

# The Free Presbyterian Magazine

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

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

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

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

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

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

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

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

**July: First Sabbath:** Beaulay; **Second:** Bonar Bridge, Staffin; **Third:** Applecross; **Fourth:** Struan; **Fifth:** Cameron.

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

**September: First Sabbath:** Chesley, Larne, Sydney, Ullapool; **Second:** Halkirk, Mnaka, Portree; **Third:** Aberdeen, 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: Second Sabbath:** Glasgow; **Third:** Wellington; **Fourth:** Chiedza.

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

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## Paul's Outlook on Life

When Paul appeared before Felix, the Roman governor of Judea, the Jewish case against the Apostle was presented by an orator called Tertullus. In response, Paul defended himself against various accusations and proceeded to present his outlook on life, as a Christian. He made three main points, which are relevant in every generation. These points (recorded in Acts 24:14-16) sum up the attitudes, the beliefs and the way of life which should characterise every human being. They not only form a significant part of the account of a major event in Paul's life; they not only provide information about a particular incident in the history of the early Christian Church; they provide helpful instruction for us on how *we* should live out our lives in this world.

His *first* point was: "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets". Tertullus had spoken accusingly of Paul as "a ringleader of the *sect* (the Greek word used here is the one which is translated above as *heresy*) of the Nazarenes". Paul set the record straight: however his accusers might describe his position, he was worshipping the true God, the God of his forefathers – of, in particular, Abraham, Isaac and Jacob – and he was doing so in the full light of the law and the prophets, the Old Testament Scriptures. These Scriptures had spoken of the Messiah who was to come; the Messiah had indeed come, and it was now Paul's lifework to proclaim, in the light of these Scriptures, the coming of Christ and the great work of salvation that He had accomplished.

At a later stage in the judicial process he told Agrippa that he was "saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles" (Acts 26:22,23). In other words, he was just expounding the Scriptures, which the Jews believed to be a revelation from God. Accordingly they should therefore not have resisted his teaching; they should have submitted to it, for it was the truth, and it had God's authority behind it.

When Paul submitted to the risen Christ on the road to Damascus, he

asked, “What wilt Thou have me to do?” He was acknowledging the right of the Lord Jesus to direct him in every aspect of his life. And this suggests another question which we might imagine Paul asking: What wilt Thou have me to believe? The question is implied by Paul’s entire submission of his understanding to the same authority

Previously he had received, as authoritative truth, the whole of the Old Testament – but only theoretically – for he was refusing to recognise the fulfilment, in Jesus of Nazareth, of the types and the prophecies. Now Jesus revealed Himself, in a unique way, to Paul and gave him a flood of light on the Old Testament, so that he looked at it from a completely new perspective. He saw Christ and His finished work in these Scriptures with a clarity of understanding that perhaps no one has ever since enjoyed. It was in this light he now worshipped the God of his fathers and carried out his calling to spread the good news of a full and free salvation, through Jesus of Nazareth, whom he had come to recognise so clearly as the Messiah promised in the Old Testament.

The question, What wilt Thou have me to believe? should be ours also. We should be as willing as Paul to receive an answer from the Scriptures – not only from the law and the prophets, now that the New Testament has been written, but also from the writings of the apostles. If we so submit to Scripture, we will seek to worship the true God, the living God, in the light of that revelation. And there we will find the answers to the most significant questions that human beings have ever asked, such as: What is the significance of life? What lies beyond death? How can I be prepared for the world beyond? Paul submitted to these answers, which centre on Christ as the crucified and risen Saviour; indeed he embraced them gladly. Tertullus, however, at least at that point in time, was rejecting them. But these answers from God’s revelation provide us, even in this generation which so much glories in its rejection of the authority of Scripture, with the only sure guide through life and the only safe directions for a blessed eternity.

The *second* point was: he had “hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust”. We live in a world of much trouble and disappointment, and Paul himself experienced a great deal of these; at that point in time he was suffering an unjust curtailment of his freedom, a severe affliction. So if there was nothing for him to look forward to beyond this life, this world could not offer an encouraging prospect.

Paul could indeed look forward to a state of blessedness beyond death, which he describes as “far better” (Phil 1:23). But his hope extended even further; he looked on to a time when the effects of death itself would be

finally reversed, and his soul and body would be reunited for ever. It was a hope which the Jews themselves held, for it was to be found in their Scriptures. Job gave remarkable expression to that hope: "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25,26). He was looking beyond death – when his skin and the rest of his body would begin to decompose – to a time when he would stand again on the earth, in a restored body, and see God his Redeemer.

Job could thus express himself because the resurrection had been revealed to him, and what support such a thought must have given him in a time of utter desolation! He had lost all his children, and his servants and vast herds of animals; he was now suffering in body, and his three friends were firmly but wrongly insisting that he must be guilty of serious sin. Yet, however terrible his circumstances, there was hope in the thought of the resurrection.

But Paul could express himself even more confidently than Job, because he knew about the resurrection of Christ; he declared: "Now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Cor 15:20). If Christ has risen from the grave – and indeed He has; it is a literal fact – then all who are united to Him by a living faith will rise also. Figuratively speaking, believers who have passed from this world are only asleep and they will therefore awaken – come alive again – at the resurrection. That was how Paul comforted mourning believers in Thessalonica: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Th 4:13).

There is strong hope here for believers today also; if they are cast down through manifold temptations and in the midst of repeated troubles and sorrows, let them by faith look on to the complete, unending blessedness of soul and body that will begin for them on the day of the resurrection. But the fact that there will be a resurrection of the unjust also is a loud call to them to seek grace without delay, while they are still on this side of death. Matthew Henry's words are relevant for all: "In all our religion we ought to have an eye to the other world and to serve God in all instances with a confidence in Him that there will be a resurrection of the dead, doing all in preparation for that, and expecting a recompense in that".

Paul's *third* point was: "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men". Here was a consistently holy man; he had respect for all God's commandments, in both tables of the law – both those which have directly to do with God and those which,

in the first place, control our relationships with our fellow human beings. Paul was no antinomian; he did not live as if the law had lost its authority over him now that he was a believer and all his sins were forgiven. No, he took pains to keep God's commandments and to keep his conscience clear. Because of his love to God and His Son Jesus Christ, he loved the law; he remembered that Jesus had said, "If ye love Me, keep My commandments" (Jn 14:15). Paul understood that the law is "holy and just and good" (Rom 7:12), that it was good for him to keep it and damaging for his soul to break it. So he took pains; he exerted himself

But what about the sins of his past? He was still painfully conscious that he had been "a blasphemer, and a persecutor, and injurious" (1 Tim 1:13). But the blood of Jesus Christ had been sprinkled on his conscience; making a comparison with the Old Testament sacrifices, he could say, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb 9:14). Paul was conscious of his imperfections and his duty to exert himself to keep from sin, but he was now serving the living God, the God of his fathers – not only as an apostle preaching the gospel but in his daily life showing his sincere respect for the God who made him and saved him by His grace. Thus he could, along with Timothy, say, "Our rejoicing is this, the testimony of our conscience, that in simplicity and *godly sincerity*, not with fleshly wisdom, but by the grace of God, we have had our conversation [or, have conducted ourselves] in the world" (2 Cor 1:12).

This serving of God was no longer something merely outward; it was also inward; it affected his thinking, his attitudes and motivation. To use the biblical expression, he was a man who *feared God* – in other words, a man who had a holy respect for God and for His commandments. It is this heart religion that has so often missing today, even when people make a profession of religion and attend public worship regularly. Yet without heart religion there can be no true worship of God, no real respect for Him who claims our whole heart.

It was a man like Paul, who was so conscientious in keeping a clear conscience, that could make ungodly Felix tremble "as he reasoned of righteousness, temperance, and judgement to come" (Acts 24:2). Paul had God's clear authority behind him as he spoke, which could not have been the case unless his own life had been consistent. How great is the need for professing Christians today to seek grace to keep themselves "unspotted from the world" (James 1:27)! A further quotation from Matthew Henry may sum up this whole matter: "The consideration of the future state should engage us to be universally conscientious in our present state".

# The Twofold Test<sup>1</sup>

A Sermon by *William Traill*

2 Peter 1:5. *Add to your faith . . .*

Peter enumerates, in orderly succession, the principal Christian graces which spring from faith. The series ranges from faith itself, the primary grace, to charity. Call it an interlinked chain, and it is seen stretched between faith and love – commencing with the former and consummated in the latter.

Here plainly the Apostle exhibits faith first, and after it virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. Yet though faith is first, we may not say that it is the greatest: still less that charity, though last, is the least. “Now abideth faith, hope, charity, these three; but the greatest of these is charity.”

There is, however, one reason why the first place, and no other, should be assigned to faith in any list of the Christian graces. To it of right belongs the precedence, as it is the fountain out of which the others flow, the root from which they germinate. It deserves to be named first as the primary grace, for it produces the others. Apart from it, the virtues mentioned afterwards would not exist – at least not as Christian graces.

In a passage where the Apostle James has, strangely enough, been thought to disparage faith, he sets forth its excellence thus: it is not a speculative, barren belief – not a mere intellectual admission of the truth or a naked act of the understanding; but a living, operative principle in the heart. By way of illustration, he supposes the case of a man professing to have faith without works, and he addresses him thus: “But wilt thou know, O vain man, that faith without works is dead?” – that this, which thou mistakest for faith is but a bare belief; the form, it may be, of the living thing, but no more having life than the body without the spirit.

