, from Alexander's *Practical Sermons*.

and doing. All will admit that to love God is the essence of true religion under every dispensation. It was the law of Paradise. It was the sum and substance of the Ten Commandments, uttered in a voice of thunder from Sinai and written by the finger of God on tables of stone. And it is the soul of gospel obedience.

It is unnecessary to attempt any analysis of love. It is too simple to need to be defined, and too well known to all men to need any explanation of its nature. But, as the word includes more than one affection, it may be useful to show briefly what is usually comprehended under the term. When it is put for all moral obedience, it is used as a generic term and comprehends all the desires and affections of the heart which have God for their object, such as admiration, reverence and confidence.

But in its stricter sense, when it means what is commonly understood by love, it includes three affections which can be easily distinguished. The *first* focuses on the moral excellence of God's character and is termed esteem or complacency. The object of the *second* is the glory and blessedness of God; it ardently seeks the manifestation of His glory, and rejoices in His infinite and unchangeable blessedness. The *third* is that flow of affection which is excited in the susceptible heart by the reception of benefits, and is called gratitude. We may exercise benevolence toward someone for whom we can feel no esteem; and we may feel esteem and benevolence toward someone to whom we owe no debt of gratitude. But in regard to God, all these combine in that state of heart in which true holiness or piety consists. We love God for what He is. We rejoice in His glory and blessedness, and we feel gratitude for His unnumbered and unspeakable benefits. This is the love of God.

The loss of this was the greatest injury sustained by the Fall. The recovery of a disposition to love God supremely is the richest blessing which the gospel brings. This is the purpose of redemption. By regeneration, love is implanted again in the human soul, which has a natural capacity for this affection; so that, when implanted, it takes deep root. But, in the beginning, this affection is commonly feeble in all; it is imperfect. The spiritual birth is analogous to the natural. All who are born again partake of life, but not all in an equal degree. Some are strong and lively from the moment of their conversion, while others are weak and sickly. At first they give such uncertain signs of life that, for some time, it may remain doubtful whether they are dead or alive. But these feeble babes may, by means of the sincere milk of the Word, come nearer to the stature of a perfect man in Christ Jesus than those who commenced their spiritual existence under more favourable circumstances. In all believers, there is room for growth in the grace of love while they remain in the body.

The exhortation in the text implies that Christians are liable to lose the fervour of their first love. They are indeed prone to declension. The course of the Christian is like that of a man rowing up the stream; if he is remiss for one moment he loses some part of the distance already gained. All the tendencies of nature within him are downward, and all the influence from the world is in the same direction. There is need therefore of constant exertion. We must not be slothful or grow weary in well-doing.

In what follows, (1) some *directions* will be given to believers for keeping themselves in the love of God; and (2) some *motives* will be presented to stimulate them to engage heartily in this work.

1. Some directions. (1) Shun carefully all those circumstances and things which are known to have a tendency to dampen the fervour of love or to extinguish this holy fire. Here a large field opens, but we do not have time to occupy it. Only a few things out of many can be noticed. Above all, avoid every sinful indulgence. Known, allowed sins of every kind are as water to the fire. The love of God cannot live in the heart, where any sin is indulged. Fleshly lusts war against this holy principle. Flee youthful lusts. The love of the world is a common and insidious foe. Greed may be indulged to a great extent, and yet no overt act committed which will alarm the conscience. We should remember that solemn warning: "If any man love the world, the love of the Father is not in him". "Love not the world nor the things that are in the world." Desire for the good opinion of men often leads even Christians to undue conformity to the world. "How can ye believe," asks our Lord, "which receive honour one of another?"

The neglect, or careless performance, of the duties of the closet, cannot but have the effect of cooling the ardour of piety in the soul – especially the neglect of reading the Word of God, which is calculated to furnish fuel to the fire of divine love. Avoid also contention and strife, as exceedingly hostile to the peaceful spirit of piety. "As much as lieth in you, live peaceably with all men." Every species of pride and vain glory, tends to extinguish the holy fervour of divine love. In short, whatever thought, feeling, desire, imagination, word or action has a tendency to grieve the Holy Spirit should be earnestly avoided.

(2) We should often meditate on the superlative moral excellence of God's character, as displayed in His works and Word. The habit of associating the idea of God with every object of nature is one of the happiest which can be formed. It brings God near to us wherever we are or whatever we may be doing. In all our blessings and enjoyments, we should gratefully acknowledge God as the Creator, "the Father of lights", from whom comes down "every good and every perfect gift".

God's providential dealings toward us personally, in giving us so favourable a lot, in the circumstances of our birth and education in a land of churches, Sabbaths and Bibles, and in preserving our lives in the midst of dangers, or rescuing us from the grave when in an unprepared state, should have a powerful effect in stirring up our minds to acts of gratitude.

But nothing so powerfully affects the mind which has within it the principles of true piety as to contemplate the love of God as manifested in the gift of His only begotten and well-beloved Son to die on the cross for our salvation. "Herein is love, not that we loved God, but that He loved us." "We love Him because He first loved us." Nothing is so powerful to excite love as the well-grounded persuasion of the love of God to us. This motive, so frequently presented in the Scriptures, should not be repudiated as unworthy or selfish. It is a noble trait in any mind to be susceptible to lively gratitude for benefits received. Much of true piety on earth, and much of the holy exercises of heaven, consist in the flow of grateful affection. The everlasting song of the redeemed will be: "Unto Him that loved us, and washed us from our sins in His own blood . . . be glory and dominion".

(3) Every habit and affection is preserved in vigour and increased by frequent exercise. If we desire to strengthen any member of our body or to make our senses more acute and sensitive, we find no method more effectual than to exercise those parts which we wish to improve. Habits and affections of the mind follow the same law; they are strengthened imperceptibly but powerfully by exercise. It is true even of our affection to earthly friends that, if we seldom think of them and do not enjoy their company, our love grows cold. Hence mementos of absent friends and correspondence are so much used, for it is found that the frequent recollection of those whom we love keeps our affection alive, which would otherwise be apt to die away for lack of exercise. Thus it behoves us to keep ourselves in the love of God by frequently calling up in our minds the idea of His excellence and His unspeakable love to us. To cultivate other holy affections and discharge all our duties conscientiously will also help to preserve alive our love to God.

(4) The greatest hindrance to the exercise and increase of our love to God is our blindness of mind and unbelief. The objects we can recognise with our senses occupy our attention and interest us too much, while it is only obscurely that we perceive spiritual and invisible objects; they make a feeble and transient impression on our minds. Although we know that God is always present with us, and takes notice of all our thoughts and actions, how little we are habitually affected by this truth!

In order, therefore, to preserve our souls in the lively exercise of the love of God, we must seek an increase of that faith which is "the substance of

things hoped for, the evidence of things not seen” – that faith which sees “Him who is invisible” – which does not look at the things which are seen and temporal, but at the things which are not seen, which are eternal. The close connection between faith and love is manifest from the nature of the case, as no object can be loved which is not perceived; and the more vividly an object of love is presented to the mind, the more that affection increases in vigour. The Scriptures also teach that it is “faith which worketh by love”. This connection between faith and love is distinctly and explicitly taught in the context: “Building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God”. Let us then often present that important petition, “Lord, increase our faith”.

(5) But in the words just recited, we are admonished that this desirable object cannot be accomplished by mere human effort. It is a solemn truth that without Christ we can do nothing. Hence, while we are exhorted to act and to exert ourselves to exercise faith and to keep ourselves in the love of God, we are instructed to pray “in the Holy Ghost”. Without the efficient aid of this divine agent, all our efforts will be fruitless; but Christ has graciously assured us that the Holy Spirit will be given to those who ask for this best of gifts. We need this aid that we may pray aright, “praying in the Holy Ghost”, and we need the same efficient operation to give exercise to faith and love, and every grace.

It is a delightful promise that the Holy Spirit shall take up His abode in believers, so that their bodies become, as it were, temples of God. “Hereby we know that He abideth in us, by the Spirit which He hath given us.” “Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or, if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?”

2. Some motives. (1) By doing this we shall best glorify God upon earth. Every true Christian has this as his chief end, but all do not keep the object sufficiently before their minds; and all do not steadily pursue the course which leads directly to this end. Because inferior objects are visible and occupy the attention of those around us, they too frequently draw us away from our proper course. Now, to prevent this forgetfulness and unsteadiness, nothing will be as effectual as the lively exercise of the love of God. This holy affection will give a right direction to the thoughts and elevate the heart

from low and grovelling objects, to the high and heavenly. The love of God will give alacrity and energy in the performance of every duty, will enable us to bear affliction with patience, and will render our devotional exercises not only pleasant but profitable. Unless we have the love of God in exercise, we cannot glorify Him, and our most difficult services will be worthless.

(2) To perform faithfully the duty enjoined in the text will be the most effectual method of promoting the welfare and salvation of our fellow creatures. Man is not placed here to live merely for himself. He is bound to love his neighbour as himself – to do good to all men, especially to the household of faith. He should imitate his divine Master, who went about doing good, both to the bodies and souls of men.

Christ expects His disciples to abound in good works, to let their light shine, so that others, seeing their good works, may glorify their Father in heaven. And when He comes to collect His sheep into the eternal fold, He will make their affectionate efforts, in ministering to the necessities and comfort of His poor and afflicted brethren, to be the measure of the reward which He will confer on them. Now the love of God is the root from which every branch of true piety springs. The love of our neighbour cannot exist in vigour, unless it derive daily strength from the love of God. If then you would abound in the fruits of holiness, be careful to water the root. “Keep yourselves in the love of God”, and you will not cease to do good to your fellow men, as you may have opportunity.

(3) The more we keep ourselves in the love of God, the more ready shall we be for the heavenly inheritance, where perfect love reigns in every heart. Not only so, but a richer reward will be possessed; for notwithstanding the imperfection of our services, God is pleased to make our good works here the measure of the reward which He will bestow hereafter. All His people are equally justified, but all will not be equally glorified. In our Father’s house are many mansions, and some are doubtless much nearer to the celestial throne than others. In heaven some saints will occupy a much higher and more honourable place than others. All will be as happy as they are capable of being, but the capacity of those who loved God most fervently and constantly will be greater than that of those who loved less.

Had the great and righteous God gathered together all the sins that had been committed by His elect from the foundation of the world, and searched the bosoms of all that were to come to the end of the world, and taken them all, from the sins of their nature to the least deviation from the rectitude of His most holy law, and the highest provocation of their regenerate and unregenerate condition, and laid them on a mere holy, innocent creature, O how would they have overwhelmed him and buried him for ever out of the presence of God’s love!

John Owen

The Early Scottish Reformation¹

3. Patrick Hamilton – Evangelising in St Andrews

J H Merle d'Aubigné

In August 1527, it had been decreed that Scots who circulated the Scriptures should be subject to the same penalties as people from abroad. If a vessel arrived at Leith, Dundee, St Andrews or Aberdeen, the king's officers immediately went on board, and if any copies of the New Testament were found, the ship and its cargo were confiscated and the captain imprisoned. About the end of 1527, the ship which carried Hamilton reached port, and although this young Christian always had his New Testament in his pocket, he landed without being arrested and went home to Kincavil.

Patrick loved his mother and his sister; everybody appreciated his amiable character; the servants and all his neighbours were his friends. This gentleness made his work easier. But his strength lay above all in the depth and sincerity of his Christian spirit. "Christ bore our sins on His back and bought us with His blood"; this was the master chord which vibrated in his soul. In setting forth any subject he silenced his own reasoning and let the Bible speak. No one had a clearer perception of the analogies and contrasts which characterise evangelical doctrine. Besides he practised with immovable fidelity the principles which he held to be true; he taught them with a touching charity; he defended them with energetic decision. Whether he approached a labourer, a monk or a noble, it was with a desire to do him good, to lead him to God. He taxed his ingenuity to devise means of bearing witness to the truth. His courage was firm, and in his dignified seriousness his youth was forgotten.

His social position added weight to his influence. It would have seemed strange to the Scots for a man of the people to meddle with the reform of the Church; but if the man that spoke to them belonged to an illustrious family, his position appeared legitimate and they were inclined to listen. Such was the reformer God gave to Scotland.

Hamilton opened his heart to all his family; he made known to them the peace which he had found in the gospel, and by degrees his relations were brought to the faith. The zeal which consumed him could not long be confined within his family. His love for the gospel silenced within him all fear and, full of courage, he was ready to endure the insults which his faith might bring on him. Hamilton went about the surrounding country, his name securing a hearty welcome for him everywhere. When the young laird was seen approaching,

¹Abridged from *The History of the Reformation in the Time of Calvin*, vol 6. The previous section, "Patrick Hamilton in Germany – a Time of Preparation", appeared last month.

labourers left their fields, women came out of every poor cottage, and all gathered about him respectfully. Priests, citizens from a neighbouring town, women of rank and nobles – people of all classes – met together there. Patrick received them with a kindly smile. He addressed to them that first word of the gospel: Be converted! But he also pointed out the errors of the Roman Church. His hearers returned, astonished at his knowledge of the Scriptures, and those who were touched by the salvation which he proclaimed increased in number from day to day.

He soon began to set forth the gospel in lowly churches in neighbouring villages; then he grew bolder and preached in the beautiful sanctuary of St Michael, at Linlithgow, in the midst of the rich altars. No sooner had the report of his preaching begun to get abroad than everyone wanted to hear him. The name he bore, his learning and his piety drew about him each day a larger number of hearers; for a long time such a crowd had not been seen flocking to church. Members of the royal family and the most prominent nobles of the kingdom united with the citizens in the church of Linlithgow.

Among his hearers was a young maiden of noble birth, who with joy received the good news of salvation. Hamilton recognised in her a soul akin to his own. He had adopted Luther's principles on marriage. "My father and mother", said Luther one day, "lived in the holy state of marriage; even the patriarchs and the prophets did the same; why should not I do so? Marriage is the holiest state of all, and the celibacy of priests has been the cause of abominable sins." However, to marry was a daring step for Hamilton. As abbot of Fearn and one connected with the first families of Scotland, his marriage would excite the wrath of the priests to the highest. Besides, it called for great decision from Patrick, and genuine sympathy from the young woman, to unite in marriage in sight, as it were, of the scaffold. The marriage however took place, probably at the beginning of 1528. It is possible that knowledge of this union did not pass beyond the family circle.

While Hamilton was preaching at Linlithgow, Archbishop Beaton was at the monastery of Dunfermline, on the other side of the Firth of Forth. When Beaton learned of the return of the young noble who had so narrowly escaped him, he saw clearly that a missionary animated with Luther's spirit, thoroughly familiar with the manners of the people, and supported by the powerful Hamiltons, was a formidable adversary. Beaton was a determined enemy of the gospel. Having governed Scotland during the minority of the king, he was indignant at the thought of the troubles with which Hamilton's preaching menaced the Church and the realm. The clergy shared the alarm of their head; St Andrews especially was in a state of great agitation.