James, I have said, is dealing with a hypothetical case; not what ever actually happens, but what may be supposed. Hence, when he says, “Faith, if it hath not works, is dead, being alone,” he is not admitting that faith can ever be without works. The whole drift of his reasoning goes to prove the contrary: of necessity, from its very nature, faith is always accompanied with good works; this is our barest conception of it. Indeed good works do not merely go along with it, they are its consequences. It is the cause; they are the effects. They are in it just as the entire plant – stem, branch, leaf and flower – comes from the seed grain which is dropped into the ground.

<sup>1</sup>Reprinted, with editing, from Traill’s book of sermons, *The Christian Graces*. The three previous sermons appeared in this Magazine during 2009. Traill (1819-1874) was then minister of the Free Tron Church in Glasgow.

Deposit that seed in suitable soil, let the air breathe round it and the dew water it and, by a sure law of development, the stem and the branches and the leaves will each come forth in its turn, until the plant is fully formed. So in faith, the spiritual seed is the spiritual plant. Let that seed be deposited in a human heart and be fed – as the Spirit assuredly will feed it, with His sunshine and His dew – and all that was in the seed will burgeon and blossom till the plant of grace, having reached the fulness of its earthly growth, will be transplanted to the paradise of God above. Or, should a soul be taken away by death in the moment that the seed of faith is dropped into it, then the perpetual summer of the better clime will bring forth, as a plant of glory – only far more rapidly than could have been the case here – what on earth would have grown into a plant of grace.

The Lord Himself sets forth, by a simple yet striking metaphor, the same point which James insists on so emphatically: it is in the very nature, and of the very essence, of saving faith to produce good works. Around on every side were to be seen, in the first weeks of vintage, the numerous vineyards of Palestine, purpling with their ripening bunches of grapes its mountain slopes, up to their summits. “I am the vine,” says Christ, pointing to these, “ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit.” I Myself, planted by the Father, am the living vine, nourished from its own roots; for the Father has given the Son to have life in Himself; and you, My invited disciples, who have been united to Me by faith, are the engrafted branches. Continue then to draw nourishment out of Me, the heavenly stem, and your every leaf will be green, your round full clusters will ripen for the vintage; you will bear much fruit.

Our Apostle sets forth this same essential characteristic of faith when he gives to it the first place among the Christian graces. It has the precedence, not because it is always the greatest – for charity, the last named, is greater – but because it is the one from which all of them proceed as consequents: the one root, heaven-planted in the heart, from which they all spring.

The expression, “add to”, therefore has special significance here. When a house is being built, we say that the builder adds stone to stone. The last stone on the wall may not have been taken out of the same quarry, or hewn by the same mason, as the stone on which it is laid. The only connection between the two stones now is that they are held together by a little cement in the same building. But when we say that a tree has added to its branches, another idea than that of simple increase by addition is implied. For a tree is built up by an upgrowth from the root, throughout its entire body: the food of the tree being carried in the sap from root to stem, from stem to branch, from branch to twig, and from every twig to its topmost leaflet.



Now, when the Apostle says that we are to add to our faith virtue, knowledge, temperance and the rest, it is in the latter sense he uses the word. It is a living outgrowth: the connection between faith and these other graces is not the same as between the particles of a crystal, for example, but that between the root of a tree and its stem. Faith then is the radical grace, the root of all the other graces. And when we speak of their being added to it, the meaning is that they grow out of it – they are produced, nourished and strengthened by it. In short, they are its fruits.

Now, it is to this point – faith is not merely the primary, but also the producing, grace – that I wish to direct your thoughts at present. Are all these Christian graces fruits of faith? Then two important inferences follow logically: (1) faith is to be tested by them; (2) they cannot exist without faith.

**1. The test by which we are to try our faith**, whether it is genuine, has nothing mystical or extraordinary about it. It is the simplest possible, that by which you decide the quality of a tree, or determine the nature of a cause. The tree is known by its fruits, the cause by its effects; thus too is faith known. If, from the branches of a tree you pluck bitter apples which set your teeth on edge, you at once pronounce the tree to be bad. Or if its branches, though thickly clothed with foliage, are altogether bare of fruit, you at once say that the tree is barren. Now this is a very simple process, requiring no botanical knowledge; it is merely the evidence of the palate and the eye.

It is precisely so with faith. There are two kinds: true and false; living and dead. Do you wish to know whether yours is the true, not the false; the living, not the dead? Here is the test, simple and short enough: if yours is a living faith, it will not be barren or unfruitful but will bring forth works; if yours is a true faith, it will bring forth good works.

(1.) Perhaps this is much too simple and commonplace a test of faith for some people. They would have a method which has something of mystery about it: certain nameless emotions and high-wrought feelings, high upliftings of the thoughts and sudden ecstasies, kindling fervour as from a hidden fire, passionate gushes of grief alternating with trances of joy, and wondrous visions breaking in on the mind. Now faith may be accompanied by all of these. But it is certainly not safe to test it by them, for, instead of finding faith, one is very likely to lose oneself in this intricate labyrinth of undefined mental states. A surer method is the simple scriptural test, “He that abideth in Me, and I in him, the same bringeth forth much fruit”.

(2.) Perhaps some may think that this method of testing the genuineness of faith by works may appear to savour too much of legality. But why should it be thought so? Does faith boast of its good works? Does it expect eternal life as their reward? Does it trust any the less in the sole obedience of Jesus

Christ because, following His example, it strives to finish the work which God has given it to do? Or, not daring to rest on its works, does faith boast of itself? Does the believer trust in it any more now than when he first believed? Does he expect a reward for it, now that it has done holy deeds, any more than when it could only weep and sigh and call out for mercy?

No, neither in his works, or in the faith which produces them, does the believer place any merit. But the more he is enabled to obey, the more does he feel his shortcomings and confess them. When most fruitful, he most bewails his barrenness, and never is he so much disposed to magnify sovereign grace than after some holy deed. Such being the case, where is the legality in testing our faith by good works?

(3.) Perhaps this method of testing the genuineness of faith by works may appear to some to be too much of an external test. Is not faith, they ask, an inward affection; and should we not then judge it by our inward experiences – by what we feel as well as by what we say or how we act? Most certainly you are, and this very test, which we would have you apply, requires you to do so. Do you see not that each and every one of these holy graces, which our Apostle enumerates as the fruits of faith, includes these two: an inward affection and the corresponding outward action?

Godliness, for example, has its devout feelings as well as its reverent postures, and its silent meditations no less than its vocal melodies. And brotherly kindness, its heart is all aglow with pity's gentle flame, while its eyes drop pity's gentle tears. And while knowledge ponders the holy page in its secret chamber, it may practise openly, before men, the lessons of its studious solitude when it goes forth as prudence and instructed wisdom. And charity, while spreading its mantle to cover a brother's failings, is moved with the kindest of impulses to love that erring brother none the less.

Botanists divide trees, whether of the forest or the garden, into two great classes, according to their manner of growth: the exogens, or outside growers, and the endogens, or inside growers. In the former, the new wood is deposited on the outside; the tree increasing in bulk by its stem being wrapped round, so to speak, with a succession of fibrous layers – each year adding a new one. In the endogenous trees, the growth is by the accumulation of woody fibres at the centre: and these, pressing outward against the older wood, cause the stem to distend so much year by year.

Now it would be difficult to conceive, in the natural world, a tree which would be at once an exogen, growing from without, and an endogen, growing from within. Indeed, the whole field of botany does not furnish any; no tree can be found which combines in its stem the characteristics of the cedar and the palm. But we do find this combination in the spiritual world; and every

Christian grace is an instance of it. For its growth is twofold; it increases from within and from without. At one and the same time, by one and the same process, there is both an inward and an outward expansion. It exhibits, in combination, the special characteristics of the cedar and the palm. It acts as the palm when, with a hidden growth, it increases at the heart. It acts as the cedar when, with a visible growth, it increases in its outward life. Now, if this twofold growth of the Christian graces is kept in view, you will not complain about the method of testing faith by works as focusing too much on what is external, and not enough on what is inward.

(4.) Once more, it is said that this method of testing faith by its fruits may suit the case of those who have been, for some time, under saving impressions, yet how is it to be applied to recent converts? For, unlike the trees of Eden, which, without seed or sapling, burgeoned and blossomed in a day, the tree of faith, as is the case with our garden trees now, takes a time to come to foliage and fruit. To this we answer that this same test is applicable, but must be modified to suit the particular circumstances of those but newly converted. Of such we shall forbear to ask whether they have yet borne fruit, for faith with them may be only in the leaf. But is there in them a desire to do so? Is it their aim, at least, to be holy? Do they feel that their calling, as professing disciples of Christ, is to keep His commandments

Such then is the test of faith, even what we apply to the tree: by its fruits you shall know it. Would you know whether you have faith? Let your works decide. Or would you know whether your faith is genuine? Again let your works decide. Or would you know whether your faith is in a healthy state? Again let your works decide. If you can show works, peradventure you have faith. If these works are unto holiness, your faith is assuredly genuine. If these works unto holiness are abundant; if you not only do all Christ's commandments, but delight in doing them, you may certainly conclude that your faith is in vigorous operation. But where there are no such works, how can there be faith? Or where the works are not holy, how can your faith be genuine? Or where the works are scanty, how can your faith be healthy? The test is simple, but as sure as simple, like all else that is scriptural.

2. As faith is to be tested by good works, so our good works are to be tested by faith. In other words, whether they are good works depends on whether they proceed from faith; for "whatsoever is not of faith is sin". Or, to state the same truth in other words, **there can be no good works**, no true morality, no real virtue, **where there is no faith**.

Often indeed, the attempt is made to divorce morality from faith, and virtue from piety. You will hear men say that, though they do not pretend to be pious, they claim to be virtuous and moral – though they may not be saints,

they are dutiful in the relations of life. But let us look a little into this so-called morality which does not spring from faith. It may have the colour of the true metal; there may be upon it the stamp of the genuine coin. But weigh it in the balance of divine truth; apply to it the test of Scripture; try its ring on the tables of the sanctuary, and you will find it is counterfeit. It may be a close imitation, but it is not from the same mint as Bible morality,

Let us first try what is passed off as honesty, as the world uses the word. Yonder goes an honest man, they say. Well, maybe he has not stolen, has never defrauded his neighbour of his goods or of his gold, is no usurer or extortioner, no unjust dealer, never was known even to drive a hard bargain, owes no man anything, gives full weight and fair measure and an article worth its price, is straightforward and above board in all his dealings, a thorough hater of trickery in business. In short, he is one on whom you can thoroughly depend when you buy or barter or sell, or have commercial transactions of any kind with him. Still, if he has not faith, is this man really honest? Is his integrity of standard weight? It cannot be, for a really honest man is one who gives to everyone his due. But this man, whom the world calls honest, is not doing this. He is, every hour and every day of his life, defrauding God of His due; and we hold that a man who can defraud the greater is not at heart honest towards the less.

Let us apply the same touchstone to what passes as truthfulness in the world. We shall assume that a man is not a downright liar; that he would even scorn to tell a lie; that he does not use equivocations or knowingly mislead; that he does not, by concealing a part of the truth, allow his neighbour to be deceived; that he is no slanderer or backbiter or boaster or busybody; that he has never borne false witness against his neighbour; that his word is, as the saying goes, as good as his bond. We are willing to assume all this; yet if this man does not have faith, is he really truthful in his heart? The thing is impossible, and the reason we give is this: his whole life is, in the sight of God, a practical lie, since it proceeds on a grand fallacy – that what God has said concerning His Son is not true.

Once more, let us put to the test what goes by the name of social virtue in the world. A man is esteemed a good neighbour, a useful citizen, a kind husband, an exemplary parent; he is seen as a pattern of good manners; he is considerate, approachable, charitable; he never turns the poor away from his door; he is ever ready to help those in difficulty and those whose talents have not yet found them fame. Still, if this man does not have faith, is he really benevolent? Is his charity purely unselfish? Is his kindness altogether disinterested? We are loath to strip so fair a character of its virtues when we meet with so much in this world that is openly foul. But we have no choice,

for if we do not do so, truth will. Unless selfishness and love can dwell in the same breast, it is simply impossible for an unconverted man, whose heart is, as Scripture tells us, the very essence of selfishness, to love any creature with an altogether pure and disinterested affection.

We therefore proclaim the so-called morality of an unconverted man to be counterfeit; in other words, there can be no good works, no true morality, no virtue, in the Bible sense, where there is no faith. This is because the natural heart is destitute of those dispositions which are essential to morality. It cannot be really benevolent when, in its very essence, it is selfish. It cannot be really truthful, seeing there is untruth at its very core.

But we go further than this. Even if we grant that the elements of natural virtue are not lacking in the renewed heart, still there can be no true morality without faith. For what is morality? Is it merely something between man and man? Is the second table of the law, which prescribes my duty to my neighbour, less a divine code than the first table of the law, which prescribes my duty to my Creator? Certainly not. I can therefore no more fulfill the requirements of the second table of the law than I can fulfill the requirements of the first, unless my obedience springs from a sense of obligation to the will of God, who is the author of the whole law. The sanctions of morality are as much based on His authority, who is the one Lawgiver, as are the sanctions of piety. I may not divide His law, making one part of it human in its obligations and leaving only the other part divine. Both tables – the one which teaches me my duty to my fellow men and the one which prescribes my duty to God Himself – are equally divine. My obedience to either must therefore be based on God's authority if it is to be acceptable in His sight.

Hence it is evident that morality is not merely certain duties of kindness which I owe to man as my fellow creature, but it is what I owe to him as the creature of God, who has attached His own high authority to the duties He expects man to discharge to man and written them on one of the tables of His law. Now the morality which does not spring from faith cannot have the authority of God as its basis – for this obvious reason: he who is destitute of faith is setting aside the first duty enjoined by the divine law in its gospel form: "This is His commandment, that we should believe on the name of His Son Jesus Christ". So every unbeliever stops short at the very threshold of the law, where duty begins. By the one act of unbelief, he violates the whole first table of the law, all whose precepts are summed up in one great commandment: Believe on the name of the Son of God. Is it possible to fulfil the second table while the first is trampled on? Can I love my neighbour out of obedience to God's authority if I set that authority at defiance when it imposes the duties I owe directly to God Himself? Clearly not.

Do we then blot out all moral distinctions? Do we deny that there are degrees of goodness and of badness among the unconverted? Do we make all like, classing the thief with the man who never put forth his hand to steal? Or the braggart and the perjurer with the man who would scorn to foul his lips with a lie? Or the adulterer and the drunkard with the man who is living in chastity and sobriety? No, by no means. The thief, the liar, the immoral person, the wine-bibber are found wanting when weighed in the balance even of the world's morality. And far be it from us to wipe out the stigma, or whiten the marks of infamy, with which the world brands them.

But we proclaim the world's own morality to be at fault. Not that we pretend to set down its virtues as so many vices – as if its truthfulness, for example, were falsehood, or its chastity lasciviousness, or its sobriety intemperance. We do not say this; we do not think this. But we do think, and will say, that the world's truthfulness, its sobriety, its chastity, indeed all its morality and all its outward decorum, not being sanctified with piety or quickened by a living faith, are but the lifeless form of virtue – a body without a soul. The shape, the limbs, the features are there, and the world says that this is morality. But so we might, when gazing on a corpse, say this is the man we saw yesterday. Yes, but yesterday it was the man: our kind friend, our wise counsellor, our lively companion; today it is his dead body.

Come now, you who are unconverted – who deem your morals sound and flatter yourselves that you can be virtuous without being pious – pick out the very choicest of your moral acts; present us with the rarest specimens of your virtuous deeds; show us what you yourselves would reckon your best righteousnesses. The world looks at them and exclaims: How beautiful! How good! What rare charity! What noble integrity! What fine benevolence! But what does God say? How does He judge these choice instances of your so-called natural morality? What does He say about them, your best righteousnesses? Listen, unbelieving moralist, you who think that you can be virtuous without having faith in Christ: Your best righteousnesses are as filthy rags! Thus your fair mantle of morality, the very fairest you could pick out, which cost you so much effort to weave and to get it shaped and trimmed according to the world's most approved fashion, is held up before your very eyes as a tattered, soiled and all-too-scanty-patchwork! Would that you could be persuaded to fling away this righteousness of yours, that you might be found clothed with the righteousness of Christ!

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Blessed be God for the ordinance of prayer! . . . It is some relief when, in distress, we can pour out our trouble into the bosom of a wife or faithful friend; how much more when we leave our complaint before the gracious, wise and faithful God!

*John Flavel*

# Black Isle Saints<sup>1</sup>

## 3. Ministers of the Nineteenth Century

*Rev Neil M Ross*

We come now to some Black Isle ministers of the nineteenth century. The first we think of is Charles Calder's successor in Ferintosh, *John Macdonald*, the renowned "Apostle of the North". Robert Buchanan, in his *The Ten Years Conflict*, described him as: "that eminent servant of God, of whom it is enough to say that he was the Whitefield of the Highlands of Scotland". Thomas MacLauchlan, his biographer in *Disruption Worthies of the Highlands*, sums up his ministry thus: "Truly he was one of the ascension gifts of the risen and exalted Saviour to the land of our birth".

One of the clearest evidences of John Macdonald's godliness was his undying zeal for the glory of God in the salvation of sinners. In him also, said Kennedy, was a striking combination of a consciousness of his God-given gifts and a marked humility, which "was always evident to those who knew him intimately".

It was, however, his pre-eminence as a preacher of "the glorious gospel of the blessed God" which especially endeared him to the godly. Even before he settled in Ferintosh he was marked out as a remarkable preacher. The anecdote is told by Rev Donald Beaton of a man who walked 16 miles to hear his beloved minister, Angus MacKintosh of Tain, but was dismayed to see instead an unknown young man enter the pulpit. He expected to get no good from this stranger, but "gradually my attention was attracted", he said. "When the sermon began I forgot all but the doctrine I was hearing. . . . His second discourse was so awe-inspiring that the audience became powerfully affected. Such was the awful solemnity of the doctrine and the vehemence of the preacher's manner that I expected, ere he was done, every heart would be pierced, and that the very roof of the church would be rent. The sermon over, all were asking who the preacher was." It was, of course, John Macdonald, then in Edinburgh.

Another incident, given by Allan Sinclair in his *Memoir of Campbell of Kiltearn*, will serve to show something of his power as a herald of the cross. "It was at a communion Sabbath at Ferintosh," says Sinclair. "It was his first communion there. His wife had died the previous week, and his elders suggested that the communion should be postponed.

<sup>1</sup>Part 2 of this lecture to the Inverness branch of the Scottish Reformation Society gave sketches of Hugh Ross (Buie), and of the following eighteenth-century ministers: George Gordon, Cromarty, Thomas Ingles, Resolis, Hector MacPhail, Resolis, John Wood, Rosemarkie, and Charles Calder, Ferintosh. This article concludes the series.

“No, no,” he said, ‘let not my wife’s death interfere with commemorating the death of my Saviour. I feel very unfit for my share of the service, but there are able ministers engaged to carry on the work.’

“His text was Hosea 2:19, ‘I will betroth thee unto Me for ever’. From these words he preached the action sermon, a discourse of great power. A deep impression was made upon the audience, numbering probably 10 000. So much were his assisting brethren convinced of this that they urged him to preach the closing sermon. He consented, and preached from Psalm 45:10, ‘Hearken, O daughter, and consider, and incline thine ear’. He applied the subject from the words addressed to Rebecca, ‘Wilt thou go with this man?’