The Archbishop therefore took counsel with his nephew and other clerics

as to the best means of making away with Hamilton. Great prudence was needed. They must divert the attention of the young king who, with his generosity of character, might wish to save his relation. They must in some way ensnare the evangelist, for Beaton did not dream of sending soldiers to seize Patrick at Kincavil in the house of his brother the Sheriff. So the Archbishop had recourse to stratagem; Hamilton, only a few days after his marriage, received an invitation to go to St Andrews for a friendly conference on religion. He knew well the implications of the interview and told those dear to him that he should lose his life in a few days. His mother, wife, brother and sister exerted all their influence to keep him from going; but he was determined not to flee a second time. He asked himself if the moment had not come for the triumph of the gospel.

In St Andrews the Archbishop gave the young Reformer a most gracious reception. Is it possible that this was sincere, and not treacherous as was generally supposed? Did Beaton hope to win him back by such means to the bosom of the Church? Every one in the palace testified respect to Hamilton. When Patrick saw the respect with which he was treated, he felt still more encouraged to set forth frankly his faith. The Archbishop and the other scholars all displayed a conciliatory spirit; they appeared to recognise the evils in the Church; some seemed even to share some of Hamilton's sentiments. He left the castle full of hope. He thought he could see in the dense wall of Romish prejudices a small crack which, by the hand of God, might soon be widened.

He was allowed to defend his opinions without any obstacle being thrown in his way. This was part of the plot. If the Archbishop himself was capable of some kindly feeling, his nephew David and several others were pitiless. They wished Hamilton to speak, and to speak a good deal, so that they might put him to death. Among those who listened were some who, without his knowledge, took notes of what he said and immediately made their report.

His enemies were not satisfied with letting him move about freely in private houses; even the halls of the university were opened to him; he might "teach there and discuss there openly", as an eyewitness tells us, the doctrines, sacraments, rites and administration of the Church. Many people were pleased to hear this young noble announce, with the permission of the primate of Scotland, dogmas so strange. "They err," said Hamilton to his audience, "whose religion consists in men's merits, in traditions, laws, canons and ceremonies, and who make little or no mention of the faith of Christ. They err who make the gospel to be a law, and Christ to be a Moses." Then he repeated what he had already asserted at Marburg, what Luther had said, what Jesus Christ had said: "It is not good works which make a good man, but it is a good man

who makes good works.” It was above all for this proposition, so Christian, that he was to be attacked.

The enemies of the young Reformer exulted when they heard him avow principles so opposed to those of Rome; but desiring to compromise him still further, they engaged him in private conversations, in which they tried hard to draw him to the extreme of his anti-Romish convictions. Nevertheless, among his hearers were righteous men who loved him, went to his house, confided their doubts to him, and desired his guidance. He received them with kindness, invited them to his table, and sought to do good to them all.

Among the canons of St Andrews was Alexander Alane, better known by the Latin name, Alesius. This young man, of modest character, with a tender heart, a moderate yet resolute spirit, and a fine intelligence which had been developed by the study of ancient languages, had made great progress in scholastic divinity, and had taken his place at an early age among the adversaries of the Reformation. His keenest desire was to break a lance with Luther, but as he could not measure himself personally with the man whom he named an arch-heretic, Alesius had refuted his doctrine in a public discussion at the university. The theologians of St Andrews covered him with applause. “Assuredly,” said they, “if Luther had been present, he would have been compelled to yield.” Alesius, alive to these praises and a sincere Roman Catholic, thought it would be easy to convince Hamilton of his errors; he loved him and desired to bring him back from his errors.

With this purpose he visited the young noble. Conversation began. Alesius was crammed with scholastic learning; Hamilton had before him nothing but the gospel, and he replied to all the reasonings of his antagonist with the clear, living and profound word of the Scriptures. Alesius was silenced, and felt as if “the morning-star were rising in his heart”. It was not merely his understanding that was convinced. The breath of a new life penetrated his soul and the truth appeared to him all radiant with glory. He did not content himself with that first conference, but frequently came again to see Hamilton, taking day by day more and more pleasure in his discourse. His conscience was won; his mind was enlightened. On returning to his priory cell, he pondered with amazement the way he had just gone: “The result of my visit has been contrary to all my expectation; I thought that I should bring Hamilton back to the doctrine of Rome, and instead of that he has brought me to acknowledge my own error”.

One day another speaker came to Hamilton – a young Dominican prior, Alexander Campbell, who, like Alesius, had great learning and a kindly disposition. The Archbishop begged him to visit Hamilton frequently and to spare no efforts to win him back to Roman doctrine. Campbell obeyed; but

while certain priests or monks craftily questioned the young doctor with the intention of destroying him, he had it in mind to save him. Campbell, like Alesius, was open to the truth, but the love of the world and its favours prevailed in him, and therein lay his danger. He often conversed with Hamilton on the true sense of the Scriptures and acknowledged: "The Church is in need of reformation in many ways". Hamilton, pleased with this admission, hoped to bring him, like Alesius, to the faith. Having no fear of a friend whom he already looked on almost as a brother, he kept back none of his thoughts and attached himself to him with all sincerity.

But after several interviews, the Archbishop ordered Campbell to give him an account of proceedings. This request astonished and disturbed the prior and, when he stood before Beaton and his councillors, he was intimidated – overpowered by fear of offending the primate and of incurring the censures of the Church. He wished he could at the same time obey both the Lord and the bishops, but he saw no means of reconciling the gospel and the world. When he saw everyone look at him he was agitated, he wavered, and he told everything Hamilton had said to him in the freedom of brotherly confidence. He even consented to become one of his judges. Choosing ease, reputation and life rather than persecution, opprobrium and death, Campbell turned his back on the truth and abandoned Hamilton.

When the young Reformer heard of Campbell's treachery, he was greatly saddened but not disheartened. On the contrary, he went on teaching with redoubled zeal, both at his lodging and in the university. He bore witness with all his heart and might to the Word of God. For beginning the work of reformation, no place in the kingdom was more important than St Andrews. Hamilton found there students and professors, priests, monks of various orders, canons, deans, nobles and laymen of all classes. This was the wide field on which for one month he scattered the divine seed.

When the adversaries of the New Testament saw the success of Hamilton's teachings, they grew more and more alarmed. There must be no more delay, they thought; the great blow must be struck. Hamilton was summoned to the Archbishop's palace, to answer a charge of heresy. His friends in alarm implored him to flee; it seemed that even the Archbishop would have been glad to see him go back to Germany. But when Hamilton returned to Scotland, he had resolved to lay down his life, if need be – if only by his death Christ should be magnified. The joy of a good conscience was so firmly established in his soul that no bodily suffering could take it away.

As Patrick was not minded to flee, his enemies decided to rid themselves of so formidable an antagonist. One obstacle, however, lay in their way. Would the King, feeble but humane, permit them to sacrifice this young

member of his family? James V felt really interested in Patrick; he wished to see him and urged him to be reconciled with the bishops. If the Hamiltons should entreat his pardon, how could he refuse it? To evade this difficulty, the Roman clergy resolved to get the young monarch out of the way. His father, James IV, used to make a yearly pilgrimage to the chapel of St Duthac in Tain. The bishops decided to persuade the King, then only 17, to undertake this long journey, although it was winter. He consented, either because he was artfully misled by the priests or because, seeing they were determined to get rid of Hamilton, he would rather wash his hands of it.