“The impression already made was greatly deepened. The feelings of the audience were overpowering. Urging acceptance of Jesus upon them with extraordinary fervour, he put the question once more, ‘Wilt thou go with this man?’ A tall middle-aged woman in the heart of the congregation started to her feet, tossed her arms into the air, and exclaimed in tones heard over the vast audience, ‘I will, I will, O I will’. The preacher replied, ‘God grant thee that grace, and to all present here this day!’ The great congregation broke down. It was a scene never to be forgotten. The Burn of Ferintosh was a Bochim indeed that day. Such was the weeping, the crying, the commotion among the people, that the preacher’s voice was drowned. Amid this glorious triumph of the King of Zion, the day came to a close, memorable among the many memorable days of the ministry of this eminent and dear servant of the Lord Jesus.” This was the commencement of a revival which continued for some considerable time.

His evangelistic tours in the Highlands and beyond, included Ireland and the island of St Kilda. They were blessed by the Lord of the harvest to the ingathering of many souls.

John Macdonald departed to be with Christ on 16 April 1849, in his seventieth year. His grave is in the Urquhart old cemetery, beside that of his saintly predecessor, Charles Calder. We cannot but echo the words of Daniel: “They that turn many to righteousness [shall shine] as the stars for ever and ever”.

In the year following John Macdonald’s settlement in Ferintosh, *John Kennedy* (the father of the more-widely known Dr Kennedy of Dingwall) became minister of Killearnan. He is one minister to whom the term *saintly*, has been applied more, perhaps, than to any other Black Isle minister.

As to the commencement of his pilgrimage, Noble says, “it would appear that Mr Kennedy, like Josiah, feared the Lord from early youth”. He was a native of Kishorn, in Wester Ross, and had the privilege of being brought up under the ministry of Lachlan Mackenzie, minister of Lochcarron. “From the very outset of his ministry at Killearnan,” continues Noble, he “occupied a



foremost place in the esteem of the Lord's people, and his services on communion seasons were looked forward to as special feasts."

"He delighted in preaching," writes Mr Beaton, "and remarked on one occasion to a brother minister: 'No wonder though I should enjoy it, for if ever I had a foretaste of heaven's own joy on the earth, it was while preaching Christ crucified to sinners'; and on another occasion he said, 'Never did I truly preach the gospel but while I felt that I myself was the greatest sinner in the congregation'."

"He was thoroughly imbued with the spirit of the Puritan divines, and of some of our own old Scottish preachers," says Sage. "The leading features of his ministerial and personal character were piety and prayer, the one the necessary offshoot of the other. His closest preparations for the pulpit, and for the weekday discharge of the duties of the ministry, chiefly consisted in prayer. As the close of his life drew near . . . prayer became the great and leading business of every day."

In the last year of his life, John Kennedy made many references to his death, even although he was enjoying good health. It seemed as if he himself was not only preparing for it, but also preparing his people for the parting. One of his texts for a few of his last Sabbaths on earth was Revelation 3:20, "Behold, I stand at the door and knock". "His sermons on that verse were very remarkable," said his son. "They were indeed like the utterances of one who was just going to step across the threshold of eternity." On the Tuesdays of the last few weeks before his death, he preached a series of sermons on Hebrews 12:22,23, especially the words, "But ye are come . . . to God the judge of all". The last sermon in the series marked the final time he preached in the church. He did preach once more at a school in the parish on the subject of spiritual worship. "His whole soul," it was said, "seemed to go out in aspirations after the pure service of heaven."

Next day he felt unwell with a throat infection and remained in bed. He knew the end was near. To those who asked how he was, he responded, "I'll soon be quite well". Two days later, on Sabbath evening, 10 January 1841, he entered into the presence of his Lord, to engage in what he thirsted after – the pure and perfect worshipping of "the Lamb in the midst of the throne". As his gravestone in Killearnan churchyard records, he was

"the peculiarly honoured ambassador of Christ,  
through whom shone the excellency of the power,  
in the conversion of many a soul to Christ".

We add the words of Psalm 116, "Precious in the sight of the Lord is the death of His saints".

Two years before John Kennedy's death, *John MacRae*, familiarly known

as Macrath Mor, became minister of Knockbain, the parish next to Killearnan. A native of Kintail, he lived a godless life until the arrows of conviction of sin entered his heart when he heard the Apostle of the North preach at Strome-ferry. His conviction deepened, and he went to a Ferintosh communion service in the hope of finding relief. Before the end of the service he experienced the liberty of the gospel as Dr MacKintosh of Tain gave the closing address.

John MacRae was now concerned about the souls of others. When he went to Glenelg to teach in the school at Arnisdale, he conducted worship in the schoolhouse every Sabbath for the benefit of the local people. Although unwilling at first, the people of the village attended the meetings and some of them were savingly blessed. After that, MacRae was led to study for the ministry, which he did most successfully in Aberdeen and Edinburgh.

After ministering in Gairloch and then in Ness, he was translated across the Minch to Knockbain when he was about 35. There he enjoyed the friendship of his like-minded brethren, John Kennedy, John Macdonald, Donald Sage, and especially Alexander Stewart, Cromarty. So great was his attachment to Stewart that he named his youngest son after him.

Mr Beaton writes of his preaching: "He was undoubtedly one of the most powerful preachers of the Northern Highlands. His labours were greatly owned of God. He knew the theology of the heart well and, being a diligent student, he delighted in feeding on the rich, strong, scriptural theology of the great Puritan divines, especially that giant, Dr Owen."

His son-in-law, Donald MacMaster, who penned his short biography in *Disruption Worthies of the Highlands*, paints a vivid picture of MacRae in the pulpit: "His appearance as he presented himself before a congregation at once arrested attention; it suggested to the hearers the thought that this was a messenger sent from God. Many in almost all parts of the world will remember services conducted by him, especially on communion Sabbaths, when he appeared, with his countenance radiant, as one who had come down from the mount of communion; and how, by the time he had read the Psalm and engaged in prayer, the congregation, often consisting of many thousands, was awed into eager attention, and an expression of delight appeared on the faces of God's people, while the most careless were solemnised."

In 1849, his pastorate in Knockbain came to an end, to the great grief of his congregation, when he was translated to the Gaelic Chapel in Greenock. His preaching continued to be blessed to numerous people for many years afterwards. In his last letter to a member of his family he wrote, "What a meaning is in the word *grace* for such as I am. It contains everything necessary for the salvation of a sinner, leaping over mountains of aggravated rebellion, infinite in its absolute freeness. What I need is to realise this in its power

and glory.” That grace, which was given him in great measure, blossomed into eternal glory when he died in October 1876 in a good old age.

We turn now to *Donald Sage*, best remembered perhaps for his *Memorabilia Domestica, or Parish Life in the North of Scotland*, who became the minister of Resolis in 1822. Sadly, in the 46 years which had elapsed since Hector MacPhail’s death, the parish was grossly neglected by the incumbent, Robert Arthur, in “whose life and ministry”, said Kennedy, appeared “no trait of a true Christian, of an evangelical preacher, or of a faithful pastor”. Sage records that he found “the ecclesiastical state of the parish in utter confusion. There was no kirk session, no ordained elder and scarcely even an assessor, no roll of communicants, no list of the poor.”

In addition he was dealt a devastating blow in the death of his first wife in childbirth, but in the midst of his profound grief he was enabled to draw anew from the fullness in Christ. “In the world I had only trouble,” he wrote; “in Christ I had peace; and in that peace I was enabled to resign, without a murmur, my beloved Harriet, soul and body, to His holy care and keeping.”

His efforts to remedy the declined state of the parish were blessed. Noble states: “He laboured with great acceptance in that parish for 47 years. He was an accurate theologian, well versed in the English and Dutch divines, and had few equals in his time as an expositor of Scripture. . . . He brought a flood of light from the context to bear upon his discourse, and traced with minuteness of detail the setting of the passage in hand. . . . His teaching was blessed to not a few, and many of the Lord’s people found in him ‘a son of consolation’. . . . He aimed at exalting his adorable Redeemer.” He died in 1869 at the age of 79.

Returning now to Cromarty, we find that the parishioners there, in 1824, called *Alexander Stewart* to be their pastor even although most of them had never seen or heard him. Having heard something of his ability as a preacher but especially on account of the eminence of his father, Dr Alexander Stewart of Dingwall, they set their hearts on him. They were not disappointed. “As a preacher, it is not too much to say,” wrote Sage, “that Mr Stewart rivalled at least, if he did not excel, the most eminently gifted ministers either in or out of the Establishment.”

We are informed by Noble that “he excelled most preachers in the light he brought to bear on Old Testament typology, and his powers of illustration, rarely equalled, enabled him to render his thoughts at once luminous and striking”. Notes of his sermons on the Old Testament sacrifices were posthumously published under the title, *The Tree of Promise*, a most interesting and instructive volume. Rev Donald Beaton states that “his sermon, ‘Man’s Redemption the Joy of Angels’, on 1 Peter 1:12, which is included in *Precious*

*Seed Discourses*, is one of the great masterpieces of the Scottish pulpit”.

Something of Alexander Stewart’s pulpit gifts may be gathered from the fact that Thomas Chalmers, after hearing him preach, was so impressed that he did his utmost to persuade Stewart to agree to be nominated as his successor as minister of the St John’s congregation, Glasgow, when he himself had been appointed to the Moral Philosophy chair at St Andrews University.

Stewart could not countenance the thought, for constitutionally he was somewhat of a recluse. As Mr Beaton points out, “natural diffidence and self-distrust . . . were marked features of his character”, and he had what Alexander Beith, his friend and biographer, calls “a native timidity and want of self-possession”. He was, however, a truly gracious and earnestly-pious servant of God – noted, we are told, “for his high and thorough Christian principles”, but with “no forbidding, affected, gloomy, morose seriousness of aspect and demeanour”.