The tidings of the danger which threatened Patrick brought anxiety to Kincavil. His wife, his mother and his sister were deeply moved: Sir James was determined not to confine himself to useless lamentation, but to snatch his brother out of the hands of his enemies. As Sheriff of Linlithgow and captain of one of the king's castles, he could easily assemble some men-at-arms, and he set out for St Andrews at the head of a small force, confident that James V would grant him a bill of indemnity on his return from Tain. But when he reached the Firth of Forth, he found it too stormy to cross.

The Preparation of Sermons (2)¹

Rev J R Tallach

(3.) *The Holy Spirit.* In the Old Testament, the Spirit gave assistance to holy men to publish and preach the Word. Noah was a preacher of righteousness through whose work the Spirit strove with men (Gen 6:3). It is equally evident that the Spirit was the very life of believers in the Old Testament, as David's prayer makes clear: "Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit" (Ps 51:11,12). It was by the Spirit that David's lips would be opened and his mouth declare God's praise.

In the New Testament, the disciples were to wait in Jerusalem until they were endued with power from on high, before going out to fulfil their great commission for God by declaring the gospel. Their waiting was not in vain, for the Spirit descended at Pentecost and marked His coming with a singular blessing on the preached Word. Three thousand were saved, and they were Jerusalem sinners who had taken Jesus "and by wicked hands" had "crucified

¹The first part of this Theological Conference paper, printed last month, dealt with two of the Preliminary matters: (1.) The general aim of preaching, and (2.) Christ is central to the exercise. The rest of these preliminary matters appear in this article.

and slain” Him (Acts 2:23). The ushering in of the era of the Spirit was marked by this gospel event, an event remarkable for both the nature and number of the converts and the power which accompanied the Word.

We have another reason here for making Christ and Him crucified the great theme of our preaching: the Spirit delights to take of the things of Christ and reveal them to sinners. Peter was filled with the Holy Ghost, as related in Acts 4:8. The Jews took note and were astonished: “Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus” (v 13). Owen comments: “Things continue still in the same condition, according unto their proportion. Such as is the furniture of men with spiritual abilities and gifts of the Holy Ghost, such is their fitness for the work of the ministry and no other. And if any shall undertake this work without this provision of abilities for it, they will neither ever be owned by Christ nor be of the least use in the employment they take upon them.”²

Where there is a conscious dependence on the Spirit it will show itself in seeking His guidance in the choice of the passage of God’s Word to be spoken on. We do not know who will be present and we certainly do not know the state of their hearts. We are dependent on the Spirit’s guidance so that what is said may be a word of conviction to the ignorant and unbelieving, a word of rebuke to the backslidden, and a word of comfort to the child of God. In the same way we are entirely dependent on the Spirit to give us a felt understanding of the passage before us. “For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God” (1 Cor 2:11). Hodge comments, “The point to be illustrated here is the knowledge of the Spirit. He knows what is in God, as we know what is in ourselves.”

The Spirit leads both speaker and hearers into all truth. In the actual delivery of the sermon also there must be a conscious dependence on the Spirit of God so that our preaching would come with His authority. Paul writes, “My speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and with power; that your faith might not stand in the wisdom of men, but in the power of God” (1 Cor 2:4,5). This demonstration is a setting forth of truth effected by the Spirit, which is characterised by power. Paul might have persuaded the Corinthians using arguments based on miracles and the folly of idols and addressed to their understandings, but that persuasion would not have lasted. In contrast, Hodge says, “a faith founded on the demonstration of the Spirit is abiding, infallible, and works by love and purifies the heart”.

²*The Works of John Owen*, vol 4, p 482 (*furniture* = preparation).

(4.) **Meditation.** There is no movement of the heart till the truth is clearly exhibited to the mind, set strongly in view and deeply pondered. Augustine's steps in preparation are instructive: reading seeks; prayer asks; meditation finds; contemplation tastes. Luther reckoned that "this exercise suggests more, much more, than all our commentators combined". Owen speaks of meditation as a very difficult exercise: "Meditation is a duty that, by reason of the vanity of our own minds and the variety of objects which they are apt to fix upon, even believers themselves do find as great a difficulty therein as any".³

It is one of the privileges as well as responsibilities of the work of a minister that it involves him in revolving spiritual truths in his mind so that the mind might be moulded by these truths. As with food, the preacher digests the Word and makes it his own. "Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of mine heart; for I am called by Thy name O Lord God of hosts" (Jer 15:16). And the roll which Ezekiel was constrained to eat was given with a view to the prophet going to speak God's word to the house of Israel. "And He said unto me, son of man, cause thy belly to eat and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness" (3:3). Poole suggests that the reference to *bowels* is an allusion to mercy since the bowels are taken as the seat of compassion.

One of the questions put at the ordination of a minister is: "Are not zeal for the honour of God, love to Jesus Christ, and desire of saving souls your great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interests?"⁴ The way to drive out "worldly designs and interests" is to meditate on the Word. It was after this had been accomplished, that the command came: "Son of man, go, get thee unto the house of Israel, and speak with My words unto them" (Ezek 3:4). It is when the subject matter of the Truth is inwrought by meditation that we are able to say in a measure as the apostles: "We cannot but speak the things which we have seen and heard" (Acts 4:20). If we are to be of any value in the ministry we must learn to commune with our own hearts and be still.

(5.) **Prayer.** The Hebrew word for *meditation* may be translated *prayer*. We read that Isaac "went out to meditate in the field at the eventide" (Gen 24:63), and it was equally a time of prayer which that good man was accustomed to spend in seeking the face of God. Certainly meditation will give rise to prayer and prayer to meditation. Daniel was meditating on the word of God in the book of Jeremiah. His meditation was fruitful, for he came to understand that the 70 years of captivity were drawing to an end. This was not merely

³*The Works of John Owen*, vol 9, p 558.

⁴*Manual of Practice of the the Free Presbyterian Church of Scotland*, p 152.

the discovery of a historical fact, however important; there was stirred up in Daniel the exercise of a broken and contrite heart, for the captivity had arisen as a result of Israel's sin. It also stirred up the faith which lays hold on the promises, and by which the believer wrestles at a throne of grace.

His meditation led to his prayer of confession and supplication, recorded also in Daniel 9. The priests went about their work in the Holy Place in an atmosphere of incense, and all our preparations to preach ought to be characterised by a spirit of prayer. We need the help of God at every juncture. Doddridge wrote, "The better we pray, the better we study". When seeking a suitable text we ought to invoke the help of God, whose Word it is, and to seek His Spirit, so that the whole exercise would be to God's glory and the salvation of ourselves and our hearers. In preparing a sermon, Cotton Mather's custom was to stop at each paragraph and seek by prayer to be impressed by the spiritual truths contained in it. John was in the Spirit on the Lord's day, and we ought to pray that the same Spirit would honour us with His presence, so that we might be in the Spirit while in the Lord's work, that the fear of man would be taken away and a love for souls breathed into our hearts.

The preacher is, as Richard Baxter says, but a dying man speaking to dying men. How can we speak "as the oracles of God" unless the Spirit is sent down from heaven to give divine authority and weight to the Word? We have every encouragement to seek that Spirit: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matt 7:11). Our Father in heaven has an infinitely greater concern for His children and His children's good than we have for our own offspring. William Gurnall says, "There must be the labour of study before ministers preach, the labour of zeal and love in preaching, the labour of suffering after preaching, and always the labour of prayer to crown the whole with success". As the Lord went up into the mountain to pray after addressing the multitude (Mk 6:34-46), so must we pray earnestly after preaching for a blessing on the word spoken. Bridges notes this prayer after the sermon as part of pulpit preparation.