He was only 52 when he died, much lamented. The circumstances of his death are poignantly interesting. In 1847 the congregation of Free St George’s, Edinburgh, called him to be their minister. Although he shrank from the weighty responsibility, he believed it was his duty to accept, despite feelings of foreboding. Beith tells us that James Buchanan, one of the commissioners sent north to the meeting of Presbytery to prosecute the call, took note of Stewart’s dejected look and remarked to him, “You look as if you were carrying a mountain on your back”.

“No, Dr Buchanan,” came the sad reply, “I am not carrying a mountain, but I am carrying my gravestone on my back.” So it proved, for not long afterwards he caught a fever which proved fatal, and so he quietly fell asleep in Jesus on 5 November 1847.

Many more saints could be mentioned, but time would fail to tell of such men as the Dunoons (father and son) of Killearnan, whose ministries were marked by success; Allan MacKenzie, Knockbain, known as “a savoury preacher”; Alexander Fraser of Avoch, “a preacher of outstanding ability”; Hugh Anderson, Cromarty, who suffered much persecution for his defence of the crown rights of his Redeemer; Donald Fraser, Ferintosh, of whom it was said that he was “remarkable for talent and piety, a profound theologian, and possessed of great skill in expounding Scripture, and his ministry was much blessed for the conviction and conversion of many”. There were many other godly men, and pious women not a few.

I acknowledge that the sketches given of those bygone believers do not present a “warts and all” picture. We know that, like all the saints, they were not without their spots. Although they kept themselves “unspotted from the world”, they did have their infirmities and failings. But it is clear that they

were what they were by the grace of God, even travellers in the way of holiness, aiming for that perfect holiness promised to them, and which they received at the moment of death, and have for ever. Surely we cannot read the accounts of their lives without seeing something of the inestimable blessing of being “fellow-citizens with the saints and of the household of God”.

We acknowledge also that if the gospel had not come to our shores, there would be no such dear people as the saints of God – in whom, said the Psalmist, his own delight was placed. We are bound also to bless the name of God for delivering to us, at the Reformation, what Scripture calls “the faith which was once delivered unto the saints”. Those saints we have been thinking about stood for its defence, and may we, in our day, be given grace to contend for it likewise.

One last word: it is taken for granted that saints are more in number and have more grace when God gives times of reviving to His Church. This was seen in the Black Isle time and again. The Great Awakening of the mid-eighteenth century was not confined to America; it spread even to the Black Isle and its environs, as is seen in Gillies’ *Historical Collections*. Not only was there an awakening and reviving in the parish of Rosemarkie and Fortrose, under John Wood, but also in other parts of the Black Isle. Later, in the first half of the nineteenth century, there were numerous showers of blessing in many parts of Scotland, Ross-shire not excluded. It was during this period that, for example, John Kennedy of Killearnan and John Macdonald of Ferintosh had many seals to their ministries. The implication is clear: while we need to be “abounding in the work of the Lord”, we need especially to be on our knees, praying that God would again open the windows of heaven and pour down a blessing, and that we would see the King of Sion going forth conquering and to conquer, through the gospel. Our prayer therefore is: “Thy kingdom come, Thy will be done on earth as it is in heaven”.

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## John Knox and Preaching the Gospel (2)<sup>1</sup>

*Rev H M Cartwright*

**4.** **The content of his preaching.** The common view of his preaching is that it was occupied with condemnation of Romanism and of all and everyone who did not accept his views, and also with instruction to the authorities of the day as to how they should conduct their affairs. Knox’s position and the situation of Church and state in his time did necessitate that,

<sup>1</sup>The first part of this Conference paper appeared last month. The following points were covered: (1.) The man who preached, (2.) His call to preach, (3.) His view of preaching.

as a faithful witness to the truth of God, he should show the application of Biblical principles to current events and significant personages, and urge their adoption. The idea that this was the staple of his preaching may be encouraged by the fact that most of the sermons of which there is a report were preached on public occasions at critical points in the affairs of Church and nation. When there is opportunity to compare reports of even these sermons with what he actually said, as in the account he gave to Queen Mary of a sermon whose report enraged her and made her summon him to Holyroodhouse, it is clear that his statements were well reasoned and calm, however energetically presented, and far from the fanatical rants full of personal attacks which they were reputed to be.

As declared in *The Scots Confession*, he accepted all Scripture as inspired of God and profitable to instruct, reprove and exhort. That he regarded the Word of God as the abundant resource upon which his preaching should draw is illustrated by remarks in his *Letter to the Protestants of Scotland* during his absence: "For as the Word of God is the beginning of life, spiritual, without which all flesh is dead in God's presence, and the lantern to our feet, without the brightness whereof all the posterity of Adam doth walk in darkness, and as it is the foundation of faith, without which no man understandeth the good will of God, so it is also the only organ and instrument which God uses to strengthen the weak, to comfort the afflicted, to reduce to mercy by repentance such as have slidden, and finally to preserve and keep the very life of the soul in all assaults and temptations, and therefore if that you desire your knowledge to be increased, your faith to be confirmed, your consciences to be quieted and comforted, and finally your soul to be preserved in life, let your exercise be frequent in the law of your God".

With his colleagues in the writing of *The Scots Confession* he wished his beliefs and preaching to be in accordance with the Word of God, "protesting that if any man will note in our *Confession* any chapter or sentence contrary to God's Holy Word, that it would please him of his gentleness and for Christian charity's sake to inform us of it in writing, and we, upon our honour, do promise him that by God's grace we shall give him satisfaction from the mouth of God, that is, from Holy Scripture, or else we shall alter whatever he can prove to be wrong".

It was Knox's concern to preach the whole counsel of God. It is clear from his writings and from *The Scots Confession*, which was intended to set forth the doctrine believed and preached by Knox and his colleagues, that his understanding of the truth of the Bible was that which has become known as Calvinistic. He had come to this understanding of the truth before he went to Geneva, and no doubt was much indebted to the teaching of George

Wishart, who was probably the first significant Reformed (as distinct from Lutheran) preacher in Scotland. His sojourn in Geneva would certainly have confirmed him in his beliefs.

Knox's utterances make it clear that he had a systematic grasp of Biblical theology and that he would subscribe fully to the contention of a much more recent theologian, B B Warfield, who described Calvinism in the following terms: "Theism comes to its rights only in a teleological conception of the universe,<sup>2</sup> which perceives in the entire course of events the orderly outworking of the plan of God, who is the author, preserver and governor of all things, whose will is consequently the ultimate cause of all. The religious relation attains its purity only when an attitude of absolute dependence on God is not merely temporarily assumed in the act, say, of prayer, but is sustained through all the activities of life, intellectual, emotional, executive. And evangelical religion reaches stability only when the sinful soul rests in humble, self-emptying trust purely on the God of grace as the immediate and sole source of all the efficiency which enters into its salvation. And these things are the formative principles of Calvinism."

In the Preface to his little work on *Predestination*, Knox wrote that "the doctrine of God's eternal predestination is so necessary to the Church of God that, without the same, can faith neither be truly taught, neither surely established; man can never be brought to true humility and knowledge of himself, neither yet can he be ravished in admiration of God's eternal goodness, and so moved to praise Him as appertaineth". He wrote again: "For as our God in His own nature is immutable, so remaineth His love toward His elect always unchangeable (Eph 1); for as in Christ He hath chosen His Church before the beginning of all ages, so by Him will He maintain and preserve the same unto the end".<sup>3</sup>

The main aim of his preaching, as of Scripture itself, was to set forth Christ in all the glory of His Person, offices and work, and in relation to the various conditions of sinners, with all the implications for their lives. In his summary of the doctrine he preached before having to leave Scotland in 1556 he says that "he taught that there is no other name by which men can be saved but that of Jesus, and that all reliance on the merits of others is vain and delusive; that the Saviour having by His own sacrifice sanctified and reconciled to God those who should inherit the promised kingdom, all other sacrifices which men pretend to offer for sin are blasphemous; that all men ought to hate sin, which is so odious before God that no sacrifice but the

<sup>2</sup>"A teleological conception of the universe" – the belief that there is intelligent purpose, design and a final cause coming to expression in all that exists and occurs in creation.

<sup>3</sup>*Works*, vol 6, p 267.

death of His Son could satisfy for it; that they ought to magnify their heavenly Father, who did not spare Him who is the substance of His glory, but gave Him up to suffer the ignominious death of the cross for us; and that those who have been washed from their former sins are bound to lead a new life, fighting against the lusts of the flesh, and studying to glorify God by good works”.

During the last weeks of his life he preached on the crucifixion of Christ from Matthew 27, “a theme”, says M’Crie, “with which he had often expressed a wish to close his ministry”. Ten days before his death, when he was too weak even to sit in a chair, he insisted on getting out of bed, thinking it was the Sabbath, intending to go to the church to preach on the resurrection of Christ, which would have been his next subject and on which he had been meditating throughout the night.

The doctrine of justification by faith was prominent in his preaching from the beginning and, as he said himself, it was the axe which he laid to the root of the Roman tree so as to demolish it, rather than just lopping off the branches by attacking the errors in doctrine and practice which sprang from that root. He did, of course, lop off the branches as well, as these were so dishonouring to God and destructive to souls.