If a sinful Jacob prevailed with God, much more must a perfectly holy Jesus, presenting nothing to God but what is becoming the purity and mercifulness of His own nature to grant. If His blood were "without blemish", His intercession must be without spot, because the one is the sole foundation of the other.

What there was of humility and supplication in [Christ's] prayers upon earth proceeded from His human nature; what there was of authority and efficacy in His mediatory interpositions proceeded from His divine nature. He was bound to die as He was man, taking upon Him our sins; He had a right to have His death accepted as He was God, assuming and sustaining our nature.

Stephen Charnock

Scottish Puritans¹

A Review Article by *Rev David Campbell*

These two attractively-bound volumes of Scottish Presbyterian biographies from the seventeenth century were originally published by the Wodrow Society in 1845. William Tweedie, the editor, who collected the biographies chiefly from the Library of the Faculty of Advocates in Edinburgh, was a minister of the Disruption Free Church of Scotland in Edinburgh. The original Wodrow Society editions are now comparatively rare and it is to the credit of the Banner of Truth that they have placed these excellent volumes into the hands of today's reading public. They contain important primary sources for the study of the period and we hope that they have a wide circulation.

Both volumes contain detailed explanatory notes regarding the origin of the biographies included, and editorial notes are carefully marked, following the scrupulous policy of the Wodrow Society. Similarly, any potentially difficult or out-of-date words are explained in numbered footnotes. Several of the biographies contain extended historical footnotes making the publication a mine of interesting and valuable historical information. However their real value is in the spiritual narratives which they present from an age of rare godliness and pious suffering for the truth in Scotland. We believe that the religion represented by the wide variety of characters – male and female – should encourage the pursuit and practice of that godliness today.

The first volume is largely taken up with the writings of John Livingstone (1603-1672) and includes autobiographical material, examples of his preaching, letters, observations and the very interesting “Memorable Characteristics and Remarkable Passages of Divine Providence Exemplified in the Lives of the Most Eminent Ministers and Professors in the Church of Scotland”. This latter work brings out in brief the wide range of Livingstone's acquaintances and almost serves as a biographical dictionary of the Scottish Church of the period. John Livingstone himself was a remarkable man and much used of the Lord as a preacher and witness for truth. A committed Presbyterian, like many others referred to in these pages, he suffered banishment for his principles in 1662. He spent portions of his life in Ulster, where, on account of the Episcopacy imposed on Scotland, he was constrained to exercise his ministry.

The first volume also contains a brief life of the godly John Welsh of Ayr (1568-1622), a biography of Patrick Simson (1556-1618), letters of the remarkable Elizabeth Melvill, or Lady Culross, “The Last Heavenly Speeches”¹*Scottish Puritans, Select Biographies*, edited by W K Tweedie, published by the Banner of Truth Trust, hardback, 2 vols, 568 and 552 pages, £32.00. All the books reviewed in this issue may be obtained from the Free Presbyterian Bookroom.

of John, Viscount Kenmure”, and two biographical works on lesser-known persons – Walter Pringle of Greenknow and Mrs Janet Hamilton. These all have their own spiritual and historical value and interest and will repay careful reading. A few examples might whet the reader’s appetite.

In the “Soliloquies and Covenant Engagements of Mrs Janet Hamilton” we find the following testimony, “Praise be to Thee whose care of me was such, that it was ministers who were valiant for Christ that were sent in my way, such as did not flatter me in my sin, but faithfully and freely did hold out, in the gospel, what was sin and duty, and sealed the same with their blood” (p 498). Similar pious honesty is found in a letter of Elizabeth Melvill: “I confes it is no tyme for me to quarrel nou quhen God is quarrelling us, and hes tane away our deir pastour, who has preached the Word of God among us almost fourty years, plainly and powerfully” (p 358). The dying words of John, Viscount Kenmure are worth repeating too: “I will not let go the grip that I have gotten of Christ: though He should slay me, I will trust in Him, and lie at His feet, and die there; and lie at His door like a beggar waiting on; and if I may not knock, I shall scrape” (p 408). Many such godly confessions and spiritual exercises can be found in the pages of this volume. It should be noted that extended portions in both volumes are in the original Scots dialect, which enhances their authenticity while not presenting any real difficulty for readers.

The second volume is equally profitable and useful. It too contains an interesting blend of better-known and less-well-known persons from the Covenanting period. Most of the volume (pp 89-370), is taken up with the personal memoirs of James Fraser of Brea (1639-1698). He was minister at Culross and spent long years as a field preacher and also endured imprisonment on the infamous Bass Rock. Such autobiographies as his are often dismissed today as overly subjective and even harmfully introspective. Those who are seeking closer communion with God and are yet conscious of the plague of sin and the constant need of self-examination and mortification will not agree with that caricature. The godliness of James Fraser is undisputed, and the many sources of comfort as well as humiliation which he details make this work of lasting use in the Church of Christ. This is not to overlook the fact that Fraser of Brea’s writings have been justly criticised for a theory of universal atonement.² It should be remembered that Fraser never published his views. Worthies like Thomas Boston held Fraser of Brea in high regard and Boston speaks affectionately of him in his memoir.

Many examples could be given of the high spiritual exercises of James Fraser; one or two may suffice. “I am learning to read love in the greatest of

²See John Macleod, *Scottish Theology*, pp 173-7, for analysis of James Fraser.

evils, sin, desertions, afflictions, plagues of heart, and disappointments; and to put good constructions on all God's dealings; and when anything comes, though never so cross, I first enquire, What love can I see in this?" (p 241). Asserting that the Lord's people walk by a rule, he gave himself "special rules for ordering my speech, behaviour and practice". Among these the following stands out: "Labour to have and keep right, sound, orthodox, and charitable thoughts of God: fix a lovely character of God in thy heart such as Exodus 34:6,7. Fix the faith of God's attributes – study this most" (p 272). In a more directly-practical way he set himself "once in the month, either the end or middle of it" to "keep a day of humiliation for the public condition, for the Lord's people and their sad condition, for the raising up the work and people of God" (p 275).

The lives of David Dickson (1583-1663) and William Guthrie (1620-1665) are also to be found in this volume, together with a sermon by Guthrie. Many profitable details can be gleaned from the stories of these eminently useful and godly men and much that should act as a call to reformation among ourselves. A martyr testimony is also included, entitled "A True Relation of the Life and Sufferings of John Nisbet in Hardhill". This godly and zealous Covenanter was one of the martyrs of the "Killing Times", being executed on 4 December 1685. Nisbet took up arms in 1666, "that with safe conscience he might preserve to himself and others the free enjoyment of the gospel" (p 380). What sufferings and deprivations he, and such of his company as remained true to their principles, endured is related at some length. It makes for humbling reading when we consider how little of Christ's cross we are presently called to suffer. A full account of Nisbet's capture (by one of his near relations), his trial and execution makes stirring reading, and we could all benefit from being better acquainted with it. His dying testimony on the scaffold is truly moving.

Several other interesting and profitable biographies conclude this volume. These are of little-known persons, illustrating that it is not only such as have obtained a reputation for piety, suffering and faithfulness whom God will reward at last, but also those who were obscure and soon forgotten. The "Rare soul-strengthening and comforting cordial for old and young Christians", written by John Stevenson, a land-labourer from Dalry who died in 1728, and the "Memoir of Mrs Goodal" are examples in this volume of the more obscure but eminently profitable. The last words of Lady Coltness, particularly those addressed to her children, reveal a rare kind of piety, as does the sad account, written by Thomas Halyburton, of the accidental burning and pious death of Lady Anne Elcho. Such biographies give insights into the godliness of this period. Many others like them have been left in obscurity until that

day when they shall be “openly acknowledged and acquitted” before an assembled universe.