He sums up his doctrine on this point in his *Epistle to His Brethren in Scotland*: “If therefore the doctrine or persuasion of any man tend to the exaltation and advancement of any righteousness or perfection, except of Christ Jesus alone; if any affirm that Christian righteousness which is available before God be any other perfection than remission of our sins, which we have by faith only in Christ’s blood, or if any promise such perfection in this life that unfeignedly we need not say, ‘Remit to us our offences, for we are unprofitable servants,’ and finally, if any persuade that our merits, good works or obedience be any cause either of our justification, or yet of our election, let him be accursed, suppose that he were an angel from heaven; for he preacheth to us another evangel than the Son of God hath revealed to the world, and the Holy Spirit hath sent up to us by the mouths and writings of the apostles, which plainly affirmeth that there is no other name given to men under the heaven in which they may be saved except in the name, that is, in the power and virtues of Jesus crucified, who is made to us from God righteousness, wisdom, sanctification and redemption; by which alone we have access to the throne of God’s mercy, as by one only propitiator and obtainer of grace, to us that of nature be sinful; the flesh (even after our regeneration) ever rebelling against the spirit, during the travail of this life, in such sort that, with the apostle Paul, the rest of God’s children are compelled to confess that in them, that is, in their flesh, there remaineth no good”.

Contrary to later popular opinion, the loving and sympathetic pastoral



care of the flock was a prominent feature in his preaching. This is illustrated in some of his correspondence with his mother-in-law, Mrs Bowes, who was subject to frequent depressions and doubts concerning her Christian state, on account of the trouble she had with sin. It is quite obvious that some of these lengthy communications are largely transcripts of sermons which he had preached. Although Knox did not write out his sermons in advance there is evidence that he could remember them verbatim even years later.

One example of this is his exposition of Psalm 6, published as *A Fort for the Afflicted*. There is also a sermon, *On Christ's Temptation in the Wilderness*, which he introduces with these words: "The causes moving me to entreat this place of Scripture is that such as, by the inscrutable providence of God, do fall into diverse temptations judge not themselves, by reason thereof, less acceptable in God's presence; but contrariwise, having the way prepared to victory by Jesus Christ, shall not fear above measure the crafty assaults of that subtle serpent, Satan; but with joy and bold courage, having such a guide as is here painted forth, such a champion, and such weapons as here are to be found (if with obedience we will hear, and with unfeigned faith believe,) may assure ourselves of God's present favour, and of final victory, by the means of Him who, for our safeguard and deliverance, hath entered into the battle, and triumphed over His adversary, and all His raging fury".

That he was comforting others with the comfort by which he himself was comforted by God appears from the prayer with which he concluded the 1565 sermon, on Isaiah 26:13ff, which had him banned from preaching for a time: "Give us, O Lord, hearts to visit Thee in the time of our affliction, and albeit we see none end of our dolours, that yet our faith and hope may conduct us to the assured hope of that joyful resurrection, in the which we shall possess the fruit of that for which now we travail. And in the mean season, grant us, O Lord, to repose ourselves in the sanctuary of Thy promise, that in Thee we may find comfort, till this Thy great indignation begun amongst us may pass over and Thou Thyself appear to the comfort of the afflicted, and to the terror of Thine enemies."

This aspect of his preaching was carried into his personal pastoral dealings. Knox himself tells of Elizabeth Adamson, wife of Edinburgh Dean of Guild James Barroun, "who, by reason that she had a troubled conscience, delighted much in the company of the said John Knox, because he, according to the grace given unto him, opened more fully the fountain of God's mercies than did the common sort of teachers that she had heard before; for she had heard none except friars".

He also gave much place to the practice of the Christian life, as we see for example in his *Treatise on Prayer*, described as *A Declaration what true*

*prayer is, how we should pray, and for what we should pray, set forth by John Knox, Preacher of God's Holy Word, unto the small and dispersed flock of Jesus Christ. He deals with practical subjects in a practical way: "Prayer is an earnest and familiar talking with God, to whom we declare our miseries, whose support and help we implore and desire in our adversities, and whom we laud and praise for our benefits received. So that prayer containeth the exposition of our dolours, the desire of God's defence, and the praising of His magnificent name, as the Psalms of David clearly do teach."*

## Sin and Confession<sup>1</sup>

*A Sermon Outline by John Kennedy*

1 John 1:8-10. *If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.*

**T**his text directs our attention to two classes of people and to two kinds of exercise of mind as to sin.

**Those who say that they have no sin.** There are those who say so in ignorant indifference.

It is manifest to all who have eyes to see that they do sin.

They are ignorant of God, and He is not in all their thoughts.

They are alive without the law, yet busy in religious service.

To tell them of sin would deprive them of their hope.

In such there is neither the love nor the light of truth.

**Their Self-deception.** How great is this deception for soul and body to all eternity.

Think of God as He is light, and sinners refusing that light.

Think of the blood and righteousness of Christ to cleanse sin.

Think of His gracious work by His Word and Spirit.

Think of a sinner in God's presence despising His offered grace.

How fearful the guilt of attempting to make God a liar.

**Confessing Sin.** There can be no true confession of sin without being convicted of it.

It is not lip work; there must be conviction in the conscience.

This must be produced by the Holy Spirit, through the truth.

It is not a cry of danger; but pressing the claims of God.

There must be a self-condemning sense of sin.

<sup>1</sup>Preached in Alness, Ross-shire, on 20 July 1882, and edited.

We must acknowledge the righteous condemning sentence of the law.

**The Benefit.** God is faithful and just to forgive us our sins.

He is gracious in justifying believers through Christ.

He gives them a standing for the sake of Christ.

They plead God's promise of pardon on the ground of Christ's finished work.

His faithfulness and righteousness are securities for pardoning mercy.

**Application.** Have you confessed and forsaken your sins, and so found pardon?

He that covereth his sins shall not prosper.

## Scottish General Assemblies

### The Free Church of Scotland

*Rev D W B Somerset*

For those who love the "old paths", the reports of the Free Church Assembly make sad reading. Various attempts were made to reconsider or to reverse the decision of the Plenary Assembly in November 2010 which allowed the use of hymns and musical instruments in public worship, but these were all defeated. It does not appear that any of the votes were close.

The final outcome was an Act permitting "candidates for office, at the time of licensing, ordination or induction, [to] intimate to the relevant Church Court their own personal conviction with regard to sung praise and instrumental music in public worship". This means that those of conservative persuasion, in taking the ordination vows, will at least not be avowing their approval and support for hymns and musical instruments. We doubt, however, that they will find peace as they watch their denomination's inexorable progress towards universal hymns and musical instruments, and whatever defections lie beyond.

The parallels between the declension in the present Free Church and in the pre-1900 Free Church are uncanny, and if these similarities continue then we can expect soon to see a loss of Calvinism, a Declaratory Act, and a weakness on the inspiration of Scripture. The subsequent path of the United Free Church and the Church of Scotland was to full-blown liberalism, to the ordination of women, and now at last to sodomites in the pulpit. The Free Church might be nearer to these things than many realise. One can only think that the Lord, in allowing her to go down this route a second time, is intending to make abundantly clear to Scottish Presbyterianism the dangers of backsliding and worldliness. The fatal step is the first one: "Lot pitched his tent toward Sodom" (Gen 13:12).

## The Church of Scotland

*Rev N M Ross*

This year's General Assembly of the Church of Scotland will go down in ecclesiastical history as a momentous event – but for the wrong reasons. “Last night,” reported *The Scotsman*, “the General Assembly of the Church of Scotland voted to allow Presbyteries across the country to choose gay or lesbian ministers.” Those in the Church in favour of this decision – the revisionists – are throwing dust in the eyes of Church members when they say that the matter is still undecided. Although the Church has appointed a Theological Commission to discuss the matter further, it has in practice accepted clergy in same-sex relationships.

Other matters connected with the Assembly might be mentioned: for example, an event called Roll away the Stone was held in Princes Street Gardens on the Sabbath. “Several thousand people”, says the Church’s website, “came to display their faith, see the work of all the Kirk’s Councils, enjoy a comedy act by two ministers of the Church, to listen to Fischy Music (that’s rock-style music for young people) and to join in worship. . . . As for enthusiasm, the Scotland African Choir, a group of Africans living in Scotland, took the stage in the gardens and sang and danced non-stop for all of 20 minutes, by which time perhaps 50 of the audience had joined in, dancing in front of the stage, led by a retired minister.” Next day, Monday, May 23, after the disturbing and divisive debate in the Assembly about ministers in same-sex relationships, the Moderator said that the Princes Street Gardens event was “the true face of the Church of Scotland” – in spite of the fact that this face was marred by Sabbath desecration and worldliness.

But we return to look at the other aspect of the true face of the Church as revealed by its deplorable decisions on that Monday. The Church’s news release states, “Commissioners voted by 351 to 294 to adopt deliverance 7B, which means a move towards *the acceptance for training, induction and ordination of those in same-sex relationships for the ministry*. The Assembly also voted *to allow ministers and deacons in same-sex relationships ordained before 2009 to be inducted into pastoral charges* (by 393 to 252).” Also, a theological commission was set up to “bring recommendations to the 2013 General Assembly, as well as considering whether ministers should have freedom of conscience *to bless civil partnerships and possible liturgy for such occasions*” (italics ours).

This deplorable situation developed when the Report of the Special Commission on Same-sex Relationships and the Ministry was debated. The 2009 General Assembly had appointed the Special Commission, to consult with

Presbyteries and Kirk Sessions and to prepare a study on Ordination and Induction to the Ministry of the Church of those in same-sex relationships. This it did *after* deciding to dismiss the complaint against the Aberdeen Presbytery's decision to induct Rev Scott Rennie, a practising homosexual who lives with his male partner, into a pastoral charge. For all practical purposes that decision of the 2009 Assembly sealed the matter. It was now too late to shut the stable door.

To its shame, our national Church has made decisions this year which effectively affirm the 2009 decision and again promote the sin which provoked God to destroy "the cities of the plain", where it was rife (Gen 19:29). The significance of such decisions is not lost on homosexual lobbyists. Indeed, in 2009, Scott Rennie was made "Hero of the Year" by Stonewall, the pro-homosexual group.

At the outset of the Monday debate, the Moderator, Rev David Arnott, in calling for courteous debate, told the commissioners that the "eyes of the world" were upon them. True, but it is to be feared that few of them had any consciousness of the all-seeing eye of God being upon them, for the majority voted contrary to the mind of God as revealed in Scripture.

The Special Commission emphasised the need for unity. "We are aware," they said in their Report, "that at the core of our remit is the peace and unity of the Church." True unity, we say, is from the Spirit of God and based on the Word of God. The Special Commission does state, "We have endeavoured in all our work, to be guided by the Holy Spirit, in discerning the will of God for the church at this time". The Holy Spirit guides through the Word, the only rule of faith and practice, but the Special Commission thinks that the Holy Spirit also guides, for example, by science. In discussing the revisionist perspective of the question, the report states, "We read the Bible with our contemporary knowledge in science, social science, history and other matters. Thus our understanding of the account of the Creation in Genesis is conditioned by modern scientific knowledge." Or again, "Paul, as a good Hellenistic Jew of his time, had an understanding that any form of homosexual activity was unnatural. But that does not amount to an unequivocal scriptural prohibition of all such activity in all circumstances." When such attitudes, contrary to the supremacy and sufficiency of Scripture, prevail among the members of Assembly commissions, it is vain to hope for reliable guidance from them.

The order in which the recommendations of the Deliverance of the Special Commission were dealt with was a source of concern to the traditionalists. The Assembly allowed "the induction into pastoral charges of ministers and deacons ordained before May 2009 who are in a same-sex relationship",

*before* considering whether or not to continue the ban “on the acceptance for training and ordination of persons in a same-sex relationship, thus maintaining the traditional position of the Church”. The reason for this inverted order, the Assembly was informed, was pastoral concern for those in the Church who are in same-sex relationships. How perverse that the Assembly should address pastoral concerns before principles, and that its pastoral concern should primarily be for some individuals living in gross sin rather than for the thousands of Church members who wish to preserve the scriptural stance of the Church on morality.

The proposal to allow “the induction into pastoral charges of ministers and deacons ordained before May 2009 who are in a same-sex relationship” (as in paragraph No 4 of the Deliverance of the Special Commission) was strongly opposed by several ministers, among them Rev Andrew Cogill, Lewis. “Everything in the deliverances is put in the literary equivalent of cotton wool and bubblewrap lest we take too definitive a step,” he declared, “and yet, nestling here in No 4 is a hand grenade which we are being asked to take the pin out of, and it will blow the unity of the Church wide apart. . . . I beg the Assembly not to pursue it.”

The Church was trying to appease and please everyone, said Rev Thomas MacNeil, Lewis. “What Scotland needs,” he said, “is not a compromising Church but one that is clear and strong on the Word and communicates that Word with grace and love.” After referring to fears about a split in the Church, he added, “My concern is that we will have a greater split – a split from God and from His Word”.

In his speech, Rev Louis Kinsey, Aberdeen, implied that Scripture was not being heeded. “The Holy Spirit is grieved,” he said; “God has spoken repeatedly throughout the whole of Scripture.” Therefore, he concluded, the Church cannot allow ministers in same-sex relationships “to move to pastoral charges to be teaching the Word of God when manifestly their lifestyle contradicts the Word of God in every place”.

Rev Ivor MacDonald, Skye, stated, “We have in our possession a book – the Bible – which makes patently clear what God’s mind is on this matter. . . . The problem is not that we do not understand it but that we are not willing to submit to what it says. There is a passage in the Scriptures which is relevant to our position today.” He then referred to words in 1 Kings 18:21: “How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him.” Mr MacDonald then continued, “Similarly, if God has spoken, then the question is, Are we willing to submit? Are we willing to obey?”

One commissioner made the valid point that any decision to permit other

practising homosexuals to be ministers would weaken and discourage anyone of that tendency in the Church who is conscientiously living according to the morality prescribed by Scripture. A commissioner from abroad warned that a decision in favour of the practice of homosexuality would expose professing Christians to increased persecution from Islamists.

However, all such earnest appeals went largely unheeded. The Assembly pressed ahead to allow the induction of ministers in same-sex relationships. Rev Andrew Coghill dissented and 106 other commissioners are listed with him in the minute of the meeting as adhering to his dissent. There were 76 dissents against the Assembly's decision "to consider further the lifting of the moratorium on the acceptance for training and ordination of persons in a same-sex relationship, and to that end instruct the Theological Commission to prepare a report for the General Assembly of 2013".

It seems that the revisionist lobby is slowly but surely ratcheting the Church towards a full blown acceptance of homosexual clergy. This is how it is seen by a spokesman for the liberal One Kirk group in the Church; he does not wish to see a split but admitted that the acceptance of the Special Commission's recommendations "was a nudge; it was a steer for this group [the Theological Commission] in their discussions".

The divisiveness of the decision is shown by the intention of some ministers and members to leave the Church. The congregation of Gilcomston South church in Aberdeen, is to vote in autumn on whether or not to leave the denomination. The minister and elders disagreed with the General Assembly's decision because it was a "clear and deliberate move away from the authority of Scripture". The minister said, "It is therefore with great sadness that we feel we can no longer be part of the Church of Scotland, and will take such measures as will allow us and the congregation to leave the denomination. . . . Our decision is not about Scott Rennie. Our decision is a response to the way in which the General Assembly, as the highest court of the Kirk, has marginalised the Bible by approving the practice of same-sex relationships for ordained ministers."

During the General Trustees Report presentation, Rev Ivor MacDonald asked: "Are there circumstances in which the general trustees would allow the congregation to leave with its buildings?" As one would expect, the answer from the Chairman of the General Trustees was, "The trustees must act within the powers conferred on them in these statutes – otherwise we would be in breach of trust". But he also said that the congregations wishing to leave would be dealt with on a case-by-case basis.

The decision has also caused dismay among Presbyterian denominations in various parts of the world which regard the Church of Scotland as their

mother Church. In the debate, the traditionalist view was articulated by every visiting delegate who spoke, including the Moderator of the Presbyterian Church in Ireland. As a result, the General Assembly of that Church (which met after the Church of Scotland Assembly), “viewed with concern the deliverances of the General Assembly of the Church of Scotland on the Report of the Special Commission”. A former moderator stated, “It is a matter of concern for us that our ‘mother Church’ has, in the eyes of many, departed from the Church’s traditional teaching. As such it is a watershed, for their decisions are a clear and definite departure from the authority of the Word of God as the supreme standard and rule of faith and life.”

In a special statement to the press after the Monday debate in the Church of Scotland Assembly, its Moderator said that it was too soon to say what impact the decision would have, but he confidently added: “The national Church will continue to provide guidance and spiritual leadership for the people of Scotland”. It need hardly be said that, unless leadership is based squarely on Scripture, it can never give genuine spiritual guidance.

He also said, “We very much hope that people who disagree with what has been decided will nevertheless remain in the Church and work with us as we seek to find a way forward”. A strenuous effort is certainly being made to keep everyone on board, but the sad reality is that the once-sturdy vessel, the Church of Scotland Reformed, is holed under the water and must inevitably become a beached, decaying hulk if God will not effect another reformation. God omnipotent is able to bring about such a change so that our national Church will become once more a powerful force for the spiritual and moral benefit of the land – surely something we must pray for. “Arise, O God, plead Thine own cause” (Ps 74:22).

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## Protestant View

### Roman Catholics Leaving in Droves

A report in the German magazine *Christ & Welt* (a supplement in the weekly *Die Zeit*) says that Roman Catholics have been deserting their Church in droves. A survey conducted by the magazine shows that 180 000 people left the Church in 2010 – a rise of 40% on the previous year. In Austria, reports *The Scotsman*, “more Roman Catholics left the Church . . . last year than at any time since 1945. Figures published by the Austrian Bishop’s Conference said 87 000 Austrian Catholics left in 2010 – a 64% increase over 2009”.

The departures in Austria were linked by Church officials “to disgust over recent cases of sexual abuse of minors by the clergy”. In Germany “member-



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ship decline was concentrated in the first half of the year, when public anger over child abuse scandals was at its peak,” says *Christ & Welt*, and the vicar-general of Cologne stated that many left as a “personal form of protest and expression of disgust”.

It would be a great blessing indeed if many of those who came out in protest from such gross darkness were led to the light and truth of the Word of God. May God fulfil His promise, “The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined” (Is 9:2). NMR

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## Notes and Comments

### “Of that Day and Hour Knoweth no Man”

Harold Camping came to fame in the British media recently on account of his prediction that on 21 May 2011 the righteous would be “raptured” (caught up into heaven). Five months of dreadful judgements would then come on the earth, culminating in the end of the world on 21 October 2011. The media, recording this latest of Camping’s unfulfilled prophecies, portrayed him as a Christian fundamentalist taking his predictions from the Bible. Implicitly they poured scorn on Christianity and on those who believe that the Bible is the Word of God and entirely trustworthy, as he professes to do. Writer, broadcaster and owner of broadcasting stations, with many followers in the USA, he persuaded many to contribute funds to advertising his predictions. Some donated their life savings, ceased working, sold their houses or ran up large debts because they expected to be carried up to heaven on May 21.

Camping takes no responsibility for these actions and their consequences. While acknowledging that he was mistaken in his calculations and now claiming that what took place on May 21 was a spiritual judgement, he is unrepentant concerning his endeavours to determine the times which the Lord said no man knows, “no, not the angels which are in heaven, neither the Son, but the Father” (Mk 13:32). The Lord is not denying His omniscience as the Son of God but declaring that the time of the end is not something which He has been commissioned as Mediator to communicate to us.