One or two comments remain to be offered on the new title given to this work. “Scottish Puritans” is an interesting choice. It is more accurate to identify the Puritan movement as a distinctly English affair emerging in the Elizabethan age. *Puritan* was originally a term of reproach identified with an old heresy, and such Scots as George Gillespie considered it reprehensible to be labelled with this reproach for faithfulness to God’s truth.³ Yet it is true that the union of the crowns in 1603 and the Stuart tyranny of the seventeenth century brought to the fore in Scotland the issues which had concerned the earlier Puritans. The Scottish Church broke decisively with Episcopacy in 1638 and those described in *Select Biographies* were distinctly Covenanters. Sadly there was no similar reaction in England, however sympathetic many of the Puritans there were to the Covenanting movement.

What was distinctive about the Scottish divines of the seventeenth century, and what cannot be said of all the English Puritans by any means, is that they were uncompromisingly Presbyterian. While there was agreement over the doctrines of Calvinism in opposition to Arminianism, there was no agreement over the divine right of Presbytery. This fact, which had important political implications, may be obscured by the new title. Scottish Presbyterians like John Livingstone had no time at all for Independency (see vol 1, p 290). A recent writer in analysing the definition of the terms *Puritan* and *Puritanism* settles on the following definition, “those Calvinistic Protestants in England (whether Episcopalian, Presbyterian or Independent) who desired further reformation of the Church of England in the areas of liturgy, preaching and polity”.⁴ As long as the distinctions are kept in mind, perhaps the term *Scottish Puritans* is worth preserving.

Book Reviews

Commentary on the Psalms, by John Calvin, abridged by David C Searle, published by the Banner of Truth Trust, hardback, 659 pages, £18.00.

Calvin’s fame as the prince of theologians rests firmly on his ability and wisdom as an interpreter of God’s Word. In his commentaries on the Holy Scriptures we see that God-given skill put to a practical use. Indeed Calvin’s commentaries are still indispensable to serious students of the Bible almost 500 years after their original publication.

³See Gillespie’s *Dispute against the English Popish Ceremonies* in his *Works*, vol 1, p 39.

⁴Michael G Brown, “Samuel Petto: A Portrait of a Puritan Pastor-Theologian”, in *Scottish Bulletin of Evangelical Theology*”, vol 27:2, p 178n.

David C Searle's abridgement of Calvin's five-volume commentary on the Psalms is to be welcomed if it succeeds in attracting a wider circle of readers who would perhaps not otherwise take up the full unabridged version. We find here the authentic voice of Calvin speaking with authority and faithfulness to the plain teaching of the text. Searle has done his literary work well in that regard. Yet in some ways it is a sad indication of the superficiality of the present state of religion that such an abridgement is deemed necessary, at least as far as preachers are concerned. As Searle himself writes in the Foreword, "During my years of ministry at Rutherford House, I was often saddened by the realisation that few teachers and preachers of the gospel ever used Calvin's commentaries, either on the Psalms or on the rest of the Christian Scriptures".

The Introduction contains a useful summary of Calvin's method of interpretation and the leading doctrines he emphasises. Calvin referred to the Psalms as "an anatomy of all the parts of the soul" and we see his pastoral sensitivity in such comments as the following on Psalm 118:18: "We should always recognise our adversities as coming from God's hand to crucify our sinful natures . . . and humble us so that we might meditate on the heavenly life. Those who champ impatiently on the bit do not see that their afflictions are God's rod administered in fatherly care . . . He deals in mercy with His people, that His chastening may serve as medicine and be their cure."

No doubt many useful passages have been omitted for the sake of condensation and it is to be regretted once again that the English Standard Version is generally used for quotations. Nevertheless, this handy and attractive commentary will prove useful to anyone desiring to get a lucid and brief overview of the contents of each of the Psalms and may lead them on to study the unabridged version for themselves.

(Rev) A W MacColl

When Christians Suffer, by Thomas Case, published by the Banner of Truth Trust in their Pocket Puritan series, paperback, 122 pages, £3.25.

Case (1598–1682) was an English Puritan who suffered imprisonment during a time of political turmoil and believed that "discourses on affliction can never be out of season". This little book has been reprinted, with editing, from his *Treatise of Affliction* (1652).

Among Case's "21 lessons which God usually teaches His people in a suffering condition" are: "self-denial and obedient submission to the will of God", "more acquaintance with the Word of God", and increase of grace. "Anything on this side of hell", he writes, "is pure mercy." And some final lessons include: "No man is blessed just because he is afflicted"; "If God has taught you, as well as chastened you, you are a blessed man"; "Those whom

the world accounts miserable may be blessed”; and, “We can admire the wisdom, power and goodness of God, who can make His people better by their sufferings”.

The extent of the editing is not clear but the book reads well; yet one would express the wish that the Scripture quotations had been left unchanged. In a world where God’s children must experience tribulation, this little work is highly recommended. Thomas Manton wrote very positively about it.

Protestant View

Disunity in the Kingdom of Darkness

A surprising front-page article in *The Herald* on January 16 drew attention to the apathy, if not hostility, in the Roman Catholic hierarchy in Scotland to the proposed papal visit. The Scottish Roman Catholic bishops, the article states, are old and “liberal” (in Roman Catholic terms) and would prefer not to be troubled on their own doorsteps by the “ultra-conservative” Pope. The claims of the article were denied by a spokesman for the Archdiocese of Glasgow, but confirmed by the editor of *The Catholic Truth*. The article also discloses that the Scottish bishops declined an offer for the bones of St Teresa to come to Scotland last year, and that plans for the Pope to address the Scottish Parliament have been abandoned.

Meanwhile the Pope has ruffled feathers among atheists and homosexuals by denouncing the notorious Equality Bill, currently before the British Parliament. One of the most offensive parts of the Bill was rejected recently by the House of Lords, following a campaign by the Christian Institute, but other harmful aspects remain.

We are glad that the Scottish Roman Catholic bishops do not welcome the Pope, and we are glad that the Pope is not to address the Scottish Parliament. We are glad too that the Pope has condemned the Equality Bill. We do not believe that he has any more authority than the next man to comment on British affairs, and we realise the danger in conceding him any recognition other than as the Man of Sin. It is satisfying, nevertheless, to see the friction between the various evil factions that make up Satan’s kingdom, and to see how God uses their mutual antipathy to check and hinder them in their evil. The Church has often benefited from such conflicts. “The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood which the dragon cast out of his mouth. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth” (Rev 12:15-16). DWBS

False Teaching Behind Fair Words

The Roman Catholic Archbishop of Westminster, Vincent Nichols, has recently “urged people not to seek their happiness in wealth or career success but rather to find it in a relationship with Jesus”, says a recent report. This sounds good and makes him appear to be a genuine Christian – but which Jesus does he speak of?

The true Christian necessarily believes that Jesus is the only mediator between himself and God, “for there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim 2:5). Vincent Nichols, however, believes and teaches what the *Catechism of the Catholic Church* says: that Mary, the Mother of Jesus, is another mediator who intercedes with God, and therefore “is to be invoked in the Church under the titles of Advocate, Helper, Benefactress and Mediatrix” (par 969).

Again, the genuine Christian believes the death of Jesus on Calvary was the one sufficient sacrifice for the sins of His people, as Hebrews 10:12 says, “But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God”. On the other hand, Nichols believes and teaches that, “in the Mass, the same Christ who offered Himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner” (*Catechism*, par 1367).