Camping is charged with alleging that all churches are apostate and with various departures from Biblical Christianity, such as denying total depravity and affirming the annihilation of the unsaved. This note focuses on Camping’s belief in a pre-tribulation rapture and on his claim that times can be calculated from the Bible, which he justifies by misinterpreting Daniel 12:9:

“Go thy way, Daniel: for the words are closed up and sealed till the time of the end,” which only means that the things prophesied will become known as they occur.

The idea of a secret rapture of God’s people prior to a time of great tribulation on the earth, followed in the view of some by a physical coming of Christ with His saints to reign on the earth for a thousand years, has no basis in Scripture. This notion found acceptance for the first time among a body of professed Christians in the nineteenth century through J N Darby’s reception and elaboration of views preached by Edward Irving and through Darby’s propagating of these views among the Brethren.

The principal scripture on which the notion of the rapture is based is 1 Thessalonians 4:16,17: “The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.” That there will be nothing secret about the appearing of the Lord which will bring about this event is clear from the beginning of verse 16: “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God”. A sober reading of the passage in the context of Scripture as a whole makes clear that it refers to the coming of Christ at the end of time, bringing about the general resurrection, and ushering in the Day of Judgement and the eternal state of all. The “blessed hope” of the people of God is not some “secret rapture” but “the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13). The righteous and the wicked shall be together on the earth until the end comes.

*The Westminster Confession of Faith* states: “As Christ would have us to be certainly persuaded that there shall be a day of judgement, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly” (33:3).

Paul taught those Thessalonians who gave up work, presumably expecting the Lord to come any day, that many things are to happen before the Lord’s appearing, the final consummating event of earth’s history. That God’s people have “turned to God from idols to serve the living and true God; and to wait for His Son from heaven” (1 Th 1:9,10), finds expression not in trying to calculate times which God has kept to Himself but in living as those should to whom the Second Coming is as real by faith as the First – “soberly, righteously, and godly” (Titus 2:12) – knowing that soon our brief life shall end and we shall be caught up in the implications of that day. HMC



# 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.
- Breasclate:** no services meantime.
- Dingwall:** Church, Hill Street: Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. **Beauly** (Balblair): Sabbath 6.30 pm, Thursday 7.30 pm. Rev Neil M Ross BA, Dingwall, 10 Achary Rd, IV15 9JB; tel/fax: 01349 864351, e-mail: nmross2001@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 (other than second and fourth Sabbaths of month), 6 pm. Thursday 7.30 pm. **Tomatin:** second Sabbath 12 noon. **Stratherrick:** fourth Sabbath 12 noon. Contact Rev G G Hutton; tel: 01463 712872.
- Fort William:** Monzie Square, Sabbath 11 am, 6.30 pm as intimated. Manse: 15 Perth Place, PH33 6UL; tel: 01397 708553. Contact Mr D A McKinnon. Tel: 01397 702597.
- Gairloch** (Ross-shire): Sabbath 11 am, 6.30 pm. Prayer meeting in **Strath**, Thursday 7.30 pm. Rev A E W MacDonald MA, F P Manse, Gairloch, Ross-shire, IV21 2BS; tel: 01445 712247.
- Glasgow:** St Jude's Church, 137 Woodlands Road, G3 6LE. Sabbath 11 am and 6.30 pm; Wednesday 7.30 pm. Rev Roderick MacLeod BA, 4 Laurel Park Close, Glasgow, G13 1RD; tel: 0141 954 3759.
- Greenock:** 40 East Hamilton Street, Sabbath 2.30 pm.
- Halkirk:** Sabbath 11.30 am, 5 pm; Thursday 7 pm. Manse tel: 01847 831758. **Wick:** Church; **Thurso:** Church; **Strathlyon:** Church; no F P Church services.
- Harris (North):** **Tarbert:** Sabbath 12 noon, 6 pm; Thursday 7 pm. **Stockinish:** Tuesday 7 pm. Rev J B Jardine BD, F P Manse, Tarbert, Isle of Harris, HS3 3DF; tel: 01859 502253, e-mail: northharris.fpc@topenworld.com.
- Harris (South):** **Leverburgh:** Sabbath 12 noon, 6 pm. **Sheilebost:** Sabbath 12 noon (except first Sabbath of month). Prayer meetings in **Leverburgh, Sheilebost, Strond** and **Geocrab** as intimated. Rev K D Macleod BSc, F P Manse, Leverburgh, HS5 3UA; tel: 01859 520271.
- Inverness:** Chapel Street, Sabbath 11 am, 6.30 pm; Wednesday 7.30 pm. Rev G G Hutton BA, 11 Auldcastle Road, IV2 3PZ; tel: 01463 712872.
- Kinlochbervie:** Sabbath 11.30 am; Tuesday 7.30 pm. Manse tel: 01971 521268. **Scourie:** Sabbath 6 pm.
- Kyle of Lochalsh:** Sabbath 6 pm. Manse tel: 01599 534933. Contact Rev D A Ross; tel: 01445 731340.
- Laide** (Ross-shire): Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev D A Ross. F P Manse, Laide, IV22 2NB; tel: 01445 731340.
- Lochcarron:** Sabbath 11 am, 6 pm; Wednesday 7 pm. Manse.
- Lochinver:** Sabbath 12 noon. Manse tel: 01571 844484.
- Ness:** Sabbath 12 noon, 6 pm; Wednesday 7 pm. Rev A W MacColl MA PhD, F P Manse, Swainbost, HS2 0TA; tel: 01851 810228.
- North Tolsta:** Sabbath 12 noon, 6 pm; Thursday 7 pm; 1st Monday of month 7 pm. Rev D Campbell MA, F P Manse, North Tolsta, HS2 0NH; tel: 01851 890286.
- North Uist:** **Bayhead:** Sabbath 12 noon, 6 pm; Wednesday 7.30 pm (fortnightly). **Sollas:** Wednesday 7.30 pm (fortnightly). Rev D Macdonald BA, F P Manse, Bayhead, North Uist, HS6 5DS; tel: 01876 510233.
- Oban:** Church and Manse. No F P services at present.
- Perth:** Pomarium, off Leonard Street. Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse tel: 01738 442992. Contact Mr J N MacKinnon; tel: 01786 451386.
- Portree:** Sabbath 12 noon, 6.30 pm; Wednesday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Raasay:** Sabbath 12 noon, 6 pm; Saturday 7 pm. Contact Rev W A Weale; tel: 01470 562243.
- Shieldaig:** Sabbath 11 am; **Applecross:** Sabbath 6 pm. Tuesday 7 pm (alternately in Shieldaig and Applecross). Shieldaig manse tel: 01520 755259, Applecross manse tel: 01520 744207. Contact Rev D A Ross; tel: 01445 731340.
- Staffin:** Sabbath 12 noon, 5 pm; Wednesday 7 pm. Rev W A Weale, F P Manse, Staffin, IV51 9JX; tel: 01470 562243.
- Stornoway:** Matheson Road, Sabbath 11 am, 6.30 pm; Thursday 7.30 pm. **Achmore:** Sabbath 12 noon; Tuesday 7 pm. Rev J R Tallach MB ChB, 2 Fleming Place, Stornoway, HS1 2NH; tel: 01851 702501.
- Tain:** Church and Manse. **Fearn:** Church. No F P services. See Dornoch and Bonar.
- Uig (Lewis) Miavaig:** Sabbath 12 noon Gaelic, 6 pm English; Wednesday 7 pm. Manse tel: 01851 672251.
- Ullapool:** Sabbath 11 am, 6 pm; Wednesday 7.30 pm. Manse: Quay Street, IV26 2UE. Tel: 01854 612449.
- Vatten:** Sabbath 6 pm; Wednesday 7 pm (fortnightly). **Glendale, Waternish:** As intimated. Contact Rev J B Jardine; tel: 01859 502253.

## England

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

## Northern Ireland

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

#### Canada

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

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

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

#### USA

**Santa Fe**, Texas: Church and Manse, 4031 Jackson St 77517. Sabbath 10.30 am, 6.30 pm; Wednesday 7.30 pm. Rev L T Smith. Tel: 409 925 1315; e-mail: lyletsmith@gmail.com.

#### Australia

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

**Sydney**, NSW: Corner of Oxford and Regent Streets, Riverstone. Sabbath 10.30 am, 6.30 pm; Tuesday 7.30 pm. Rev G B Macdonald BSc, 60 Hamilton St, Riverstone, NSW 2765. Tel. 02 9627 3408; e-mail: sydneyfchurch@aapt.net.au.

#### New Zealand

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

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

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

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

#### Israel

**Jerusalem**: Sabbath: 11 am, 7 pm in YMCA. Rev J L Goldby MA, P O Box 10578, Jerusalem 91105. Tel: 00972 2 6738181.

#### Singapore

**Singapore**: Sabbath: 9.30am and 5.30pm; Wednesday: 7.45pm. Room: "Tanglin I/II" (Level 2), 60 Stevens Road, Singapore 257854. Contact: Mr Bernard Yong, 4 Chuan Place, Singapore 554822. Tel: (65) 6383 4466, fax: 6383 4477, e-mail: byong1@singnet.com.sg.

#### Ukraine

**Odessa**: F P Mission Station, 3 Pestelya Street, 65031. Contact Mr I Zadorozhnyi, P O Box 100, Odessa-91, 65091; e-mail: antipa@eurocom.od.ua; or Mr D Levytskiyy; tel:00 38 048 785 19 24.; e-mail: e-mail: dlevytsky@gmail.com.

#### Zimbabwe

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

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

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

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

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

#### Kenya

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

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