The Jesus who is not the *only* mediator, and who has to be offered up *again and again* as a sacrifice, is not the Jesus of the Bible. To believe and teach what is contrary to Scripture shows that the Christianity of such a person is counterfeit and that he himself is in gross spiritual darkness. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Is 8:20)

NMR

Notes and Comments

“Unity and Uniformity”

This is the title of an article in the Autumn 2009 number of the *Scottish Bulletin of Evangelical Theology*. The joint authors argue that “the ideal of uniformity . . . is wholly inconsistent for those who confess the Father, the Son and the Holy Spirit as one God in eternal coexistence. If the Church’s God is the Trinity, it will be put forward, its highest ideal should be unity-in-diversity.” They then go on to consider “the challenge of maintaining unity in diversity in the New Testament Church, the ambivalence of the magisterial Reformers to the question of uniformity and the effects of ‘uniformity of worship’ on the life of Scottish Presbyterian churches”.

The discussion is conducted against the backdrop of “the current debate on worship in the Free Church of Scotland, which focuses on whether all congregations within the denomination must observe strict uniformity of worship (in this case, inspired materials of praise without instrumental accompaniment)”. It is claimed that “although this work is framed within the debate of a particular denomination, the issues raised are of the utmost relevance to all who with the Apostles’ Creed believe in the catholicity of Christ’s Church and the triune reality of God”.

As background information it should be noted that, as in the Free Presbyterian Church of Scotland, all who take office in the Free Church of Scotland are required to respond positively to the question: “Do you sincerely own the purity of worship presently authorised and practised in this Church, and also own the Presbyterian government and discipline; and are you persuaded that the said doctrine, worship, and discipline, and Church government, are founded upon the Holy Scriptures, and agreeable thereto?” They sign a formula committing themselves to this position and undertaking “that I shall, in my practice, conform myself to the said worship . . . not endeavour, directly or indirectly, the prejudice or subversion of the same . . . follow no divisive course . . . renouncing all doctrines, tenets and opinions whatsoever, contrary to, or inconsistent with, the said . . . worship . . .”.

In addition, an Act of Assembly requires that it be explained publicly to ordinands that, in accordance with “the legislation of the Church as to uniformity in public worship going back to the year 1707,” by “Purity of Worship as presently practised in this Church” is meant the avoidance of “the use in public worship of uninspired materials of praise as also of instrumental music. Such present practice determines the purity of worship to the maintenance of which the Ordinand pledges himself.” Some appear to consider that if this Act were rescinded, the question and formula could remain and be interpreted in a way permitting the use of hymns and instrumental music.

The article gets off to a false start by affirming that “central to this discussion is whether a Christian Church should prize uniformity as its highest ideal”. It strays further in posing the question: “Is a uniform Church the ultimate expression or antithesis of Christian unity?” No one maintaining that uniformity in worship is required by divine revelation will contend that external uniformity is the Church’s “highest ideal” or “the ultimate expression of Christian unity”. Neither will it be contended that mere uniformity, even in accordance with Divine prescription, in itself either glorifies God or promotes unity. What they will contend is that uniformity in worship is an essential component of full Christian unity and an important step towards the achievement of the Church’s highest ideal – to represent and glorify God on the

earth. The Church's God-centred and God-glorifying task is not fulfilled by philosophical deductions from the "unity in diversity" of the Triune God but by obedience to His revealed will. The article errs in putting the singing of psalms or hymns, with or without instrumental music, in worship in the same category as "trifling difference in ceremony".

Uniformity is rightly required in all matters concerning which the Word of God has spoken. The Questions and Formula were in force long before the Scottish Church practically abandoned the Calvinistic principle that Scriptural authority is required for anything introduced into the substance of worship. There can be no doubt about what "purity of worship" meant to those who used the term prior to the movement away from Scriptural authority and principle and Confessional commitment which culminated in the Free Church Declaratory Act of 1892 and the unions of 1900 and 1929.

The article's misrepresentation of the contention for uniformity in worship reaches its climax in the assertion that "uniformity is ungodly. Its logical drive is to strip the cosmos and the Church of their God-glorifying diversity, which must be reduced to the point of extinction." Amazingly it tries to find justification in the distinction George Gillespie and his seventeenth-century colleagues made between "prelatical conformity" and "presbyterian uniformity" and puts uniformity in worship, with psalms only and without instrumental music, in the category of "regulations imposed by a hierarchy".

George Gillespie could be writing today: "The word *uniformity* is become as odious to divers who plead for liberty and toleration, as the word *conformity* was in the prelates' times. . . . I confess my love of uniformity hath not made me any whit to depart from my former principles against the prelatical conformity, or the astricting of men's consciences (at least in point of practice and observation) to certain rites, whether unlawful or indifferent in their own nature, under pain of censure. Yet I must needs justify (as not only lawful, but laudable) what the Solemn League and Covenant of the three kingdoms obligeth us unto, namely, to endeavour to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in one confession of faith, one directory of worship, one form of church government and catechism." He goes on to say: "Much of the prelatical conformity consisted in such things as were in themselves, and in their own nature, unlawful and contrary to the Word. Show us the like in any part of our uniformity, then let that thing never more be heard of. Uniformity in anything which is unlawful is a great aggravation of the sin."

The departure from the uniformity which results from requiring divine authority for whatever is believed or practised has brought nothing but decline and division into the Scottish Church. The "unity in diversity" produced by

relegating matters on which God has spoken to the realm of the secondary or indifferent is a house built on sand and hinders the reunification of the Church in “the unity of the Spirit in the bond of peace” (Eph 4:3). In addition, such an attitude cannot but displease God and further deprive the Church of her strength.

While deploring the divisions in the Church of Christ, Thomas M’Crie warned against “the danger of latitudinarian schemes of union and fellowship. Mournful as the divisions of the Church are, and anxious as all its genuine friends must be to see them cured, it is their duty to examine carefully the plans which may be proposed for attaining this desirable end. We must not do evil that good may come; and there are sacrifices too costly to be made for procuring of peace with fellow Christians.” The way to unity is a return on the part of us all, in spirit and truth, to the liberating requirement of divine authority for all that is admitted into the doctrine, worship and discipline of the Church.

HMC

Abortion, Marriage and Euthanasia

Margo Whitford, who suffers from spina bifida, has recently been awarded the honour of Scotswoman of the Year. She is a consultant geneticist at Yorkhill Hospital, Glasgow. Yet unborn children with spina bifida are often aborted on the pretext that their “quality of life” will be so poor.

A study from the Bristol Community Family Trust, based on census data, showed that currently only 60% of couples with children are still together when the child is aged 15, but that of those couples who are still together, 97% are married. Other statistics of a similar nature were given but this was the most striking. The study confirms the appalling rate of separation. It also demonstrates, even allowing for the increase over recent years in the proportion of cohabiting (as opposed to married) couples, the remarkably high instability of cohabitation in the long term.

A way has been found of enabling patients in a so-called “vegetative state” to communicate. For example, they may be told a name, and told to imagine playing tennis if the name is that of their mother, and to imagine that they are roaming the streets otherwise. The differing brain activity can then be detected, and they have answered the question. One Belgian man, who has been in a vegetative state for seven years after a traffic accident, answered five out of six autobiographical questions correctly. He confirmed, for instance, that his father’s name was Alexander. The discovery shows the danger of end-of-life decisions based on a patient’s supposed inability to respond. The Belgian man may be outwardly unresponsive but he can clearly hear and understand perfectly well.

DWBS

Repairing “Broken Britain”?

David Cameron, leader of the Conservative party, has claimed that a shocking case of wickedness in Doncaster last year was not an “isolated incident of evil” but symptomatic of wider social problems. Two brothers, just 10 and 11 at the time, mounted a vicious, sustained assault on two other young boys which might easily have resulted in their deaths. Mr Cameron used such incidents to justify his description of the country as “broken Britain” and he went on to promote his policies in support of marriage.

Now we welcome everything that helps to preserve an institution given by God Himself for the good of mankind. But what “broken Britain” needs is a return to a clear acceptance of the *whole* moral law and a willingness to receive the gospel. While we do not expect politicians to preach the gospel, governments are under a responsibility to do whatever is in their power to promote the true religion. So we would expect them to frame their legislation – and in the case of an opposition party to put forward legislative proposals – in line with the moral law. Mr Cameron sometimes attends the Church of England, but in an interview with a homosexual magazine (reported at length in *The Independent*) he has called on that Church “to do some of the things that the Conservative Party has been through . . . recognising that full equality [for homosexuals] is . . . essential”.

This is not the kind of approach that will repair “broken Britain”. In the past Mr Cameron has voted appropriately on homosexual issues in the House of Commons; now he is apologising for having done so. May the Lord bring politicians and people in Britain to a wholehearted respect for the Bible and its teachings. Only then can we expect the healing of our social problems.

Church Information

Meetings of Presbytery (DV)

Western: At Lochcarron, on Tuesday, March 23, at 1 pm.

Outer Isles: At Stornoway, on Tuesday, March 9, at 11 am.

Leverburgh Care Home – Depute Officer in Charge

As the present post holder has intimated her retiral, the Leverburgh Residential Care Home Committee invites applications for this post. A nursing qualification is desirable; otherwise the relevant SVQ3 qualification will be necessary. Applicants should be in sympathy with the Christian ethos of the Home. For an application form and further information, contact the Officer in Charge, Leverburgh Care Home, Ferry Road, Leverburgh, Isle of Harris, HS5 3UA. Completed application forms should be returned to her by March 30. (Rev) D Macdonald, Committee Convener

Sabbath Observance Committee

In these days of increasing Sabbath desecration the work of the Church's Sabbath Observance Committee becomes increasingly important in maintaining a witness to the obligation of all to "remember the Sabbath Day, to keep it holy" (Ex 20:7). In order to fulfil its task the Committee must be kept informed of Sabbath Observance issues that affect our various communities. The Committee would therefore ask the people of the Church to keep them informed of any local issues of concern by contacting either the Convener: Rev J B Jardine, F P Manse, Manse Road, Tarbert, Isle of Harris, HS3 3DF; or the Clerk: Rev A W MacColl, F P Manse, Swainbost, Isle of Lewis, HS2 0TA.

(Rev) J B Jardine

Jewish and Foreign Missions Fund

By appointment of Synod, the first of the year's two special collections on behalf of the Jewish and Foreign Missions Fund, is due to be taken in congregations during March.

W Campbell, General Treasurer

Tour to Israel

A tour to Israel, led by Rev D Campbell, is planned for 21 February - 3 March 2011, DV. Those intending to go on this trip should book early, as there is a limited number of places. The closing date for bookings is 29 April 2010. Those requiring a brochure, with prices and details of the tour, should contact Mr Murdo MacLean, 18 Hotspur Street, Glasgow, G20 8NN; tel: 0141 576 6945; e-mail: murdothemanse@yahoo.co.uk.

(Rev) D Campbell

Acknowledgement of Donations

The General Treasurer acknowledges with sincere thanks the following donations:

College & Library Fund: Anon, USA, \$770, \$400, \$400, \$350.

Dominions & Overseas Fund: Anon, \$1500.

Eastern Europe Fund: Anon, £4000.

Legacy Reserve Fund: M Scott, £100; Anon, £50.

Congregational Treasurers acknowledge with sincere thanks the following donations:

Assynt: *Congregational Funds:* Anon, £71.50 per WC.

Dingwall: *Congregational Funds:* Friend, £20 per Rev NMR.

Gairloch: *Congregational Funds:* C Gillies, Raasay, £20; Mrs Matthews, £80; Inverness Deacons' Court, £50 per Rev AEW.

Glasgow: *Bus Fund:* Anon, £20, £35. *Congregational Funds:* Friends, Mt Vernon, £80. *Eastern Europe Fund:* Anon, £5, £10, £15, £20, £20, £20, £20, £50, £50, £50, £60, £65. *Jewish & Foreign Missions Fund:* Anon, for Israel Mission, £5, £70; Anon, for Zimbabwe Mission, £50. *TBS:* Anon, £30.

Greenock: *Where Needed:* Anon, £20, £20.

North Uist: *Congregational Funds:* North Uist Friend, £3000 per Rev DMD.

Portree: *Bus Fund:* Anon, £20. *Congregational Funds:* "In memory of the late Janet MacKinnon", £1000. *TBS:* Anon, £50.

Staffin: *Congregational Funds:* N Pearce, £100 per Rev WAW; Anon, £40 per SM. *Door Collection:* CM, Staffin House, £40. *Sustentation Fund:* CM, Staffin House, £70.

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.
- Breasclote:** Sabbath 12 noon, 6 pm.
- 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@yahoo.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 McKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9JX; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

England

- Barnoldswick:** Kelbrook Road, Sabbath 11 am, 6 pm; Friday 7.30 pm; Wednesday 8 pm, alternately in Haslington and Gatley. **South Manchester:** Sabbath 6.00 pm, in Trinity Church, Massie Street, Cheadle (entry at rear of building). Contact Mr R Middleton, 4 Rhodes Close, Haslington, Crewe, Cheshire, CW1 5ZF. Tel: 01270 255024. Manse tel: 01282 851782.
- Broadstairs:** Sabbath 11 am, 6 pm at Portland Centre, Hopeville Ave, St Peter's; Tuesday 7 pm at Friends' Meeting House, St Peters Park Rd. Contact Dr T Martin; tel: 01843 866369.
- London:** Zoar Chapel, Varden St, E1. Sabbath 11 am, 6.30 pm; Wednesday 7 pm. Rev J MacLeod MA, 6 Church Ave, Sidcup, Kent, DA14 6BU. Tel: 0208 309 1623.

Northern Ireland

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

Canada

Chesley, Ontario: Church and Manse, 40 Fourth Street SW. Sabbath 10.30 am, 7 pm; Wednesday 8 pm. Contact: Mr David Kuiper, Tel: 519 363 0367. Manse tel: 519 363 2502.

Toronto, Ontario: Church and Manse. No F P Church services at present.

Vancouver, British Columbia: Contact: Mr John MacLeod, 202-815 4th Avenue, New Westminster, V3M 1S8. Tel: 604-516-8648.

USA

Santa Fe, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev L T Smith. Tel: 409 925 1315; e-mail: lylesmith@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. Contact: Mr C MacKenzie, P O Box 5, Riverstone, NSW 2765. Tel: 02 4730 2797. E-mail: cal.01@optusnet.com.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, 3/4 Mordechai Caspi, North Talpilot, Jerusalem 93554. Tel: 00972 2 6738181. Morning service at Jerusalem YMCA, evening service in Tel Aviv; for further details contact Mr Goldby.

Singapore

Singapore: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin III" (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 Levytskyi: tel:00 38 048 785 19 24.; 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: walkinskenya@access350.co.ke. Tel: 00254 733 731002.

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